



SERVICE

People

ARRIVING at Ridgecrest Baptist Assembly for appointment during the Foreign Missions Conference in June 1968, missionaries David and Barbara Wigger had wholeheartedly responded to the missions imperative—go. The opening session of the conference featured missionaries to the Orient. Both Barbara and David listened to a forthcoming missionary from South Vietnam with more than interest.

"Barbara and I went back to our room and shared our thoughts," David Wigger says. "Both of us felt with sureness it was South Vietnam for us. We are going there not because of the war but because of the people." The Wiggers responded to the other imperative of the missions command—come.

The call to mission is based upon the dual command of these two imperative verbs—come and go. Before a person begins to serve he must have responded to both imperatives. Not only must the command of Christ to go ring in his ears, but also the tug of the people to come must be felt.

Decision is a big part of the ac-

ceptance of these two commands, but action is a larger part. The imperatives, come and go, involve many things. Persons responding are moved into situations where they see new sights, hear new sounds, and are absorbed into a new way of life.

Communications specialist Charles LaGrone tells of the impact new sights in Argentina had on him.

"Two chimney sweeps came with the evidence of their profession whizzed by my Jeep station wagon on motor scooters. One cut in from the right while the other passed from the left. With brooms extended from the scooters at every angle and hands holding down their high silk hats, they looked as if they might have just come from the side streets of London.

"It was at that odd moment, while making my way through six lanes of speeding autos, that flashes of the events that had brought my wife, my son, and me to Argentina fitted into a patchwork of impressions in my mind.

"In December 1967, after we had packed our household goods for a long storage and shipping period, we broke many ties with the familiar. Our well used compact coupe, burdened with clothes to last us for sixteen months of orientation and language school for new missionaries, with two footlockers lashed to the top, chugged through the mountains of southeastern United States.

"We were on a lifetime journey, beginning with an orientation for Southern Baptist missionary appointees at Ridgecrest (North Carolina) Baptist Assembly.

"At missionary orientation much was learned in classes that often lasted as long as ten hours per day.

Not only must the command of Christ to go ring in missionary ears, but the tug of the people to come must also be felt.

who
Come and Go



Much was experienced in close contact with other men and women who share a sense of calling to foreign missions. Much is now remembered of the late afternoon walks through the red and gold leaves of autumn, of times I slipped away into the cool mountain mist of a predawn morning. The Holy Spirit was there to remind me of the task ahead.

"Costa Rica and language school—a chance to learn Spanish and a different way of life. How easy now to remember the smiles of children in Costa Rica, where I had an opportunity to travel and preach, bright smiles that could chase away the discomfort of a sudden tropical downpour. Perhaps even more Costa Rica will be remembered for the period of prayers with others in Christ.

"A change of traffic lights, and what seemed like a million car horns sounded behind me. A not too subtle reminder that I was in neither North Carolina nor Costa Rica but in a metropolitan area of about seven million people, with a job to do with all the Baptists of Argentina."

Sarah Scanlon, wife of A. Clark Scanlon, field representative for the Caribbean, tells of the meaning of sounds she heard during early days in Santo Domingo.

"Platanero, Platanero, Limpibotar, Limpibotar, the cries echoed down the street.

"I sat on the side of my bed, rubbed my eyes, and tried to wake up. The sun streamed through the white-metal, louvered windows. The rubber tree outside swayed in the early breeze.

"Where am I? I asked myself. What are all these strange new sounds about me?

"Bitterero, Bitterero. I heard them again. Then the list continued, eggs, bananas, tomatoes, potatoes, and on it went.

"Thoroughly awakened, I realized anew that I was in Santo Domingo, Dominican Republic. Had it been only a few weeks that I had been here, this new city that someday I would call 'home'."

"Gradually I would become accustomed to the lottery sellers, the plantain vendors, the shoeshine boys, the ice cream wagons, the garbage trucks, the egg boys, the vegetable men, and the swish of the palm leaf brooms as the maids cleaned the dust from the porches on either side of our house.

"Those sounds would mingle with the sounds at the small Baptist mission I would attend—happy chatter, prayers to God, and enthusiastic singing ('Christ the Only Hope')."

Somehow the sights and sounds are translated into the language and understanding of the missionary.

Journeyman Bettie Bailey in Tanzania reflects in language filled with her youthful idioms.

"I don't have enough fingers and toes to count all the tribes and tribal dialects prevalent in this area. Language is certainly a barrier, but somehow it's possible to get a message across; I'm surely glad the Lord gave us means of communicating other than words.

"My daily ward chores in the Baptist hospital are a riot, with one patient translating to another until I finally get to the language of the one to whom I'm trying to relate.

"These people are so receptive, and the kids will just steal your heart. Walking through the wards I hear 'Mary had a little lam.' I turn to see who's singing and see nothing but ear-to-ear grins! I wish I could learn their Swahili songs as quickly as they learn my English ones.

"Our hospital chaplain, a Tanzanian, is doing a marvelous work with the inpatients and with outpatients from a clinic. It's such a thrill to walk through the wards and see patients sharing their new faith with each other. There is a Swahili New Testament at each bedside plus extras to carry home!

"Tuberculosis-ridden skeletons, barely living, find health and hope there. I've seen malnourished kids who were all but dead nursed and prayed back to health. It gives me such a charge to see these patients who were once nearly lifeless leav-

ing our hospital with big smiles on their faces. Many leave with a newly found Christ in their hearts."

Months of furlough are an exception for the missionary who comes to acting upon a mission's decision made much earlier.

On furlough from their duties in Korea, Dr. and Mrs. T. Eugene Douthit, Jr., Southern Baptist missionaries, have started a Sunday School class for Koreans at South Main Baptist Church, Houston, Texas. Attendance is averaging fifteen per Sunday.

Contact was made through two Korean women who enrolled for English lessons taught by Mrs. Douthit at the church. With these women and their husbands as a nucleus, the group has continued to grow.

"We've been thrilled with the response," Mrs. Douthit says. "We believe they will continue to attend church after we return to Korea."

Dr. Douthit, physician on the staff of Wallace Memorial Baptist Hospital in Pusan, Korea, is doing his second year of residency for specializing in obstetrics and gynecology. His additional training will prepare him to teach Korean medical students at the Pusan hospital.

With their five children busy in school and in activities at the church, Mrs. Douthit found time to express her interest in the Koreans. She says more than two hundred Koreans live in the Houston area.

In addition to teaching the two women each Tuesday morning, she tutors the wife of one of the deputy consuls at the Korean Embassy during the church's training hour every Sunday evening. This woman, more advanced in her English than most of the others, requested that the lessons involve study of *What the Bible Tells Us* by Dons Cutter. Although the woman is not a Christian, she is "earnestly seeking," Mrs. Douthit believes.

Recently the Douthits kept two children of one of her students for ten days while their mother convalesced after the birth of her third child.

COME and GO—two very important words in Christian vocabulary. Mission service is based upon response to both commands. Articles this month dramatize the clear, constant demand embodied in the invitation to mission.

John J. Hurt, editor, BAPTIST STANDARD, captures the enthusiasm of youth shown by medical students Harms, Baggett, and Davis as they plan for careers in medical missions Mexico-style (p. 4).

Turning to David Daniell, Editor Hurt captures the enthusiasm of a professional who knows his job and has found a way to use his skill in mission (p. 8).

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COVER STORY—Motor traffic and neon lights project an interesting pattern in downtown Tokyo at night. Visitors in Tokyo for the Baptist World Congress this month will experience many patterns new to their senses. Pray that these patterns might be translated into increased mission support.

Picture Credits—Foreign Mission Board: C1, 1, 16; John J. Hurt: 4, 5, 6; Mozelle Fuller: 10, 11; Baptist World Alliance: 12, 13.

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John J. Hurt



■ **THREE BAPTIST COUPLES**, radiating hope and the youthful spirit of pioneers, have launched careers of specialized Christian service in Mexico while working toward the day they can be appointed missionaries by the Southern Baptist Foreign Mission Board.

Their backgrounds, just as their home states, are different. But they are bound together in a common goal—to work among Mexican Baptists. The men are students in the medical branch of the University of Guadalajara.

William David and Joyce Harms are from Franklin, Indiana. Lee Baggett is from Vernon, Texas, and Zenada Ruth Baggett is from El Paso. Larry Davis is from Auburn, California, and Elia Davis is from Guadalajara.

The men are confident they will clear Mexico's barrier for a license to practice medicine by presenting medical diplomas from one of the nation's top medical schools.

Spend an afternoon with the couples and there is no escaping their confidence that God led them to Mexico preliminary to special service. Watch them in their churches and among people and there is proof

that they have identified with the Mexicans.

Mr. Harms, at thirty-three the oldest of the group, is unique in that his call to missions came late. His problems prior to conversion may account for what his wife describes as his "very strong faith" and determination to be both a physician and a preacher. He smiles and says he would be frustrated if confined to either of the two.

Mr. Harms recalls from his early years the luxuries of wealth in his father losing his business and of being bounced from one relative to another after his parents were divorced. A checkered career followed, and a measure of stability returned with enlistment in the Navy and assignment in San Diego, California.

Looking back, he sees that Navy service had its value although there are days he would like to forget. He made his profession of faith in a California church but without any special commitment. Service as a Navy hospital corpsman created an interest in medicine. Trips across the border to Tijuana led to a love for the Mexican people as he saw



their "need for something better" than the vice for which the city is famous.

In Florida for a vacation, Mr. Harms met the girl who is now his wife. She was director of religious education in First Baptist Church, Allandale. With a degree from the University of Minnesota, Minneapolis, she planned a career in Christian service. Their friendship, formed in a church fellowship period, turned to courtship and marriage about the time he was getting his bachelor of science degree from the University of Florida, Gainesville.

Mr. and Mrs. Harms now work in the Third Baptist Church, Guadalajara. A deacon, he has served as choir director and Sunday School superintendent. He frequently preaches in churches in the area. She teaches to supplement the limited income for the family, which includes Mark, four, and Michael, two.

After receiving his degree a year ago, Mr. Harms began a year of internship. Another as a resident physician will follow. He dreams of the day he may, with a mobile clinic, practice and preach in areas which have never known a doctor or heard the story of Christ. Equally con-

scient of the future, Mrs. Harms explains: "I always wanted to be a missionary. There is no doubt that the Lord is leading."

In contrast, Ruth and Lee Baggett might be described as born for missionary service. Both are from Christian homes. Both have had a lifelong interest in Mexicans. Neither has ever wavered from a career of specialized service.

Lee Baggett "answered the call to preach" while a Vernon high school student and chaplain of the student body. He already was working in Mexican churches of the Vernon area, preaching more often in Spanish than in English. He turned down a scholarship to one of the state's universities to enroll at Wayland Baptist College, Plainview, Texas, from which he graduated with honors in 1964.

Mrs. Baggett, then Zenada Ruth Smith, won a scholarship to Baylor University, Waco, Texas. While there she also worked in Mexican Baptist churches of the area. She received a degree from Baylor in 1962 and then went on to receive a Master's degree in Spanish from Texas Western College of the University of Texas, El Paso. While in El Paso she worked for a year in the Baptist Spanish Publishing House.

Their paths crossed when Mr. Baggett went to Juarez as a summer missionary. Regulations for student missionaries prohibited their dating, but each is quick to admit a romance started then. Marriage followed his graduation from college.

Speaking much like Mr. Harms, with a determination to combine preaching with medicine so as to minister to the "whole man," he says, "I would not want to be just a doctor."

Mrs. Baggett, teaching English in college, is happy with the church work they are able to do while he works toward his degree. "We are sort of Mexicans at heart," she explains and points to their baby to say proudly. "Our little girl is Mexican."

"We just decided that in order to practice in Mexico we might as well come on," Mr. Baggett adds. "We belong to God, and this is where he has shown us he wants us to be."

Larry Davis, the Californian, is the most reticent of the medical students, but, like Mr. Harms and Mr. Baggett, he is confident that some day he will be a medical missionary. His ambitions stem from a missions tour which included Guadalajara. Earlier he had "dreamed about being a preacher" but never felt God's leadership.

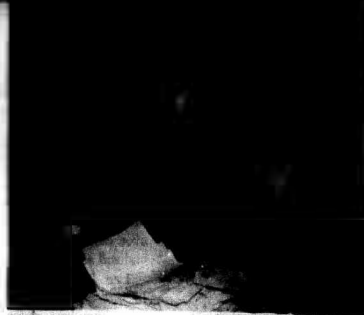
He studied a year in the University of Guadalajara and worked in local Baptist churches. In one of these he met the young woman who was to be his wife, and they began to plan toward marriage. He returned home and to California Baptist College, Riverside, where he received his degree, and through his influence she received a scholarship to the school and studied there for two years. Now she is a receptionist, admittance clerk, and secretary in the Baptist Hospital in Guadalajara.

Marriage to a Mexican, Mr. Davis says, gives him a "more personal relationship" with the people among whom he plans to work. He already is combining the medical and religious aspects of his profession, teaching anatomy to nurses in the hospital and serving as a deacon and secretary for the Sunday School in a local church.

This is the story of three medical students and their wives looking toward appointment as missionaries. Mr. Harms and Mr. Baggett completed their university work a year ago last spring, and Mr. Davis is to finish in 1971.

Missions appointees normally face months in a language school and then adjustment to the life and customs of the people among whom they will work. These future candidates have learned the language. They have made the adjustment. They are looking forward to their years of service.

MEDIA AND MESSAGE IN MEXICO



A TALL TEXAN with all the cunning of a Madison Avenue copy writer, whose words were once spoken into a commercial microphone, now is giving himself to the task of getting Mexicans to write his Baptist office in Mexico City. Each writer then becomes the target for enrolment in a Bible course. And, hopefully, each is a prospect for evangelical Christianity.

David P. Daniell radiates all the enthusiasm of a college freshman as he spreads his six feet and four inches from a studio chair to tell about his work as the Foreign Mis-

sion Board's communications consultant to Mexican Baptists. He has too little a budget for too big a task, but he is committed as a missionary to evangelism through broadcasts.

Mexico's 47 million people are predominantly Roman Catholic. Daniel describes them as "very religious but misguided." Lack of churches in proportion to population verifies his classification of "superstitiously religious." This confines many of his broadcasts to an appeal for letters instead of a direct Christian message as in the States.

For example, a commercial sandwiched into a program of music may

offer a magazine or plastic ruler for all who will write. Or, a Spanish-English dictionary at cost may be the attraction. Then, from Daniell's office also will go an invitation to return a brief Bible question and answer leaflet. Others will follow as answers are returned and, with continued response, there will be the follow-through from a local church.

Any glance about the Baptist studio reveals a poverty in resources which limits this broadcast ministry. There is no piano or organ in the third annex reached by steps almost as steep as a ladder. There are ex-

actly three chairs for office, console room, and studio. Shipping boxes do the work of filing cabinets. The library is no larger than that for the average music lover. But, the technical equipment is good and Daniell had rather bide his time for expansion than suffer for lack of quality.

The \$17,607 budget is the handicap, and especially since it must finance radio and television commercials, programs, the Bible courses, and all related expenses. A special capital needs gift of \$1,200 is limited, also. Budget limitations come into focus when it is remembered that the most productive commercial on a nation-wide television news program would cost \$10,000 for a year.

What's the audience for the Baptist broadcasts? Daniell describes them largely as "nonbelieving adults who would reject a more direct approach such as hymns and sermons." That is behind his purpose to attract letters with gimmicks that lead to the Bible courses.

Some fifteen or twenty letters come on the average day, and 1,200 persons are now enrolled in correspondence courses. While the number may seem small, Daniell points out that there are only 13,689 members in Baptist churches throughout Mexico. There were 1,362 baptisms in the latest year for tabulation—a ratio some three times better than for the Southern Baptist Convention.

The radio-television ministry is not confined to begging for letters. Eleven stations are carrying a program of music climaxed with a seven-minute Bible drama. Another program, on nineteen stations, is more devotional with hymns and a sixteen-minute message.

These and other broadcasts, Daniell explains, "give a feeling of solidarity and pride" to Baptists for their nation-wide program. There have also been commercial messages for the Campaign of the Americas. Some television programs from the Southern Baptist Radio and Television Commission are used with the

Spanish dubbed in.

Additionally, Daniell works with pastors and churches throughout the nation in locally produced programs. Mexican law prohibits broadcast of any church service, so getting a program locally originated depends upon cooperation from the various churches.

The 33-year-old Daniell, comparatively new to the missions field, is building upon the pioneer work of Alan W. Compton, who now has responsibility for all of Latin America. He works with missionaries and nationals, opening the way for more specialized radio-television production in years ahead, just as Daniell is doing in Mexico.

Daniell needs only half an invitation to display some of his mail. One letter is from a Catholic priest inquiring about the offer of "Christian literature." A young lady writes

John J. Hurt

that her Catholic parents have banned Baptist literature in their home, but the Bible course had been given to two friends who will complete it.

One lady in Ciudad Chihuahua recently wrote "I want you to know that your labors are not in vain. While taking your correspondence courses, I was converted and baptized in the First Baptist Church, and I can't tell you what joy and happiness has entered my life. Thank God for your Bible correspondence courses."

Maybe the prize is a letter from the police chief in one of Mexico's largest cities. He wrote, on official stationery, for the bargain purchase of a dictionary. Now, having completed a five-lesson Bible course, he is the immediate responsibility of a pastor in his home city.

"One can understand the thrill we experience every time someone writes in response to one of our programs," Daniell says. "Writing a

letter is sometimes more significant than the lifting of a hand or coming down the aisle in an evangelistic service. It demonstrates motivation and effort.

"We want to lead the listener to Christ and involve him in the local Baptist church. We don't have time on the air to explain the full life-changing implications of the gospel, but we feel reasonably certain that those who request the offer we make at the end of each program are sufficiently motivated to seriously consider the Christian literature and correspondence course we include with the offer."

Daniell is not spending much time reflecting on his radio pioneering "I go from there," he says, with plans depending largely on enlargement of his budget. Twice that much would not be enough to enter the doors already open for broadcast.

Last January, Daniell became program director of the Evangelical FM station in Mexico City. Into the station's music format are spaced five or ten-minute religious programs throughout the day. About twenty-five letters a month are received from listeners.

Sensing a change in Mexico's religious climate, Daniell plans to place more emphasis on obtaining free airtime on radio with short five-minute programs having wide appeal. Two and a half hours of free prime time were utilized during Holy Week with religious movies. A new TV station in Tampico, Tamaulipas has offered twenty-six weeks of free time. Daniell is limited in the access he can make of these opportunities by the lack of good TV films in Spanish and the lack of money for some that are available.

Good radio engineers are in short supply and in high demand in Mexico. One of Daniell's current needs is for a radio engineer to spend a couple days giving his equipment a general revision. Daniell willingly promises a tour of the city to any stateside engineer willing to make this an individual missions project.

Should you attend WMU Conference this summer?

Yes, if you want to know all about WMU '70.

Yes, if you want to be the first to see the seven WMU magazines for the 70's.

Yes, if you want the best training available for your WMU job beginning October '70.

Yes, if you want to learn about new plans for associational WMU.

Yes, if you want to hear highlights of the Baptist World Congress in Tokyo.

Yes, if you want to study the WMU MANUAL or any one of the age-level manuals for credit.

Yes, if you want special help on teaching the Foreign Mission and Home Mission Graded Series books.

Yes, if you want to gain new insights into the Scriptures during the morning Bible hour.

Yes, if you want to sing the 1970-71 WMU hymn "God of Grace and God of Glory" with hundreds of other women.

Yes, if you want a vision of the 1970-71 WMU watchword, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:26).

Yes, if you want to join with other women in a special musical prayertime each evening.

Yes, if you want to hear missionaries tell of their work on home and foreign fields.

Yes, if you want to meet these program personalities:

Glorieta

Kenneth L. Chaffin, Home Mission Board
J. B. Durham, Nigeria
Mr. and Mrs. James F. Humphries, Vietnam
Mrs. John R. Isaacs, Alaska
W. David Lockard, Foreign Mission Board
J. Kenneth Park, Chile
William M. Pinson, Jr.

Southwestern Baptist Theological Seminary
C. Burth Potter, Jr., Pennsylvania
Tom Prevost, Ohio
William J. Reynolds, Baptist Sunday School Board
Mrs. Howard L. Shoemaker, Dominican Republic
Mrs. John Sylvester, Florida
Charles A. Tope, Uganda

Ridgecrest

Mrs. Albert I. Bagby, Brazil
Frank J. Baker, Korea
Gene Bartlett, Baptist General Convention of Oklahoma
Frank B. Burrell, Wisconsin
Kenneth L. Chaffin, Home Mission Board
Jack D. Comer, New Mexico
Mr. and Mrs. Leobardo Estrada, New York
Mrs. William J. Guess, Germany
Carol Leigh Humphries, Nigeria
Mr. and Mrs. James F. Humphries, Vietnam
Kalim Kavar, Jordan
James K. Wright, New York

ROYAL SERVICE • JULY 1970



A Home THAT BECAME A Mission

Mozelle Fuller

THE addition of a 21-year-old Mexican youth to the household of Jan and Ansel Pruitt of Greenville, South Carolina, brought an extraordinary sense of fulfillment. This young man turned the Pruitt home into a mission station, bringing responsibility and a deepened missions purpose.

"Early in life I believed God wanted me to be a missionary," Mrs. Pruitt remembers, "but with no one to guide me, my interests turned in other directions."

Marriage to Ansel L. Pruitt indicated none of the events which were to transpire years later. Janelle was only sixteen. Nothing in Ansel's

irresponsible vagabond existence pointed to the Baptist minister he was to become. Occasionally, he wandered off to another town to work, leaving Nell, as she is called by intimates, to fend for herself. Both of them worked in textiles.

After the birth and death of their infant son, Nell determined to settle down and maintain a home, regardless of what her husband did. Nearly fifteen years elapsed before Ansel accepted Christ as his Saviour. In the meantime Nell remained loyal and patient and exhibited her profound faith in God by living rather than talking. A deep abiding love for her husband sustained her. God directed her mind toward missions. Devouring volumes on the subject, she still found time for the Bible, community projects, her job, her home, the church, and eventually a daughter.

Soon after his conversion, Ansel

heard God's voice commanding him to preach. Obedience required his return to school to complete two years of high school and then college. Bewildered, both he and Nell hesitated for a few months. Already past thirty and with a young daughter to support, they questioned the wisdom of such a step. Finally, commitment replaced uncertainty and education was renewed.

Before long Ansel accepted a small mountain church pastorate. Again Nell wondered at God's leading; the salary was only ten dollars a week. Yet, every need was provided.

Seven years ago the Pruitts moved to City View Baptist Church in Greenville, South Carolina. Counseling, teaching, helping—these adjectives describe their ministry in addition to the regular duties of pastoring a church; they are modern-day good Samaritans.

Several years ago Mrs. Pruitt dis-

covered a woman in the community who had obviously lain helpless in the floor for several days. Neighbors were unable to furnish the names of relatives. Much telephoning and tracing false leads eventually located the woman's son. The invalid was placed in a nursing home.

Recently, Mr. Pruitt was distressed to find a family living in what he termed "a chicken coop." He could not rest until they were established in a better dwelling.

A glowing sense of responsibility to persons had become the life pattern of the Pruitts when Leonardo Reel de Vale appeared at their door. They insisted on providing free room and board when he appealed to them for help. Ansel Pruitt helped the 21-year-old youth find a job in a supermarket and later in a textile plant.

Nell adopted the young man into the household. When his clothes

needed altering, mending, or laundering, she worked these chores into her schedule of housekeeping duties.

Some problems have accompanied Leonardo's residence with the Pruitts. One night while the Pruitts were away Leonardo decided to telephone relatives in Guadalajara, Mexico. Later he told Nell that he thought the call was only three dollars. When the bill came, it was nearer thirty. Kindly, she explained that he must pay for the call out of his earnings. The Pruitts' generosity had fostered irresponsibility in their charge.

Realizing Lee must learn to stand on his own two feet, the Pruitts began treating him as a son. They enrolled him in school for the fall session. He studied English, mathematics, and communications. Lee is currently planning a career in communications. When asked what prompted his coming to the United

A Reader Reaction Exercise

(Check the appropriate response.)

- ☐ The Pruitts remind me of the family in my church. They are always involved in some form of mission action as a family.

Editor's Reaction: Why not write ROYAL SERVICE, (600 North Twentieth Street, Birmingham, Alabama 35203) sharing their story. We might publish it.

- ☐ I felt a common bond with the Pruitts. My family has recently engaged in a mission action project.

Editor's Reaction: Why not write ROYAL SERVICE (address above) sharing your story. Your frustrations and success might encourage others.

- ☐ I would like to lead my family into mission action, but I do not know where to start.

Editor's Reaction: Order Family Missions Guide (\$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store; available July 1).

States, he replied, "Progress." Aware that persons educated in the United States have greater opportunities upon their return to Mexico, Lee began to chart his course. He could only imagine the possibilities that existed for him.

While Lee prepares for a meaningful future in Mexico, the Ansel Pruitts participate in world missions. When a friend of Lee's came to South Carolina recently, the Pruitts made room for him in their household. Thus their influence continues to bridge national and language barriers as they mission from their home.

WHEN Beirut, Lebanon was selected for the Baptist World Youth Conference in 1963, program planners faced the problem of no adequate meeting hall for morning sessions. Evening sessions could be held in a stadium. But the heat of the Middle East sun forbade daytime meetings in the open air.

Robert S. Denny, then associate secretary and youth secretary of the Baptist World Alliance, dreamed up an alternative. Why not divide the crowd into five groups, meeting in available smaller auditoriums, and have five speakers rotating from place to place in the five-day period? The idea was so good—it encouraged more dialogue and fellowship

among the youth from fifty countries—that it has become a regular feature of BWA's international meetings.

The incident is typical of a constantly probing question, "What are the alternatives?", that works daily in the mind of this man who has been named to succeed the late Josef Nordenhaug as general secretary of the Baptist World Alliance. Robert Denny's inquisitive search for better ways of doing things will be a major asset to the Alliance as it struggles amid geographical barriers and financial limitations to carry on a worldwide program for "fellowship, service, and cooperation" among the 30 million Baptists in 120 countries.

The Alliance is a loosely-orga-

nized, volunteer fraternal union of Baptist conventions and associations. True to Baptist tradition and to many world church bodies, there is no structure of authority to hold the organization together. Its governing operation is indicated in a phrase in its constitution, "to show the essential oneness of the Baptist people in the Lord Jesus Christ," and two Scripture passages, "One Lord, one faith, one baptism" (Eph. 4:3) and "Bear ye one another's burdens" (Gal. 6:2).

Robert Stanley Denny, age fifty-five, native of Kentucky, was trained in business and law at the University of Kentucky. His life plans changed, however, when in 1939 he told the congregation of his home



In Quest of Fresh Ideas



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C. E. Bryant

church in Lexington, Kentucky that the Lord had called him to full-time Christian service. During these ensuing thirty years, Dr. Denny (Georgetown University in Kentucky honored him with a Doctor of Humane Letters degree) has become one of the best-known leaders among Baptists of the world. He has traveled many times on every continent and knows the streets of Hong Kong, Rangoon, and Lagos almost as well as those of Arlington, Virginia, the Washington suburb where he lives.

When Theodore F. Adams, past president of the Alliance, nominated Denny to the general secretaryship at a meeting in Baden bei Wien, Austria last August, he pointed out

not only Dr. Denny's worldwide travel but also his administrative ability, his facility for discovering new ways of doing things when traditional ways are blocked, and his rapport with young Baptists throughout the world. Dr. Denny was to have succeeded Dr. Nordenhaug on the latter's planned retirement in July 1970, but the succession was hastened by Dr. Nordenhaug's death on September 18.

Following his graduation from the University of Kentucky Dr. Denny was Baptist student director at Louisiana State University, 1939-41, and director of religious activities at Baylor University, 1941-45. He became associate secretary of the Department of Student Work, Sunday School Board, Southern Baptist Convention in 1945, and served there until his election as associate secretary of the Alliance (primarily for youth work) in January 1956.

Dr. Denny's interest in international Baptist activity began in 1939 when he celebrated his college graduation by attending the Baptist World Congress in Atlanta. He has attended every Baptist world meeting since that time. He was named chairman of the Alliance's youth committee in 1950, after having directed the youth night program at the Baptist World Congress in Cleveland that year. Three years later he presided over the Baptist Youth World Conference, meeting in Rio de Janeiro, Brazil.

The Rio meeting in 1953 was a departure from a pattern of holding international Baptist meetings only in North America and Europe where most of the Baptist population lives. Later, as associate secretary, he directed planning for a Baptist World Congress in Rio in 1960 and Baptist Youth World Conference in Beirut, Lebanon in 1963. The 1970 Baptist World Congress will meet in Tokyo, Japan, this month.

"Two major advantages are to be gained by holding our meetings in locations far removed from the center of Baptist population," Dr.

Denny explained. "One, it brings our Baptist people to the so-called missions fields and makes them more conscious of their worldwide responsibility in Christian evangelism and service. Secondly, and maybe this ought to be listed first, the presence of many thousands of Baptists from other parts of the world gives encouragement and even added dignity to those host people who comprise a minority religious group in their country."

He cited the increased enthusiasm and rapid growth of Baptist numbers in all of Latin America since the Congress met in Rio in 1960. Baptist membership has increased from 161,000 to 255,000 in Brazil and from 312,500 to 411,000 in Latin America during the last ten-year period.

During his almost fourteen years on the Alliance secretariat, Dr. Denny has been the "generalist" for which his training suited him. One staff member recalls that whenever some unusual situation develops, the usual answer is "Let Bob check into it." He has been the key man in logistics for all international meetings and all phases of international travel. He is contact man with foreign embassies in Washington whenever reports come of religious discrimination in other countries. He managed details on the first tour—a precedent-making visit—of Russian Baptists to America in 1956. He raised money to establish a communications department in the Alliance in 1957. He planned and arranged a medical mission survey in Asia and Africa in 1958, leading to the development of the Brother's Brother Foundation. He has assured completion of Baptist building projects in various parts of the world by raising necessary emergency funds.

He is a man of deep religious convictions. His interest is more in action than in books. In the pulpit, he punctuates his message by weaving together a series of stories on human need and Christian achievements. His style is casual, almost

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Baptist World Congress in TOKYO

The theme "Reconciliation Through Christ" will be approached through Bible study, discussion seminars, sermons, and pageantry during the 12th Baptist World Congress at Tokyo, Japan, July 12-18, 1970.

An expected eight thousand delegates from seventy countries will engage in the seven-day program, said Robert S. Denny, general secretary of the Baptist World Alliance. It is the first time BWA has held a world meeting in the Orient.

Mrs. R. L. Mathis, president, Woman's Missionary Union, and program chairman for the Congress, said that speakers will include Miss Angie Brooks, president of the United Nations and a Baptist leader in her home nation of Liberia; Ernest Payne of Great Britain, a president of the World Council of Churches; Lien Chow, a theological professor and pastor in the Republic of China (Taiwan); Evangelist Billy Graham, and Mrs. Coretta Scott King of the USA.

Leaders long identified with the Alliance also will participate. William R. Tolbert of the Liberia Baptist Missionary and Educational Convention, BWA president 1965-70, will preside. Theodore F. Adams

of the Southern Baptist Convention, BWA president 1953-60, will bring the keynote address, and John F. Soren of the Brazilian Baptist Convention, BWA president 1960-65, will make the coronation address. John W. Williams of the National Baptist Convention of the USA, Inc., a vice-president of the Alliance, will preach the Congress sermon.

Claude Rhea, professor of music at Samford University in Birmingham, Alabama, will direct music for the Congress. A 1,000-voice international choir and several Asian choruses will be featured. J. P. Allen of the Southern Baptist Convention has been named to direct six Bible study periods, each led by a representative of a different continent; and Edwin F. Tuller of the American Baptist Convention will direct five symposiums on current world problems.

The Congress theme, "Reconciliation Through Christ," is based on the Scripture, "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). The theme was suggested by the late Josef Nordenhaug, former general secretary of the Baptist World Alliance.

Each day's program will begin with a morning Bible study, followed by a panel discussion and a sermon

Afternoon will be given to national meetings by study commissions and special interest groups. On Monday and Thursday afternoons women will meet together. The program for these afternoons has been planned by Mrs. Edgar Bates, Canadian Baptist Union, president of the BWA Women's Department; Mrs. Olivia de Loria, National Baptist Convention of Mexico, secretary; and Mrs. R. L. Mathis, treasurer. Representatives of the continental unions will be featured. Betty Jo Corum, director, editorial services, Woman's Missionary Union, is the writer of the program script. Evening programs will feature pageantry, an address, and a panorama picturing Baptist work.

The roll call of nations, answered by nationals and national flags, will be a feature in the opening session. Alma Hunt, executive secretary, Woman's Missionary Union, will direct this feature assisted by Mrs. Worth Grant, Southern Baptist missionary to Japan.

All services will be conducted in English, with main addresses interpreted into Japanese. Simultaneous translations will make the discussions understandable also to other delegates who do not speak English or Japanese.

people!" (TEV).

"The gospel was meant to be spread around the world like fissionable material," he told the world youth conference in 1963. "Just as every atom ignites every other one it touches, the chain reaction of Christian love and compassion could encircle the globe if every Christian would transmit the love of Christ to the people whom he touches."

At Berne, in 1968, he urged his young listeners: "Regardless of the vocation to which God calls you, give it dignity, do it well, and ask God to help you each day through the contacts of your work to be a witness for him."

"It's a great day to be alive. Our opportunities are unlimited. So let us seek first the kingdom of God—which is in itself a worthy search whether or not anything else is added to it."

Denny sees the Baptist World Alliance as God's inspired agency to link Baptist fellow-believers of the world in a vastly influential instrument for evangelism, human welfare, and world peace. He points to the theme of the 1970 Congress in Tokyo, "Reconciliation Through Christ," as the only conceivable way to understanding and peace on all levels—personal, community, national, and international.

PREFACE TO STUDY AND ANSWERS

Southern Baptist missionaries are currently assigned to 72 countries and political entities. Entrance into these fields spans a period of 125 years. Rapid expansion came during the decade of the sixties as 26 new fields were entered.

Test your knowledge of the countries where mission stations exist. Identify each country described below.

1. As the American community in Luxembourg diminished, the American community in this country increased. Missionaries devoted more and more of their time to this new field. The latter part of 1967, missionaries moved to this country to work with an English-language congregation and to increase their participation in the lives of Baptist churches existing in this country.

2. An overseas province of Portugal, many of this nation's inhabitants are Portuguese settlers. The rural areas are made up primarily of indigenous African people. In July 1968 the Foreign Mission Board sent a missionary couple with previous experience in Brazil to live in Luanda, the administrative capital of the province. They serve as fraternal representatives.

3. A Southern Baptist missionary couple went to this country in 1968 to study Farsi, the main language, and to try to arrange to stay there for missionary service. A good relationship has been established with the Presbyterian student center in Teheran, and the opportunity has come to teach English to Muslim theological students in the University of Teheran.

4. In 1967 two Southern Baptist missionary couples arrived in this country and began language study in Addis Ababa. In 1968 a community development program was begun in the Menz-Gishe District.

5. This island is about one hundred miles off the southeast coast of China. It became the seat of operations of the Republic of China when the mainland was overrun by communism. Southern Baptist witness began reaching the island in 1948 as the mainland became closed to missionaries.

6. A self-governing member of the British Commonwealth, these islands in the Atlantic Ocean number nearly seven hundred. Baptist work began as a result of the labors of a freed slave from South Carolina. Southern Baptist missionaries, entering in 1951, have established a college in Nassau.

7. Although this is one of the world's major Muslim countries, it shows a far more ready response to the gospel than any other predominantly Muslim area. Southern Baptist missionaries are stationed in the islands of Java and Sumatra. In 1968 national Baptists formed a joint committee with the missionaries as a significant step in developing a convention.

8. The smallest republic in South America, this was the first South American republic to separate Church and State. The predominant faith is Roman Catholic, but the people as a whole are rather indifferent to religion. The first Southern Baptist missionaries moved from Argentina to Montevideo in 1911.

9. This Arab country near the southern tip of the Arabian Peninsula had had no established Christian witness in the land for about 1,300 years when a Southern Baptist missionary couple began a medical mission in 1964. A sixty-bed hospital in Jibla serves people over a wide area.

10. The earliest Baptist groups in this country were Yoruba traders from Nigeria. When a Southern Baptist missionary stationed in Ghana made visits in 1958, he found about six Baptist congregations. The plea of the church at Lome for resident missionaries was answered by the Foreign Mission Board in 1964.

Answers:

- | | |
|-------------|--------------------|
| 1. Belgium | 6. Bahamas Islands |
| 2. Angola | 7. Indonesia |
| 3. Iran | 8. Uruguay |
| 4. Ethiopia | 9. Yemen |
| 5. Taiwan | 10. Togo |

For information about the other countries, see *Know Your Baptist Missions 1970* (available from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230).

folksy. A university president once introduced him as "the great humanizer of the gospel." A six-year-old boy said the same thing even more eloquently when he handed his crayons and coloring book to his dad just after Denny started preaching "Here, dad," he said. "I want to listen to this man."

Dr. Denny lists his favorite sermon text as Luke 4:18-19. "The Spirit of the Lord is upon me. He has anointed me to preach the Good News to the poor, he has sent me to proclaim liberty to the captives, and recovery of sight to the blind, to set free the oppressed, to announce the year when the Lord will save his

GENERAL WMS MEETING

The first Baptist work was started in Mexico in 1843. Both American Baptists and Southern Baptists support missionary activity in Mexico. American Baptists have worked largely in the eastern part of the country, while Southern Baptists have worked mostly in the western part. In 1903 the two groups of Baptists worked together to unite their various churches into a single organization—the National Baptist Convention of Mexico. The convention sponsors an active home missions program, supporting numerous missionaries who work mainly among Indian tribes.

Home Missions in Mexico

Roberta C. Edwards

An Indian Land

Mexico in its early history was essentially an Indian land. It now represents a combination of ancient culture and the European civilization that the Spaniards brought. Before the Spanish conquest, northern Mexico was inhabited by pueblo tribes like the tribes of Arizona and New Mexico. Farther to the south the Mayas developed an advanced civilization as early as the sixth century. They built many beautiful temples and architectural wonders, developed a literature, and were skilled astronomers. The Aztecs later became the rulers of Mexico, developing an elaborate civilization, including a body of religious principles based on human sacrifice. When Cortes entered Mexico in 1519, he was able to overthrow the magnificent civilization with a small band of some seven hundred soldiers. The Indian tribes became divided among themselves. Mexico became a colony of New Spain, and the barbaric splendor of the early Indian civilization disappeared. The Indians became a laboring class, working in silver and gold mines and living in miserable conditions.

The early priests and friars worked untiringly to Christianize and educate the Indians; they built over nine thousand churches during that period. There is scarcely a village today which does not have its ancient Spanish church. The country as a whole is nominally Roman Catholic.

Today the majority of the people in Mexico are Indians or mestizos, persons with both Indian and Spanish blood.

The Indians are a short sturdy race with golden brown skin, very thick black hair, bright black eyes, and strong white teeth. There are many different tribes, each with its own characteristics. Some are excitable; some are jolly and moody. All are strong and patient and, on the whole, unresponsive to strangers and alien institutions. The fact that the millions of illiterate peasants do not understand the idea of freedom has been the main reason a democratic government has been difficult to organize. They have done what they are told, remaining content to live in their mud and thatch huts, weaving blankets, making pottery, or cultivating a bit of land. For years they lived in constant fear of outlaws and of revolutionary troops who might press men into military service or loot and destroy their villages. The Indians found it safest to stay out of tight and say nothing. Evangelical Christians have had a hard time making inroads with the rural population for the same reasons.

Fortunately the importance of promoting education is recognized by the leaders of Mexico, and the government is founding schools as rapidly as possible. The Indians realize the value of learning and usually will let their children go to school when educational facilities are available.

Student Homes

Mexican law makes it difficult for evangelicals to have schools. Therefore, the usual missionary approach through schools is not feasible in this country. For that reason, stu-



dent homes have been established in educational centers to provide a Christian atmosphere. These are Christian homes where boys and girls live while attending state and federal schools and universities. More than 75 percent of the non-Christian students who have entered these homes have been converted before leaving.

One missionary tells about some of the students in the student home where she works: "With three dresses in her straw bag, Enriqueta came from the state of Guerrero with its mud-floor huts because there was no grammar school near her home. On the other hand, a veritable fashion plate was Allagracia when she arrived from the city of Juarez to study dentistry. Their sisters came from all walks of life to live as one big happy family while attending public schools in this city. Our former students are missionaries within their chosen professions, and we have like hopes for our future teachers, doctors, artists, and others who are yet in high school and in grammar school. The girls are being trained in the local church and are active in its missionary work."

One young man who was converted while he lived in the Baptist student home in Guadalajara was Saul Garcia.

Saul was one of sixteen children in a family living in a rural area. One day a Baptist missionary visited in his small pueblo, explaining that Saul could be received into one of the Baptist student homes if he wanted to get an education. At the age of fifteen, Saul entered the fourth grade. After completing his secondary education in Guadalajara, he entered the National University in Mexico City and lived in the Baptist student home there. During his six years of study he supported himself by working and was aided by personal gifts from Baptist missionaries and friends. When his classwork was completed, he decided to spend half of his time in Christian service while he wrote his thesis and prepared for his professional examinations. He was lay pastor of a Baptist mission, developed a jail ministry, and did personal work among university students. After he completed his degree in veterinary medicine, Saul chose to return to his home state to practice in a strategically located town where not only his professional talents but also his Christian witness are greatly needed.

National Expansion

Many churches in Mexico are becoming self-supporting and in so doing are developing a new outlook and a greater interest in missionary expansion. In Torreon, some years ago there were two men who are examples of this expanded vision. One of them is Antonio Pedroza whom God richly blessed in his machine shop business. The other is Pedro Ibarra, Jr., who offered the Lord the income from a piece of cotton land if he blessed it with a good crop. These two men gave money for the Gomez Palacio church to buy a station wagon for missions work. The pastor and church members were thus able to make many trips to Miguel, Auza, Zacatecas, out on a high plateau five hours away from Gomez Palacio by car. Twenty-three new believers were baptized there in one year.

Another type of home missions outreach is that of the young pastors who graduate from the Baptist seminary in Torreon. One such pastor is Aurelio Mandujano, who as a young seminary graduate went with his family about fifteen years ago to the state of Yucatan to open new work in the peninsula in a town called Progreso. The work grew rapidly, and the newly organized Baptist church soon established many missions, one of which was in Merida, the capital of Yucatan. Nine years ago this mission was organized into a church with seventeen members. It now has a Sunday School of over 250, and the building is packed for all preaching services. Laymen are extremely active in the missions work here. The church sponsors seventeen missions and preaching points.

Mexican nationals are willing to go to any lengths to proclaim the gospel to their own people. On one occasion, several believers from Santa Catarina went with the missionary to Santa Marta to hold services. They had been told that the local authorities there opposed the presence

of evangelicals in their village. The Mexican Constitution guarantees the right of each citizen to profess whatever religion he chooses and to hold private family worship in his home, but sometimes this freedom is more theory than practice. Sometimes officials refuse to allow services. In this situation officials said that the people already had a religion and that the evangelicals were not welcome. As the missionary and his co-workers were going to the house to hold services, someone rolled a large rock down an embankment, hitting one of the group. The service was held without incident, and several people attended to listen and compare the Catholic Bible with the evangelical version. The next morning when the evangelicals confronted the authorities, Senor Zamora, one of the evangelicals, was seized by the police and escorted to jail.

The missionary and his friends agreed among themselves that it was too dangerous for one evangelical to be jailed by himself, so about a dozen men accompanied him to the cell. Among them was a man who had been a Christian for only one week. Another was a pioneer Baptist of that area whose life had been threatened many times. Another was a man who had been jailed fourteen times for witnessing of his faith. The officials labeled all of the evangelicals as Communists. They were finally released, after paying a fine and spending the night in jail, with the promise to leave town. This they did after holding another service. All felt that the believers in Santa Marta would be stronger because of this experience.

Crusade of the Americas

Into such a climate came the plan for the Crusade of the Americas, with its advance publicity advertising that Christ is the only hope. Results of the publicity were evident even before the campaign began.

In Monterrey, Nuevo Leon, a young drug addict, wanted to buy drugs from two acquaintances in the public market in front of the First Baptist Church. When his friends did not show up, the young man walked up and down in front of the church until he looked up unexpectedly and saw the sign, "Christ, the Only Hope." He entered the church where he found Alfonso Victor Munoz, an ex-drug addict, preaching Christ as Saviour. The young man professed faith in Christ at that service and later felt the call to preach. He is now a student at the Mexican Baptist Theological Seminary.

In Guadalajara, Jalisco, a man saw one of the announcements of "Christ, the Only Hope" and inquired who put out the publicity. He finally went to the Third Baptist Church, where he trusted Christ as his Saviour. About a week later some of the people from that church held a service in the street in front of this convert's home. Two families remained after the service to hear more about the gospel, and the new Christian gave his testimony about his own faith in Christ. A mission was established in his home.

In Tijuana, Lower California, a young man who was not a Christian arrived home from Mexico City to visit his mother. In her home he found announcements about the Crusade. He told his mother about seeing a sign three stories high on San Juan de Letran Avenue in Mexico City. He said that when he looked and read the message, "Cristo, la Unica Esperanza," he had a profound religious experience.

In Nuevo Laredo, Tamaulipas, a man who had been drinking was walking by the First Baptist Church when he saw the sign with the Crusade theme. Weeping, he told of his spiritual needs to Pastor Homero Job Ramos. During this encounter he accepted Christ as his Saviour. During the Crusade many laymen sacrificed hours of work. One man even sold his business to be able to dedicate most of his time to the Crusade.

With such dedication evident among the people who participated in the Crusade of the Americas, it is no wonder that events such as the following occurred all over Mexico during the Crusade. This incident occurred in the village of Bagojo, a pueblo of less than a thousand people in Sinaloa, Mexico. Pastor Abelardo Rodriguez and members of his church were not content with participating in the Crusade in their own church in Los Mochis. For days they prayed for Bagojo, where they were going to begin their services. Pastor Rodriguez had some doubts, knowing how indifferent the people could be. The young people helped to flood the city and villages with the "Christ, the Only Hope" theme. Cars and busses carried the motto. The pastor said that even the newspapers published constantly that Christ is the only hope, and he prayed to the Lord to help his unbelief.

His report of what happened is something like this: "Finally, the day came, and we were witnesses that when God is in charge, everything is possible. The first night there were 200 people, the second 320, and the third 450. The movie theater had to close its doors during those days, because no one went. In spite of the fact that they reduced ticket prices. This was incredible. When we were confronted with enemies, the authorities took our part."

From this unusual outpouring of the Spirit, over one hundred professions of faith were reported by the pastor. The converts were given literature and appropriate follow-up was initiated.

Conclusion

The people of the National Baptist Convention are acutely aware of what it means to work "both in Jerusalem and in all Judea and Samaria," as they begin new work and help to strengthen weak churches. Leaders are emerging who will lead Mexico to Christ, the only hope. Some years ago a simultaneous revival effort had for its slogan "Mexico for Christ . . . in this generation." Mexican Baptists through their home missions continue to work toward the reality of this dream.

GUIDE

for General WMS Meeting

What do you want to accomplish?

July, August, and September general meeting studies have been planned around the idea that God uses churches to propagate the gospel. Churches go into highways and hedges compelling people by the power of the gospel of love to listen to the message of salvation from sin, from wasted life, from aimlessness. They show their love by finding places to establish missions points where the gospel can be preached; they compel by the winsomeness of the gospel in evangelization, by deeds of love and kindness in meeting human need. Members should be led to answer the study question (aim): What signs of God's direction in the life of churches today can I see?

July study materials focus upon the work of the National Baptist Convention of Mexico. WMS members should be led to answer the study question (aim): What can I learn from Mexican Baptist evangelistic home missions efforts which will strengthen my faith in God's leadership for his churches?

How can you accomplish this aim?

1. Establish background information for the study. Using the introduction in the study materials on page 16, give the origin of the National Baptist Convention of Mexico.

MEETING PLAN

Song
Call to Prayer
Business
Promotional Feature (see Forecaster p. 34)
Study Session (see pp. 16-18)

Summarize "An Indian Land," page 16. Explain that persons who are not Mexican citizens are prohibited by law from pastoring churches. This law places the responsibility of church leadership directly upon Mexican Baptists. Missionaries function in an advisory capacity, attempting to develop strong churches. Missionaries often counsel with churches about calling pastors, establishing missions, or planning new buildings. Emphasis is placed upon leading pastors to see the importance of evangelism, stewardship, and religious education. Student homes in Chihuahua (chee-WAH-wah), Guadalajara (gwahd-ah-lah-HAH-rah), and Mexico City, and the seminaries in Torreon (to-rey-ON—Southern Baptist), Mexico City (American Baptist), and Oaxaca (wah-HOCK-uh—National Baptist Convention of Mexico) are of immense importance for the training of pastors who lead the people.

2. Divide WMS members into six groups. (Very small societies may divide into mini-groups of two or more members.) Distribute paper and pencils to each group. Give each group one of the assignments described below. Explain that a dialogue is a conversation between two or more people. After 15-20 minutes, call for group reports. Ask two members from each group to read the dialogue created by their group.

(1) Saul Garcia, page 17. Write a dialogue that might have been held between the director of the student home in Mexico City and Saul Garcia in which Saul reflects upon his experiences and makes a decision to return to his home state.

(2) Antonio Pedrosa and Pedro Barra, Jr., page 17. Write a dialogue in which two members of the Gomez Palacio church talk about the station wagon their church plans to

buy with the money from Antonio Pedrosa and Pedro Barra, Jr. Show their thanksgiving, excitement, and hopes.

(3) Aurelio Mandujano, page 17. Write a dialogue between Aurelio Mandujano and his wife in which they reflect upon the successes they have seen in Yucatan during the past fifteen years.

(4) Santa Marta, page 17. Write a dialogue between two of the believers in Santa Marta as they discuss the activities surrounding the seizure of Senor Zamora by the police.

(5) Nuevo Leon, page 18. Write a dialogue between Nuevo Leon and Alfonso Victor Munoz that might have happened after Leon became a student at the Mexican Baptist Theological Seminary.

(6) Village of Bagojo, page 18. Write a dialogue that might have taken place between two of the young people from Los Mochis who participated in the crusade in Bagojo.

3. Introduce the slogan "Mexico for Christ . . . in this generation." Ask members to recall ways God has led churches in Mexico. Ask members to list things that they might pray for, making this dream a reality. Follow with a period of prayer for Mexican Baptists.

What planning must you do before the meeting?

1. Plan the introduction to the study.

2. Plan the presentation of assignments. Mark each assignment in your copy of ROYAL SERVICE so that you can clearly show each group the background material to be used for their dialogue. You will want to remind members to bring their copies of ROYAL SERVICE to the meeting.

3. Prepare a large sheet of newsprint or poster board for the prayer list. Write the slogan at the top.

CURRENT MISSIONS GROUPS

Prophetic Voices

Mrs. Ralph Gwin

We Are Living, We Are Dwelling

"We are living, we are dwelling in a grand and awful time. . . . Could words be more appropriate to our age? During the past decade, man has seen grander and more awful developments than can be recounted in a brief space of time or print.

Man, using God-given intellect, has conquered space to walk upon the moon. Yet millions of hearts and minds have space within which cannot be satisfied with human accomplishments and material prosperity. Man sat in living rooms and watched the moonwalk on a little electronic communication system. Man has not been able, however, to communicate with man in his own sphere to achieve universal peace.

This is an age of luxurious ease. Homes operate on push buttons, and computers run businesses. But, physical and spiritual poverty and hunger are uncontrolled. People have more cars, more homes, more TVs, more boats, trailers, and campers than ever, with more places to go to get away from it all. Yet, tension of living produces more heart attacks and ulcers year by year.

This is an age of lawlessness. Crime increased 9 percent in the first six months of 1969 over the same period of 1968, according to the Crime Index of the FBI. This wealthy, materialistic age has budded into a secularistic society where God has little place. Disregard for the rights of others is exceeded only by disregard for the sovereign power of God in the world.

This age is plagued with wars and rumors of wars. Strikes, for what may be just causes, become dangerous and destructive. Marches for peace are not always peaceful. Demonstrations for civil rights often disregard the rights of others.

Violence is the order of the day, to be read and reviewed in news media. It is the appetizer, salad, main course, and dessert on the menu of the entertainment field. And the public is docile to this invasion into national privacy via home television.

This is a time of moral decay and degeneration. Adultery and divorce undermine the institution of home, bedrock of the nation. Broken homes turn maladjusted people into the mainstream of society each year. Sex centeredness and deviation are symptomatic of the deeper degeneration of society. Drug use and experimentation is epidemic. Alcohol fills hospitals, rehabilitation centers, flop houses, and funeral parlors.

The Church's One Foundation

Never in history has the church been so beset without and within as in this twentieth century. Churches have experienced a decline in organizational enrolment and attendance. To stem the tide new programs, new approaches, new ideas are sought. Youth, ready for innovation in service and worship, demand more understanding and involvement, with new forms of worship.

Some are saying, "The church is not relevant . . . is not meeting the need of the day." Some advocate wholesale change; some cling to old patterns. Some say, "The church is 'in sanctuary' from world need . . . is exclusive . . . has become an end in itself." While others say, "The purpose of the church is to preach the gospel, not to be an institution for social action."

The effect of a materialistic, secular society has invaded the church to make the membership indifferent, apathetic, and unconcerned about the lost. Some concerned members readily admit the church is far from perfect, but are quick to add that it is Christ's church.

The eternality of the church, in spite of weaknesses, is the fact to keep in mind. "The church's one foundation is Jesus Christ her Lord." Jesus himself declared that "the gates of hell shall not prevail against it" (Matt. 16:18). The foundation of the church is sure.

Jesus, the foundation, gave the pattern for the church. Interpretation of the pattern may vary. The superstructure of the church, built by man, may differ from time

to time, may be improved, may decline. The superstructure of method and approach to the duties and tasks of the church may adjust to suit a changing society and culture. But assuredly, the church will outlast time and the blunderings of weak and indifferent Christians, for the foundation is solid.

One pastor's sermon topic asked, "Does this church have a future?" He told of local congregations which had closed their doors, but, he said in effect, the church, the institution of Christ, cannot fail. Specifically, he answered the question, saying, "This church has a future, provided it renews itself."

Scientific study has shown that a body completely renews its cell structure every seven years. Thus, the human body grows. The church, the body of Christ, needs constant renewal.

Southern Baptists have experienced great changes and adjustments in recent years. Studies which have defined the tasks of a church and its organizations have put Baptists in a better position than ever before to know where to go and how to get there.

As great the criticism and as strident the critic voices, church members should not be discouraged. Past experience, present know-how, future faith and effort, guided by the Holy Spirit, will bring victory for the glory and honor of Christ. His church will not fail for the foundation is eternal.

A Mighty Fortress Is Our God

"A mighty fortress is our God, a bulwark never failing." God is present in our world. Events as well as people prophesy that fact.

From the beginning God has had his prophets, but people did not always appreciate them or their message. The world says that the ministry is materialistic, lacking in spirituality, too bound up with administrative duties. Nevertheless, God's ministers, countless numbers of them, proclaim the unsearchable riches of Christ in a forcefully fresh manner, challenging people to follow Christ as Lord.

The distribution of the Bible is prophetic of a better day. The Word is productive of saved souls and changed lives when people read it.

Good News for Modern Man, the New Testament in Today's English Version (TEV), was published by the American Bible Society in September 1966. Since then, distribution has topped seventeen million copies. Braille and Talking Bible editions and an extra large print edition for the visually handicapped became available. An edition carrying the imprimatur (approval) of Richard Cardinal Cushing for Roman Catholic readers is available. Three million copies of *Good News by a Man Named John* were distributed through the Crusade of the Americas.

City-wide distribution of *Good News for Modern Man* in some large cities has caught the attention of the public. Some cities have observed "Good News Sunday" as a means of completing a successful distribution. An In-

dianapolis insurance agent commented on the modern version received during one distribution: "It's tremendous. It has spoken to me in a very meaningful way."

Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, says: "There is a chorus of voices, some from within and outside the church, calling for spiritual renewal. The recent denominational emphasis on 'A Church Fulfilling Its Mission' (1965-69) gave strong accent in this direction, magnifying the need for churches to worship Christ, preach the gospel, teach and train their members, and minister to disadvantaged persons, with a strong emphasis on evangelism and missions."

Dr. W. A. Criswell, president of the Southern Baptist Convention, mentions another evidence of God's presence. "One of the signs of God's prophetic voice heard among us is the increasing concern in our churches and denomination for the welfare and well-being of our fellowman. We still believe that Christ died for our sins and that we ought to love our Lord with all our hearts and all our souls. But we also have come with increasing sensitivity to realize that the second commandment is like unto the first—we are to love our neighbors as ourselves. His needs are our needs. His grief is our grief. His necessity is our necessity. We can greatly enlarge the outreach of, our ministry to the sub-marginal, the dispossessed, the neglected, and the forgotten."

The increasing involvement of laymen in church and religious work is prophetic of the fact that God always raises up men to do his work. God's concern is for all men and for the total man. Laymen with evangelistic zeal and social concern can vastly implement a Christlike ministry to physical as well as spiritual need.

Rise Up, O Men of God

Mr. George W. Schroeder, executive secretary of the Brotherhood Commission, tells how men are working at missions tasks. Men in South Carolina work in prisoner rehabilitation and ministry to prisoners' families. Texas men minister to needy families along the Rio Grande. In Tennessee, men direct their activity to juvenile delinquents and alcoholics. Men have participated in special evangelistic effort in pioneer areas. These actions bespeak the desire of men to share their faith with people of special need.

Men are at work in their own churches teaching missions to boys and leading them in mission action through Royal Ambassadors. This year men will assume the responsibility of providing missions organizations for boys ages six through eight.

Dr. Arthur B. Rutledge says that Southern Baptists have responded with money and clothing for people in the Gulf Coast area damaged by hurricane Camille in 1969. In Fairbanks, Alaska, in 1967, over one hundred volunteers not only repaired church property following a flood, but also made a strong impact for Christ upon the city and far beyond.

Lead On, O King Eternal

Our time is both grand and awful, and the dire needs of the times are urgent for the involvement of all Christians in an effort to bring relief to a suffering world which is even more in need of the spiritual relief we have to offer.

Mr. Schroeder says: "Without fear of contradiction, I frankly state that men are the key to the future of Southern Baptists. They represent a source of power and strength that will enable our denomination to fill its place in the

work of our Lord during the years ahead. With them, Southern Baptists can do anything they want to do. As for me, I believe our men will respond. I have faith in them. When they know, they will respond effectively. We simply need to show our men they are needed. If our pastors and other church leaders will do that—then the seventies will be the greatest of all years in the history of Christianity."

GUIDE

for Current Missions Groups

What do you want to accomplish?

July begins a unit of study, continuing through August and September, entitled "The Church Under Fire." This unit will explore ways churches can be faithful to Christ. A bombardment of criticism is being aimed at the church, some of which calls the church an institution in sanctuary from the world's need, a church that is lukewarm, making uncertain sounds; an exclusive church; an uncaring church; an affluent church. This unit will emphasize anew that the church is a living force in the world; that man cannot destroy it; that the church will outlast the evil forces which are attacking it and shaking the faith of some members. Group members should be led in answer the study question (aim). How can I help

my church be faithful to Christ?

The July study, "Prophetic Voices," attempts to point out a few visible evidences of God's presence in the world in the midst of the spiritual decline of this day. Group members should be led to answer the study question (aim): What do I see as evidence of God's prophetic voice in our time?

How can you accomplish this aim?

1. Divide group members into two listening teams. After discussion of the first two sections of the study, call for team reports. Instruct team 1 to listen for bad characteristics of this age. Instruct team 2 to listen for the good things happening in this age. Ask team one to name one characteristic at a time, followed by the response of team two with an opposite characteristic. Answers may include: time—eternity; world—Christ; space within—space without; secularism—spirituality; crime—service; war—peace; degeneration—salvation. You may wish to make a list on chalkboard or poster paper. Wrapping paper can be used.

2. After discussion of material in "A Mighty Fortress Is Our God," page 21, ask members to name other evidences of God's prophetic voice in the world today.

3. After discussion of material in "Rise Up, O Men of God," page 21, and "Lead On, O King Eternal," page 22, ask members how women can help in enlisting more laymen in missions activities.

What planning must you do before the meeting?

1. Read the study material, pages 20-22.
2. Ask one or more persons to give summaries of study topics.
3. Provide chalkboard or paper for list.

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BIBLE STUDY GROUPS

Bible Passage for Study: Ephesians 1

Missions and the Church at Large

Howard P. Colson

"The Baptist Faith and Message" is a significant doctrinal statement adopted by the Southern Baptist Convention in 1963. In this statement there is a section on "The Church," two paragraphs of which are devoted to defining a local church. These are followed by a final paragraph consisting of a single sentence which says, "The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages."

This study deals with the church in this broader sense. Concern will be focused upon what Christian missions mean to the church at large. The word *church* is used in the broad, general sense in at least the following passages: Matthew 16:18; Ephesians 1:22; 3:21; 5:23-25, 27, 29, 32; Colossians 1:18; and Hebrews 12:23. The Bible material in this month consists of the first chapter of Paul's letter to the Ephesians. The church in its comprehensive sense is a major theme of this chapter.

which "the God and Father of our Lord Jesus Christ" (v. 3) took in making possible our privilege of belonging to him as his beloved children. "Before the world was made, God had already chosen us to be his in Christ. . . . Because of his love, God had already decided that through Jesus Christ he would bring us to himself as his sons—this was his pleasure and purpose" (vv. 4-5 TEV).

A key word in verse 5 is *adoption*. (Note it in both the King James and the American Standard Versions.) It is one of Paul's favorite words. (See Rom. 8:15.) Adoption, as the apostle used the term, denotes taking an alien child, making him a part of the family, and giving him all the rights and privileges of a natural-born child. Paul means that God adopts men into his divine family through Christ and bestows on them unspeakable privileges. In fact, men are blessed "with every spiritual gift in the heavenly world" (v. 3 TEV). No wonder Paul called on his readers to praise God (vv. 3 and 6)!

Viewing verses 3-6 in the total context of the epistle shows what the church is. The church, in its inclusive sense, is the people of God—all the people of God. The church is God's redeemed children thought of as one great family in Christ.

What do missions have to do with the church as God's family? A great deal, for it is the gospel message, the message of missions, which points the way by which sinners may become the children of God (Eph. 1:13). Moreover, through missions the saving message is spread abroad so as to give men everywhere the opportunity of accepting the invitation to enter God's family.

2 The Whole Universe United in Christ: Ephesians 1:7-12

Verses 7-9 speak of God's plan of redemption in terms of its cost (Christ's blood), its provision (the forgiveness

MEETING PLAN
Announcement of WMS projects and plans
Preview of general WMS study topic for next month (see Forecaster, p. 35)
Information and discussion of mission action projects
Prayer for mission action projects
Group planning for next month
Study session (see pp. 20-22)
Call to Prayer

of sins), the divine motive back of it (the riches of God's grace), and the nature of God's dealings with sinful men in making known his glorious plan ("in all wisdom and prudence").

Then verse 10 sets forth the purpose of God's plan: "That in the dispensation of the fulness of times he might gather together in one all things in Christ." The meaning of that statement is considerably clarified in Today's English Version: "God's plan, which he will complete when the time is right, is to bring all creation together, everything in heaven and on earth, with Christ as head." This means the restoration of a lost world. When all things are consummated in Christ, history will have reached its fulfillment. God's ultimate purpose for his universe will have been accomplished.

The period of time here contemplated extends from Christ's first advent to his second. In him as the head of the church, all created things will be brought into one (See Col. 1:16, 20). God has planned that at last Christ shall be the head of what W. Curtis Vaughan in *The Letter to the Ephesians* calls "a regathered, reunited universe."

For such a glorious consummation the church is now being prepared. And obviously, Christian missions play a very vital part in this. For it is by means of the worldwide spread of the gospel that the church of Jesus Christ is being extended. Through missions persons from all nations, kindreds, and tongues have the opportunity of coming into the divine family called the church.

Matthew 24:14 reads that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." From this it seems clear that missions have much to do with hastening the day when history will reach its consummation and all creation will be united in Christ. The pagan nations must hear the truth before the glorious day of Christ can dawn. Missions, therefore, are essential to the fulfillment of God's ultimate objective for his universe.

This does not mean that all men will finally be saved, for other New Testament teachings point to the contrary. But God will doubtless make such an adjustment in his universe that the forces of evil will be completely subjugated to the sway of his righteous will.

In verses 11-12 Paul is thinking particularly of Jewish believers. Note his words, "we who first hoped in Christ" (v. 12 RSV). F. F. Bruce in *The Epistle to the Ephesians* has pointed out that the first stage in the realization of God's missionary purpose was the conversion of those Jews who accepted Christ when he appeared. The second state is implied in verses 13-14 where it is stated that Gentile believers ("ye also") have a part in God's inclusive purpose. For the first few years after Pentecost, the gospel was proclaimed only to Jews (Acts 1:19); later, under the Holy Spirit's leadership, it began to be presented to Gentiles. The worldwide missionary work of today is still in this second stage of God's program.

3. The Glorious Inheritance of God's People, Ephesians 1:13-14

This is the third stanza of Paul's great "Hymn of Grace." It deals with the Holy Spirit's part in God's redemptive plan. These two verses point out that Gentile believers have their place along with Jewish believers in God's great plan for the church. Through the missionary proclamation, Gentiles, too, have heard the word of truth, the gospel of their salvation, and through believing in Christ they have been sealed with the Holy Spirit of promise. That is, God has put his stamp of ownership on Gentile believers by giving them the promised Holy Spirit, even as he did to Jewish believers.

The word *seal* in verse 13 is used in three ways. It may mark something as being genuine. Or it may guarantee the security of a thing. Or it may denote ownership. In all three senses Christian believers are sealed, but the main idea in the present passage seems to be the idea of ownership. The presence of the Holy Spirit in God's people marks them as being God's own.

Furthermore, the gift of the indwelling Spirit is the assurance that all the people of God—converted Jews and converted Gentiles—will some day acquire possession of the inheritance which their Heavenly Father has for them. "The Spirit is the guarantee that we shall receive what God has promised his people, and assures us that God will give complete freedom to those who are his" (v. 14 TEV).

What is this glorious inheritance which God's gift of the Holy Spirit guarantees to his people, both Jews and Gentiles? In a word, it consists of all the joys and blessings of the life to come. (See 1 Cor. 2:9; 1 Peter 1:4.) These include a completed salvation, resurrected and glorified bodies, freedom from all blemishes and weaknesses, sharing the immediate presence and heavenly glory of God, perfect fellowship with him and with our redeemed brothers and sisters in Christ for all eternity. The inheritance of God's people is eternal life in all its fullness.

Verse 14 refers to the Holy Spirit as "the earnest (or guarantee) of our inheritance." The word *earnest* reminds of a practice connected with the purchase of a piece of real estate. The buyer often pays the seller a certain amount of earnest money—a fractional part of the full purchase price—as a pledge that he will complete the total payment later on. Paul's point is that God's gift of the Holy Spirit to his church is the assurance that God will in due time convey to his people the completeness of the blessings of salvation. Such is their inheritance, and they know that they shall some day receive and possess it in its fullness, because even now they enjoy the blessings that come with the Holy Spirit's indwelling presence.

Through missions the way is opened for more and more people to become heirs of God's glorious promise.

4. The Church as the Body of Christ, Ephesians 1:15-23

From the standpoint of the present study, the key statements of this passage are found in verses 22-23. God has put all things under Christ's feet and made him the supreme head (actually, the only head) of the church.

Before Paul arrives at that point in his presentation, he offers one of his remarkable prayers for his readers (vv. 15-19a). He prays that their spiritual understanding may be so enlightened as to give them a proper appreciation of three great spiritual realities: (1) the hope to which God has called them (v. 18a); (2) the riches of God's inheritance in the saints [his people] (v. 18b); and (3) the greatness of the power which is at work within them (v. 19a).

The hope to which God has called his people is more than a sentiment; it is an objective reality. Hope here means the thing hoped for. It includes all of the blessings of that perfect world to which God will bring his people at last. The church's hope is equivalent to the glorious inheritance already considered in verse 14. The marvelous heavenly blessings which God has promised his people constitute the hope to which he has called them.

Not only do God's people have an inheritance awaiting them, God has an inheritance, too. His inheritance—his prized possession—is his church, the people for whom Christ died and who now belong to him by faith. How remarkable it is that God so greatly treasures his people that he looks on them as his inheritance and eagerly awaits the day when the number of his people shall be complete!

In the third place, Paul prays that his readers may know the greatness of the power at work within them. That power, he says, is the same as the mighty strength God used in raising Christ from the dead (vv. 19-20)! What power! And surely it will not rest until all that is involved in God's great purpose of world redemption is fully accomplished.

In verses 20-21 the apostle speaks of the fact that God has given Christ the place of supreme exaltation and power (See also Phil. 2:5-11). He specifically mentions Christ's exaltation in relation to the church, his body. (Compare Col. 1:18.) Christ, he says, is the head of the church. Christ has made the church possible by his redeeming work; and, though Paul does not mention it here, we know that Christ is working to bring his body to completion by the worldwide program of missions. The partially completed body of Christ exists to carry out the will of its divine head. That includes missions to the ends of the earth.

As E. K. Simpson has written in *Commentary on the Epistles to the Ephesians and the Colossians*, "The church forms the integration or complement of Christ's saving mission, requisite to his fulfillment of the work." W. Curtis Vaughan reminds us that "believers exist not simply to enjoy a mystic union with Christ but to be of practical service to him."

ROYAL SERVICE • JULY 1970

GUIDE

for Bible Study Groups

Hoyt R. Wilson

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

Study Question: What place does the church at large have in Christian missions?

To Begin:

Remind the group of the background for the writing of Ephesians.

Paul left Corinth on his way to Jerusalem with an offering for the poor Christians. In Jerusalem he was seized by the mob in the temple and was rescued by Roman soldiers. He finally had to appeal to Caesar to avoid a mock trial before the Jews. Paul was sent to Rome and kept under guard in his own house for two years. It was probably during this time that he wrote Ephesians.

1. All of God's Redeemed Children, Ephesians 1:1-6

In the Greek, verses 3-4 are combined into one long sentence. It was a song of praise more than a reasoned statement. Therefore, it is best understood when studied in sections.

Paul speaks in verses 3-4 of the chosen of God. He always thought of God as having chosen him. Jesus said of his disciples, "Ye have not

MEETING PLAN

Call to Prayer
Group planning led by leader
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Information and discussion of mission action projects
Prayer for mission action and other causes in the community

chosen me, but I have chosen you" (John 15:16). The wonder is that God should choose men.

Write this question on the chalkboard: What in your opinion, more than anything else, nullifies (makes ineffective) the witness of a Christian?

Give each group member paper and pencil and ask her to write responses. Call for these responses after dealing with the discussion of verse 4 in the following paragraph.

Paul lists as the purpose of God's choice that we should be holy and blameless. *Holy* has in Greek the meaning of different or separate. The temple is holy because it is different from other buildings. The sabbath is holy because it is different from other days. God is holy because God is different from man. God chose the Christian that he should be different from other men.

Now discuss the suggestion from group members in response to the question on the chalkboard. Do the Christian's attitudes and actions indicate he is different from the non-Christian?

2. The Whole Universe United in Christ. Ephesians 1:7-12

Ask group members to jot down on their paper the three gifts from God mentioned in verses 7-8. Read these verses aloud as group members listen and search. Write these three gifts on the board to guide your teaching.

(1) The gift of deliverance. This is deliverance from a situation from which a person is powerless to liberate himself or from a penalty which he himself could never pay.

(2) The gift of forgiveness. Man knew the sense of sin and the dread of God. Now he knows forgiveness of God.

(3) The gift of wisdom and sound sense. The wisdom of eternal truth that satisfies the mind and the sound sense of practical knowledge help us solve the day-to-day problems of living.

What was the meaning of the mystery of the will of God mentioned

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in verses 9-10? Ask for group response. To Paul it was that the gospel was open to the Gentiles, too. Until Jesus came, man had lived in a divided world. All people should be gathered into one in Jesus.

3. The Glorious Inheritance of God's People. Ephesians 1:13-14

Hold up a dollar bill. Point to the seal on the back and ask, What is this? What does it mean or represent?

Lead group members to search for the meaning of the word *seal* in verse 13 and compare to the meaning of *seal* just discussed. (It marks something as genuine. It guarantees the security. It denotes ownership.) Discuss the applications of these comments to the life sealed by the Holy Spirit.

Write on the chalkboard this question: What is the inheritance guaranteed to God's people? Ask someone to read 1 Corinthians 2:9 and 1 Peter 1:4 to show that the inheritance was kept secret.

List on the chalkboard the inheritance or the joys of life to come as given by Dr. Colson on page 24.

In a day when we often get less than we pay for, we are interested to see words like *guaranteed* by the

manufacturer. The great joys listed on the chalkboard are guaranteed by God himself. Should we be busy helping to add to the number of his heirs who will all enjoy this inheritance?

4. The Church as the Body of Christ. Ephesians 1:15-23

Paul, in his prayer, summarized the characteristics of a true church. Ask group members to find the two things which must characterize any true church: loyalty to Christ and love to men.

It is often true as Jonathan Swift said, "We have just enough religion to make us hate, but not enough to make us love one another."

As you study the prayer, look for these four requests made by Paul:

1. For the spirit of wisdom
2. For a fuller knowledge of God
3. For a renewal of Christian hope
4. For a new awareness of the power of God

Christ will have dominion over all. God's plan for the world has been placed into the hands of the church. The two great truths are found in verses 21-23. Can we be complacent about our task as the church?

ROUND TABLE GROUPS

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

Crisis in the Nation

Shirley Forsen

"Our nation is enveloped in a social and cultural revolution. We are shocked by the potential for anarchy in a land dedicated to democracy and freedom. There are ominous sounds of hate and violence among men and of unbelief and rebellion toward God. These compel Christians to face the social situation and to examine themselves under the judgment of God." Approved by the Southern Baptist Convention, June 1968, the statement on the crisis in the nation forms the framework for Round Table suggestions this quarter.

Sub-Theme 1: We are an affluent society, abounding in wealth and luxury. Yet, far too many of our people suffer from poverty.

Books to read and discuss:

The Churches' War on Poverty, Lyle E. Schaller, Abingdon Press, \$1.95 (paper)
The Christian Encounters a Hungry World, Paul Simon, Concordia Publishing House, \$1.00 (paper)
Poverty on a Small Planet, Edward Rogers, The Macmillan Company, \$2.95 (cloth), 95¢ (paper)
(Books are available through Baptist Book Store.)

Discussion of Sub-Theme

While one out of eight people in the United States is poverty-stricken, the other seven live rather luxuriously. The majority buy numerous labor-saving gadgets, and many buy a new car annually. Becoming weary with work, they find antidotes for boredom: streamlined professional football, pop singing groups, and television. Time and money are spent not in pleasing themselves but in trying to satisfy a concept of what they feel they ought to enjoy. While 25 million are underfed or poorly fed, over a million dollars is spent daily for "surplus" food storage; potential harvests are deliberately restricted, and thousands of gallons of milk are poured down the drain. And yet many Christians are apathetic about poverty.

Who are these economically hard-pressed people? Almost one third of the desperately poor are sixty-five years of age or older. The unemployed, those poor having no one in the family working, make up about one fourth of the poor. Broken homes account for almost one fourth of the poor. Twelve percent of the Negroes are unemployed; they comprise one fifth of the poor. Some of them have been poorly educated which keeps them from the higher paying jobs, while others do the vane work that a white man does for less pay. The foreign language groups are among the poor mainly because they can-

not read or write English. As a result, they cannot work at most jobs and they become targets of unscrupulous employers. Homes where the wife and mother is the only one working comprise one eighth of the poor. Some of the homes are broken; sometimes the husband is unemployed; sometimes the husband is not working because of a disability.

Church people have always had some concern about the poor but they have been accused of becoming "institutionally fat and contented" and disengaging themselves "from the arena where the battles of, on, and for the poor have been fought." The efforts of the churches have been greatly overshadowed by the secular agencies. Mobilization of many churches, however, indicates renewed interest and differs from past efforts in four significant respects. First, it is an unburdening large-scale effort since during the mid-1960's denominational and interdenominational agencies contributed large proportions of their resources. Second, unusual cooperation between the representatives of the four faiths is being demonstrated. Third, the response has been made not to an inner call but to a call from society and the federal government. Fourth, the emphasis now is on the elimination of poverty rather than just relief.

Protestant denominational contributions consist mainly of information and education, financial assistance for local or regional programs, or allocations of manpower. In addition, many church groups have provided homes to take care of the aged. After Congress approved three amendments to the Housing Act of 1949, there was a tremendous spurt of church-related homes. Other practical undertakings have been child day care centers, the distribution of clothing, college scholarship programs for young people, self-help work programs, working with dropouts and kickouts, and the adopting of poverty-stricken families.

Before a church group can adequately meet the needs of the poor on a large scale, it has to make some careful considerations. Perhaps the most urgent one is to define the basic issues and goals of the proposed program. Not only does the problem need defining but also the causes of the problem must be analyzed so they can be changed. The roles of church and state have to be continuously interpreted. In addition, the role of the poor themselves has to be decided. Will the church identify with them, be honest with them, enable them to speak for themselves? These questions will have to be answered. The church needs to see the war on poverty as one way of sharing the Bread of Life with the world.

Approaches to Study

Present the following Scripture passages for study: Matthew 14:14-20; 15:30-37; Luke 12:16-21; James 2:14-17.

Pick out relevant questions to discuss at the end of *The Christian Encounters a Hungry World* and *Poverty on a Small Planet* and from chapter 7 of *The Churches' War on Poverty*. Decide which of the practical suggestions on pages 34-35 of *The Christian Encounters a Hungry World* that you and your group could put into action.

Review Mission Action Group Guide, *Economically Disadvantaged* (\$1.00) from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store. Find out what your church is doing to meet human needs. Learn what needs in your community are not being met and determine what projects your group might plan to alleviate community needs.

PRAYER GROUPS

Ye Have the Poor with You Always

Elene Stone

IN the spring of 1969 Governor Warren E. Hearnes of Missouri appointed his wife to head a four-member Task Force to determine the extent of the existence of hunger in that state. The director of the State Division of Welfare, the director of the State Department of Community Affairs, and a medical doctor made up the Task Force.

This Task Force visited hospitals, schools (with particular attention given to school lunch programs), day care centers, Head Start programs, and families on welfare rolls. They reported to the Governor that in all areas visited evidence was found that some persons receiving welfare assistance and persons in low-income groups suffered malnutrition, and at times actual hunger. It was pointed out that even many people in comfortable circumstances experience malnutrition, due to improper diet and unwise selection of food.

Aside from their immediate assignment of determining where a more adequate food supply was needed, Mrs. Hearnes and her Task Force were appalled at the grossly inadequate housing in which some persons live. A blind elderly woman living alone in a two-room apartment had to go up a flight of stairs to her bathroom. She said the only person who ever visited her was "the lady from the welfare office." A man in an urban area seemed uninterested and indifferent when members of the Task Force suggested that he move his wife and their two bright-eyed children from their tin-roofed shack to a government housing development. The taller members

of the Task Force were unable to stand erect on the dirt floor in one home without bumping their heads on the low tin roof. The father of the five children was not physically able to work.

There is little doubt that conditions similar to those examined by the Missouri Task Force exist in most if not all other states in the Southern Baptist Convention. According to statistics released by the Census Bureau in Washington, D.C. in August 1969, the number of Americans officially in poverty situations stood at 25.4 million in 1968. The bureau listed 13 percent of the total population as poor.

EXPERIENCING PRAYER

If you have never felt the pangs of actual hunger, praise God. Thank him for providing your daily sustenance. Thank the Lord for persons in places of authority who are concerned about the needs of the less fortunate and are trying to see that assistance is made available.

Ask God to supply wisdom to those who have the responsibility of determining who will receive welfare grants from government funds. Ask him to show members of your WMS the people in your community who are in direct need of their help.

Pray that every needy school child will have access to free hot lunches and that wise and concerned persons will supervise lunch periods to see that each child benefits to the utmost from the food offered.

Pray that parents of undernourished children will take advantage of educational and training programs

which will teach them how to better prepare available food and to be more selective in purchasing food with their limited funds.

Pray for cooperation between welfare offices, local health units, home economics departments in schools, and other groups who seek to supply information and training in food selection and preparation, budgeting, and health care.

Thank God for church groups, civic organizations, private agencies, and other groups who minister to the poor. Ask him to lead these to make sure that the sick, shut-in, aged, and those in remote areas will have access to an adequate supply of food.

PRAYER POSSIBILITIES

Visit the welfare office in your county. Ask for names of the most destitute individuals and families. Endeavor to meet some of their needs.

Search for cases in your community in which nobody else is lending assistance. Look for families in which the father is under-employed but is sincerely trying to make a living for his family. Ask school teachers for names of pupils who need food, clothing, special attention. Seek aged men and women who are desperately lonely.

Join mission action groups in a sustained effort to determine the total needs of the hungry, illiterate, and destitute in your community and to supply spiritual and material help wherever possible. Give strong prayer support to the endeavors of mission action groups.

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.

Persons in Crisis

Judy Holley

This is the second in a four-month series of directed individual studies designed to prepare mission action participants to deal with persons in crisis. Each month an individual study guide will be given for two chapters of R. Lofth Hudson's *Persons in Crisis* (\$1.50 from Baptist Book Store).

Chapter 3 The World of the Formerly Married

Sue is a divorcee. From her experience, she knows well the meaning of the word *crisis*. Her marriage started with high hopes and ideals, but it turned into a nightmare. Sue debated between divorce and staying in the marriage situation. A Christian, she knew that divorce was not the Christian ideal. As the situation grew worse, however, she realized that she was being destroyed as a person. Sue was confused and frightened. Questions filled her mind: Does Christianity demand that a person stay in a marriage situation "for better or worse," even when the worse includes the destruction of a human personality? What is marriage? What does the Bible say about marriage? about divorce? about the value of a person and the destruction of a personality?

Sue went to a friend for help. The friend's reaction was similar to one cited by Hudson (p. 36): "I don't know what to tell you to do. I'm afraid that is a decision you will have to make." Not much help, was it? Compare this response with the help Sue would have received from someone trained in counseling (pp. 36-37). Decide how much of the help described you could give someone in Sue's predicament.

Further test your "helping I.Q." by marking the following questions True or False according to the information in the chapter, pages 37-47.

1. Couples should stay together "for better or worse" no matter how bad the marriage situation gets.
2. The church sometimes makes the individual's crisis concerning divorce greater, because the church will not allow herself to hear the words of Christ as stated ideals and guidelines.
3. The most important consideration in deciding whether a divorced person may remarry is whether unchastity or desertion was involved in the divorce.
4. If a marriage fails, both partners are failures and had marriage risks.
5. "Affairs" usually grow out of the inadequacy of the mate.

Check your Answers. (If you do not agree with Dr. Hudson on any point, formulate your position and ask the viewpoint of other Christian leaders.)

1. False. Not if the marriage situation gets that much

worse. Recall some examples of "how much worse" (p. 40).

2. True. Instead, some churches turn them into rules and unalterable rules.

3. False. Jesus was for love, closeness, and life. "It is not good that the man should be alone" (Gen. 2:18) and to prevent the happiness and growth of a subsequent marriage would be an error if not a sin. It would be a sin not to remarry if the divorced person finds a sound relationship and can come closer to being a whole person by marrying.

4. False. Review the numerous possible causes of marriage failures (p. 37).

5. False. Check again the long list of possible causes of infidelity (p. 38).

What should be the relationship of the church to divorced people? All that most divorced people want from their church is understanding, frank fellowship, equal opportunities to serve, and treatment as normal persons. They say that they do not find this in their churches. Circle the ones that your church does not provide. What could be done to provide for the inclusion of them? Where will divorced people look for the fulfillment of their needs if they are not met by the church?

Study the eight important areas of decision for divorcees listed at the end of the chapter (p. 46). How can you use these to help a divorcee help herself? How could these be used to help church members understand and minister to divorced persons?

Additional resources:

Divorce, the Church and Remarriage, James G. Emerson, Jr. (\$3.95 from Baptist Book Store)

Marriage and the Bible, Earnest White (\$3.50 from Baptist Book Store)

The Single Parent, magazine, \$5.50, per year; to order a subscription, send name, address (with zip code), and check to Parents Without Partners, Inc., 80 Fifth Avenue, New York, New York 10011.

"The Christian, the Church, and Divorce," pamphlet, two cents each; available from Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37203 (minimum order \$1.00).

Chapter 4 Marriage Crises—American Style

Study Questions:

1. What two conditions must prevail before there can be happiness rather than problems in relationship between couple and in-law (p. 53)?
2. What two types of spending most frequently cause couples to quarrel over money (p. 54)?
3. List four things that cause a money crisis in marriage (p. 54).
4. What is the crux of the money crisis between couples (pp. 54-55)?
5. Do children more often cement a marriage or put it under stress (p. 55)?
6. Study the example of counseling given to a man involved in an "affair" (pp. 57-58). Was it non-judgmental and reality-oriented?
7. Name three ways a wife's working out of the home may create problems in the home (p. 61).

If the spirit of Christ is to be lived in belief and relevance, the beginning point is in the life of the individual Christian. And, for the typical follower, that spirit will then be lived in the home and in the church. This will be the order. But this will not be the end.

Christ came to redeem the individual. Yes, but there is more. He came to make his spirit known within the home. He came to make his lordship complete within the churches. Yet, there is more, much more.

The book of Revelation expresses the idea in faith and in hope, but also in challenge and in courage. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15). Or, as Goodspeed translates it, "The sovereignty of this world has passed into the possession of our Lord and his Christ."

Jesus Christ is alive and well and living in the world. We affirm that! He cannot be pigeonholed in the individual heart, the private home, and the local church. King Solomon prayed, "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that

I have builded" (1 Kings 8:27).

The reality of this verse may be seen in God's eternal truth. For if the truths of God are true anywhere, they are true everywhere. If anyone needs these truths, all people need them. Consider, we are all children of one Father; if that is true for some, it is true for many. After fatherhood comes brotherhood (and it may be added, not before); if that is basic anywhere, it is basic everywhere. The greatest thing in the world is Christian love; true for the few, true for the many. Moral law operates within this world; true somewhere, true everywhere.

Christ is alive and well and living within your community. The verb tense is important. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15). We do not make him Lord of the community and the world; he is Lord of the community and of the world. We do not allow him to reign in the world, he does reign in the world. Man can rebel; yet, man cannot reign. Man can say no, yet, man cannot control. Like a runaway horse or an airplane hurtling to destruction, man can wreck; yet, man cannot repeal the law of gravity.

Of course, it is one thing to recog-

nize and to state a divine truth. It is another thing to put that divine truth into voluntary and joyous acceptance. Mr. William Cobb of San Francisco has a fourteen-pound pearl. He believes it is worth \$3,500,000. Problem: What can he do with it? The pearl cannot be mounted on a ring, hung from a necklace, or dangled from a brooch. If that were possible, where is the Amazon who would be able to wear it! The pearl might adorn the headband of a ceremonial elephant but these are going out of style. It might be placed in a museum, but few would see or care about it there; too, guarding it would be costly. Is there an analogy here? Fourteen-pound pearl and the great doctrine of the Lordship of Christ in the world. Many people are answering in the affirmative.

Still, if Christ is sovereign, then he is sovereign! It is *fait accompli*. And, the above "analogy" is no analogy at all. For the fact that there are rebel strongholds does not mean that we lose heart. The fact that we cannot yet lift the King's banner over all the land does not mean that we shall not lift His banner over parts of the land. The fact that we do not win every battle does not mean that we refuse to fight in any battle. For, remember, Jesus Christ is alive and well and living in this world, right here in your community.

J. Winston Pearce

**ALIVE
AND WELL**

**LIVING THE SPIRIT OF CHRIST
IN BELIEF AND RELEVANCE**

KALEIDOSCOPE

Texas Baptists Ask Government Program for Family Planning

THE head of the Texas Christian Life Commission told a Senate committee in December that further inaction and delay on the part of Congress concerning the population explosion "would be downright immoral." James M. Dunn, presenting a resolution of the Baptist General Convention of Texas, appeared before the Subcommittee on Health of the Senate Labor and Public Welfare Committee in support of a bill to enlarge the government's role in planned parenthood programs. The Texas executive was one of several witnesses appearing before the subcommittee during two days of hearings on proposals to extend family planning services. Senator Ralph W. Yarborough (Democrat of Texas) is chairman of the subcommittee.

Dunn cited the action taken by Texas Baptists in their 1968 convention supporting "the right and responsibility of family planning" and urging that "full family life education must be available to all citizens, particularly to the poor and uneducated." Specifically, Dunn said he had "clear directions" from the 1969 session of the Texas Baptist Convention to support a particular bill sponsored by Senator Joseph D. Tydings (Democrat of Maryland). Tydings' bill calls for spending \$450 million over the next five years to expand research programs and to provide voluntary birth control and family planning information to all who desire it.

Under the proposal a national center for population and family planning would be created to coordinate the various government activities of public information, research and program planning and development concerning family planning and birth control. The bill also would give authority for grants to be made to nonprofit organizations and institutions to assist in the establishment and operation of voluntary family planning projects.

"If a cure for cancer were discovered and a vaccine available, the Congress would do everything possible to make it accessible to all," he pointed out, adding: "To fail to do this kind of research and sharing of information would be murder," he warned.

"Yet with scientific advances at our fingertips that could break the chains that bind many in poverty, despair, and disease," Dunn continued, "we have not taken the relatively small steps which would release thousands from their prison of ignorance."

Citing the need for research on human reproduction, Dunn said that freedom of choice is possible only when the alternatives are clear. "Thousands of American mothers do not know the options that are theirs. Death and suffering accompany this ignorance," he declared.

Dunn focused particularly on concern for the "dignity of millions of human beings." They demand, he said, "that we not exhibit a careless disregard for their being brought into the world without the slightest possibility of being fed and educated decently."

This posture "has deep theological, philosophical, and ethical roots," Dunn said. He explained:

"It is one thing to replenish the earth; quite another to burden it.

"It is one thing to acknowledge freedom of conscience; quite another to deny by inaction the facts necessary to make choice a reality for the individual involved.

"It is one thing to accept family planning as a basic human right; quite another to assume the responsibility which is government's."

The moral values involved in the need for family planning and birth control information "add a note of urgency to the need for positive government action" the Texas Christian Life executive challenged.

SOUTHERN BAPTISTS have boldly launched a worldwide missions venture. With missionaries assigned to seventy-two countries, Baptists have extended what Jesse Fletcher calls "a long thin line of faith around the world." Having responded to the call of go into a record of twenty-six countries in the past decade, missions advance in the 70's will answer the call of come from the villages, the cities, and the out-of-the-way places that make up the countries previously entered. Emphasis will be placed upon depth penetration of these countries.

The call of come is sounded with urgency in specific requests from the Missions now in operation. The following list reflects only a portion of the requests:

Librarian for Peru
Agriculturalist for Togo
Houseparents for Ecuador
Social worker for Vietnam
Radio-TV specialist for Honduras
Architect for Chile
Hospital chaplain for India
Business manager for Uganda
Preacher for Morocco
Religious education specialist for Okinawa
Music minister for Malawi
Student minister for Ethiopia
Women's worker for Rhodesia
Pediatrician for Korea
Surgeon for Indonesia
Physician for Paraguay
Public health nurse for Pakistan

Dentist for Yemen
Pharmacist for Tanzania
Dietician for Colombia
Physiotherapist for Thailand
Chemistry teacher for Liberia
Science teacher for Kenya
Bible teacher for Jordan
Seminary teacher for Malaysia

On the home scene, the Southern Baptist missions venture has gradually developed from outreach to a limited number of states in the southeastern portion of the nation to a nation-wide penetration. Both conservation and expansion will be a part of missions advance in the 70's on the home scene. Careful to preserve missions outreach where work is presently strong, Southern Baptists must move toward expansion in three major areas: (1) new churches, (2) ministries to persons in special need, and (3) a constant emphasis on evangelism.

The commission of Christ to go and the worldwide call of come is directed to Baptist women. Each woman has the option of responding on one to three levels. She may pray for answers to specific personnel needs. She may increase her offerings so that more personnel may go. She may volunteer for missions appointment by either the Foreign or the Home Mission Board; she may join a mission action group in her church; or she may participate in mission action projects through WMS.

WMS forecaster

MARGARET BRUCE

WMS president

Evaluation Time

Only three months remain in the 1969-70 WMU year. You will want to lead the WMS executive committee to check the WMS Achievement Guide and discover weaknesses which need to be overcome. There is still time to work on some of the merit and advanced achievements which you may not have attained.

Have you had a net increase in membership this year? Have there been dropouts or absentees? What activities have you used to reach absentees and to enlist prospects?

You may want to try these:

- Demonstrate the right and wrong way to visit absentees and prospects. Pages 92-96 of the *Baptist Women Leader Manual* (75¢) will help with the demonstration. Assign names of prospects and absentees to those seeing the demonstration.

- Present the new Baptist Women insignia. See suggestions below.

- Send the Baptist Women Invitation Card (25 for 50¢) to prospects and absentees. Baptist Women Invitation Cards will be available July 1.

- Appoint persons to greet women who join the church and invite them to your meeting. You may want to give them a copy of the *Baptist Women Member Handbook—Changes and Choices*, Revised (available July 1, 25¢). Each person may be appointed to serve in this way for one month or longer.

Enlistment Feature

Make a Baptist Women insignia. (Patterns in assorted sizes are 50¢.)

Displaying the insignia, ask women to express ideas the insignia suggests to them. Point up the need which all women have for an organization such as Baptist Women. See chapter two of *Baptist Women Leader Manual* (75¢) if you need additional information concerning the values of the organization. Give the number of women in your church who are still unenlisted.

Orienting New Members

Orienting new members who have never been in the organization means using various methods to acquaint them with the adult age-level organization of Woman's Missionary Union.

This includes introducing them to the officers and their functions. It means explaining the organization tasks, the general organization structure, the missions groups, ROYAL SERVICE, and other features. An explanation of the transition from WMS to Baptist Women and Baptist Young Women should be made.



The *Baptist Women Member Handbook—Changes and Choices*, Revised (25¢) is an excellent piece to use in orienting new members. It may be used week by week or month by month for devotional messages. It may be studied individually, in missions groups, or in the society.

Christian Literature Day

July 12 has been designated as Christian Literature Day. Plan with the WMS study chairman to promote the use of *ROYAL SERVICE* (\$2.00 per year), *The Commission* (\$1.50 per year, \$2.75 for two years, \$3.50 for three years), *Home Missions* (\$1.00 per year, \$2.00 for three years), and your state Baptist paper.

Effective promotion may be done by (1) having a subscription campaign, (2) arranging a display of the periodicals, (3) excerpting periodicals in meetings and in publications, and (4) writing and presenting a skit about *ROYAL SERVICE* and the other periodicals.

July Executive Committee Meeting

Premetting of WMS chairmen with missions group leaders.
Use of Call to Prayer
Reports of officers
Check on WMS Achievement Guide
Make enlistment plans
Plan for Christian Literature Day
Check on plans for general and group meetings
Check on mission action plans
Review plans for making transition to WMU '70
Complete plans for attending Glorieta WMU Conference, July 30-August 5

Glorieta WMU Conference

July 30-August 5 is the week for Glorieta WMU Conference. For reservations and rates write to Reservations, Glorieta Baptist Assembly, Glorieta, New Mexico 87535.

The following conferences will be conducted each morning for Baptist Women officers: Baptist Women presidents, Margaret Bruce; mission study chairmen, Mrs. E. E. Wheelless; mission action chairmen, Edwina Robinson; mission support chairmen, Eula Mae Henderson; mission study group leaders, Mrs. Robert Flinn; mission prayer group leaders, Mrs. Ralph E. Smith; and mission action group leaders, Ruby Jones.

The *Baptist Women Leader Manual* (75¢) will be taught each afternoon, enabling those who have not

studied the Manual to do so and to receive two credits for a five-hour study in the New Church Study Council.

Teaching techniques will be presented for those planning to teach the adult Foreign Mission Graded Series book, *Taiwan: The Unfinished Revolution*, and the adult Home Mission Graded Series book, *The Diakonic Task*.

wms chairmen

Training Group Leaders

One of the duties of chairmen is to confer with missions group leaders and to assist them in their work. You will work with the president in helping train missions group leaders. The *Baptist Women Leader Manual* (75¢), *ROYAL SERVICE*, and the missions group guides published by Woman's Missionary Union are the primary resources for training group leaders. *Understanding Adults* by Lucien E. Coleman, Jr. (\$1.25) and *Guiding Adults* by James D. Williams (\$1.25) are helpful resources, too.

For mission books groups, there are *Mission Books Teacher's Guide II* (\$1.00) and *Mission Books Teaching Guide 1970-72* (available October 1; \$1.00).

For Round Table groups there are *Round Table Group Guide 1969-71* (\$1.00) and *Round Table Group Guide 1970-72* (available October 1; \$1.00).

For mission prayer groups there is the *Prayer Group Guide* (\$1.00).

For mission action groups there are twelve guides (\$1.00 each). These are:

Mission Action Group Guide: Internationals
Mission Action Group Guide: The Sick
Mission Action Group Guide: Juvenile Rehabilitation
Mission Action Group Guide: Language Groups
Mission Action Group Guide: Economically Disadvantaged
Mission Action Group Guide: Nonreaders
Mission Action Group Guide: Prisoners' Rehabilitation
Mission Action Group Guide: Combating Moral Problems
Mission Action Group Guide: The Aging
Mission Action Group Guide: Headliners
Mission Action Group Guide: Military
Mission Action Group Guide: Resort Areas

Study Chairman

July's study topic for general WMS meeting is "Home Missions in Mexico." This should be an exciting study for WMS members. Perhaps some of your members have been to Mexico and can share their experiences and use items brought from there to create a good atmosphere for learning.

As you plan for the society study you will want to read the two articles in *ROYAL SERVICE* by Mr. John J. Hurt: "Media and Message in Mexico," page 6, and "Toward Medicine in Mexico," page 4.

If you use the dialogue suggestion (p. 19) for presenting some of the information, it will be necessary for you to encourage members to read the study material before coming to the meeting. You will also remind them to bring their copies of *ROYAL SERVICE* to the meeting.

Christian Literature Day

July 12 has been designated as Christian Literature Day. This means that our denomination is seeking to emphasize the importance of Christian literature. Plan with the WMS president for ways to promote the use of *ROYAL SERVICE* (\$2.00 a year), *The Commission* (\$1.50 a year, \$2.75 for two years, \$3.50 for three years), *Home Missions* (\$1.00 per year, \$2.00 for three years), and state Baptist papers. See suggestions given to the president (p. 34) and decide how your WMS will participate in this emphasis.

Activity Chairman

What mission action will you plan for members this month? Will this month's study of "Home Missions in Mexico" cause you to discover Mexicans who may be living in your community? If there are those from Mexico in your neighborhood do they have needs which your WMS can supply? Some of their needs may be: friends, literacy classes, food, clothing, child care classes, and worship experiences.

Perhaps there is a ministry in the aging which your organization can supply. Consider these needs which you may plan to meet:

- (1) economic need—need for security
- (2) psychological need—need for sense of usefulness
- (3) social need—need for companionship
- (4) physical need
- (5) spiritual need

One of the most helpful ways to minister to the aging is to set up ways of utilizing their capacities and skills.

Baptist World Alliance Meeting in Tokyo

The Baptist World Alliance meets in Tokyo July 12-18. At your July WMS meeting lead members to pray for this important meeting. Pray also for the 1970 Asia Baptist evangelistic crusades to be conducted by the many Baptists from around the world who will be in the Orient.

wms group leaders

Preview August WMS Study Topic

The area of study for the August WMS meeting is USA language churches. You may want to mount on poster board pictures of persons of language groups cut from *Home Missions* (\$1.00 per year, \$2.00 for three years) or from current magazines.

As you present the poster, say: The Home Mission Board's program of language missions works with congregations serving 17 different language culture groups, plus 40 Indian tribes in 35 states, Panama, Puerto Rico, and Cuba. Approximately 1,150 persons are related to this program and 780 congregations receive financial assistance. Come to WMS on August _____ to learn about language churches in the USA.

Attendance at Missions Group Meetings

You will keep in mind the necessity of keeping group meetings vital and interesting. Here are some ways to do this:

- Make thorough plans for meeting.
- Begin on time; close on time.
- Keep in mind the primary activity of group.
- Keep in mind the related activities of group (see pp. 47, 67, 80 of the *Baptist Women Leader Manual*, 75¢).

Involve all members in planning and conducting group work.

Member Involvement

You may want to ask someone to read and review at group meeting the article "A Home That Became a Mission," page 10. Then lead group members in the Reader Reaction Exercise, page 11.

Mission Study Group Leader

Leaders of current missions groups and Bible study groups expect their resource materials to reach them each month through *ROYAL SERVICE*. But all mission study group leaders need to be reminded that *ROYAL SERVICE* is also one of their primary resources. An example is "People Who Come and Go," cover 2, and Spectrum, page 32, which have excellent supplementary material for mission books groups. Round Table Groups will find additional help on page 27.

You will want to form the habit of reading *ROYAL SERVICE* each month to be aware of articles and features which will enrich the lives of group members and add interest to discussions at mission study group meetings. Encourage members to read *ROYAL SERVICE* regularly and to share what they have read with other group members.



Mission Action Group Leaders

Regular meetings of mission action groups are held at a time convenient for group members. Sometimes group meetings may follow or precede an activity the group is conducting. Meetings may be held at the place where activities are being conducted, at the church, or in a home. An agenda for meetings include:

- Sharing (experiences connected with ministry and witness of group members)
 - Evaluating (determining the effectiveness of mission action)
 - Planning (choosing activities to be conducted, planning when and how they will be conducted)
 - In-service training (training for carrying out missions activities skillfully)
 - Previewing WMS study topic for the coming month
 - Praying (using Call to Prayer and list of prayer needs in connection with the group's work)
- Mission action group leaders will want to use the planning chart suggested on page 12 of the *Baptist Women Leader Manual* (75d').

Mission Prayer Group Leader

You may want to answer the following questions in evaluating the work of your prayer group.

- (1) Do members understand the group's purpose of intercessory prayer for missions?
- (2) Do members communicate openly and freely with one another?
- (3) Do members share leadership responsibilities?
- (4) Have members become more knowledgeable of world missions?
- (5) Do members participate in other WMS activities?
- (6) Does the group use the planning chart suggested on page 5 of the *Prayer Group Guide* (\$1.00)?
- (7) Does the group have regular sources for discovering prayer needs? (from study groups, mission action groups, WMS; see pages 17-18 of the *Prayer Group Guide*.)



PRAYER GROUP GUIDE

A GUIDE FOR PRAYER GROUP LEADERS
TO USE IN DISCOVERING
PRAYER NEEDS

Varying Prayer Group Experiences

Use quotes from missionaries regarding intercessory prayer. See pages 20-22 of the *Prayer Group Guide* (\$1.00').

Pray—using Call to Prayer and requests from other sources.

Report on the Missouri task force, page 28.

Pray for the poor, using comments on page 28.

If there is a mission action group in your WMS ministering to the economically disadvantaged, ask someone to report on their work.

WMS director

Leadership Training

Baptist Women directors may assist Baptist Women presidents with the training of new Baptist Women officers and members. It is imperative that these officers and members be trained for the work to begin October 1970. You will assist the WMU director in your church in making available leadership training opportunities.

Beginning October 1970, Baptist Women will be the name of the missions organization for women thirty years of age and above. Baptist Young Women will be the name of the organization for women eighteen through twenty-nine. The *Baptist Women Leader Manual* (75d') should be taught as soon as possible. Baptist Women officers should be encouraged to attend association, state, and national leadership conferences. See "Should you attend WMU Conference this summer?", page 8. Read about Glorieta WMU Conference in this Forecaster, page 34. Ridgecrest WMU Conference will be featured next month.

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 Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

³Available from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

⁴Available from Baptist Book Store only.

⁵Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 only.

THE CHALLENGE OF THE "FUTURE SHOCK"

Kathryn Bullard

"AS we speed forward into an unknowable future, we must all be on guard against . . . subconscious resistance within ourselves," writes Edward B. Lindaman in *Space: A New Direction for Mankind*. He continues: "Psychologists and sociologists have begun to talk of a phenomenon they call 'future shock,' akin to the older phenomenon of 'culture shock'—the disorientation that afflicts an unprepared visitor when he is plunged into a strange society. . . ."

"The victim of culture shock can go home. Future shock is a worse dislocation, for the victim knows he can never return to what he has left behind. Time has altered everything beyond recognition."

Is the church facing a future shock? The way missions organizations of the church engage in missions changes from generation to generation. But basic principles have not changed such as the imperatives study and teach missions, pray, and give to the support of missions.

A look at history and one does not want to turn back to the old ways although the method was effective then. At the same time, future shock challenges us to meet creatively as the Holy Spirit directs. Perhaps Woman's Missionary Union in our churches would find it easier to "do it as we've always done it." A missions organization seeking to be a dynamic force in today's world cannot settle into a rut which allows for no new light to illumine the future.

Dr. Lindaman also affirms that "Throughout history most people have lived out their lives heedless of the future . . . But this is an age unlike any other. The opening-up of Space has hastened the time for all the world's great religions to acknowledge the brotherhood of man, worldwide. It is the Christian hope that planetary unity in planning for our shared tomorrows will

THE CHALLENGE OF THE 'FUTURE SHOCK'

be speeded toward reality by the active involvement of religion."

If a missions organization is to play a vital role in the Space age, it must be willing to evaluate the present methods in light of the future. Albert McClellan writes in *The Missions Tasks of a Church*: "The failure of methods comes as we refuse to examine them and as we hold to them even when the changing times have outmoded them. Failure also comes as we allow our methods to become adorned with embellishments that are remote from the simple processes of the New Testament, and as we come to believe in these embellishments as if they were the fundamentals."

New concepts in studying missions, praying and giving to the support of missions, and ministry in Woman's Missionary Union are indicative of an imperative conviction that the business of the church is to share the gospel with every man that all may be one in Christ Jesus.

Beginning October 1970, a new grouping-grading plan will be in effect in all program organizations in our churches. The missions organizations have new names and new periodicals which are prepared to meet the readinesses of each age group. There are other new materials listed in the 1970-71 WMU Year Book.

For a smooth transition from the 60's to the 70's, unusual advance preparation must be made. The following suggestions will help WMU officers to plan and work creatively in this crucial year of change.

1. Lead persons to identify with the need to change.

Change should never be made for the sake of change. If persons cannot identify with the problems or situations which precipitated the need for change, they feel they are being forced to change when there is no need to do so.

2. Build confidence in the changeless.

In presenting the new plans and materials for Woman's Missionary Union, persons need to know what is not changing as well as what is changing. Helping persons know that the basic work and purposes of WMU are not changing is very important. If security can be felt about purpose and work, the how of doing the work becomes less important. Members of Woman's Missionary Union need to understand that the why and the what of Woman's Missionary Union work is essentially unchanged; some of the "how" of doing the work has changed.

3. Give adequate information about the new plans.

It takes time to communicate new ideas. Communication is not a matter of one person having all the answers and giving them to a group. Communication of new ideas involves presenting ideas and allowing persons time to discuss and accept them. They need time to ask questions. This requires patience.

4. Plan for participation in decision-making.

Persons tend to help implement changes better if they have had a

part in helping to determine what changes will take place. When proposed changes are first presented to a group, it should be clear that they are proposals for consideration, discussion, and reaction. After a process of discussion and interaction, the final decisions concerning plans can be made.

5. Prepare persons to follow through on changes.

It takes time to adjust to and implement new ideas. Adequate time should be allowed for adjustment. Every aspect of the new WMU organization cannot be expected to work smoothly the first few months this fall, but the plan is flexible and choices can be made in order to do the best job possible. Careful preparation for implementing change will make the transition smoother.

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (1 Tim. 1:7-9).

Will the "future shock" challenge Woman's Missionary Union in your church? God's spirit which knows no boundaries in time or space, works now and in the future. He works through Christians who are committed to his purpose and willing to face the future knowing with certainty that God is there.



the wmu leader

planned by June Whitlow
written by Kathryn Bulford
edited by Ethelene Hamric
July 1970 royal service

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

Information for WMU council members

Last Call for WMU Conferences
Glorieta—July 30-August 5
Ridgcrest—August 13-19
WMU '70 emphases—manual study—
missionary testimonies—methods
conferences—missionary conferences
—information—inspiration—after-
noon filled with special activities—
renewing acquaintances—making
new friends

Where could one find a week filled
with more wonderful experiences?

Write immediately to:

Reservations
Glorieta Baptist Assembly
Glorieta, New Mexico 87535

or
Reservations
Ridgcrest Baptist Assembly
Ridgcrest, North Carolina 28770

WMU '70 "Manual"

These are the materials which are
"musts" for organizations in Women's
Missionary Union beginning October
1970.

The manual gives the "how to" for
each age level. The age-level manual
is necessary for individuals working
in a specific age level.

The Year Book provides current
information, lists of materials, and
emphases for each age level. All

leaders and officers need the Year Book.

There is a plan book for the WMU director, all age-level directors, and for officers of Baptist Young Women and Baptist Women. These are invaluable for planning and keeping up with decisions.

The periodicals for each age level provide study and leader helps, calendar of prayer, feature articles, and other information. Each worker needs the age-level periodical for her organization.

The individual achievement plan for Acteens (ages 12-17) is called *Studiact*. The plan for Girls in Action (ages 6-11) is called *Missions Adventures*. These are for those GAs and Acteens who want to do extra work on their own.

For more information about these materials, read "The Style of the '70's" (see right). The important thing is that each WMU order basic materials now for all leaders. All materials and prices are listed in the 1970-71 WMU Year Book (406).

Enlistment

Plans on paper will not enlist people of the "show me" or "I'm busy" generation. Woman's Missionary Union is initiating in October 1970 significant plans which are exciting and thrilling. However, a spirit of enthusiasm for the new year depends on members of the organizations. In order to enlist new members, there must be a workable plan. Now is the time to make plans. Read on to see if you are sparked to think of ideas which you can use.

Have a WMU Fair—Use an assembly room which has rooms off from it. Ask members of each age level to prepare one of the smaller rooms to show the characteristics of

her organization and to see that someone "mans the booth" during the fair. Refreshments can be served in the assembly room. Members stationed around the room may escort the people from booth to booth; the people in the booth tell about the organization. Prospects should receive special invitations and, for best results, someone should go by and bring them to the fair.

A schedule giving meeting times and opportunities offered in WMU should be available for distribution. Make use of bulletin boards and church paper for publicity. Invite the church with special enlistment efforts made with the prospects. A follow-up should be made to bring prospective members to the next meeting.

Plan on Visitation—Plan to follow up with a visit to each prospect. Enlist age-level members to do this, suggesting that they take along the magazine for the organization and be prepared to tell about the exciting plans for the new year. Take a copy of the age-level member handbook. Follow up the visit with a telephone call suggesting that someone will pick the prospective member up and take her to the next meeting if she can attend. Be specific about time.

Divide the Action—Divide Sunday School class rolls into members and non-members of missions organizations according to age levels. Match the names of non-members with members of a missions organization in each class. Ask each WMU member to be responsible for cultivating a non-member for missions and to make special effort to enlist her in the work of an organization. Provide the members with age-level handbooks, WMU time schedule, and materials.

Remember for Sure—

1. One's own attitude about the importance of missions will have a great influence on enlisting others

2. For best results in enlistment, call the person to be enlisted and make an appointment to drive by and take her to the meeting with you.
3. Help the prospective member find her place in mission study and missions involvement.

to officers

To: WMU Director and Assistant Director

The Style of the 70's

The question has been asked many times, What is new in WMU for the 70's? Perhaps all have read or heard this question discussed. It will be well to have a quick review.

What's new? Grouping-grading is new.

A flexible grouping-grading plan is offered to meet the needs of any size church. The divisions are: Preschool (birth through preschool 5); Children's (ages 6-11 or grades 1-4); Youth (ages 12-17 or grades 7-12); Adult (ages 18-up). It should be noted that WMU divides adults into two age levels: those women 18-29 and those 30-up.

What's new? Organization names are new.

Mission Friends (Preschool, ages birth through preschool 5); Girls in Action (Children's, ages 6-11); Acteens (Youth, ages 12-17); Baptist Young Women (Adult, ages 18-29); Baptist Women (Adult, ages 30-up).

What's new? Periodicals are new.

Studiact is a quarterly periodical for leaders and teachers in Mission Friends. Price \$2.00 (beginning with October issue).

Awake is a quarterly periodical for leaders in Girls in Action. Price \$2.00 (beginning with October issue).

Discovery is a monthly missions reading periodical for Girls in Action. Price \$1.50 (beginning with October issue).

Accent is a monthly periodical for leaders and members of Acteens. Price for members, \$1.50; for leaders, \$2.00 (beginning with October issue).

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

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

What's new? Individual achievement plans are new.

Studiact is the Acteens plan. There is a booklet, *Studiact: Acteens Individual Achievement Plan*, which serves as resource (available after July 1, 1971).

Missions Adventures is the Girls in Action plan. A booklet, *Missions Adventures*, serves as resource (available after July 1, 1971).

What's new? Reworded WMU tasks are new.

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.

What's new? Insignias for each age level are new.

They're great. See 1970-71 WMU Year Book for prices and descriptions of pins.

What has not changed?

The missions purpose of Woman's

Missionary Union has not changed. The concepts of mission study, prayer, giving, and service welding a strong organization in the past are the organization's strong foundation for the seventies.

Plan Ahead!

Sometimes if specific assignments are not made, jobs are not done, responsibilities are not carried out. Now is a good time to check to see whether members of your WMU council know how to do all that needs to be done in preparation for the new year. Check these:

☐ Have council members studied *Woman's Missionary Union Manual, Revised (75th)*? The WMU director should teach this study or enlist other members of the council to assist.

☐ Has each age-level director and/or leader studied or read her age-level manual?

☐ Do you have an up-to-date WMU prospect file? The WMU secretary should have this available at all times.

The assistant WMU director should have plans well underway for an enlistment program to initiate with WMU age-level leaders for the beginning of the new church year. Successful enlistment is when special efforts are made to which people respond (see p. 40).

☐ Is your mission action survey information up-to-date? Use it to determine mission action ministries for the year. Plan with the Brotherhood council for making or up-dating the survey and in studying possible joint ministries. The WMU director should take the initiative and use council members in planning and carrying out plans.

☐ Have age-level directors suggested budget items to cover financial needs for the new year? Needs should be itemized. Be realistic in requests.

At the Council Meeting:

1. Hear reports from each age-level director of progress on achievement guide. Ask directors to share plans for attaining points not yet reached.

2. Review church plans for remainder of the year and WMU's part in helping the church realize its plans. Make special assignments to council members, if desirable.

3. Make specific plans if WMU members are attending the WMU Conference at Glorieta or Ridgecrest.

4. Help council members be aware of training opportunities offered on the state and association level during the summer months. Encourage members to attend.

5. Ask age-level directors to present budget needs for the coming year. Be realistic in requests made and itemize each phase of work for which money is requested.

To: Directors

WMS
YWA
GA
Sunbeam Band

Your Help, Please!

Officers assuming a job for the first time can always use help in learning responsibilities. Outgoing directors can be of great help to incoming directors.

Director, think back to the time when you accepted the office of director. What could the outgoing director have done to help you?

Make a special effort to talk with the incoming director. Don't put it off... do it now.

Share any materials you have which the new director will need for next year.

Share dates which are set for lead-

ership training, activities related to her work, and activities for which she may have specific responsibility.

Acquaint the incoming director with meeting place, materials on hand and where stored, and materials needed.

Help the incoming director know what resources are available and where and how they can be secured. Offer your services in the future.

If there have been problems in the past, do not major on them, but share the joys of serving the Lord.

Someone has said, "Time spent in developing leadership is repaid not once but many times over the years." The time you spend in helping an incoming director may make the difference between a director and a good director.

Each One Serves the Group

Betty Jo Corum wrote in *Leading a WMS Group* (354): "One criticism of our culture is that there are so many persons hurrying to do so many things that they get jumped together as numbers and have little time or opportunity to be individuals. Sensing that one's voice is drowned out by millions of other voices, and feeling lost in a vast population are common experiences of the twentieth-century American."

Small group involvement in the missions organization provides each member with opportunities to express her opinion, develop her abilities, and share in leadership opportunities. Because of the flexibility of the WMU organization structure and program, there are places of involvement for every person.

The leader sets the stage for member involvement. She must remember that the image a person has of an organization or the job to be done will determine, to a great extent, the member's participation in it. In the beginning, the leader should inform members of the purpose of the group and the desired goals.

The leader of a group plays an important role in creating member participation. Membership in a group indicates the member's interest in the purpose of the group. Therefore, the leader is justified in assuming the member wants to participate. The leader should let members know that she has confidence in their abilities and that she expects the best from each one.

An alert leader will sense quickly the roles each member fills best. She will lead each one to attempt and put into practice new and creative ideas, thus making the work of the group an exciting and effective learning experience.

It is vital to a group to have a plan by which the members are nurtured and moved into positions where they can make contributions. This is true in all of Women's Missionary Union.

In Baptist Young Women and Baptist Women there is a suggested plan which provides for individual interests as well as abilities. There are three types of groups from which a woman chooses. There are mission study groups, mission prayer groups, and mission action groups. Let's look at these to see what goes on when they get together.

Mission Study Group

- Plan monthly study sessions
- Plan use of calendar of prayer at meeting
- Preview general meeting plans and projects for coming month
- Plan mission action projects to be conducted
- Contact absentees and prospects

Mission Prayer Group

- Plan prayer experiences
- Plan use of calendar of prayer at meetings
- Secure prayer requests from mission study and mission action groups

- Preview general meeting plans and projects for coming month
- Plan mission action projects to be conducted
- Contact absentees and prospects

Mission Action Group

- Plan mission action activities
- Share experiences in mission action
- Conduct in-service training to build skills for doing mission action work
- Plan use of calendar of prayer at meetings

- Preview general meeting plans and projects for coming month
- Contact absentees and prospects

The group leaders in these adult groups should rotate responsibility for these activities at the meeting on a volunteer basis, or women can be assigned or elected by the group to specific responsibilities for group work. Each group decides how to handle these details.

Many times women are hesitant to volunteer for a job but will willingly accept an assignment from the leader. This can be done on a monthly or quarterly basis. Members will accept short-term responsibilities more quickly and it brings variety in involvement.

Leaders who believe that each member has a contribution to make to the group work and leads each member to do her best will have a group involved in and excited about missions.

"Let each one serve the group to the measure of his endowment as helpful managers of God's richly varied grace" (1 Peter 4:10 Berkeley).

Summary of Materials Listed in The WMU Leader

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

call to prayer

Comments prepared by Monte McMahan Clendinning

1 WEDNESDAY Read Luke 16:9-17.

Many Baptists throughout the world are preparing to leave soon to attend the meeting of the Baptist World Alliance in Tokyo, Japan. Pray for them. Many leaders will stop in various Eastern countries to help with evangelistic campaigns. Pray also for nationals who prepare for these crusades. Ask for an outpouring of God's Spirit upon each country.

Pray for Mrs. A. V. Alvarado, worker among Spanish, Arizona.

Larry C. Howard, US-2, Indiana.

Mrs. J. E. Juergens, home and church work, Hong Kong.

Mrs. D. E. Bailey, home and church work, Hong Kong.

Mrs. G. B. Raser, home and church work, Chile.

Warren Rice, preaching ministry, Indonesia.

W. C. Ruchti, English language work, Italy.

Mrs. J. N. Burnett, furlough, Equatorial Brazil.

Mrs. W. W. Warren, furlough, South Brazil.

Earl Parker, retired, China, Korea.

2 THURSDAY Read Matthew 23:31-44.

Read the names of missionaries listed today. How many different vocations are represented among them? Name them. As you pray for these missionaries, consider your own vocation. Could God use you on a home or foreign mission field? Are you letting him use you where you are? Pray that more individuals will respond to God's call.

Pray for Mrs. C. L. Fox, home and church work, Philippines.

Missionaries are listed on their birthdays. Add names in **DIRECTORY OF MISSIONARY PERSONNEL**, from Foreign Mission Board, P. O. Box 4837, Richmond, Virginia 23230, or in **HOME MISSIONS**.

Mrs. G. E. Hickey, home and church work, North Brazil.

Wayne Maddox, music ministry, Okinawa.

Gilbert Ross, preaching ministry, Mexico.

Doris Saunders, field representative, East Central Africa.

Mrs. J. E. Young, home and church work, Europe-Middle East.

Harold Clark, furlough, Malaysia.

Alton Hood, furlough, Thailand.

3 FRIDAY Read Ephesians 5:21 to 6:4.

T. B. Brown serves as president of the Mississippi Baptist Seminary, which serves primarily Negro ministers and leaders with little or no formal education. Ask God to give President Brown physical stamina to carry on his heavy traveling responsibilities. Ask God for money that this work might reach a larger number of Mississippi Negroes. Pray that this seminary might fulfill its mission in these crucial days.

Pray for Thomas Benjamin Brown, worker among Negroes, Mississippi.

Morris H. Elliott, juvenile rehabilitation work, Florida.

Laurin H. Gardner, superintendent of missions, Ohio.

George Mitchell, worker among Spanish, Texas.

Vestal Blakely, educational work, Kenya.

Robert Worley, preaching ministry, Spain.

Mrs. J. T. Stanley, furlough, Philippines.

4 SATURDAY Read James 2:8-17.

Take time today to thank God for America's religious heritage. Pray for the President and others in strategic places of leadership. Pray for yourself—that you might be an instrument through which God's power might flow in your own community.

Pray for Lyndon Callings, metropolitan missions, Indiana.

Roscoe Lee Franks, Baptist Center, Florida.

Mrs. Donald Rollins, worker among Indians, Alaska.

Mary Alice Dinworth, publication work, Indonesia.

Mrs. A. K. Faris, home and church work, South Brazil.

Mrs. R. M. Holland, home and church work, Japan.

Mrs. C. C. Maddox, home and church work, Ghana.

John Mills, field representative, West Africa.

Dorrell Mack, religious education, Japan.

Mrs. M. C. Roberson, home and church work, Nigeria.

James Stiles, preaching ministry, Colombia.

Mrs. C. D. Treat, home and church work, Uruguay.

Mrs. R. W. Fuller, furlough, Vietnam.

Mrs. S. P. Schmidt, furlough, Malaysia.

Mrs. E. A. Smith, furlough, Nigeria.

5 SUNDAY Read Matthew 8:1-12.

Missionary journeymen are serving two-year terms throughout the world. Ask God to help them to be effective in their witness. Pray that young people from your church and in your home may respond to God's call for such overseas service.

Pray for Marvin Jackson, Baptist center, Kentucky.

F. N. Marshburn, teacher-missionary, Thailand.

Mrs. D. E. Elliott, home and church work, Thailand.

Mrs. D. K. Laing, home and church work, South Brazil.

Mrs. J. C. Mills, educational work, Liberia.

Mrs. C. L. Thompson, home and church work, Argentina.

Mrs. E. C. Wilson, furlough, South Brazil.

Mrs. T. E. Lee, retired, Alabama.

Anne Laster, retired, Chile.

Paul Porter, retired, Brazil.

1 MONDAY Read Matthew 6:1-8.

Satie Givens from Oklahoma has served several terms as a missionary in Brazil. Pray for her today as she tries to help women in South Brazil to mature in Christ and then reach others for him.

Pray for Mrs. J. A. Anaya, home and church work, Spain.
Satie Givens, work with women, South Brazil.

Mrs. E. D. Hale, home and church work, South Brazil.
Ellis Hardwick, medical work, Nigeria.
Robert Hensley, preaching ministry, South Brazil.

Chandler Lanier, publication work, Israel.
Frank Patterson, publication work, Baptist Spanish Publishing House, El Paso, Texas.
John Robson, publication work, Hong Kong.
William Robson, preaching ministry, Vietnam.

William Gages, furlough, Germany.
Blanche Groves, retired, China, Hawaii.
Hong Kong.

7 TUESDAY Read Luke 4:37-42.

As you pray for the missionaries listed today, remember especially Stanley Cobb, who works in radio-television ministry in Italy. These comparatively new media of communications are becoming effective tools in conveying the gospel to thousands of Italians. Pray for individuals who write scripts, preach, and sing.

Pray for Mrs. Max E. Cadenhead, Christian social ministries, Michigan.
Paul G. Davis, superintendent of missions, Kansas.

David Jernott, worker among internationalists, New York.
Joe Lavin Prickett, worker among Spanish, Puerto Rico.
Armando Silverio, worker among Italians, Florida.

Ray J. Smith, mountain missions, North Carolina.
Stanley Cobb, radio-television ministry, Italy.

Mrs. Milton Murphy, furlough, Israel.
Gene Pritman, furlough, Nigeria.
Aldo Grayson, retired, China, Hawaii.
A. E. Hayes, retired, Brazil.

3 WEDNESDAY Read Matthew 13:1-9, 10-23.

Missionary Harrison H. Pike asks prayer for the new work in Angola: (1) for more trained leaders; (2) that Portuguese authorities will grant permission for them to build churches and place workers in the north where already thirty-five have responded.

Pray for Mrs. Edw. Armitage, youth and family services, Ohio.

Available July 1

BAPTIST WOMEN Enlistment Materials

Doorknob Calling Card
25 for 60 cents
Invitation Card
25 for 50 cents
Membership Card
25 for 40 cents

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

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When ordering from Baptist Book Store, see Baptist Book Store catalog for instructions.

Marshall Durham, language missions, Panama.
Job Maldonado, worker among Spanish, New Mexico.
Marjorie Ogletree, US-2, New Mexico.
Mrs. Marvin Samela, worker among Indians, Oklahoma.
Marvin L. Williams, teacher missionary, North Carolina.
Anne Dwyer, nurse, Gaza.
Ray Fleet, religious education, North Brazil.
Mrs. M. C. Mein, educational work, North Brazil.
Mrs. C. G. Nowell, home and church work, Honduras.
Harrison Pike, preaching ministry, Angola.
Garland Threlkeld, educational work, Ethiopia.
Mrs. R. B. Fryer, furlough, Indonesia.
Mrs. G. E. Robinson, furlough, Nigeria.

9 THURSDAY Read Matthew 13:31-35, 44-45.

Mrs. Albert (Ruth) Dyson shares an experience of answered prayer: "When we came to northern Nigeria where 95 per cent of adults are illiterate and where many Baptist churches have only one or a few literate members, we began to pray that God would send someone to help develop a strong literacy program." God led the Dysons to answer their own prayers, for they are now giving full time to adult literacy work. Mrs. Dyson adds, "There is no greater joy than to be able to help someone read and search the truths of God's Word for himself."

Pray for Mrs. William N. Smith, pioneer missions, Connecticut.
Max E. Cadenhead, Christian social ministries, Michigan.

Alvin Charles Daniels, worker among Negroes, Louisiana.
Mrs. Miguel Lopez, worker among Spanish, New Mexico.
James E. Norman, superintendent of missions, Illinois.
Enoch Ortega, worker among Spanish, Arizona.

Charles Compton, preaching ministry, South Brazil.
Don McMinn, educational work, Korea.
Mrs. J. E. Musgrave, home and church work, South Brazil.

Sue Thompson, educational work, Nigeria.
Pamela Williams, secretary, Vietnam.
Mrs. A. H. Dyson, furlough, Nigeria.
Mrs. M. D. Moore, furlough, Gaza.

10 FRIDAY Read Luke 12:12-21.

Adults who are over the age limit for career missionaries are being appointed as missionary associates by the Foreign Mission Board. Such a missionary is L. R. Frerison, who was appointed to serve in English language work in Japan. Pray for

the Frerisons and their four children as they live and work in a new culture.

Pray for Mrs. John A. Wood, Christian social ministries, Texas.
Julia Angulano, worker among Spanish, Texas.

Irvin Eurlison, superintendent of missions, Nebraska.
Merna Hernandez, worker among Spanish, Texas.

Isaac V. Perez, evangelistic work, Canal Zone.
Mrs. James Tapley, superintendent of missions, New Mexico.

Richard Forester, preaching ministry, Venezuela.
Roy Franson, English-language work, Japan.

Thomas Law, preaching ministry, Spain.
Mrs. W. A. Pennell, home and church work, Indonesia.
Mrs. L. C. Schoechler, home and church work, North Brazil.

Fabian H. Walters, retired, Canal Zone.
Mrs. G. E. Rankin, retired, China, Malaysia, Hawaii.
John Tumbin, retired, Brazil.

11 SATURDAY Read Mark 12:30-34.

As pastor of Central Baptist Church in Okinawa, Rev. Ray Edgemon seeks to minister to hundreds of American military as well as to the growing number in their Japanese Sunday School. He asks us to pray for these groups and also for the Okinawan helper in their home. Since her husband died, this woman is alone with her two preschool children. Pray for her during this difficult time. Pray that through this experience she might find Christ as her Savior.

Pray for Gerald Locke, superintendent of missions, Kansas.
Leroy Edgemon, English-language work, Okinawa.
Gavin Martin, preaching ministry, Philippines.

Samuel Reeves, preaching ministry, Argentina.
Cherley Westbrook, preaching ministry, Argentina.

Jo Yates, medical work, Paraguay.

12 SUNDAY Read Mark 16:7-17.

Today is the opening day for the Baptist World Alliance meeting in Tokyo, Japan. Composed of eighty-five Baptist bodies, the Alliance seeks to unite Baptists from all the world in study, inspiration, and fellowship. Pray that all sessions of the Congress might be Spirit-led. Pray that those who attend may be used to make an impact for Christ throughout Japan.

Pray for Mrs. Claude N. Roy, metropolitan missions, Michigan.

ROYAL SERVICE • JULY 1970

Available July 1



**Notebook
Binder**

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Women Insignia
8½" x 11", \$1.75

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Mrs. John Hark, minister emeritus, Oklahoma.

Mary Cleo Givens, Baptist center, Georgia.
Carl Jacobs, superintendent of missions, Illinois.

Marie Connor, work with women, Tahiti.
Mrs. F. L. Levens, dormitory parent, Nigeria.

Mrs. J. R. Swadburg, home and church work, Korea.
Ruth Austin, furlough, Indonesia.
Mrs. S. G. Cornwell, furlough, Equatorial Brazil.

Mrs. O. D. Martin, furlough, South Brazil.
Boyd Pearce, furlough, Kenya.
William Webb, retired, Mexico, Guatemala, Venezuela.

13 MONDAY Read Isaiah 1:10-20.

Dr. Jaonn Goatcher serves as pediatrician in a hospital in Thailand where her husband is business administrator. Her desire is that the nationals will have more receptive hearts to the gospel and will mature more rapidly as Christians. She also expresses concern for children of missionaries and their parents while the children attend school away from home.

Pray for Mrs. E. G. Goatcher, home and church work, Thailand.
Mrs. E. B. Hardwick, home and church work, Nigeria.

Mrs. J. A. Parker, home and church work, Chile.
Howard Olive, furlough, Philippines.
Mrs. Jasper Saunkeoh, furlough, Argentina.
Mrs. Ceiso Villareal, retired, New Mexico.

14 TUESDAY Read Isaiah 55.

"Mr. Ahn," writes Mrs. Albert (Nellie) Gommage, "is serving a five-year prison sentence in Korea for attempted robbery of our seminary. She explains that soon after the man was apprehended, he became a Christian. Now he is living and witnessing for Christ in prison. With good conduct he may be released before the end of the five years. She requests prayer for Mr. Ahn, and for the 1970 nationwide evangelistic crusade."

Pray for Mrs. Cary Harden, rural-urban missions, Ohio.
A. V. Alvarado, worker among Spanish, Arizona.

Henry W. Crowe, juvenile rehabilitation work, Oregon.
J. Truett Eagle, migrant missions, Ohio.

John Deal, religious education, Malaysia.
Donald Kirkland, preaching ministry, Ghana.

Edward Nicholas, preaching ministry, Gaza.
Mrs. A. W. Gommage, furlough, Korea.
Eugene Oady, furlough, Liberia.
Mrs. W. W. Adams, retired, China, Manchuria.

13 WEDNESDAY Read Jeremiah 3:18-22.

Dr. Frances Greenway serves in a hospital in Rhodesia. In addition to those she ministers to within the hospital, she cares for a limited number of children in her own home. Here the children receive a steady high protein diet and tender loving care. Progress is remarkable. Pray for her and others who work with nutrition and witnessing in this area.

Pray for Ernest Atkinson, worker among Spanish, Texas.

Ciro Garcia, worker among Spanish, Texas.

Mrs. J. Floyd Shockey, worker among Spanish, Illinois.

Mrs. Daniel Mendez, worker among Spanish, Texas.

Mrs. L. G. McKinney, home and church work, Hong Kong.

Evelyn Owen, religious education, Japan.

Mrs. H. J. Palmer, home and church work, Nigeria.

Thelma Williams, nurse, Hong Kong.

Frances Greenway, furlough, Rhodesia.

John Hill, furlough, Nigeria.

16 THURSDAY Read Psalm 14.

Teaching in a Spanish-language kindergarten in Phoenix, Arizona, Lela Jackson asks us to pray for the work of the kindergarten. Pray that she may know Christ's education daily as she teaches these little children.

Pray for Mrs. William I. Borkley, Jr., rural-urban work, Maryland.

Mrs. Nathaniel J. Brockman, worker among National Baptists, South Carolina.

Mrs. Pauline Coleman, US-2, Utah.

Mrs. Phil Dunaway, US-2, Michigan.

Lela Jackson, worker among Spanish, Arizona.

Mrs. Lanny Elmore, home and church work, Uganda.

Mrs. J. N. McGuckin, home and church work, Argentina.

Mrs. K. B. Milam, home and church work, Indonesia.

Mrs. F. E. Milby, home and church work, Rhodesia.

Mrs. J. H. Low, furlough, Kenya.

Walter Moore, furlough, Nigeria.

Bonnie Jean Ray, retired, China, Hawaii.

Naale Young, retired, Nigeria.

17 FRIDAY Read Luke 3:1-9.

Mrs. Roy C. (Orlene) McGlamery, former WMS curriculum writer, now serves as a missionary homemaker in Gaza, where her husband is a doctor. Pray for them in this strategic war torn area.

Pray for Mrs. Ruben Gonzales, worker among Spanish, New Mexico.

Nelson Edward Russell, juvenile rehabilitation work, Ohio.

Oliver Ray Morris, superintendent of missions, Washington.

Mrs. C. T. Beaughen, home and church work, Pakistan.

Mrs. E. F. Mellock, publication work, South Brazil.

Mrs. R. C. McGlamery, home and church work, Gaza.

Kenneth Nicholson, educational work, Liberia.

Ronald Marrell, furlough, Vietnam.

Mrs. J. C. Pool, furlough, Nigeria.

18 SATURDAY Read Luke 21:33-43.

Stanley D. Stamps works in lay leadership training courses in Ecuador. Thank God for progress already made and the increased effectiveness of the laity who have become mission pastors. Ask God to call more workers for Ecuador.

Pray for Mrs. Vernon C. Wickliffe, metropolitan missions, Michigan.

Sinfonso Barrera, worker among Spanish, New Mexico.

Jacqueline Eubank, nurse, Nigeria.

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

Mrs. P. H. Grossman, home and church work, Liberia.

Dale Hooper, publication work, Kenya.

Berry Nelson, radio-TV ministry, Indonesia.

Stanley Stamps, preaching ministry, Ecuador.

Mrs. E. C. Valerius, furlough, Equatorial Brazil.

19 SUNDAY Read Numbers 21:4-9.

Virgil H. Moorefield, Jr. serves as a faculty member in the seminary in Switzerland. Summer conferences somewhat like the ones at Ridgecrest and Glorieta are held on seminary grounds. Pray that students and conference guests, coming from traditional European backgrounds, may come to realize fully the power of a risen, living Lord.

Pray for Curtis L. Boland, worker among Spanish, California.

Mrs. Robert Carpenter, worker among Spanish, Indiana.

Robert A. Smith, worker among Spanish, Texas.

Mrs. Neal Peyton, worker among deaf, North Carolina.

Marion Hovey, superintendent of missions, Rhode Island.

Mrs. Buck Donaldson, home and church work, Nigeria.

William Hickman, educational work, Portugal.

Mrs. R. L. Lindsey, home and church work, Israel.

Nita McCullough, educational work, New Zealand.

Virgil Moorefield, educational work, Switzerland.

Frances Roberts, work with women, Argentina.

Jerry Smyth, educational work, North Brazil.

Frederick Spann, music ministry, North Brazil.

Joseph Gatlin, furlough, Tanzania.

20 MONDAY Read John 3:14-21.

Many missionaries express the idea that they want to work themselves out of a job; that is, when they find qualified nationals, they turn the work over to them. For instance, the Foreign Mission Board transferred administration of the institutions (hospitals, clinics) of the Nigerian Baptist Convention to nationals. This is a healthy step in the growth of Nigerian Baptists. Pray for them in fulfilling this new responsibility.

Pray for Mrs. Fred Ellis, worker among Spanish, Texas.

Walter M. Etheridge, in-service guidance, Texas.

Maurice Anderson, educational work, Hong Kong.

Charles Buckner, preaching ministry, Indonesia.

Lanny Elmore, preaching ministry, Uganda.

Ethel Harmon, religious education, Nigeria.

Mrs. C. D. Mullins, home and church work, Hawaii.

Mrs. W. R. O'Brien, home and church work, Indonesia.

Mrs. J. M. Philpot, home and church work, Mexico.

Mrs. B. A. Romoser, home and church work, Argentina.

Carl Ryther, educational work, Pakistan.

Ray Snell, preaching ministry, Korea.

21 TUESDAY Read Matthew 9:10-13.

Although this is a very tense time to be living and working in the Middle East, writes Mrs. J. W. (Betty) Smith, "we are having opportunities to witness in deeper and more creative ways than ever before." Prayer was answered when, at the request of a young Jewish student, nine Israeli students enjoyed fellowship in the Smith home with four Arab students. Pray for more dialogue and understanding between these racial groups, both of whom God wants in His kingdom.

Pray for Paul L. Bard, area missionary, Maryland.

Preston Denton, superintendent of missions, Illinois.

Mrs. J. D. Crobb, worker among Spanish, Texas.

Elizabeth Price, US-2, California.

John G. Watson, worker among French, Louisiana.

Mrs. D. C. Askew, home and church work, Japan.

Mrs. D. L. Orr, music ministry, Colombia.

John Sheppard, educational work, Japan.

Mrs. J. W. Smith, home and church work, Israel.

Mrs. B. D. Williams, home and church work, Nigeria.

Mrs. Z. D. Reese, furlough, Nigeria.

Pauline Cammack, retired, New Mexico.

22 WEDNESDAY Read Mark 9:14-29.

Mary Jo Randall serves in Japan as an educational worker with an emphasis on youth. She reports a greater interest in developing in improving Japanese Sunday Schools and that many churches are seeking educational directors. Miss Randall hopes that the educational needs of the churches will be met and that the Sunday Schools will be used for greater evangelistic efforts.

Pray for Mrs. Ray S. Bennett, worker among Spanish, Ohio.

Mrs. M. D. Garbarino, worker among French, Louisiana.

E. V. May, English-language work, Dominican Republic.

Mary Jo Randall, religious education, Japan.

Mrs. J. M. Watson, home and church work, Spain.

23 THURSDAY Read Hebrews 11:1-10.

This week marks the fifteenth anniversary of the Baptist World Alliance Conference on Baptist work in Europe. It was at this time that the Foreign Mission Board became more significantly engaged in the work in Europe. Pray for European Baptists and for missionaries serving through the Continent.

Pray for Mrs. H. Paul Smith, pioneer missions, California.

Susan Wilm, US-2, California.

Brad Hughes, US-2, Alaska.

Robert Carpenter, worker among French, Louisiana.

Lamar Cole, doctor, Mexico.

Charles Culpepper, Jr., educational work, Taiwan.

Mrs. V. L. Grace, home and church work, Ethiopia.

Alvin Spencer, English language work, Okinawa.

24 FRIDAY Read Hebrews 11:37-38.

Pray for missionaries who face adjustments to new people and new culture. Such a missionary is Dr. W. R. Norman. For years he worked in Nigeria, but because of civil war he had to leave and now is working in the neighboring country of Ghana.

Pray for Jerry Kibbons, in service guidance, Kentucky.

Isaac Clifford Matthews, general missionary, New York.

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Jerry A. Monroe, worker among Spanish, Kansas
Willard Martin, superintendent of missions, Michigan
William Bickers, doctor, Paraguay
William Norman, doctor, Ghana
John Sanderson, religious education, Trinidad
Bobby Yarbrough, preaching ministry, Uruguay
Clarence Griffin, furlough, Indonesia

25 SATURDAY Read James 3:14-18

Thank God for the rapid spread of the gospel in certain areas of the world. In Pinar, Brazil, where Donald Spiegel serves as missionary, six of the ten churches have been organized in the last three years. Pray for pastors to come to two of these churches, pray that the Lord may continue to work through their young people in growing New Testament churches.

Pray for Keith Dunn, superintendent of missions, Illinois
Mrs. William Hugh Foster, weekday minister, Kentucky
Ross L. Hughes, superintendent of missions, Ohio
Ebb G. Kilpatrick, Jr., juvenile rehabilitation work, Colorado
Jesse R. Stogdill, worker among Indians, Oklahoma
Susan Allmon, educational work, Japan
Floryne Miller, religious education, Japan
Donald Spiegel, preaching ministry, Ecuador
Mrs. C. F. Whitley, educational work, Nigeria

26 SUNDAY Read Genesis 12:1-9

Bob W. Brackney seeks to lead and assist churches in central and eastern Pennsylvania to become involved in new and creative Christian ministries. He asks for prayer for the youth of Temple Baptist Church in their effort to reach young people at York through a youth center.

Pray for Bob Brackney, Christian social ministries, Pennsylvania
Clayton Brind, preaching ministry, Togo
Mrs. B. D. Compton, home and church work, Colombia
Edgar Hallack, publication work, South Brazil
Mrs. R. C. Henderson, home and church work, Philippines
Glenn Henderson, agricultural work, Liberia
Mrs. B. E. Hope, home and church work, South Brazil
James Kirkness, English language work, Lebanon
Alma Daves, work with women, South Brazil
Mrs. J. R. Sutton, music ministry, South Brazil
Michael Wilson, educational work, Taiwan

Albert Boggy, retired, Brazil
Pearl Johnson, retired, China, Taiwan

27 MONDAY Read Numbers 20:2-13

James M. Gayle and his wife are completing their furlough this month before returning to their work in Vietnam. Pray for them as they return, pray for a strong Christian witness in turbulent Vietnam.

Pray for Mrs. Robert Carpenter, worker among French, Louisiana
Mary Ethridge, worker among Chinese, Arizona
Pantoleon Molina, worker among Spanish, Texas
Mrs. R. E. Ables, home and church work, Ecuador
R. C. Bethesda, doctor, India
Mrs. D. A. Bonnel, home and church work, Zambia
Mrs. G. F. Cox, home and church work, Japan

Stephen Davenport, preaching ministry, Argentina
John Freeman, doctor, Thailand
Judson Lennan, publication work, Thailand
Beryl Lavelle, preaching ministry, Japan
Mrs. J. D. McMurray, publication work, Baptist Spanish Publishing House, E. Paso, Texas
Mrs. W. L. Richardson, home and church work, South Brazil
Jackson Whitey, preaching ministry, Bahamas
James Gayle, furlough, Vietnam
Gerald Pinkston, furlough, Indonesia
William Berry, retired, Brazil

28 TUESDAY Read Deuteronomy 4:5-14

From the Buenos Aires, Argentina, Good Will Center, Missionary Sarah Wilson shares her prayer requests. Pray for 1) the young people in the Adolescent Club, and 2) one girl who faithfully attends church but finds it difficult to make a profession of faith because her family has a direct relationship with the traditional faith.

Pray for E. C. Branch, worker among Indians, Montana
Mrs. R. Richardson, U.S. 2, New York
Leon Simpson, in-service guidance, Kentucky
Mrs. R. L. Burns, home and church work, Israel
Mrs. J. R. Chyne, home and church work, Ethiopia
James H. ... publication work, Kenya
Mrs. M. T. Linberger, home and church work, Argentina
Carlton Whitley, educational work, Nigeria
Sarah Wilson, social work, Argentina
Fernando Garcia, retired, Texas
Mrs. W. F. Mahon, retired, Bahamas

29 WEDNESDAY Read Joshua 1:1-9

The Foreign Mission Board reports there

is a critical shortage of medical personnel on the foreign field. Pray today for missionaries now serving as doctors, nurses, and in related vocations. Pray that qualified individuals may respond from your church.

Pray for Mrs. H. Fay Hughes, Christian social ministries, Tennessee
James Short, preaching ministry, Mexico
Mrs. R. E. Walker, home and church work, Equatorial Brazil
Barbara Wilson, medical work, Tanzania
Calhoun Johnson, furlough, Chile
Jerry Kay, furlough, South Brazil
Mrs. G. E. Kingsley, furlough, Malawi
Reba Stewart, retired, China, Manchuria

30 THURSDAY Read Joshua 24:1-18

Mrs. Ted (Sue) Lindwall shares these requests from Guatemala. Pray for 1) more field missionaries, 2) more national pastors and lay preachers (more than 2,200 villages, towns, and cities have no Baptist work), and 3) usefulness of the two Bible institutes.

Pray for Mrs. Charles H. Crawford, pioneer missions, Minnesota
Mrs. Omer E. Hyde, metropolitan missions, Washington
William R. Buchanan, superintendent of missions, New Mexico
Mrs. Ethel C. Wilson, teacher-missionary, South Carolina
Mrs. Cordell Akim, home and church work, Tanzania
Jeanne Grisham, educational work, Jordan
Mrs. B. L. Lynch, home and church work, Taiwan
Mrs. W. W. Marshall, home and church work, Middle East
Vernon Moore, English-language work, Malaysia
Aigeth Fuller, furlough, Nigeria
Mrs. M. N. Lindwall, furlough, Guatemala

31 FRIDAY Read Isaiah 50:4-10

Pray today for summer conferences at Ridgecrest and Glorietta. Many lives have been changed as the result of an encounter with the living Lord at both assemblies. Pray also for the administration that is responsible for planning and the staff composed largely of college students.

Pray for Mrs. Roland W. Perry, worker among non-Baptists, North Carolina
Ananias Castillo, worker among Spanish, Texas
Mrs. J. E. Giles, educational work, Colombia
Ronald Hill, radio-TV ministry, Thailand
Eugene Mitty, publication work, Honduras
Mrs. F. M. Fine, furlough, Nigeria
Minnett G. Graves, retired, Tennessee
Mrs. W. W. Enloe, retired, Brazil



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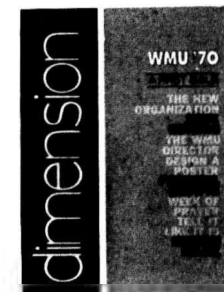
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Dear Pastor,

Acteens, Studiact, SMAY, *Accent*—these are new words you will need in your vocabulary by October 1970 to keep in step with the youth of your church.

Acteens is the name of the missions organization for girls twelve through seventeen or in school grades six through high school graduation. Its purpose is to help girls develop a Christlike concern for all people and gain a personal knowledge of how the gospel is being extended at home and abroad.

Acteens members learn about missions, engage in mission action, and support world missions through praying and giving. Each organization has an adult leader and three officers: president, study leader, and activity leader. The number of organizations depends on number of members and prospects. There may be organizations for every two-year span, every three-year span, or for all girls twelve through seventeen.

Studiact is the individual achievement plan for Acteens. Emphasizing the role of the individual in learning and participating in missions, girls may attempt four levels of achievement: Queen, Queen with a Scepter, Queen Regent, and Queen Regent in Service. Service Aide is a level designed especially for girls ages sixteen and seventeen.

SMAY (Summer Missions Activities for Youth) is a special co-ed mission action plan for Acteens and Pioneer Royal Ambassadors.

Accent is the monthly magazine for Acteens members. *Accent*, Leader Edition contains a section called Highlights, which gives additional information and guidance for Acteens leaders.

Sincerely,

WMU Staff