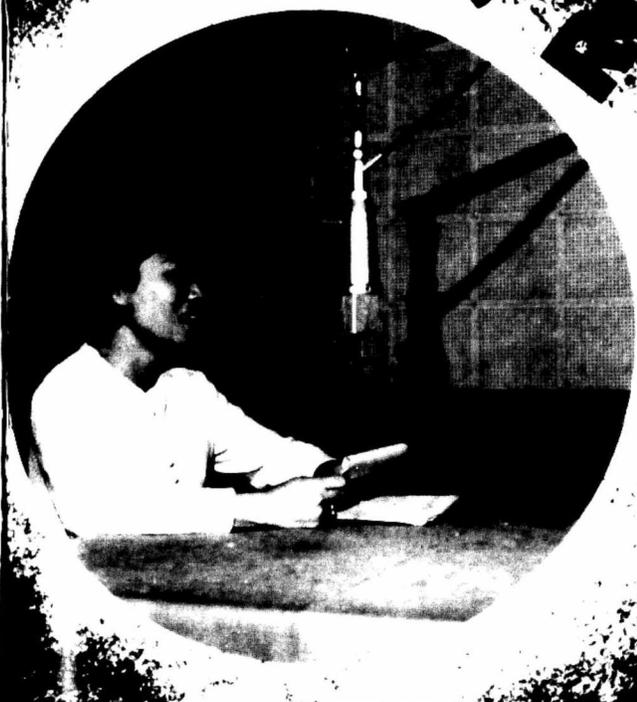


**SEPTEMBER 19
ROYAL SERVICE**



DEVELOPING MASS



Communications in ASIA

Hong Kong Baptists Train Media Experts

Ione Gray

THE British Crown Colony of Hong Kong could become the center for training mass communications technicians and professionals for all of Asia. If this comes about, it will be due largely to the vision of Timothy Yu of Hong Kong Baptist College, with the support of Hong Kong Baptists and Southern Baptist missionaries.

The communication department of Hong Kong Baptist College began its second year two days before the first communication satellite ground station began operation in the Colony in late September 1969. Delayed television programs can now be received directly from the States, but high costs are holding these to a minimum. The

satellite makes possible, however, faster and better cable and telephone service. A proposed new satellite over Asia could bring the world into the homes of this crowded cosmopolitan crossroads and take Hong Kong into the rest of the world.

The timely communication department of Hong Kong Baptist College is located only a stone's throw from the city's two television and two radio stations, each with English and Chinese broadcasts. The department is teaching 194 students the art of communicating. Of the 90 boys and 104 girls, 5 are foreigners. Nearly half are Christians, a higher percentage than in the entire student body of 2,700.

Mr. Yu, a Stanford (California) University graduate in communication research and journalism who directs the communication department of the college, says its goal is "to send into both religious and secular fields of communication men and women possessing intellectual discipline and a thorough education in the instruments of the mass media to the end that truth may be promoted."

Mr. Yu says Asians can best understand the Christian gospel when it is

communicated through Asians: "A message is more likely to succeed if it fits the patterns of understanding, attitudes, values, and goals of the receivers."

At the beginning of its second year, the communication department of the college added to its staff two Southern Baptist missionaries, Rev. Britt E. Towery, Jr., career missionary from Brownwood, Texas, and Miss Ann Carson, a missionary journeyman from Borger, Texas. Mr. Towery teaches television production and writing and Miss Carson teaches journalism and serves as program coordinator for the department.

Eighteen teachers work full- or part-time in the department, which has thirty-five courses and three majors: public relations, journalism, and broadcasting. The department staff say there is no other such school of communication in all of Asia.

Mr. Towery, as director of mass media ministries for the Hong Kong Baptist Churches Association, makes practical application of the teaching of the communication department. He is attempting to lead sixty churches and missions in presenting the Chris-

tian message through all the media available to them—radio, television, secular newspapers and magazines, billboard and transit advertising space, advertising slides shown before films in commercial theatres, Asian produced slide sets and films, phonograph records and tapes, cassette tapes, drama, and music.

Mr. Towery began his mass media ministries when he returned to Hong Kong in 1968 after furlough in the States. He is working toward his goal of a Hong Kong Baptist in his position by training possible successors.

Taiwan Baptist Radio and Television Studio

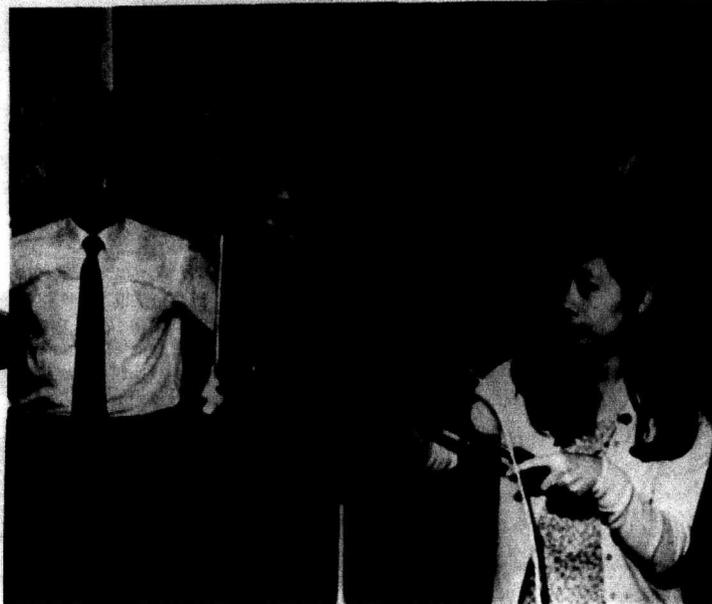
If Hong Kong becomes the proposed center for training mass communications technicians and professionals envisioned, all of Asia will profit. Existing work in Taiwan will certainly be aided by this new training center.

Taiwan Baptists dedicated this new recording studio building in Taiwan in November 1968. They had planned the expanded facilities for four years.

Li Shih Fen, Baptist layman who is manager of the Broadcasting Corporation of China, told the dedication audience that radio and television are the best media for carrying out the Great Commission. Dr. Leon Chow, Baptist pastor and seminary professor who was an early speaker on Baptist radio programs in Taiwan, traced the history of the broadcasts. He, Dr. Y. K. Chang, and Dr. Charles L. Colpepper, Sr., Southern Baptist missionary (now retired), began the program in small, temporary quarters in 1958.

The new facilities, provided by Southern Baptists through the Foreign Mission Board, include two recording studios and control rooms, offices for program personnel, a pro-





list listeners in Bible study and church attendance.

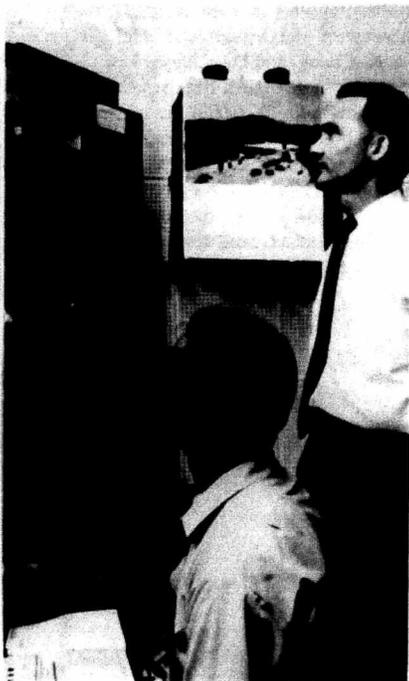
Seven thirty-minute programs in Mandarin and six fifteen-minute Taiwanese programs are broadcast throughout the island nation each week. Two twenty-minute programs in the Hakka dialect are aired weekly in the Misoli area of Taiwan. Some of the programs are broadcast to the Chinese mainland by the Far East Broadcasting Company transmitters in Okinawa. Some programs emphasize preaching by local pastors, and others use drama, music, or interviews to attract non-Christian as well as Christian listeners.

A series of thirty-minute television programs sponsored by the Taiwan Baptist Radio and Television Studio is being broadcast weekly over a new Chinese television station in Taipei, Taiwan.

These programs, under the title "*Wan Fu Lin Men*" ("Happiness at the Gate"), consist mainly of films from "The Answer" series produced by the Southern Baptist Radio and Television Commission, which have been dubbed into Mandarin Chinese by staff members of the Taiwan Baptist studio.

Other documentary films and live programs of music and drama have been planned. The first of these was a vocal concert on November 20, 1969, by Dr. Richard R. Lin, originally from Shanghai, China, now associate professor of church music at Southern Baptist Theological Seminary, Louisville, Kentucky.

The signing of the contract for these broadcasts was the climax of several years' negotiations with television stations in Taipei. "It is felt by members of the staff to be an answer to prayer," states Missionary Barker.



view and conference room, duplicating room, repair shop, kitchen, dining area, and dormitory for staff and guest speakers. The building contains more than 6,000 feet of floor space. Provision has been made in the larger of the studios for television programming when equipment becomes available.

Ten full-time and two part-time Chinese staff members work with Rev. Herbert W. Barker, missionary director, in producing fifteen weekly programs which are broadcast over the ten stations of the Broadcasting Corporation of China. They also promote a correspondence course to en-

Cracking the Code of Christianity—Baptists are doing this from Hong Kong to New York, from Sweden to Columbia. Understanding is a key to growth. An answer is in the movement. It is a vital process in Christian discipleship.

This month ROYAL SERVICE presents a wide range of cross-cracking features.

Robert J. Hastings, editor of the *Baptist Century* believes that the influence and involvement of Baptist women in the life of the church will escalate in the 1970's. Page 4.

Bertra Johnson is an unusual woman doing an unusual job. Theo Sommerkamp, Director, European Baptist Peace Service, has the details. Page 6.

Missionary wife Cherry K. Turrage shares her painful struggle to find justice amid the tragedies of life. Page 8.

Women's Missionary Union staff members share their hopes and dreams for the 70's. Page 10.

For a sneak preview of *Contempo*, the new magazine for young adults, see page 14.

Remember the reader evaluation requested in February? Turn to page 15 for the editors' comments. Don't forget *Spectrum* for some additional comments about ROYAL SERVICE. Page 16.

L. Mathis, President
 Hunt, Executive Secretary
 M. Bow, Director, Production
 J. Cronin, Director, Editorial
 M. Hines, Director, Field Services
 Roseanne Osborne, Editor
 Margaret Bruce, Director, WMS
 Carolyn Lytle, Editorial Assistant
 Florence Jeffares, Layout and Design

Royal Service

Volume 55
 Number 3

SEPTEMBER 1970

DEVELOPING MASS COMMUNICATIONS IN ASIA	Joan Gray
THE GROWING IMPORTANCE OF BAPTIST WOMEN	Robert J. Hastings
JUST AN ORDINARY PASTOR	Theo Sommerkamp
SEARCHED FOR JUSTICE	Cherry K. Turrage
WOMAN'S MISSIONARY UNION STAFF CONTEMPO	
ROYAL SERVICE EVALUATION	
GENERAL WMS MEETING GUIDE	Roberta C. Edwards
QUERENT MISSIONS GROUPS GUIDE	Mrs. Ralph Gwin
BIBLE STUDY GROUPS GUIDE	Howard P. Colson
ROUND TABLE GROUPS	Hoyt R. Wilson
PRAYER GROUPS	Shirley Forsen
MISSION ACTION	Elnor Stone
	Judy Holley
WMS LOOK-IN	Mrs. Peggy Bishop
KALEIDOSCOPE	
SPECTRUM	
WMS FORCASTER	Margaret Bruce
LEADER OR OFFICE HOLDER?	Kathryn Bullard
THE WMS LEADER	Kathryn Bullard
CALL TO PRAYER	Monte McMahan Clendinning

ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary to Southern Baptist Convention, 200 North Twentieth Street, Birmingham, Alabama 35203. Price \$2.50 a year; Single Copy 25 cents. Annual subscription cost includes membership and normal sales tax. Allow two weeks for renewal and subscription change of address. Include your zip code. Entered as second class matter at the post office in Birmingham, Alabama, at special rate of postage provided for in Section 1102, Act of October 3, 1917, authorized June 26, 1918.

The Growing Influence

OF BAPTIST WOMEN

DURING Mission 70, attended by over four thousand Baptist youth and young adults at Atlanta last December, someone remarked: "The first woman president of the Southern Baptist Convention or the first woman pastor of a Southern Baptist church may be attending this conference.

Heretical? Unrealistic? Visionary? Impractical?

Reaction to a woman in a Southern Baptist pulpit would be mixed, to say the least. And a female in the Convention president's chair is probably a long way off. (Although Mrs. R. L. Madia, current president of Woman's Missionary Union, did serve one term as second vice-president of the Southern Baptist Convention in 1963.)

Regardless of what offices Southern Baptist women fill in the 1970's, one trend is certain: their influence and involvement will escalate.

Why is this a sound prediction? Because churches are affected by the trends of the times, and the trends point toward greater involvement by the so-called fairer sex not only in the United States but also throughout the world.

Women are on the move! In the US during past years, women have grown more activist in such areas as racism, poverty, inflation, and the Vietnam War. In September of 1969, four wives of North Vietnam prisoners of war grew tired of apparent indifference and silence to the plight of their menfolk and flew directly to

Paris for face-to-face talks with representatives of the North Vietnam peace delegation.

Whether or not they were successful, they did focus the attention of the Western world on their problem.

In the Forefront

Historically, women have been in the forefront of movements for humanitarian reform, including the abolitionist movement. And remember that they agitated for the repeal of slavery seventy years before they had even the right to vote! Just as students, racial minorities, and the poor have become more vocal in the past decade, so women may well become the next segment of society to "demand" greater rights.

In a recent issue of *Look* magazine, Gloria Steinem stated that women had learned two things in their activist role. First, that women can exercise power constructively in "masculine" areas that have nothing to do with the kitchen or nursery. And second, that this country's power structures are not about to let them do it! Many women, she claims, have been pushed around so long they even believe for themselves the myth of female inferiority. Mrs. Shirley Chisholm, the first black woman to be elected to

Congress, says she has always found politicians more prejudiced against her as a woman than as a black.

Women have made tremendous gains as far as equal opportunity, pay, and jobs are concerned, culminating in the passage of the Fair Employment Practices Act. This act forbids discrimination against women by reason of their sex as far as job openings, promotions, salary are concerned.

Some "Firsts"

American women have been quick to open those doors. A few examples from 1969:

American women volunteered for America's space program to serve as astronauts. (The first woman in space was a Russian, Cosmonaut Valentina V. Tereshkova.)

Carol Jan Ovitz broke a 212-year male tradition at the Chicago Board of Trade, the world's largest commodity exchange, by becoming the first woman trader.

Mrs. Helen D. Bentley became the first woman ever appointed chairman of a Federal regulatory commission. (She is the Federal Maritime Commissioner.)

Jo Claire Welch became the first female commercial co-pilot, flying for Air East, a Texas airline.

Diane Crump and Tuesday Testa became two of the first women jockeys in the US.

The trickle is likely to spark a trend, even in the military. Brigadier

General Anna Mae Hays, chief of Army Nurses, and Brigadier General Elizabeth P. Hoinington, chief of the WAC, recently became the Army's first two lady generals. Other WAC colonels are under review for the one-star rank of brigadier general.

In Churches, Too

Nor is the trend restricted to business and government. Women have made new gains in church life, too.

Dr. Cynthia Wedel, 61, was named the first woman president of the National Council of Churches in 1969. A tall, silver-haired psychologist, she was elected by a vote of 387 to 93 over a black minister from Detroit, Albert B. Clague, Jr.

Managers of the American Baptist Convention women's organization asked that a woman be nominated as president of the denomination in 1970. Four women have held the top post since the American Baptist Convention was formed in 1907.

The Louisville Presbyterian Theological Seminary in Louisville, Kentucky named Catherine Lee Gunzales, noted theologian and educator, as the first woman to serve on its faculty. An ordained minister of the United Presbyterian Church, Dr. Gunzales began June 1, 1970, as associate professor of historical theology.

The Adath Jeshurun Congregation of Minneapolis, a Conservative synagogue, has decided to count women in making up a "minyan." A minyan is the minimum of ten adult Jews that constitute a quorum for public worship. Heretofore, a minyan has been ten Jewish men at most synagogues.

Baptists Vary

Among Baptists, female involvement varies from country to country and convention to convention.

In the American Baptist Convention, women have been ordained as ministers, although they are few in number and customarily serve small, rural, or mission churches.

At the Fortieth Congress of the All Union Council of Evangelical Christians-Baptists of Russia in Moscow in late 1969, only 8 of the 478 delegates

were women. However, according to C. Ronald Gosling, secretary of the European Baptist Federation, women were prominent at the Congress as visitors.

Theo Sommerkamp, director of the European Baptist Press, says that women have been accepted as Baptist pastors in England and Sweden, but such would be "unimaginable" in Germany, Holland, or southern Europe. One student in the Baptist seminary in Ruschlikon, Switzerland hopes to become the first woman pastor in the Baptist Union of Norway, Sommerkamp said.

The Baptist Union of Great Britain and Ireland made a study of the subject and concluded that "the New Testament does not yield a biblical basis for either the acceptance or rejection of the ordination of women."

Among Southern Baptists, the pulpit is still closed for women pastors. While freely using women in the areas of music, education, youth, recreation, and missions, the pulpit is definitely a male monopoly. In fact, some women still remember when they were discouraged from even speaking in church business meetings or leading in public prayer.

In isolated instances, women have been ordained as deacons in Southern Baptist churches. The Greenwood Forest Baptist Church in Cary, North Carolina, ordained Mrs. Douglas M. Branch, widow of the late executive-secretary of North Carolina Baptist State Convention, as a deacon. It was not considered too unusual in North Carolina where women had been ordained previously.

In Kentucky, the Faith Baptist Church in Georgetown made headlines in February 1969 by ordaining Mrs. Robert Snyder and Mrs. Wallace Williams. This was evidently a first for Kentucky, for the *Western Recorder*, the Baptist state paper, devoted an entire page to the story, compared to only one paragraph in the North Carolina paper on the ordination of Mrs. Branch.

Harold Whitting, moderator of the church, told Baptist Press: "We want to make sure that everyone understands this is not a group of wives of ordained deacons. These women are regular deacons so we understand the term used in the New Testament. They will serve as 'under-shepherds' of part of the church just like every other deacon. They will visit the sick, encourage those who need spiritual uplift, and assist in other ways."

The Kentucky church did not escape criticism. One pastor in another county called Mr. and Mrs. Snyder and was extremely critical. At least one church in Illinois passed a resolution censuring their sister congregation in Kentucky.

Most Southern Baptists have interpreted 1 Timothy 3 as forbidding the ordination of women pastors or deacons, since these Scriptures state they should be the "husband of one wife." Others say that this means that a deacon or pastor must not have more than one wife, and that it does not explicitly teach that a deacon or pastor must be a man and that he must have a wife. If this were true, they point out, then single men could not be ordained, since they are not "the husband of one wife."

With the growing role of women in society, will the pattern change? Will Southern Baptists ordain women pastors, or will more of them ordain female deacons, as in North Carolina and Kentucky? While these questions remain unanswered, the growing influence of women in church and denominational life is another matter. If the national trend affects the churches, then women are bound to exert more leadership, whether official or unofficial, ordained or non-ordained.

As Mrs. Peggy Way, assistant professor at the University of Chicago Divinity School, has stated, "The institutional church needs me and my sisters more than we need the church." She calls on male churchmen to "listen attentively to all phases of the women's liberation movement" and to reexamine existing structures for women within the church.

ROBERT J. HASTINGS

THE congregation finishes its opening hymns; the ushers collect the morning offering; the Scripture selection is read. Now the pastor, wearing clerical dress, rises. Instead of launching into the sermon right away, the pastor sings a solo. Following the message, the pastor sings again before the Sunday morning benediction is pronounced.

A pastor singing a solo is an integral part of the Sunday morning worship service would startle some Baptists, but not in Sweden, where it is often done. Sometimes a pastor also plays a musical instrument while singing.

Clerical dress, acceptable to Baptists in Sweden as in numerous other areas, is equally unacceptable to another host of Baptists. But there is one more distinctive aspect. Clerical dress in this case is a knee-length black dress with a collar fringed in white. The voice belongs to a woman.

Merion Johansson is a pastor living in Avesta, 160 kilometers (100 miles) northwest of Stockholm. A year-round pastor in full charge of two small congregations, she considers herself "nothing extraordinary or unusual,

just an ordinary pastor doing the same thing that pastors everywhere are used to doing." She feels no prejudice from her congregations.

Baptists, who looked at worldwide, are generally wary of women pastors. They listen eagerly to a woman missionary talk of her work in darkest Africa being blessed of God. They happily call a dynamic woman to challenge their young people—under male pastoral supervision.

Erik Ruden, general secretary of the Baptist Union of Sweden, said the churches have used women evangelists "since the beginning of the century. This helped change the attitude toward women. At first, they were ordained as missionaries, then later as ministers," he continues.

He does not believe the Bible outlawed women pastors. Well acquainted with passages, particularly quoting Paul, which are used by opponents of women ministers, Ruden says, "I personally cannot see any objection from the New Testament point of view.

"Paul says what a good work certain women are doing. Women were the first to declare that Christ had risen. So it would not be improper for them to proclaim it today," he adds.

"Cultural upbringing in the areas of testimony to have women as pastors. It is less on a biblical basis than on a non-biblical basis such as tradition," according to Ruden. "The only slight objection is that a woman might find the strain of pastoral work too hard." Women pastors are paid on the same salary basis as men in Sweden.

The outdoor sign for the 71-member Baptist church in Avesta, Sweden, reveals a busy week for children and adults. Sitting at her desk in the pastor's study surrounded by papers, Merion Johansson concedes that there are indeed stresses.

"My time is misused," she complains. "If I worked in a business, I would enjoy all this typing and telephoning." But as a pastor, she feels it robs her of the hours she needs to go out and meet people, prepare sermons, and train members more effectively as daily witnesses for Christ.

She recognizes that the personal approach in some correspondence and telephone calls is necessary, but a lot of this work could be done by someone other than the pastor. There seems to be little promise of relief, however. Her church in neighboring Krybo has 45 members, and the combined finances do not permit a secretary.

Miss Johansson's load would be

greatly eased if she had an automobile. In summer, she bicycles from her Avesta apartment to churches in both places. In winter, she waits for twenty minutes to get from her apartment to study in the Avesta church. It is a twenty-minute bus ride to Krybo. Long intervals between buses force her to adjust her schedule to the bus company's timetable. She preaches twice a month in each church.

At the moment, Miss Johansson is analyzing her daily activities. "See this?" She snags a pocket calendar from her purse. "I keep track of my time every day. So many minutes for this, so many for that. Then I can look back over it and see if I am making the wisest use of my time."

Now in her early thirties, Merion Johansson grew up in a Christian home. In midteens, she had some strong religious doubts. "When I found Christ, it was the most wonderful thing ever to happen to me," she recalls. She was then nineteen.

Her dream—"just a dream"—of practicing law faded. A year after her conversion, she was studying at Bethel Seminary, operated by the Baptist Union of Sweden. At the end of the school term, she became one of several summer evangelists. Her first congregation, at Hagfors, had thirteen members. It met in the rented basement of a high apartment building. Youth work is her most cherished memory from Hagfors, where she served one year. About fifty young people from age thirteen upward came every week.

After Hagfors, she spent two years as youth pastor in the Baptist church in Uppsala. From 1963 to 1968, she took further studies at the University of Uppsala.

In 1965 Miss Johansson was one of eight persons in all Sweden to win scholarships to study and practice social work in the US. She was the only one in the group having a religious vocation. After six weeks studying at the University of Chicago, she spent six weeks as youth leader in a south-side Chicago neighborhood center.

Merion Johansson was ordained as

a minister in 1960 during the annual meeting of the Baptist Union. Several other ministers were ordained at the same time; this procedure is normal for the Swedish union.

She believes one of her best opportunities in Avesta come through a newspaper column she writes nearly every Saturday. Called "Saturday Chat," it contains homoeopathic philosophy—jokes, observations from life, an illustration (with a moral or spiritual point if appropriate).

The column uses her picture, but it is signed only "The Pastor." She wrote a similar column in Hagfors. On coming to Avesta, she asked the editor of the daily newspaper if she could write one there. "Why not?" he replied.

Her favorite passages are in John's Gospel, because "he gives a deeper understanding than the other Gospel writers." Most sermons, timed for twenty minutes, are New Testament-centered. Seeing that "people have understood the message" makes her happiest, even if someone else preached. She is troubled by "church people who do not want to try to find the will of God for their lives."

Her day usually begins at 8. From 9 to 11 is set aside to take telephone calls. Except for sleep, Miss Johansson seldom is at home for over a half-hour. Evening meetings often mean a midnight bedtime.

A service in the old folks' home, an important birthday party for a member, walking or waiting on the bus, handling office routine, picking up groceries, listening to the youth president outline his plans, counseling—these are among her day's events. She must prepare her own meals and do her own housework.

How does a single woman pastor handle marriage and family counseling? "I would like to compare it with other situations where I have little or no experience," Miss Johansson replies. "I don't know what it's like to be drunk," but that doesn't keep her from trying to counsel with an alcoholic.

All the other pastors in Avesta are

men. Miss Johansson is chairman of the local church women's union and demands time and effort.

After church on Sunday, she dons a street dress (professing often red) before leaving the building. She wears no earrings, bracelets, or necklaces while preaching, although she does at other times. "I want to be listened to, not looked at," she says.

"I wouldn't have time to marry and have a family and still be a full-time pastor," she says. "I know God wants me where I am now."

There are at least four full-time women pastors in the Baptist Union, Ruden reports. Since there are 470 churches in the union, the pastors are still male dominated.

One of the women pastors "has almost changed the neighborhood by the force of her personality," he says. She serves a 40-member church in a small community. The Swedish union also has a woman pastor who is married and a mother. She does not devote full time to the church. Her husband holds several key positions in the small congregation.

The Baptist Union further relies on about twenty-five women as reserve preachers. They supply pulpits when regular pastors are absent, but have outside occupations. Women evangelists are also active throughout Scandinavia, even where there are no women pastors.

Sven W. Svenson, layman professional journalist who edits the Baptist Union weekly newspaper, says that "women pastors look at things from a more practical standpoint than men," that they have a "fresh outlook."

A considerable number of women pastors in the Swedish Lutheran state church seem unable to stand the strain for more than six or seven years, Svenson observes. They drop out of the ministry and go mostly into teaching.

Miss Johansson comments that Lutheran women pastors have faced "hard opposition" and pressure, much of it from their male colleagues. "We have nothing similar in the Baptist Union," she adds.

JUST AN



ORDINARY PASTOR

Theo Sommerkamp

I LOOKED FOR JUSTICE

Cherry K. Turnage

In despair I offered my prayer. But it was not only a prayer. It was also a complaint, a resentment. Maybe I was tired. Or it might have been the accumulation of things I had just witnessed. But I knew that what I had been seeing was not fair in any sense of the word.

"Oh, God," I prayed, "is there any justice? If so, where is it?"

The scenes that disturbed me began as I looked out the living room window. There stood a young boy in filthy rags. He was picking something up. What was it? A treasure? From the look on his face, I thought it must have been. I strained my eyes staring at the hungry pathetic sight. Then, I saw. It was a dirty, half-eaten sucker. What a find!

Later while driving home from the grocery store, I was touched by another haunting scene. The street was very narrow, the traffic was crowded, and I was in a typical American hurry in spite of being in a foreign country. I had been to buy groceries to feed the large family as guests expected for the next week. A crazy horse-drawn wagon with wobbly wheels slowed my progress. I could not pull around because of the oncoming cars. It was going so slowly. So extremely slowly.

Finally, I was able to pass. As I gave an impatient glance at the wagon driver, I saw that he was an old man. He was desperately whipping his skinny horse, trying to hurry the poor beast in answer to the continual honking behind him. The bony horse was tugging a heavy load of approximately fifty cases of beer. For his laborious effort, this old man probably received the grand total of fifty cents. What a wonderful salary!

I was halfway home when the next scene shook my complacency. There were cars lined up in front of me at the traffic light, but no horse-drawn carts. A man squeezed in between my car and the one in front. He hobbled across the street as rapidly as possible before the onrushing cars reached him. He was a hopeless cripple.

The light turned green. I proceeded to the best, the beautiful section of town. Spacious homes and rug-like lawns adorned the landscape—big houses with two or three live-in maids and perennial flowers in abundance.

Finally I neared home and paused for the one last red light. Nearly dark, it was cold and quiet. A sound at the side of the car startled me. Momentarily frightened, I turned to see a

beggar asking for a *dier* (less than one cent). I nearly recoiled at the sight. His eyebrow and one ear had been burned away and his face was a mass of scars. I handed him a twenty-centavo piece (about one cent) as the half dozen cars behind me started honking to tell me the light had changed.

By this time I fought to keep the tears back. I was troubled and confused. Where was justice in this world? I was reminded of a remark once heard: "There is no justice. Some are born well and some are born sick. Some have opportunity and some do not."

I concurred. There seemed to be no justice. The contrasting scenes I had witnessed forced themselves upon me. So I uttered my prayer, my complaint, my questioning to God.

A week later I shared my feelings with nine others of the WMS who met every week for prayer and discussion. In the conversation I began to see the answer.

My vision had become extremely short-sighted. I was forgetting completely the long-range view. No, God was not teaching me that "pie in the sky by and by" justifies the wrong in the world today. Not at all. He was urging me to see the long-range view.

Justice is rarely, if ever, immediate. Sometimes it seems that it will never come. So aptly explained by him who said, "The mills of God grind slowly, but they grind exceedingly fine." Poignantly expressed in the Scriptures stands the inherent law in the universe, "A man will always reap just the kind of crop he sows!" Had I not heard the same belief expressed many times by simple country folk, "The chickens always come home to roost."

Sooner or later, if not in one's own lifetime in that of his children and in eternity, the seed of justice will sprout. Inevitably, because of God's own nature, someday, somehow, somehow, there will be justice for the good and for the bad, for those cursed by "fate" and those blessed by "fortune."

Not only had my view become short-sighted, I was forgetting completely the ingredient of faith. Inextricably woven with the belief in justice is the factor of faith in the goodness of God, his wisdom, sovereignty, and power. Yes, without faith it is impossible for me to believe in justice.

But what about the tragedies of life, the total lack of opportunity, the fulfillment caused by disease and premature death? Will there not be,

in some unfathomable way, a recompense? How can justice otherwise be? Even in the Old Testament recompense was thoroughly intertwined with justice. Would God do less in his marvelous grace than he required of others by law? I thought not!

My lesson was almost complete. But there was one thing more. I came to understand that justice did not lie with me. I could not bring justice to pass in all the world. Instead, God holds me to be accountable for being just in every situation I confront. I may not get involved, but in God's sight I am involved. I am responsible to do right to the best of my ability.

So God did not only answer my prayer about justice. As always with him, there is *laggiappe*—the over and above that which we ask. He enabled me to see the facility with which a desire for justice can many times become a subtle wish for vengeance. And, he taught me that, far exceeding justice and judgment, marvelous though they be, is the much greater attribute—mercy. "But mercy triumphs over judgment" (James 2:13 TEV), says the apostle James.

Now I know where justice is. It is with God, in his hands, just where it ought to be.



Introducing...

Some People You'll Come to Know

Much Better in the Seventies



Through the seven magazines published by Woman's Missionary Union

Through Convention and state sponsored leadership conferences

ROYAL SERVICE invited members of the Editorial Services and Field Services Departments in the Promotion Division of WMU, SRC to share with readers their hopes for the seventies. **Bernice Elliott**, promotion associate in pioneer areas, who works closely with the Field Services Department was also asked to comment.



BETTY JO CORUM began her work as director of the Editorial Services Department with Woman's Mis-

sionary Union, Auxiliary to Southern Baptist Convention, Birmingham, Alabama, in 1965. Miss Corum previously was editor of Intermediate Training Union materials for the Sunday School Board in Nashville, Tennessee. A native of Tennessee, she is the author of a book of poetry, *A Corner of Today*.

"In 1970 I would like for Woman's Missionary Union to present in its materials the information which is pertinent to current world needs. I would like for this material to be presented in educationally sound methods and format so that the result will be more involvement by lay persons in churches to meet human and spiritual needs near them; more prayer, more money, and more career missionaries to support missions causes around the world.

"In leader materials I want the information to provide methodology which creates a learning environment and teaches a leader how to work with

members of her age level and how to use the materials provided for members."



ETHALEE HAMRIC is editor of *Dimension*, the new quarterly magazine for WMU officers. A native of Alabama, she came to Woman's Missionary Union, Southern Baptist Convention, in 1948. Miss Hamric was editor of *The Window*, 1955-57, and editor of *Royal Service*, 1957-69.

"*Dimension* has great possibilities for helping WMU officers in a church save time in planning and in doing necessary housekeeping in the performance of WMU tasks for a church. The brand-new concept in magazine content which we plan for *Dimension* will help to create excitement and enthusiasm for churchwide activities and for age-level work."



ROSANNE OSBORNE is editor of *Royal Service*, the magazine for Baptist Women. She also designs and edits other Baptist Women materials published by Woman's Missionary Union, Southern Baptist Convention. Miss Osborne, a native of Missouri, came to WMU in 1968. She formerly taught English at Louisiana College.

"*Royal Service* faces the 70's with the same name that distinguished its purpose in 1914. Created for a royal task, the early periodical moved women and children to greater mission support. While the audience of *Royal Service* has narrowed through the years, the purpose has remained the same. As editor, my dreams are not unlike the dreams of Kathleen Mallory, Juliette Mather, or Ethalee Hamric. My dreams are their dreams shaped by the seventies." (See page 15 for more about **ROYAL SERVICE**.)



LAURELLA OWENS is editor of *Contempo*, the magazine for Baptist Young Women. She also edits other Baptist Young Women materials published by Woman's Missionary Union, Southern Baptist Convention. Miss Owens was born in Kentucky and reared in Alabama and in Palestine, where her parents were Southern Baptist missionaries. She came to WMU in 1957 as editor of Young Woman's Auxiliary materials including *The Window*. She was previously an editorial assistant in the Training Union Department at the Baptist Sunday School Board.

"To capture the eye and trigger the involvement of young adults with the exciting demands of global—even supraglobal—missions is my hope as editor of *Contempo*. A first practical goal is to lure the 18-29 year-old subscribers of **ROYAL SERVICE** to *Contempo*." (To help Miss Owens reach this goal, we want to tell you all about *Contempo*, p. 14.)



ONETA GENTRY is editor of *Accent*, the *Actcens* magazine, and other Youth materials for Woman's Missionary Union, Southern Baptist Convention. Miss Gentry, a native of

Cookeville, Tennessee, came to WMU in 1960. She was previously copy editor for Broadman Books Department, Baptist Sunday School Board.

"Challenges and awe best describe the feeling I have toward my task. I believe in youth, and covet for them the best life has to offer. If *Accent* can have a part in helping them find this, my ambitions for the seventies will have been fulfilled."



MRS. IVA JEWEL TUCKER is editor of Children's materials for Woman's Missionary Union, Southern Baptist Convention. She edits *Discovery*, the monthly missions magazine for girls, and *Aware*, the quarterly for Girls in Action leaders. A native of Birmingham, Alabama, Mrs. Tucker came to WMU as editorial assistant in 1964. She became editor of Children's materials in 1970. Mrs. Tucker is the mother of three children.

"Children in this brand-new decade have the whole wide wonderful world before them. Girls in Girls in Action are individuals, and we owe them recognition of their worth as persons. A child is a person now, not just a being with a hope of becoming a person. My hopes for the seventies revolve around my desire that every child be given the possibility of becoming the person he was created to be."



MRS. HELEN M. ALLAN is editor of *Start* and other Preschool materials for Woman's Missionary Union, Southern Baptist Convention. Mrs. Allan, a native of St. Louis, Missouri, came to WMU in 1969. She was previously assistant editor of *Home Life* magazine for the Baptist Sunday School Board.

"Teaching preschoolers in all their open joys and howling rebellions has caused me to reaffirm the conviction that preschool years are the 'learning years.' I am convinced that my place of Christian service is in helping leaders and parents know that the foundation for missions awareness can and should begin during a child's preschool years."



MARY HINES is director of the Field Services Department of Woman's Missionary Union of the Southern Baptist Convention. Miss Hines, a native of Virginia, came to WMU in

1964 as Sunbeam Band director, a position she had also held for Alabama WMU.

"What are my dreams for the seventies? As field services director for Woman's Missionary Union, I hope to have numerous occasions for personal contact with WMU leaders and members of age-level organizations. I want to be a part of meetings which will help WMU participants to have the know-how and the desire to do a better job in promoting WMU in churches and associations. I want WMU leaders to have many occasions to learn better ways of leading women and children to fulfill the tasks of WMU."



ADRIANNE BONHAM is consultant in general administration, research, and program design for Woman's Missionary Union, Southern Baptist Convention. Miss Bonham, a native of Port Arthur, Texas, came to WMU in 1970. She was previously editor of *Adventure* and *Storytime* for the Baptist Sunday School Board.

"Keeping records, mailing order blanks, and filling leadership vacancies are nobody's idea of thrilling spiritual experiences. Yet these are among the things that WMU officers and age-level directors must do. As consultant in general administration,

I share this kind of work with officers and directors. And some things do become spiritual service. We serve the organization in order that the organization may serve others. I find it satisfying to devise a better report blank—if the blank helps officers gather information that will strengthen mission study and action in their churches. I am challenged to explain to leaders the seeming intricacies of annual and regular planning—become their mastery of planning processes can result in more effective service by the women in their churches."



MARGARET BRUCE is Baptist Women director for Woman's Missionary Union, Southern Baptist Convention. Miss Bruce, a native of Tennessee, came to WMU in 1944. Prior to this she was Young People's secretary for Tennessee Woman's Missionary Union.

"As I face the seventies, it is my hope that Baptist Women organizations will continue to build on the foundations of the past, for these have made Woman's Missionary Societies a strong missions influence in Southern Baptist Convention churches.

"Challenged by this hope, I shall work to assist leaders function at their maximum potential and to engage women in meaningful experiences in Baptist Women organizations.

"I shall face the seventies remembering that though organization and leadership training are important, it is the Holy Spirit who makes hope reality and work effective."



ALINE FUSELIER is Baptist Young Women director for Woman's Missionary Union, Southern Baptist Convention. A native of Louisiana, Miss Fuselier came to Alabama in October 1969. Prior to this time she was YWA-Sunbeam Band director for Louisiana WMU.

"Through Baptist Young Women I believe that young adults will have opportunities for a meaningful expression of their faith as they engage in creative activities that keep them thinking, working, and experiencing possibilities for establishing and discovering a deeper meaning in life.

"It is my desire that the demands of the seeking mind of the young adult woman can be met through involvement in study and action. Through participation in Baptist Young Women, the young adult can develop an awareness of herself that will lead to an awareness of others and their needs."



EVELYN TULLY is Acteens director for Woman's Missionary Union,

Southern Baptist Convention. Miss Tully, a native of Port Arthur, Texas, came to WMU in 1969. She was previously GA director for Illinois WMU.

"Through Acteens I believe that girls, twelve through seventeen years of age, will learn to penetrate their world with a practicing Christianity. By depth study in missions and encounter in mission action, Acteens will be able to keep alive youth dreams and visions for peace and love. Youth with their own individualized life-style will mold not only our world but also our churches. Through the organization of Acteens, they will be able to fulfill a 'mission possible' as they find their place in God's will.



BOBBIE SORRILL is director of Children's work for Woman's Missionary Union, Southern Baptist Convention. Miss Sorrill, a native of Newport News, Virginia, came to WMU in 1968. She is the former editor of Junior Sunday School materials.

"My greatest excitement comes at the point of relating missions to children. The childhood years are years favorable to learning, years of activity, years when one's world expands, and years of fun and enjoyment. Girls six through eleven years of age, therefore, represent a tremendous potential for building firm, solid missions-minded churches for the future. In the seventies, I hope we can enlist as many children as possible in Girls in Action. Also, I hope for a strong corps of well-trained Girls in Action leaders who believe in missions and in children."



BERNICE ELLIOTT is promotion associate in pioneer areas for Woman's Missionary Union of the Southern Baptist Convention. From her home base in Birmingham, Alabama, she travels thousands of miles every year to teach and consult about all aspects of WMU work. A native of Texas, Miss Elliott was previously Young People's secretary of New Mexico WMU.

"Camping with a group of GA's in the Rockies, attending a youth retreat near Sun Valley, speaking at an associational meeting on Cape Cod, participating in a mission action workshop in Pittsburgh, teaching mission study to a group of Eskimo children in Kiana, Alaska, and participating in the organization of a state WMU in New York—these and other exciting entries are to be found in the datebook of the WMU promotion associate in pioneer areas.

"One of my most meaningful experiences in working with Woman's Missionary Unions in the pioneer areas is assisting with the establishing of state organizations. In the near future two states will be constituting state Baptist conventions. Already plans are being made by the women in these states to organize state Woman's Missionary Unions. As WMU promotion associate in pioneer areas, it will be my privilege to work with the steering committees and newly elected officers when they need assistance in setting up state offices, establishing guidelines and procedures for conducting WMU work and in training leaders."

CONTEMPO

CONTEMPO is the magazine for Baptist Young Women members (eighteen through twenty-nine years of age). Published monthly, *Contempo* will be the same size as *ROYAL SERVICE*.

Monthly features have been planned to meet the special needs and interests of young adults.

On the Other Hand will provide readers an opportunity to consider mildly controversial issues, to form opinions, and to exchange opinions

WMU presents a new magazine designed to meet the needs of the under-thirty women.

with other readers. The case for the working mother is the first issue to which readers will be invited to respond.

People Who Need People will give readers insights to help them minister to persons of special need. The first in the series will consider drug dependents.

Tempo is planned to keep the young women informed on foods, fashions, and furnishings. Related to the missions intent of the magazine, plans for refreshments and an occasional party will be suggested.

Your Child and Mission Friends will alternate month-by-month with **Your Child and Girls in Action**. Both features are planned to keep young mothers informed about the missions activities of their children.

As You Pray will list the missionaries having birthdays throughout the month and give up-to-date ideas for individual prayer support of home and foreign missions.

Book Reviews each month will supplement the *Round Table Group Guide* and the *Mission Books Teaching Guide*. Books for individual reading will also be suggested.

ContemPolpannerl, a compilation of brief features, will keep the young women tuned to the latest happenings in the life of the Southern Baptist Convention and in the young adult world.

A **humor page** will keep her amused and give balance to the cares of her everyday life.

Lines, a leader section, will provide Baptist Young Women officers with the know-how to accomplish the

missions tasks of Baptist Young Women.

In addition to these regular features, several special features will be included in each issue. These features will be geared to keeping the young women informed on the latest in home and foreign missions.

Study materials will be provided each month for Baptist Young Women meetings, current missions groups, and Bible study groups.

Monthly issues each quarter have been planned to explore three aspects of the theme chosen for that quarter. Beginning in October, young women will be led through the pages of *Contempo* in the exploration of these themes:

October-December: We Live in a World of Permanent Change

January-March: I and Thou—the Mutuality of Ministry

April-June: New Forms for Faith-Sharing

July-September: You Are More Than You

If you are in the eighteen through twenty-nine age range and your *ROYAL SERVICE* subscription expires before the October issue, wait for a renewal notice and indicate you want *Contempo*. If your subscription expires after the October issue and you wish your "due" issues to be *Contempo*, tear your name label off *ROYAL SERVICE*, attach it to a memo saying "Change to *Contempo*," and mail these to Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Send \$1.50 for each new subscription to *Contempo*. Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 (Alabama subscribers add necessary sales tax).



LAST February readers were asked to help build a better *ROYAL SERVICE* by reacting to questions concerning the magazine. Questionnaires were returned by 231 readers from 22 states. While the responders represent only a fraction of the total readership of *ROYAL SERVICE*, comments were quite helpful. Many of the suggestions given will be incorporated into future magazines.

To continue the dialogue begun by this questionnaire, representative comments were chosen to be shared with readers. Dialogue is continued through the editor's response to these comments.

Reader: I would like to see letters from WMS members in other parts of the country.

Editor: The thoughts and comments of other women are interesting. To stimulate free exchange of expression among women across the nation, *ROYAL SERVICE* will introduce a new feature in November. A forum of opinion, "Woman Aware," will present a problem of national or denominational significance. Three or four women from different states will comment on the problem presented each month.

Reader: *ROYAL SERVICE* doesn't carry enough material to use with a small WMS with no groups.

Editor: Beginning in October additional study procedures for the general meeting are being planned with the small organization in mind. Small Baptist Women organizations may use the material provided for groups in second, third, or fourth meetings during the month. Example: After the material designated for the Baptist Women general meeting has been used in the first monthly meeting, material prepared for current missions groups may be used in the second meeting. If a third or fourth meeting is desired, the material prepared for Bible study

groups and prayer groups could be used. Material prepared for groups is planned for a small number of participants.

Reader: Give us better material for the WMS general meeting.

Editor: Since so many persons responded with similar comments, special attention has been given to the preparation of general meeting materials to appear for Baptist Women beginning in October. The content material for the study is more interesting. Printed in three columns instead of two, divisions will be shorter and easier to read. Additional suggestions will be given for the study chairman. Variety in methods of presentation, learning aids, interest centers, and other extras to make meetings more interesting—these are a part of *ROYAL SERVICE* plans for the seventies.

Reader: I would like more features, with pictures, telling about our missions work.

Editor: Plans for future issues of *ROYAL SERVICE* include more person-centered missions features. Readers will enjoy articles about work currently being done on our missions fields, articles about nationals, and articles by missionaries. Special attention will be given to the selection of pictures to illustrate these articles.

Reader: It would be helpful if *ROYAL SERVICE* would share creative ideas from WMS organizations in the area of enrollment, promotion of the work of prayer, etc.

Editor: Beginning in November *ROYAL SERVICE* will carry a promotional feature each month written by a state WMU executive-secretary telling of things being done by organizations in her state.

Reader: I particularly like the study materials for groups to use.

Editor: Material prepared for groups that do not belong.

Reader: Give us more news, books and more book reviews.

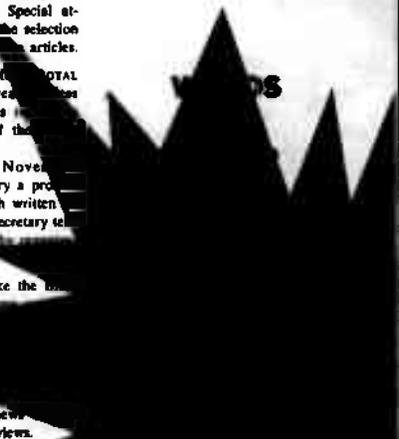
Editor: Plans for 1970-71 give readers three different kinds of material about books. The first magazine in each quarter will give study guides for a book to be studied by a mission books group. The second magazine of the quarter will feature reviews of multiple books to supplement the *Round Table Group Guide*. The third magazine of the quarter will review books suggested for individual reading.

Reader: I particularly appreciated the individual prayer guide in connection with the Foreign Mission Week of Prayer.

Editor: March *ROYAL SERVICE* will feature a guide to be used by individuals during the Home Mission Week of Prayer.

Reader: I would like the index on page 1 instead of page 3 or 5.

Editor: The index will be moved back to page 1 in October. It will carry information about contributors, features, and the make-up of the magazine in addition to the listing of contents.



GENERAL WMS MEETING

A Score of Years in Venezuela

Roberta C. Edwards

An Overview of Venezuela

Geography—Venezuela is located on the coast of the Caribbean Sea. This South American nation with an area of 352,143 square miles is about one-third larger than Texas. Oil lands, cattle country, gold mines, timber forests, and farming areas produce wealth for Venezuela.

A large valley formed by the Orinoco River runs from west to east across the middle of the country. Depositing silt and mud for hundreds of years, the Orinoco has produced a rich delta area. The tropical highlands are south of the delta extending to Brazil. Wide grassy plains, called *llanos*, graze herds of cattle, antelopes, and peccaries (animals resembling small pigs) north and west of the Orinoco. Further west, Venezuela is mountainous.

Lake Maracaibo is a large lake connected to the Caribbean Sea by a narrow inlet. In 1499 a Spaniard by the name of Alonso de Ojeda sailed his small ship through the inlet. Seeing the huts the lake Indians had built over the water, de Ojeda named the country Venezuela or "Little Venice."

Sugar, tobacco, rice, sisal, and sesame crops thrive in the area west of Caracas, the capital city. Cacao and coffee plantations produce commodities for export, while corn and cotton are raised to supply the demands of Venezuelans.

Besides being the world's second largest producer of oil, Venezuela produces large amounts of pitch to be used in the production of asphalt. Off the coast, the annual harvest of pearls is abundant.

People—Some wilderness areas are still inhabited by near primitive Indians. Negroes brought to the country during colonial days have remained. While persons of both Indian and Spanish blood inhabit much of the country, some of the educated and cultured persons of Venezuela trace their ancestry to the Spanish conquerors.

While Venezuela is a country of wealth, her people have been forced to undergo many hardships. Led by the South American liberator Simon Bolivar in the struggle for independence, Venezuela became a republic in 1830. But the series of powerful dictators that followed deprived the people of this freedom. Forced to live under the domination of powerful men, the masses experienced poverty, ignorance, and disease. The wealthy profited, however,

from the projects and showplaces instituted from the country's wealth.

Religion—Although Venezuela is a Catholic country, few maintain meaningful relationships with the church. The poor are barred from active relationships because of the high price for marriage or baptism. While upper class Venezuelans can pay church fees, their participation is often a matter of tradition rather than faith. In general, the Roman Catholic Church in Venezuela is not nearly as strong as it is in other South American countries.

Baptist Work Begins in Venezuela

Early evangelical missionaries in Venezuela introduced literature produced by the Baptist Spanish Publishing House in El Paso, Texas, to their churches. Interest in Baptists grew from this early introduction. In 1945 a Venezuelan Christian went to Colombia to study Southern Baptist missions. Through his efforts and with the aid of missionaries in Colombia, a Baptist church was organized in Caracas and preaching points were opened elsewhere in the city.

Four years later, Southern Baptist missionaries came to Venezuela at the invitation of several Venezuelan churches. The two years following the arrival of missionaries were filled with sufficient growth to warrant the organization of the Venezuelan Baptist Convention.

Southern Baptist Efforts

Since living and operating costs are unusually high in Venezuela, the task of leading new churches toward self-support requires missionary ingenuity. Courses in stewardship are taught in an effort to help new members see their financial responsibility to their church.

The Baptist Book Store in Valencia is another teaching arm of the Mission. By supplying Bibles, books, and Christian literature in Spanish, the Mission furnishes material for growth to both older churches and newly organized congregations. Evangelical churches of other denominations are also aided through the book store. In addition to education, the store serves the function of outreach. Persons walking along the street are often interested by the window displays. Often first contacts with Christianity come in this way.

Television and radio will be used increasingly in the Southern Baptist missions effort in Venezuela. The convention is beginning to produce programs with its own equipment. Letters from listeners are followed up with written materials and invitations to enroll in Bible correspondence courses. While the possibilities of mass media are limited, these media can reach large numbers of persons in remote areas, provide contacts that may hasten the establishment of new work, and enter doors closed to personal contact.

Work with university students is becoming a strong thrust of the Southern Baptist missions effort in Venezuela. The knowledge that the students of today will be the leaders of tomorrow, intensifies the urgency of this effort. A mi-

itary to students is in operation on three major campuses. Plans include expansion to other universities.

Missionaries and Venezuelan nationals are successful in taking advantage of every opportunity to witness. Witness is extended to urban areas, small towns, and rural

areas as rapidly as manpower permits. The need for additional missionaries continues a prime requisite for mission advances. Dedicated Christian nationals must continue to be recruited to supplement the efforts of the missionaries.

Additional STUDY MATERIALS

■ Faith, Intellect Meet at Camp / Henry P. Haynes III

Literally a minority of one, Marisant de Mena is the only evangelical student attending the law school in Valencia, Venezuela. Yet several of the younger students come to her for spiritual counsel, confiding their innermost problems. And when the hotly-contested school elections were held, both the Communists and the Catholics vied for her vote, knowing that what she did would influence others.

Some among her friends think she is silly to take her faith in Christ so seriously. Despite this, she would like someday to work as a Christian director of university students. The wife of a university professor, Marisant de Mena was won to Christ by members of the English-language Baptist church in Anaco, an oil field town where she and her husband lived.

This gracious convert on a non-Christian campus was but one of the participants in the first national camp for Baptist university students in Venezuela at the Baptist campsite near Valencia.

Traditionally, university students in Venezuela enjoy a week of vacation leading up to Resurrection Sunday, just as in the U.S. Some go to the beautiful Caribbean beaches, nearly always with their families. Some visit friends or relatives in other parts of the country. Churches hold special programs all week.

In the midst of these many activities, the Baptist camp convened. One young man had refused a trip outside

Venezuela with his school's volleyball team in order to attend the camp. He said later that he was glad about his choice.

Professor Francisco Mostilla, head of the education department at the University of the Andes, at Mérida, presented a series of talks to the campers on the development of a Christian personality. He and Loida Camero, a first-year student, are the only Baptists at the university.

Students attended from four universities, nurses' schools, technical schools, and the National Pedagogical Institute.

One high school superintendent left his family in a nearby city to spend virtually the whole period at the camp "for the spiritual refreshment" he said he needed.

The camp's theme, "Preparing Ourselves to Win Our Fellow Students to Christ," tied in with Venezuelan Baptists' special evangelistic emphasis, climaxing with a simultaneous campaign.

Morning activities began with Bible study. Ann Swenson, missionary at the Baptist Spanish Publishing House, El Paso, Texas, lectured on such subjects as existentialism and the new morality, topics Latin American students face daily in their universities.

Miss Swenson, whose major responsibility at the Publishing House is producing materials for young people, introduced to the students the new Spanish counterpart of *The Baptist Student* called *Ancla* (Anchor)

Campers each day greeted enthusiastically a fellow student's review of a Christian book and entered with gusto the ensuing discussions.

One student invited to the camp his Catholic friend, who took a lively part in all the discussions. The guest left a day early, telling some of his acquaintances, "If I had stayed one day more they would have made a Baptist out of me."

The young people themselves conducted much of the program. A physical education major directed afternoon activities. Students planned the nightly "fun hour," and a different student gave his Christian testimony each evening.

With more than twenty thousand students in the Central University in Caracas alone, the small group of thirty-one who attended this first camp may seem woefully insignificant. However, in Baptists' twenty-year history in Venezuela, some students have already been lost to false philosophies because they were unaware of the intellectual content of their faith. These losses have prompted some well-meaning Baptist leaders to view higher education as a destroyer of the faith.

The camp was a simple effort at trying to put the hand of education and the hand of faith together before the eyes of the student.

A young nursing student expressed the purpose of the camp when she said appreciatively, "I will not soon forget the many things I have learned during this week."

■ *Disillusioned Revolutionist / Donald R. Smith*

The ministry in the local jail includes Bible classes on various days during the week. A layman carries much of this responsibility since he lives near the jail. How thrilling to see changes that Christ brings to these men!

Carlos, for instance came from a small town in central Venezuela. There for five or six years he advocated revolution. He gave of his meager earnings and talked to everyone about his cause. Finally, to prove his commitment, he went to the mountains to join the fight.

Living among the revolutionists, he

discovered reality after a few days. His heroes were not fighting—they were doing nothing. They were not changing any worlds nor slaying any economic dragons.

Carlos soon asked permission to return to town, not yet stating his disillusionment. Permission was granted after threats about what might happen to him.

In town he was soon arrested, tried, and sentenced to jail. Now, thirty months later, he awaits release. He has been studying the Bible for four months and memorizes the lesson texts each week. On weekends he wit-

nesses about Christ to people who come to visit.

His longing is to return to his home town and to tell family and friends what Christ has done. He says he must preach the gospel that has brought him freedom behind bars. He distributes all the New Testaments I can supply him each week.

What a way to become a Christian. For a man to find Christ while a prisoner is not our preferred plan, but in God's purpose it has been effective.

Many of the prisoners have been released. Letters come telling of their locating Baptist churches and of becoming useful in them.

■ *Police Station Wall Serves as Screen / Clarence R. Smith*

The small town of La Misión has sprung up because of the Venezuelan government's effort to turn the jungle into cultivated land. The town rests in a rural area that has some of the best farmland in the country.

Acarigua Baptist Church members go to La Misión to hold worship services every Saturday night. The group of ten believers in La Misión holds Sunday services in a makeshift building at the home of one of them. Since Acarigua Church is pastorless, I have been preaching there once a month and driving down on Saturday to go to La Misión.

On a recent Saturday five members from Acarigua and I took along a

movie projector and the motion picture *I Am the Resurrection and the Life*.

"The best place to show the picture is on the side of the police station," some of the believers told us.

Doubtful, I asked permission from the chief of police and found that he was much in accord with our request. I learned he had been reared in an evangelical home.

We passed out tracts and Scripture portions and invited people to attend the evening services. I set up the projector on top of the car fifteen minutes early, and a crowd quickly gathered. We counted more than two hundred people who watched the motion pic-

ture.

As the people listened, I thought how different was this scene from accounts I had read about in previous years when, in some places, police had led angry mobs to attack church buildings and to throw rocks at missionaries. Now the police station wall had become a movie screen.

On the way to La Misión, I had asked one of the church members to preach, but he said he had not prepared a sermon. But as he led the service, at my request, at one point he began preaching. On the way home I asked him about his change of mind.

"When I saw the crowd of people," he said, "I just couldn't keep from it."

■ *Venezuelan Volunteers / Clarence R. Smith*

Nine students from Venezuela who had attended or were planning to attend International Baptist Theological Seminary in Cali, Colombia, were on the platform for a night session of the

National Baptist Convention in Caracas, Venezuela. The students directed singing, led in prayer, read the Scriptures, gave testimonies, and provided an instrumental solo.

As a climax to the program, Missionary Ben H. Welmaker, president of the Cali seminary, spoke. He concluded with an invitation for other young persons to join the students in preparing themselves to be pastors or

other full-time Christian workers. A young Venezuelan couple stepped into the aisle and made their way forward as the first verse of the hymn ended. Next, the youth group president, a university student, stepped to the aisle near the wall and came forward.

As I looked over the audience and

waited to see who else would respond, I saw a man perhaps in his early fifties. At first he raised his hand, then put it down, all the while looking at Welmaker. I watched as the man struggled with his decision. Then, with considerable effort, he made his way past others on his row end, limping, walked down the aisle.

I rejoiced to know that the same God who had spoken to my heart in calling me into his service was still at the business of calling out others to special service. I left the service with the warm feeling that we missionaries are out in this business alone. Rather we are collaborators with the Master and with our national fellow Christians.

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 sinfulness. They show their love by finding places to establish mission 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 needs. 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?

September study materials focus on the emergence and expansion of Baptist missions in Venezuela. WMS members should be led to answer the study question (aim): What are the ways of witnessing being used by Venezuela Baptists which show me that God guides men in developing his work?

How can you accomplish this aim?

1. Establish background information for the study. (1) Distribute outline maps of Venezuela and pencils. Using a large display outline, add the various geographical regions as you discuss them (see "An Overview of Venezuela," p. 16). Ask women to designate areas on their maps. (2) Ask the following questions: What faces of people are found in Venezuela? What hardships have the people of Venezuela undergone? What are the dominant religious attitudes in Venezuela?

2. Ask one woman to summarize the material found in "Baptist Work Begins in Venezuela," page 16. The following chart may be used.

3. Assign four women the topic "Southern Baptist Efforts," page 16. Ask each to choose one effort to explain to the society. Ask each woman to tell how the missions effort the explains is used by God to communicate the gospel to Venezuelans.

4. Using the additional study materials, page 17, write fictional letters to your society from Venezuelan mis-

sionaries Henry P. Haynes, Donald R. Smith, and Clarence R. Smith. Emphasize the need for prayer support, additional funds, and personnel. Ask women to read the letters to the society.

5. Respond to the letters in a prayer session for additional missionaries.

What planning must you do before the meeting?

1. Prepare a display map of Venezuela and the necessary smaller maps for the women.

2. Arrange for pencils.

3. Check an atlas or world book to be certain that you know the correct placement of geographical elements.

4. Ask participants to prepare answers to questions given.

5. Ask participants to prepare summaries suggested.

6. Assist in preparation of the chart.

7. Write the missionary letters suggested.

8. Plan for the season of prayer.

MEETING PLAN

Song
Call to Prayer
Business
Promotional Feature
Study Session (see pp. 16-19)

	Churches	National Pastors	Members
1950	6	7	273
1955	11	12	484
1960	19	10	680
1965	26	12	1,404
1970	29	19	1,560

CURRENT MISSIONS GROUPS

Mass Media Breakthrough

Mrs. Ralph Gwin

Communication

Communication simply means the exchange of information. A businessman scans the morning paper for world and community news. Mass communication. A radio weather report warns outlying residents of an approaching storm. Mass communication. A one-minute TV commercial promotes a product again and again. Mass communication. Christian book stores, plus free literature distribution around the world, tell people about Jesus. Mass communication. A famed evangelist preaches to a mass audience in a huge stadium night after night; national radio and TV networks air the same evangelist's taped messages to an audience potential of millions. Mass communication.

Mass communication became possible with the invention of the printing press. Instant mass communication came with radio. Television brought visual communication as well as sound into the homes of the world populace. These three means of transmission of information are now called the "mass media."

The print medium is fast reaching every nook and cranny of the earth. The transistor radio has become a status symbol in many parts of the world, and TV antennas sprout from village and city rooftops even in the "utmost" places.

Southern Baptists value the use of mass media in the spread of the gospel and invest Cooperative Program funds in the operation of the Radio and Television Commission. Dr. Paul M. Stevens, executive director of the Commission, says: "The field of space communications is the key to the kingdom's growth. A greater attempt to make an impact through all areas of radio and television would do more to move this world toward God than any other single approach now open to the church."

The Radio and Television Commission is deeply involved in missions at home and overseas. The year 1967-68 ended with the Commission broadcasting 2,220 programs per week both foreign and domestic. Separate broadcasts totaled 138,242 in that period, an average of almost 380 daily broadcasts. In response to these programs, the Commission received approximately 200,000 replies—more

than 500 per day—and answered these with sermon reprints, spiritual counsel, tracts, and devotional material, and by passing on requests to pastors in communities from which replies came.

Mass Media in Missions

Nowhere may the mass media be used more beneficially than in the missions cause. Dr. Claude H. Rhea, Jr., former Foreign Mission Board consultant in church music and mass communications, speaking at Ridgecrest Baptist Assembly, called mass communications the "magic carpets" of today's world to take the message of Christ to the farthest outpost. The "frontiers" for Christianity, he said, lie in the air today; the greatest happenings in mass communications are yet to come. TVs will be as cheap as transistor radios; the world community is on the doorstep of Southern Baptists. Another missionary speaker called the mass media the "missionary stretcher."

A newspaper, *Extra—the FMB News*, distributed at Ridgecrest during Foreign Mission Week, "advertised" the immediate need for a missionary radio-television programmer, someone with general background in broadcasting, with knowledge and sensitivity and flexibility who would be innovative in program ideas and procedures; and someone to train nationals to someday replace him. Similar "ads" appealed for radio-television technicians and publication workers for overseas service.

Mass Media for Latin America

Radio work—and some TV— is being carried on in twenty-one countries of Latin America and the Caribbean. In most countries a missionary is in charge of mass media activities. Oftentimes, however, the missionary lacks training and background in the work but is interested and willing to add extra duties to an already full load.

Area workshops give some basic instruction in broadcasting techniques and programming, and provide practical experience in laboratory sessions. Trainees in the area workshops lead local training programs in their own countries. "Workshops are the key to more rapid advance in the use of mass media," observes Aln W. Compton of

Mexico City, who serves as Foreign Mission Board radio-TV representative for Latin America (including the Caribbean area).

The mass media have been instrumental in opening the doors for the proclamation of the gospel in Latin America. Several mass media accomplishments are listed by Mr. Compton.

Mass media has prepared the way for penetration of the gospel in areas where new work was beginning.

Mass media has continued the creation of a favorable atmosphere in all existing work in presenting the gospel.

Mass media has opened new work in areas where no work existed. (For example, in Uruguay recently a new mission was established as a result of people enrolled in correspondence study offered through the radio programs.)

Mass media has strengthened already existing work.

Mass media has provided a contact instrument with listeners to the programs. Offers of free correspondence courses in Bible study or literature, or other free items, bring many responses by mail, telephone, or personal visit to book store or local church. People contacted through these courses are offered the opportunity to become involved a local church or mission. Many accept this opportunity. Where no church or mission already exists, the contacts may form the nucleus for beginning a new work.

Mass media has backed up other ministries in Latin America (i.e., student work, general evangelistic work, medical work). Mass media can make a contribution to any and every area of missions work.

"Our philosophy regarding the use of the media," says Mr. Compton, "is that best communication will be done on a local, national level using national personnel. Just as is true in all other types of missions work, with mass media we must have an indigenous approach if we expect the best results from the use of the media. For this reason, to use local materials, we have established recording studios in thirteen of the twenty-one countries where radio work is under way. We have also engaged in training workshops for both radio and television, teaching missionary and national personnel how to use the media more adequately and widely. We are now moving into a time when we need to use the printed word more, especially the newspapers and magazines that are distributed in the countries of Latin America. We are also seeing opportunities open up for use of announcements in local movie theaters."

Spot announcements, no more than thirty to fifty seconds long, for TV and movie theater use have proven effective. In Mexico, Missionary David Daniels reports tremendous results from a TV spot. The offer of a free calendar brought more than 2,000 requests, and more were expected. Repetition is the secret of success, as any viewer is aware: these spots may be used over and over again.

A special effort in 1969 was planned to provide needed music materials for both radio and TV. Much experimentation in all areas of programming—half-hour drama,

short dramas, musical, documentaries, music, devotional materials, sermons—will evaluate the best procedures for the use of mass media in the local areas of Latin America and the Caribbean.

The year 1968 saw accelerated use of radio and TV. The hope for 1969 was for every mission to have someone involved in this specific ministry. Commenting on the need for trained personnel, Mr. Compton emphasized, "It must be repeated that in this highly competitive work, we cannot afford less than a full-time interest and participation if the greatest advantage is to be achieved from the use of the media."

"These media," adds the missionary, "lead in hand with individual witness by churches will provide the team that will win the world for Christ."

Mass Media in Colombia

Colombia is one place in the world, probably one of many, where the mass media approach of radio and television would greatly extend and speed missions effort. Colombia is about one-and-one-half times the size of the state of Texas. The population of 20,000,000 (in round figures) is twice the population of Texas. Yet last year Southern Baptists had only fifty-eight career missionaries and three journeymen in Colombia. Combine the Southern Baptist missionary force with the forces of the fifteen other evangelical missions in Colombia. Even then missionaries are so few among so many! Think what results this "missionary stretcher" radio and television ministry could produce. Colombia is the only country where television has not been successful, because the medium has been a government operation. Part of Southern Baptist support in the country should be definite prayer for the widest use of all mass media.

Effort has been given in the past several years in Colombia to implementing the radio ministry, a ministry which was hindered by insurmountable obstacles during a period of strong opposition to Protestant missions by the Catholic Church. Now, Spanish programs produced by the Radio and Television Commission are being used, as well as Spanish programs from other sources. A small recording studio established at the seminary in Cali will produce more local and national materials.

In Colombia, as in other places, after "The Baptist Hour" tape is broadcast on radio, an offer is given for those who are interested to write to the studio and enroll in a correspondence Bible study course. In Bogota (Bougo-TAH) alone about forty people are engaged in such a study.

"The turning point in the use of mass media in Colombia," states Alan W. Compton, "will come with the arrival of Missionary John Magyar to the field. Mr. Magyar has a Master's degree in television from the University of Missouri and is well qualified as a mass media expert. The Magyars are currently in language study in Costa Rica. To date, television has not been used in Colombia. There is

only one channel which is controlled by the government. It is our hope that with the arrival of Mr. Magyar even television may be opened to the gospel message. The persistent efforts of missionaries and nationals and the cooperation of the Radio and Television Commission has prepared the way for Mr. Magyar. There should be a tremendous advance in the use of radio upon his arrival."

We Have the Tools

A comment from the 1969-70 Radio-TV Commission calendar expresses the hope for advancement: "Space Age communications make it possible for one voice to speak to

one billion people in a single breath. God has given us the tools to spread the gospel to the world in our generation."

A newspaper editorial on the last day of 1969 gave Gallup Poll percentages showing the decline in church attendance during the year. New approaches are needed to reach people with a spiritual message. Seeing the effectiveness of the mass media and facing the challenge of today's spiritual mood, the church must find the way to efficient use of the miracle tools given us through God's natural laws and the developments of science.

GUIDE

for Current Missions Groups

What do you want to accomplish?

The current missions study for September should lead women to the realization that because the church is a living, vital force in the world, it will seek new approaches to bringing the gospel to spiritually destitute people. One new approach may be a wider use of modern means of communication. How can current missions group members find practical ways of witnessing in the community?

How can you accomplish this aim?

1. Discuss communication(s). What is it? What are mass media? How important are these media to the world today? How important are they to Christian missions?

2. Discuss the relationship of mass media to the future of missions effort.

(See information in "Mass Media in Missions," p. 20.)

3. Discuss briefly the use of mass media in Latin America. (See section in study entitled "Mass Media for Latin America," p. 20.)

4. Discuss the question, What can the mass media do for Colombia? Ask a member to give some facts about Southern Baptists in Colombia and some facts about the country in general. Show a map of South America pointing out Colombia's strategic location and mention climate and other pertinent geographical facts. (For additional background material, see *Across the Bridge*, 1960 Foreign Mission Graded Series book by Frank K Means, pp. 91-102. Secure the leaflet, "Colombia: Land of Change and Renewal," and a map of Colombia from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.)

5. Discuss what group members can do to encourage the use of mass media in witnessing in the church community. Lead members to discuss the possibility of radio broadcast of church service(s) on Sunday. If one or both are on the air, discuss results of the broadcast(s): how widely heard, response. (Ask your pastor for information.)

Are "The Baptist Hour," "The Answer," "Master Control," "Jet," and "PowerLine" aired on local stations?

Are church members aware of broadcast schedules? Are schedules published in church bulletins? Could members invite friends, especially unsaved people, to listening or viewing parties?

Does a mission action group work with language people in the community? What language broadcasts may be heard on local stations? Could current missions group members help spread information about language broadcasts? For a special program, could members gather a language group for listening, followed by discussion and fellowship hour?

6. For further thought: What will we do with the miracle tools available today? Use them for God's glory and for kingdom extension? Let the entertainment world absorb all prime time? Will we give money, effort, and prayer to get the best use of mass media for the church and for the Lord?

What planning must you do before the meeting?

1. Read study material, pages 20-22.
2. Be ready with answers
3. Assign discussions to members.
4. Secure map and leaflet from Foreign Mission Board. Locate in personal or church library the book *Across the Bridge*.

BIBLE STUDY GROUPS

Bible Passage for Study:

Acts 1:6-8; Acts 11:1-18; Acts 14:27-15:29; Acts 28:30-31

The Struggle for an Unrestricted Gospel

Howard P. Colson

From the first century to the present, the gospel of Christ has had to struggle to free itself from the restrictions which men have tried to place upon it. While some of the hindrances to the gospel have been geographic, they have mainly been religious, national, and racial. Many persons have refused to lay aside their limited and erroneous ideas of the gospel. The disturbing question has often been, How does one become eligible for membership in the kingdom of God?

The earliest account of how the gospel overcame the barriers of religion, race, and nationality is found in the book of Acts. This account must be interpreted in the light of one inescapable fact: Jesus never intended his movement to be limited to a single nation or a single race. He envisioned a new humanity that would include both Jew and Gentile.

Frank Stagg in his commentary, *The Book of Acts*, says that the story in Acts relates "how Christianity broke through the narrow limitations which men sought to impose upon it and how it emerged in the liberty which Jesus had given it."

Forming the basis of the study this month are all twenty-eight chapters of Acts; but in this article, of course, it will be necessary to limit discussion to certain key passages.

The account in Acts consists of three stages. Dr. Stagg summarizes these as follows: "At the outset the movement was exclusively Jewish and was dominated by the Hebrew element (Acts 1:6-6:7); in the second phase the Hellenists or Grecian Jews introduced far-reaching ideas and extended the gospel to Samaritans and God-fearing Greeks (Acts 6:8-12:25); in the last phase the gospel was carried directly to the pagans, and after a bitter struggle freed itself, 'unhindered,' but at tremendous cost—the self-exclusion of the Jews (chapters 13-28)."

For those wishing to study Acts more thoroughly than is possible by the help of the present article, Dr. Stagg's

volume is strongly recommended. Its subtitle accurately gives the key to the Acts account: "The Early Struggle for an Unhindered Gospel."

I. A Narrow View of the Kingdom. Acts 1:6-8

The time was just before our Lord's ascension. He was meeting with his chosen representatives, the men who knew and loved him best. The question uppermost in their minds was one they had long been wanting to ask him: "Lord, wilt thou at this time restore again the kingdom to Israel?" (v. 6). They were assuming that the kingdom of God belonged to the Jews. The crucifixion may have diverted them of the idea that the kingdom was to be temporal and political, but they still thought of it in narrow and nationalistic terms.

Jesus' answer pointed to worldwide witnessing (vv. 7-8). He had in mind a kingdom that was for all mankind, not just for Jews. But how far short these men came of comprehending Christ's intention is shown by the fact that yet for several years they acted as if the gospel were meant for Jews alone.

The first five chapters of Acts picture an exclusively Hebrew church—"Christian Judaism," as Dr. Stagg calls it. It was only by the extraordinary working of the Holy Spirit and out of considerable spiritual struggle that the apostles began to glimpse the fact that the gospel was not restricted to their people.

Luke records the rapid growth of the young Hebrew church. Yet he also records the fact that those early Jewish Christians missed a major point: Christianity was not a sect of Judaism but a movement looking toward a new humanity in which national, racial, and religious differences are completely done away.

Many Christians still have a narrow view of God's kingdom. They see it as something restricted to their kind of people—people of their color, their culture, their nation-

ality. It is easier for some church members to send missionaries to Mexico, Africa, Hong Kong, or Japan than to have fellowship across racial lines at home.

2. *Foreshadowing an Unrestricted Gospel.* *Acts 11:1-18*

In this passage we see the apostle Peter defending himself for eating with the Roman centurion Cornelius. Some of the Jerusalem Christians had taken Peter to task for doing this. They did not seem troubled that he had preached the gospel to a Gentile, but the fact that the leading apostle would violate Jewish table regulations was to them a great offense. Actually, it had been with considerable difficulty that Peter ever came to the point of disregarding the restrictions of his Jewish upbringing. (See Acts 10:1-48 and 11:1-18.)

The key verse for understanding what was involved is Acts 10:15 (compare Acts 11:9): "Do not consider anything unclean that God has declared clean" (TEV). Peter came to see that this statement meant that God intended salvation for Gentiles as well as Jews, and that Gentiles had a place in the Christian fellowship.

Prior to Peter's liberating experience, other important events had taken place. Some of the Grecian Jews who had accepted Christ began to perceive that God's kingdom was not limited to the Jews. The earliest of these was Stephen, the first Christian martyr. He was stoned to death because he dared to assert that the Mosaic law with the Temple and its worship was not a permanent institution, thus implying that God intended his kingdom to include both Jews and Gentiles. (See Acts 6:14 and 7:48.) Such preaching offended national pride and condemned racial prejudice. "Preferring to cling to their stuffy little world, these Jews determined that Stephen must be silenced."

Doubtless Stephen's radiant martyrdom (Acts 7:54-60) greatly impressed the young man Saul, who guarded the garments of those who put Stephen to death. After his conversion, Saul "became the chief exponent of the very thing for which Stephen gave his life," according to Dr. Stagg.

Other events in which the gospel had begun to transcend the barriers of narrow nationalism and prejudice were related to the ministry of Philip. He also was a Grecian Jew. He preached the gospel to Samaritans (who were much hated by the Jews), and also to the Ethiopian eunuch (a Gentile who because of his physical condition could never have been fully admitted to the Jewish religion). (See Acts 8:4-40.)

The climax of this middle stage of the Acts story came when some unnamed men of Cyprus and Cyrene preached to Greeks at Antioch and a predominantly Gentile church was begun (Acts 11:19-26). Of course, this church also had Jewish members. And yet, the church at Jerusalem, instead of showing enthusiasm for an unrestricted gospel, "after more than a decade, was still playing the role of cautious observer (11:29)."

The question may well be asked how many churches today, instead of preaching and living out the implications of an unbridled gospel, are inclined to be "cautious observers," preferring just to enjoy a pleasant "church fellowship" rather than to get out "where the action is."

3. *A Door of Faith for the Gentiles.* *Acts 14:27 to 15:29*

This passage is found in the third phase of the development toward an unrestricted gospel. During the early part of this period, events were centered mainly in Antioch.

By this time Paul and Barnabas had finished their first mission tour, offering the gospel both to Jews and to Gentiles. They had begun their work in each new place by preaching in the local synagogue. This was usually the place where the persons most prepared to receive the gospel would be found. Such persons included not only Jews but Gentiles also, some of whom had accepted Judaism. Yet time after time, the gospel of Christ aroused the antagonism of Jewish hearers, and the missionaries were obliged to turn with their saving message to the Gentiles. During this tour many Gentiles had accepted Christ.

When Paul and Barnabas returned to Antioch, they called the church together and "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27).

Sometime later, some Jewish Christians ("Judaizers") from Judea came to Antioch, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). These Judaizers with their mistaken teaching were a most serious challenge to all that Paul and Barnabas stood for and all that they had done on their mission tour. They were also a challenge to the Gentile Christians who made up the majority of the membership in the Antioch church.

Paul and Barnabas "had no small dissension and disputation with them" (v. 2), but the matter was not settled. And so it was decided that the two missionaries and some of the others should go up to Jerusalem to the apostles and elders there, for the purpose of conference and advice. The meeting that resulted was one of the most crucial of all events in the struggle for an unrestricted gospel.

After much debate had taken place, Peter rose to retell his experiences with Gentiles, especially the case of Cornelius (Acts 15:7-11). He declared that God makes no distinction between Jew and Gentile in the matter of salvation (v. 9). Ritual observances such as circumcision have nothing to do with procuring a sinner's acceptance with God.

When Peter had finished speaking, Barnabas and Paul related "what miracles and wonders God had wrought among the Gentiles by them" (v. 12). Finally, James, the brother of Jesus and pastor of the Jerusalem church, spoke. He proposed that Jewish Christians not trouble the Gentile believers with demands that they be circumcised or keep the law of Moses (v. 19). The only request made of the

Gentile Christians was they should respect certain Jewish customs and feelings, but circumcision was not one of these.

The meeting ended with a decision to send letters to the Gentile Christians in Antioch, Syria, and Cilicia (Acts 15:23-35). This letter, with its stand for Christian liberty, caused rejoicing in the church at Antioch (v. 31).

Before moving on, it may be worthwhile to make an observation. In spite of the plain teaching of Acts 15 and similar passages, such as Galatians 2:15-16; 3:1-14; and 5:1-6, there are still many professing Christians who mistakenly think that such things as baptism, church membership, church attendance, and good works are requirements for salvation.

4. *Preaching an Unrestricted Gospel.* *Acts 28:30-31*

As we have seen, up to the time of the Jerusalem conference, Paul had approached both Jews and Gentiles chiefly through the synagogues. But after the Jerusalem conference he approached both Jews and Gentiles chiefly apart from the synagogues. One of the climactic events of this period was the conversion of the Philippian jailer (Acts 16:25-34). This man came directly out of paganism, apart from Jewish influence.

At Corinth Paul had to make a definite break with the synagogue (Acts 18:1-11; see also 19:8-10). So the gospel was still struggling against religious, racial, and national limitations. The final victory in Acts is not reached until the close of the last chapter.

By this time Paul had paid his final visit to Jerusalem. His attempted peace mission there had failed (Acts 21:17 to 22:2). He was arrested and kept in prison for two years at Caesarea. Finally, he appealed his case to Caesar because he realized he could not hope for justice either from his Jewish enemies at Jerusalem or from the weak-kneed Roman authorities who kept him in jail.

After arriving finally in Rome, Paul called together the local leaders of the Jews and explained his case to them. They expressed a desire to hear his views of Christianity, and so a day was appointed for this purpose. The result of Paul's discourse that day was that "some of them were convinced by his words, but others would not believe" (Acts 28:24 TEV). When Paul contrasted Jewish willful stubbornness with Gentile acceptance of the gospel, he broke up the meeting (Acts 28:25-28).

Nevertheless, the story was not yet ended. Luke's last two verses have special significance. They tell us that Paul lived in Rome "two whole years at his own expense, and welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered" (Acts 28:30-31 RSV; italics added).

At last Paul, though a Roman prisoner, was free to preach an unrestricted gospel. No one hindered him. Apparently he was now beyond the reach of the Judaizers. It was a great victory for the true gospel of Christ. But

GUIDE for Bible Study Groups

Hoyt R. Wilson

Bible materials on pages 23-28 may be studied in one to four sessions.

Study Questions: How was the gospel blocked by some New Testament Christians?

To Begin:

The gospel sets men free but even the gospel had a struggle to free itself. This struggle is recorded in the book of Acts.

Ask group members what theme or activities they think of when the book of Acts is mentioned. Wait for several responses. Indicate that one main action in Acts is to present the good news unrestricted to all people. It is this emphasis that provides the basis of our study this month.

1. *A Narrow View of the Kingdom.* *Acts 1:6-8*

"The early church was like a beehive in reverse." Ask members to think of the following example before explaining the meaning of the statement above. "There was much coming in and going out; but the coming in was to get renewed strength from fellowship, prayer, and the breaking of bread in order to take the precious Word of salvation out to the uttermost parts of the earth."



as Dr. Stagg remarks, "the saddest cost of the victory was the self-exclusion of the Jews."

The true gospel of Christ not only offers God's free grace to all men everywhere, but also removes the barriers of religion, nationality, and race that so tragically divide the world. It is the Christian's responsibility to practice and extend the reach of this glorious good news. In fact, that is the Christian's mission.

Read Acts 1:4-8 aloud. Stress the need to be together and not to depart from Jerusalem until the power comes.

Ask, Isn't waiting one of the hardest things to do? Give examples such as: waiting at hospital, waiting to get a letter of news, waiting for the fever to break in a sick child, waiting to begin a particular job. The early Christians had a big task ahead of them. They had to wait for the power from above before starting out.

Lead the group to visualize the scene in Jerusalem. Waiting . . . waiting and wondering. Then, Jesus comes again. They are filled with questions: What do they ask? Read verse 6.

Jesus did not answer the question; he corrected it. Read verses 7-8 again. He shifted the emphasis from speculation about the future to demonstration in the present. Jesus dreamed about the kingdom. Jesus said, "Be witnesses unto me—begin now."

Ask for other references that are similar to verse 8. If someone mentions Matthew 28:19-20, turn and read it. Follow other references listed in the margin of some Bibles beside Matthew 28:19. Examples are Mark 13:10, Mark 16:15, and Luke 24:47. All indicate that the gospel is universal in its scope.

Do we tend to have a narrow view of God's kingdom? Ask what is meant by witness in Judea, Samaria, the world. Are there areas of life right in "our own Judea" which we tend to overlook? Could Christ also have meant go witness in the ghetto, the low income area, the middle class area, and the upper income section of

MEETING PLAN

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

Available
October 1

Mission Books Teaching Guide 1970-72, \$1.00

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

When ordering from Woman's Missionary Union, please remit by check or money order (coins sent at customer's risk). On all orders please add 25 cents for handling charge. Alabama customers add necessary sales tax. When ordering from Baptist Book Store, see Baptist Book Store catalog for instructions.

society? Discuss this question. If your group answers yes, stress the need to witness to all of them.

2. Foreshadowing an Unrestricted Gospel. Acts 11:1-8

Read aloud Acts 11:1-3, then ask group members to tell the experience of Peter in Joppe and with Cornelius (Acts 10). Let several comment to rebuild the story.

Write on the chalkboard these names: Stephen, Philip, men of Cyprus and Cyrene. Using the Scripture passages in Bible study material, page 24, show how each of these gave evidence of an unrestricted gospel.

People thrill to see the trapeze artist perform. The thrill they pay for is that brief moment when the performer turns loose of one bar and grasps another. Will he make it? The Christian life is entered through a leap of faith. It also grows through faith. When the Holy Spirit guides us to new insight and urges us forward, we again must leap in faith.

The Holy Spirit was leading the

early Christian to see a gospel unrestricted. They had to step out in faith in order to fulfill God's universal concern for all people. How difficult it is—the leap of faith.

3. A Door of Faith for the Gentiles. Acts 14:27-15:39

Paul and Barnabas went first to the synagogues in each city. Ask, Why do you think they did this? One of the reasons was that the people most prepared to receive the gospel would be found there.

Their procedure was similar in each place. Follow this in Acts 13:14-41. Briefly review the first missionary journey as background to the conference at Jerusalem recorded in Acts 15.

Ask two group members to each read one of the addresses made before the conference. Peter's statement, Acts 15:7-11; James' statement, Acts 15:13-21. Ask a third member to read the "adopted committee report" in Acts 15:22-29.

A child leaving home to spend the night with a friend may hear his mother say, "Now be good!" By this the mother usually means: don't fight, say thank you, don't talk with your mouth full, be sure to brush your teeth. We think of goodness in terms of "do's and don'ts." In the Christian life, we sometimes think of outward signs and works as requirements of salvation rather than fruits of salvation.

4. Preaching an Unrestricted Gospel. Acts 28:30-31

Write on the chalkboard: A Change of Strategy. After the Jerusalem conference Paul witnessed outside the synagogues. Examples of his work are the experiences with the Philippian jailer, Acts 16:25-34; at Corinth, Acts 18:1-11 and 19:8-10; at Rome, Acts 28:17-28.

Write on the chalkboard: Prisoner but Free. Paul remained in Rome as a prisoner but the gospel was at last free of Judiazers, verses 29-31.

Conclude by reading to the group Dr. Colson's last paragraph, page 25.

ROUND TABLE GROUPS

Crisis in the Nation

Shirley Foreman

"We are a nation that declares the equality and rights of persons irrespective of race. Yet, as a nation, we have allowed cultural patterns to persist that have deprived millions of black Americans and other racial groups as well, of equality of recognition and opportunity in the areas of education, employment, citizenship, housing and worship." (From a Statement Concerning the Crisis in the Nation; approved by the Southern Baptist Convention, June 1968)

Sub-Theme 3: The Christian and his church are confronted with the crises faced by his fellow American: the Negro.

Books to read and discuss

Why Black Power? Joseph R. Barndt. Friendship Press, 95¢ (paper)

Black Power and White Protestants: A Christian Response to the New Negro Pluralism, Joseph C. Hough, Jr., Oxford University Press, \$1.75 (paper)

Beyond the Burning: Life and Death of the Ghetto, Sterling Tucker, Association Press, \$2.50 (paper)
(Books may be obtained through Baptist Book Store.)

Discussion of Sub-Theme

What does it mean to be black and live in a ghetto? Why have the ghettos increased so rapidly? Why did Black Power arise and what objectives are some of the leaders presenting? These are questions the authors answer in these three books.

The frustrations that a family living in a ghetto faces are overpowering. The small dingy room in which they are crowded is freezing cold in the winter or unbearably hot in the summer. Rats run rampant over the house, and the plumbing has not worked for a long time.

The chances are that the father of the family is either unemployed or is working for meager wages. The children attend a sixty-year-old school with an unsuitable curriculum and insufficient equipment. The main purpose of the teacher has become keeping them quiet and out of the office.

When the Negro was a slave he was absolutely dependent on his master. He was given no education and was not encouraged to be ambitious. If he was ambitious, he was suspected and exposed to danger. Often a family would be divided so family ties became non-existent. Bonds of trust were never formed, for each one was rewarded for informing on the other. Immorality was encouraged for a marital relationship between slaves was not considered binding and did not require a marriage contract. Unlike an immigrant, a Negro could not acquire free land. Although a war was fought to obtain his freedom, he enjoyed it for just a few years. Then the Jim Crow laws appeared.

In order to find freedom, many Negroes went north and west; they left the country for the city. But the situation was

no different there than the one from which they had come. A gangster could move into town, but a Negro with a PhD and Phi Beta Kappa key could not. Employment was hard to find, and when it was found, the salary was only about half that of a white person's for the same job. The government passed laws but did not always enforce them. Many promises had been made but very few fulfilled.

Having been treated badly for so long, the Negro considered himself inferior to the white man and without individual worth. But starting with the 1800's and continuing until the present, several major developments and events were responsible for unifying Negroes and helping them to see themselves as equal to other individuals. First of all, the north and west urban movements provided an entrance into the new world and a growing sense of solidarity. The world wars accelerated the migration to the north where Negroes enjoyed more job choice and income. In addition, Negroes found that they were not discriminated against in other countries as they were in America. The rise of Africa brought pride in the American Negroes. The government activity in civil rights and social welfare was a change in legal context which previously had hindered the Negro. Labor unions facilitated clearance of Negro workers for war industries and later proclaimed the ultimate objective of eliminating racial discrimination. The scientific study of race indicated that the Negro was not inferior to any race. Religion, too, began to support the Negro in his struggle for justice while civil rights organizations laid the groundwork for the rise of ethnocentrism.

Out of these developments also rose Black Power, which not only is a slogan of militant Negro leadership but also a sign of a changing minority. It also is a "call for self-determination, equal opportunity, and full appreciation for black men in a white man's nation."

In spite of gains that have been made, a large percentage of all Negroes have not been affected. A restlessness is rising because of the slow pace of change. Some leaders believe that the Negro must struggle for his rights entirely on his own. They are moving toward not only political and economic organization but also toward racial conflict. If a person is a nothing, and he has nothing, what has he got to lose?

Approach to Study

Ask individuals to relate information found in the books on the following topics: history of the Negro, the black ghettos, white supremacy, Black Power, ethnocentrism, pluralism, influence of Negro leaders on their own people, the role the government has played in Negro history, the role of the church in Negro history, possibilities of responding to needs, and the need of seeing every person, no matter what his color, as a person for whom Christ died.

PRAYER GROUPS

Christianity in Red China

Near the end of 1969 Religious News Service reported that a research review by the Far East Broadcasting Company (FEBC) revealed that pressure was increasing against all forms of religious life in Red China, especially Christianity. (FEBC is an interdenominational organization which broadcasts to the Red China mainland from stations in Okinawa and the Philippines. Programs are provided by Baptists, Presbyterians, Methodists, and others.)

Contained in the FEBC review sent to Foreign Mission Board headquarters in Richmond, Virginia were excerpts from *Red Star*, a Chinese Communist journal. The article in the Communist paper denounced religion.

"The struggle for the realization of the ideals of communism in the whole world and 'the building of the kingdom of Christ on earth' are incompatible with each other like fire and water," stated one excerpt.

An Australian churchman who had toured the mainland earlier in 1969 said religious structures were being boarded up or converted into warehouses.

FEBC added that requests had come from Christians on the mainland to stop remittance of funds, since these were being branded as "imperialistic cash" and often "frozen" by authorities.

Dr. James D. Belote, Foreign Mission Board secretary for East Asia, told the Board in its final meeting of 1969 that after two decades of atheistic communism in China the faith and hope of Christians there are not dead. His declaration was backed up by an

article in a Hong Kong newspaper. The article said that cell groups of eight to ten Christians meet clandestinely in villages and towns all over China—in spite of government-permitted purges of Christians as part of the "cultural revolution" in China and the closing of church buildings.

Bibles are so scarce in China that copies of the Scriptures become the focal point of the cell groups. Bibles or Scripture portions are hidden when not in use, the article continued. Radio stations in East Asia were broadcasting the Scriptures into China at dictation speed so that Christian listeners could transcribe them.

Experiencing Prayer

Thank the Heavenly Father for the freedom that you have to assemble at any time and place of your choice for group worship and Bible study.

Express your gratitude for the privilege of worshipping openly and thereby witnessing to those around you of your faith in God and your salvation through his Son Jesus Christ.

Give thanks for missionaries who have served in China in years past. Praise God for seeds of the gospel sown by them during the years of their labors and ask him to cause those seeds to continue to grow and multiply and develop into a bountiful harvest of souls for the Master.

Ask God to be near to the Christian people in Red China. Implore him to supply them with a full measure of courage and hope. Pray that they will be keenly aware each day of comfort and assurance from the Holy Spirit. Pray that they will be strong enough to manifest a courageous Christian

Elene Stone

spirit even in the face of difficulties that cause persecutions. Ask the Father to provide for all their physical needs.

Pray that, if it be God's will, way and location will be found for the "cell groups" of Christians throughout the large areas of Red China to continue their meetings for worship, fellowship, and Bible study. Pray that these assemblies will be uninterrupted by foes and that the worshippers will be protected from harm.

Ask the Lord's blessing upon gatherings of Christian families and upon individual Christians as they engage in private devotions. Ask him to help them memorize Scripture portions and pass the Word on to others orally when it is not available in print.

Thank God for the radio stations in East Asia that broadcast the Scriptures into China and pray that millions will hear these broadcasts and transcribe them.

Pray for the FEBC broadcasts to the Red China mainland from stations in Okinawa and the Philippines. Include in your petitions a plea that those who plan these radio programs will provide inspiration and information that will bless the people who hear—Christians and non-Christians.

Pray that Christian fathers and mothers in Red China will very persuasively instruct their young children about the love of Christ and that the young children and teen-agers will respond, keeping Christianity alive in that nation.

Pray that the hearts of government officials in Red China will be touched and that they will be convicted by the Holy Spirit and come to know the love of Christ in their own lives.

Ask God to hasten the day when Christian missionaries will once again find the door open to Red China.

Prayer Possibilities

Make a list of names you find as you scan the daily newspapers and current news magazines for news concerning Red China. Pray often for these, asking that the Holy Spirit will reach hearts and lives.

MISSION ACTION

Persons in Crisis

This is the last 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 has been given for two chapters of R. Lofton Hudson's *Persons in Crisis* (\$1.50 from Baptist Book Store).

Chapter Seven Three-Two or a Hundred Proof—Alcohol Problems

As you study this chapter, look for the numerous reasons why precipitating a crisis (forcing a choice between drinking and the family and/or job) may be the only way to help the alcoholic recover. In addition, find the answers to these questions:

1. What is involved in precipitating a crisis?
2. What determines whether this crisis should occur?
3. Who can cause the crisis?
4. What is the church's part?
5. What cautions must be carefully observed?

Compare the "precipitating a crisis" method of helping alcoholics with the method in this advice to the mate of an alcoholic: "You married him for better or worse, in sickness and in health, so stay with him. He is sick. And you should love him and teach the children to love him." Why is this method considered the worst possible for the alcoholic, his family, and the community?

Review the questions that are good indicators of an alcoholic (p. 98). Prayerfully asking for guidance, decide how you could use the questions to help a person see for himself that he is an alcoholic. Determine what your attitude, aim, and hope should be.

Consider the significance of the questions that the mate of an alcoholic should ask herself (p. 103). What would be involved in sharing these with the wife of an alcoholic? How could you share with her the other do's and don'ts for dealing with alcoholics? Contact agencies such as Alcoholics Anonymous for advice on establishing helpful relationships with the alcoholic and his family.

Check your church's present program against the five things a church must do if it is to effectively fit into the restoration of alcoholics (p. 105). Decide definite ways you could assure the inclusion of all in your church. Perhaps experts could be enlisted to interpret alcoholism to the church and the families of alcoholics. Discuss your ideas with WMS members. In deciding what you and your WMS might do, keep in mind the cautions that should be observed.

Additional resources:

"Business and the Compulsive Drinker," *Reader's Digest*, November 1969
Alcohol—In and Out of the Church, Wayne E. Oates, (\$3.95 from Baptist Book Store)
Pamphlets with information for families of alcoholics are

Judy Holley

available from Al-Anon Family Group Headquarters, P. O. Box 162, Madison Square Station, New York, New York 10010.

For information on how to set up an alcoholism program in business, write National Council on Alcoholism, Inc., 2 Park Avenue, New York, New York 10016.

Chapter 8 Is Death a Four-Letter Word?

The very least that we can do is to face for ourselves the fact that death is. Study the story of the four-year-old who found the dead bird (p. 113). How did the mother use this as an opportunity to help the child develop a healthy attitude toward death? What similar opportunities do you have with your child?

Awareness of the two inexorable facts about death (p. 113) leads to the search for ways to make death more tolerable. Five ways are suggested.

1. Human beings should be encouraged and trained to face death as a part of life and to cope with it as best they can. What response was given to the woman who stated, "This time I'm not going to make it" (p. 116). Did the response provide encouragement and trust? What is revealed about persons whose response is: "Oh, you mustn't talk that way"?

2. Human beings should be unshamed of their resistance to the idea of death. Do you know persons representative of both viewpoints?

What opportunities for Christian action are provided by those who daily choose patterns of life and thought which defeat, destroy, and foster deterioration rather than the way that leads to growth, self-fulfillment, and happiness? Middle-aged and older people especially fit into this group. How can they be helped to choose the way of life?

- If faced with someone who admits he is afraid of death, how is the correct approach of the three suggested on page 119 selected?

3. Human beings, these days, usually have no experience with dying. Modern medicines make the last days or hours of most people at least comfortable. In addition to medicines, Christians have "freedom from death" because of their relationship to Christ. Explain how Christians are freed from death or have victory over death.

4. Death is made more tolerable when human beings become more acutely aware of those about them. Persons facing death cherish the fellowship of those about them. What implications does this have for Christian ministry?

5. In the acts of facing the fact of their own death and that of those to whom they are attached, human beings challenge their cowardice and their presumptuous omniscience. Explain in your own words how this made death more tolerable. How did Frances Gunther translate her wish that she had loved her son more into continued action in life (p. 125)?

THE mission action survey opened eyes and hearts to the many physical and spiritual needs in the community surrounding Brookwood Baptist Church. Woman's Missionary Society members were "laborers together with God" in teaching missions and in leading others to participate in missions—but the laborers were few.

Planning to meet these needs, members decided the first goal was to interest and encourage other dedicated Christian women to become aware of these needs and to see that many of these needs could be met if they would work through WMS. A successful WMS Look-In was planned. Personal invitations were mailed inside the church newsletter to every prospect.

The setting for the Look-In was a semidark room with a spotlight focused on an interest center of a large cross, candles, open Bible, and gold letters spelling "Laborers Together with God." Soft inspirational music was playing. Guests were registered, given name tags, and introduced to the WMS officers.

The spotlight was focused on scene 1 (picture 1) as the curtains were opened. The WMU director gave the welcome and began the program with prayer. The colorful WMU emblem was assembled as she explained the meaning of the torch, open Bible, and world and discussed the responsibility

of a WMS member. The framed three-dimensional picture showed that WMU organizations work together as organizations of the church. She challenged the guests to become laborers and join WMS.

The organized groups were introduced as the leader of each group presented the plans for the coming year.

In scene 2 (picture 2) the spotlight was turned to the Round Table group. The group leader gave a short preview of each section of the world chosen for study. New books were on display for browsing.

In scene 3 (picture 3) the spotlight was turned to mission action groups. Each leader explained the work that was being done by her group and the needs that could be met in the future.

In scene 4 (pictures 4 and 5) the spotlight was turned to general meetings. The mission study chairman used books made of posters to preview the ten general meetings for the year.

The spotlight was focused again on the cross and special music was presented. The WMU director then invited the guests to join the group through which they could best serve.

The pastor closed the meeting with prayer for dedicated hearts to accept the challenge of the Great Commission.

Mrs. Peggy Bishop

WMS LOOK-IN

30



KALEIDOSCOPE

Companion to Woman's Missionary Union, Brotherhood has organized to lead men and boys to carry out the mission tasks of the church in the 70's.

Men in the church are organized in Baptist Men's units. A church may have three units based on age (18-29, 30-59, 60-up) or a single unit combining men ages 18-up. Provision is made to meet the needs for further organization structure by adding working groups. Impermanent, working groups exist only so long as the need for which they were formed is present. These may be prayer groups, study groups, or mission action groups. The regular unit meeting is the basic approach to study. Curriculum materials are carried in *Baptist Men's Journal*. Guide carries program helps designed to meet the needs of each of the possible age-level Baptist Men's units.

Boys in the church are organized in Royal Ambassador chapters. Chapters designed for boys in grades 7 through 12 (twelve through seventeen years of age) are designated Pioneer chapters. Chapters for boys in grades 1 through 6 (six through eleven years of age) are designated Crusader chapters. The chapter meeting, advancement plan, and

mission activities are the basic approaches used to fulfill mission tasks in Royal Ambassadors. Pioneers have their own officers in addition to counselors, while Crusaders are led by an adult counselor and assistant counselor. Often, couples serve as Crusader counselors.

The Pioneer Royal Ambassador individual advancement plan for boys in grades 7 through 9 (ages twelve through fourteen) is Pioneer Adventure. The individual advancement plan for boys in grades 10 through 12 (ages fifteen through seventeen) is Ambassador Service. The monthly magazine for Pioneers is *Probe*. Their leaders use a monthly, *Probe (Leadership Edition)*.

The individual advancement plan for Crusaders is divided into six steps based on school grade or age: Lad I, Lad II, Lad III, Page, Squire, Knight. The parent-son quarterly meeting is a special feature for Crusaders. Effort is made to identify the parental role with the boy and his mission training. *Crusader*, the monthly magazine for boys in Crusader Royal Ambassadors, has a four-page quarterly insert for parents. Counselors receive help from the *Crusader Counselor*.

WMU and Brotherhood: Companions in Mission

Organization

Woman's Missionary Union
Baptist Women
Baptist Young Women
Acteens
Girls in Action

Brotherhood
Baptist Men
Baptist Men
Pioneer Royal Ambassadors
Crusader Royal Ambassadors

Magazines

Dimension
Royal Service
Contempo
Accent
Accent, Leader Edition
Discovery
Aware

Brotherhood Builder
Baptist Men's Journal
Baptist Men's Journal
Probe
Probe (Leadership Edition)
Crusader
Crusader Counselor

WHEN *Our Mission Fields* was published in 1906, it was a change from the way things had been done. Mission Monthly Topic Cards gave way to a quarterly periodical containing missions information for society programs. The following quarter material was added for young ladies and Sunbeams.

Eight years later the name of this periodical was changed. *Royal Service* Successor to *Our Mission Fields* continued to supply missions information for all the organizations of WMU. In 1922 *World Convoles* emerged to carry the missions program for children. Seven years later *The Window of YWCA* came into being.

In 1948 the words "Successor to *Our Mission Fields*" were dropped from the title *Royal Service*. While *Royal Service* no longer carried missions materials for children and youth, it continued to be the spokesman for WMU and to carry missions materials for societies.

In October 1967 *ROYAL SERVICE* began to carry *The WMU Leader*, a leadership section for WMU officers. Thus the administration of the entire program of WMU was clearly distinguished from the work of WMS.

October 1970 marks another significant change in *ROYAL SERVICE*. The age span of the audience will be reduced slightly (women under thirty years of age will receive *Contempo*).

The magazine will no longer speak to the administration of WMU; WMU officers will now receive practical help through *Dimension*.

What do these changes mean? In a practical sense the deletion of *The WMU Leader* will mean more space for features of interest to Baptist Women. For the first time in history, *ROYAL SERVICE* will speak to only one audience, members of Baptist Women.

ROYAL SERVICE has experienced many changes. In a sense, each change has cracked the crust of conformity. Each change has come about because the old way of doing things no longer seemed adequate. For example, WMU officers should be given more help than the minimum of material supplied in *ROYAL SERVICE*. Thus a new magazine, *Dimension*, is created.

Whenever the crust of conformity is cracked, a certain dynamic energy is released. Growth, newness of life become realities. We look to the 70's with a new excitement. While the name remains the same and the purposes remain constant, the form or expression will change. Building on reader evaluations, we hope to bring steady improvements to *ROYAL SERVICE*. The October issue has been planned as a special issue to view the best of the past and preview future issues. Beginning in November, many new features will reach *ROYAL SERVICE* readers.

WMS forecaster

MARGARET BRUCE

WMS president

September is the last month of the 1969-70 WMU year. This means it is time for the outgoing WMS president to complete the work of one year and the incoming Baptist Women president to prepare for the work of another year.

Here are suggestions of things to do this month:

- Participate in annual planning; see pages 24-31, *WMU Year Book 1970-71* (40¢) and the five steps in annual planning, page 6 of the *Year Book*.
- Determine the number and kinds of missions groups needed; see pages 34-39, *Baptist Women Leader Manual* (75¢).
- Inform all of the women of the church of missions group opportunities; see "WMS-Look-In," page 30.
- Evaluate the WMS work of 1969-70; check on the *WMS Achievement Guide*.
- Observe the state mission season of prayer with the state mission offering (some states have a state missions emphasis during other months).
- Encourage every officer to study the *Baptist Women Leader Manual* (Teaching Guide, *Baptist Women Leader Manual*, 50¢).
- Study the books *Understanding Adults* (\$1.25) and *Guiding Adults* (\$1.25).
- Check plans for general WMS meeting.
- Make plans for enlisting all Baptist Women thirty and above in the organization; see pages 92-96, *Baptist Women Leader Manual*.
- Order Baptist Women materials; see page 34, *WMU Year Book 1970-71*.

Informing Women of Missions Groups

There are many ways to inform WMS members and other women of the church about missions group opportunities. Here are a few suggestions:

1. Use slides or posters showing places where mission action groups will be ministering and witnessing.
2. Use an overhead projector to give information about study groups, prayer groups, and mission action groups.

3. Display resources for each of the missions groups.
4. Ask someone to tell about the opportunities.
5. Introduce group leaders and have them give information regarding meeting times and places and the work to be done.
6. Use an attractive announcement booklet to outline group opportunities.
7. Use a mimeograph sheet to describe each missions group.
8. Place in the church bulletin announcements of group work to be offered.
9. Invite the women of the church to a coffee. Interpret the work to be done.
10. Give women the privilege of signing up for group work.

Read "WMS Look-In," page 30, for an additional idea.



Agenda for WMS Executive Meeting

- Chairman meet with group leaders
- Call to Prayer
- Reports of officers—plans for the future and evaluation of previous work
- Check on achievement guide
- Share information from WMS committee and/or WMU council
- Decide on how WMU '70 will be presented to WMS members
- Prepare annual report to be given to the WMS director (or WMU director if there is no WMS director) by October 1 and to the WMU director by October 5
- Season of prayer for Baptist Women work during 1970-71.

Introducing WMU '70

WMS members need to be informed of the new features in WMU. A new grouping-grading plan will be offered Southern Baptist churches beginning October 1970. Changes in WMU affecting WMS members include:

- New names—Baptist Women and Baptist Young Women
- New age-grading—Baptist Women (30-up) Baptist Young Women (18-29)
- New insignia—(see WMU Year Book 1970-71)
- Reworded task statements—(see WMU Year Book 1970-71)
- Three chairmen instead of two—mission study chairman, mission support chairman, and mission action chairman (see *Baptist Women Leader Manual for duties*)
- Assistant group leaders in groups that need them
- New name for executive committee—officers council
- New name for WMS committee—Baptist Women council.

These new features can be presented at the same time that missions group opportunities are presented and in the same way, if desired.

Woman's Missionary Union for These Times (\$3.00), a filmstrip and record, are available for use in presenting the new features.

wms chairmen

A basic principle of enlisting or involving women in WMS is to provide them with satisfying experiences in mission study, mission support, and mission action. This requires work on the part of WMS chairmen.

The study chairman must plan study sessions which inform members of the world's need for the gospel. These

experiences must inspire and motivate women to plan and to give for the support of missions and to minister to the man wherever they are.

The mission support chairmen will challenge members to pray daily for missionaries and their work around the world. She will help them see their responsibilities for giving tithes and offerings for the support of missions.

The mission action chairmen will help members develop a concern for persons of special need or circumstance and lead them in discovering opportunities for ministering and witnessing.

WMS chairmen with such goals as these will no doubt enlist new members and involve them in the total work of the organization.

Study Chairman

One of your most important and far-reaching responsibilities is to plan for learning experiences at general WMS meetings. As this is the last month of the 1969-70 WMU year you will be evaluating the learning experiences you have planned and conducted. You may want to ponder these questions: (1) Have members grown in knowledge and understanding of God's missionary purpose? (2) Have members responded in more consistent prayer, increased giving, and more regular participation in mission action? If these questions have guided you in your work, you can no doubt answer them affirmatively.

Another one of your responsibilities is to confer with mission study group leaders and to assist them in their work. As you evaluate these additional mission study opportunities, you may want to suggest that group leaders seek to answer these questions: (1) Has the vision of group members been broadened to include the world outreach of the gospel? (2) Has the specialized study of missions areas and subjects heightened members' responsibility for the Great Commission?

Some WMS members may know very little about Southern Baptist missions work in Venezuela. You will want to publicize the September general WMS study session which shows how Venezuelan Baptists witness and how the work has developed in that country during the past twenty years.

Activity Chairman

Advanced achievement seven of the WMS Achievement Guide is "emphasis on state missions according to state plan." Some states designate September as the time for a season of prayer and offering for state missions. Each state determines the date, sets the offering goal, and provides material for the special emphasis. This is one of the WMS projects in prayer and stewardship you are responsible for planning as activity chairman. Seek to make this a meaningful experience as you enlist the help of others in conducting this prayer experience. Pray that members may have a deeper understanding of the missions work in their

state and become more involved in efforts to make it a Christian state.

What mission action needs will you guide the WMS in meeting this month? Do mission action groups need society help? Are WMS members aware of needs which they can meet? Are you using the information gathered by the mission action survey in planning to meet community need?

Have you encouraged WMS members to study the book *Persons in Crisis* (\$1.50)? Have you found the individual study guides for the book useful during the past four months (see p. 29)? These studies have been designed to help prepare members who are ministering and witnessing to persons in crisis. Skill is needed in meeting the needs of these individuals. Encourage WMS members to develop these skills through study and practice.

wms group leaders

Preview WMU '70

There may be some group members who have not yet heard of the new features of WMU beginning October 1970. See the President's section in this Forecaster and plan to present to group members the new grouping-grading plan, new names, new insignia, and new materials for 1970-71.

The October study title is "Contemporary Missions in Nigeria." Nigeria has been in the news many times during the past year. Ask your group members before the September meeting to be prepared to give a brief current report regarding Nigeria. After the current reports have been given, announce the general meeting study topic and encourage members to attend the organization meeting. Time, place, and study topic may be printed on an outline map of Africa and given to each member.

If your WMS is planning a season of prayer and offering for state missions be sure that each member is aware of this opportunity. Supporting state missions work through praying and giving is one way of obeying the Great Commission.

September is the last month of the 1969-70 WMU year. As you evaluate the work of your group during this year, how would you grade your work? good fair poor Some group members will be moving from a study group to a prayer group or a mission action group. Some members will move from a current missions group to a mission books group or to another study group. Some group members will be accepting the responsibility of group leader in various groups.

Before such changes occur, lead the group to evaluate its work during the past twelve months. These questions may help with the evaluation:

- Did group members understand the group's primary purpose?
- Did members have meaningful experiences in prayer?
 - study? mission action?
- Did members participate in planning group's related activities?
- Did members volunteer for work to be done?
- Did group elect assistant leaders?
- Did group use resources published by Woman's Missionary Union, SBC?
- Was attendance at group meetings sustained?
- Did group enlist new members?

Mission Study Group Leader

Bible study groups will get at the heart of the study of the missionary message of the Bible this month. For the book of Acts points up the fact that "Jesus never intended his movement to be limited to a single nation or a single race." This month Bible study group leaders will seek to help group members recognize their responsibility for removing the barriers of religion, nationality, and race which divide the world today. The guide for Bible study groups, page 25, will help achieve this purpose.

Current missions groups will study the exciting mass media breakthrough this month. In addition to looking at the subject of mass media, this study group will view mass media in Latin America and will focus on Colombia. Follow-through to this study should be tremendous. Consider some of the possibilities mentioned on page 22 for a greater use of mass media in your community.

Round Table groups studying the theme, *Divergent Trends in the USA*, pages 19-26 in *Round Table Group Guide* (\$1.00), will find additional help this month on page 27. Ask group members to read again the follow-through questions on page 26 of the *Round Table Group Guide*.

Mission books groups using *Mission Books Teacher's Guide II* (\$1.00) will find the following books helpful. *They Changed My China* by Molly Wong (\$1.95) and *Christianity in Communist China* by George M. Patterson (\$4.95) will be helpful in your study of *Christians Confront Communism* (95¢). *Doctor in an Old World* by Helen Thomas Raley (\$3.95) will be an excellent resource for those teaching *The Shantung Revival* (\$1.00).

Mission Action Group Leader

Encourage group members to read "I Looked for Justice," page 8. It will help develop concern.

Have you pointed out to group members the in-service training which has been available during the past four months through the use of the study guides for *Persons in Crisis* (\$1.50). See page 29. Concern, understanding, love (Luke 10:27), and skill are prerequisites for an effective ministry and witness.

Are group members encouraged to share their mission action experiences with other group members? Talking about one's experiences and reviewing the work God is doing in and through his children encourages the sharer and the listener.

This is the last month of the 1969-70 WMU year. Will your group continue its work into 1970-71? You are aware of the fact that mission action groups engage in a continuing cycle of activity often lasting two or more years depending upon the need and the willingness of members to serve. If the need for your mission action group still exists you will encourage members to continue their efforts.

Prayer Group Leader

To vary this month's prayer experience you may want to use the suggestions given on page 36 of the *Prayer Group Guide* (\$1.00¹) of excerpting or reviewing a book. *They Changed My China* by Molly Woog (\$1.95²) is a related book to use with the prayer requests and the information about "Christianity in Red China" on page 28.

You will want to contact mission action group leaders to see if they have prayer requests related to their ministry and witness.

Pray for the new WMU officers in your church and the new Baptist Women officers assuming responsibilities in October 1970.

Pray for your church. Pray for all leaders of church program organizations as they adjust to the new grouping-system being used for the first time this fall in most Southern Baptist churches.

wms director

One of the most important duties of the WMS committee is to evaluate the work of WMS organizations in light of the overall purpose and goals of Woman's Missionary Union. Since this month brings to a close the 1969-70 WMU year you will lead the committee in evaluating the year's work.

The WMS Achievement Guide will be one of your best evaluation tools for it is based on teaching missions, engaging in mission action, and supporting world missions through praying and giving. In addition to these major tasks of WMU, there are the achievements related to enlistment and leadership training which must also be evaluated. Have the WMS organizations in your church achieved Merit, Advanced, or Distinguished recognition? A certificate of recognition is available (10¢ each³) for organizations achieving some recognition.

Another important duty of the WMS committee is to

coordinate the enlistment activities of the different organizations and the training of their leaders. See pages 88-91 of the *Baptist Women Leader Manual* (75¢⁴) for leadership training opportunities and pages 92-96 for enlistment suggestions.

Sources of Materials Listed in WMS Forecaster

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

²Available from Baptist Book Store only.



Round Table Group Guide

1970-72, \$1.00

*Available
October!*

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

When ordering from Woman's
Missionary Union, please remit by
check or money order (coins sent
at customer's risk). On all orders
please add 25 cents for handling
charge. Alabama customers add
necessary sales tax.

When ordering from Baptist Book
Store, see Baptist Book Store cat-
alog for instructions.



LEADER

OR

OFFICE HOLDER?

Kathryn Bullard

I AM A teens director because nobody else would take it."

"If you can't get anybody else to do it, I'll take it."

"I'm just not capable. Get somebody else who knows more about the job."

Have you heard statements like these? Have you heard a leader say she made a similar statement before she accepted office? How did you react to her? Excited? Discouraged?

It is interesting to note in the study of the life of Jesus that he did not spend his lifetime enlisting a large army of leaders. He enlisted only a

few—twelve to be exact. But the significant thing is what he did with them. He enlisted them, he loved them, he trained them, and he sent them out to serve. They were not ready for the job he wanted them to do when he called them. He trained them. Sometimes they tried methods that did not work, but he encouraged them and they tried again. And that little army of twelve accomplished what he wanted done.

A leader in a missions organization has a unique opportunity to lead people to work effectively and happily in learning and becoming involved in

LEADER

missions. How does a person become an effective leader?

A leader will seek to train those who are enlisted to assist her. Thorough training is necessary to get the job done. Good training results in informed people who know what to do and how to do it when called upon. "Time spent in developing leaders is repaid many times over the years," one leader affirmed. The leader who considers training an imperative for herself and others leads wisely.

Encouragement oftentimes gives the spark that a person needs. A good leader never overlooks an opportunity to encourage those she leads. A little encouragement can lead a long way.

A leader will love those whom she leads. Perhaps one person will fail to follow through on an assignment, another may never agree to plans made by the group, while still another may speak sharply. Love them all? Yes.

The leader who trusts others with assignments finds a quick response to a challenge. This means she trusts these persons' abilities and judgment to do the job well. She will not weaken their confidence by doing their work for them.

A good leader has a sense of purpose and direction. A leader with a

purpose and direction knows where she is leading. Goals may be set by the group, plans made, methods and techniques determined. She will guide in all of these. She will also see that plans are carried out.

The leader leads with conviction. She believes in what she is doing. It is worthwhile. She finds the work, although hard, rewarding. She desires that others share in the opportunities, experiences, and joys of service.

A good leader never gives way to apathy but is enthusiastic. Sincere enthusiasm can get an individual or group over many difficult hurdles. Enthusiasm is contagious and people like to be led by someone who has this characteristic.

A leader is committed—committed to the purpose of the organization. In Woman's Missionary Union, the leader is committed to missions, to the meaning of the Great Commission which Christ gave to his early followers. She desires to lead people to study the needs on the missions field, to know what is being done to meet these needs, and to consider the part each person can have in it. She is committed to enlisting more people in dedicated, burdened prayer. She encourages others to grow in giving and

in involvement with the needs of persons. She seeks to enlist more people in the organization that they may become a vital part of missions, also.

A leader is committed to Christ who helps her to become a good and effective leader. She is committed to the work of Christ the Lord. She depends upon his spirit for leadership and wisdom. She finds strength in daily communion with him.

In her book *Spiritual Life Development*, Mrs. William McMurry wrote: "God gives to each Christian the power to fulfill his own individual function, be it great or small. But the attitude of surrender is absolutely necessary for God to have a chance to work his will through the Christian's life. Working for God is no substitute for God working through you. . . ."

"His presence in your heart is known to others by the quality of your work and the life that you live.

"There is no once-and-for-all filing that ignores a daily renewing through prayer. Abiding in Christ is a mental and spiritual exercise that is taken with the open Bible and on the knees."

A committed leader commits her life anew daily to the Lordship of Christ.



the
wmu
leader

planned by june whitlow
written by kathryn bullard
edited by ethel hennric
september 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

To Old and New WMU Councils
How the suggestions in this WMU
Leader are used depends, of course,
on whether you continue in 1970-71
with the same corps of officers as
in 1969-70.

If your officers remain the same,
then use these helps which follow
on reporting, evaluating, and plan-
ning to meet your needs as you close
out the old year and move into the
new.

In most instances there will be
both officers carried over from this
year and new officers of the council.
When this is the case, both old and
new officers can be asked to be
present for the September council

meeting. When reporting and evaluation are concluded, old officers can be excused and then the 1970-71 WMU council can make plans for the new year.

Annual Reporting

Record keeping and reporting are used in Woman's Missionary Union to evaluate progress toward specific goals and as a basis for planning.

The end of September is the time to prepare your annual report. Each age-level organization gives an annual report to the WMU director. The reports are based on the forms found in the age-level record and report books (distributed according to state plan). These reports are compiled in the WMU Record and Report Book (distributed according to state plan) which gives a total picture of the progress, or lack of it, for the missions organization for the year.

The information compiled in this report should be given to the new director. It should be studied thoroughly by the 1970-71 WMU council and used as a basis for planning for the new year.

Annual Planning

Planning is a means by which effectiveness and efficiency are realized in Woman's Missionary Union. Planning is determining future courses of action necessary to accomplish goals of the organization. Planning allows leaders to organize their intentions into a course of action. Planning increases productivity. Planning provides for greater use of resources available to the organization.

Now is the time to evaluate last year's work and make broad plans for the coming year. Such broad planning is known as annual planning. Annual planning is choosing activities, scheduling activities, organizing, enlisting, and training members and leaders, and planning to provide finances and facilities.

There are five basic questions which can help in this broad planning.

1. What work needs to be done?

2. What actions are necessary to get the work done?
3. When will the work be done?
4. Who will do the work?
5. How will the work be done?

An excellent tool to guide officers and leaders in planning is the WMU Year Book 1970-71 (40¢). On page 5 of this Year Book there is a discussion of the function of the WMU council and excellent guidelines for annual planning under the emphasis Plan, Coordinate, and Evaluate.

The discussion of age-level councils on page 18 of the Year Book gives insight and help in age-level leaders in planning.

There is a section in the Year Book for each age level: Baptist Women, Baptist Young Women, Acteens, Girls in Action, and Mission Friends. Each section includes an outline for the year's work, the special emphasis for the year, and the resources available. The workbook format of the Year Book will prove invaluable for guiding in planning. It will insure each leader that she will not overlook an important phase of the work. Attaining recognition on the achievement guide will be easy for the organization using effectively the Year Book as a guide.

Other helpful resources are WMU and age-level director plan books (\$1.00 each; available July 1).

Certificates of Recognition

A WMU uses the application form in the WMU Record and Report Book (distributed according to state plan) to apply to the state WMU office for recognition of merit for the WMU for the year.

Churches wishing to recognize age-level organizations for levels of achievement (Merit, Advanced, Distinguished) on the achievement guide will find the use of the Certificates of Recognition (10¢ each) one way to acknowledge the work done for the year. This attractive certificate allows space for writing in the name of the organization and church and the level of attainment. It is designed by the WMU director and posted by your church.

Perhaps the presentation of the certificate for recognition of work done could be made at a special service such as prayer service, evening worship, or WMU banquet.

WMU Achievement Guide

The WMU Achievement Guide is a planning tool helping a council to set high its sights for the year ahead. The guide is a handy instrument to use as a means of staying on course during the year as plans are checked throughout the year. It serves as an evaluation tool to test at the close of the year the quality and quantity of work accomplished. A WMU director needs to study the guide with her council members, discussing the relationship of the guide to both churchwide and organizational goals and tasks.

New Materials

The countdown to October 1970 has ended as September draws to a close. The new church year and new plans in Woman's Missionary Union are ready to begin. Has the WMU made all the necessary preparation and ordered proper materials, periodicals, and resources to begin? New materials are essential.

Woman's Missionary Union officers and council members, pastor and church staff members will need the quarterly magazine *Dimension* (\$2.00 per year). Leaders of Mission Friends (Preschool Division, ages birth through five or preschool six) should receive the quarterly periodical *Start* (\$2.00 per year). Peacemaker, the leadership action, will guide leaders in planning. Members of Girls in Action (Children's Division, ages six through eleven) will enjoy reading and studying *Discovery* (\$1.50 per year), a monthly magazine. The leaders of GAs will subscribe to *Amore* (\$2.00 per year), a quarterly periodical, and use *Vistas*, the leadership section, for planning. The leaders of GAs also need a subscription to *Discovery*. The Youth Division (ages twelve through seventeen) or Acteens use *Accent* (\$1.50 per year), a monthly periodical



NEW MAGAZINES

There are six new WMU magazines. **ROYAL SERVICE** is the seventh. Be sure to include correct name, address, and Zip Code for every subscriber. Subscription rates are given on page 41.



AGE-LEVEL PLAN BOOKS

Baptist Women Director Plan Book is for age-level director. Baptist Women Officer Plan Book is for officers. There also are plan books for the BYW age-level director and officers. Each age-level director plan book (see p. 42) is priced at \$1.00. The officer plan books are \$1.25. Member handbooks are priced at 25¢ each.

MEMBER HANDBOOKS



The leaders order the leadership edition of *Accent* (\$2.00 per year) in which the leadership section highlights is included. Baptist Young Women (Adult Division, ages eighteen through twenty-nine) discover *Contempo* (\$1.50 per year), a monthly magazine filled with plenty of missions information and study material as well as helpful suggestions for officers in *Lead*, the leadership section. Baptist Women (Adult Division, beginning at age thirty) will want the monthly periodical *Royal Service* (\$2.00 per year) to guide in study and for missions reading. Peacemaker, the leadership section, gives helpful tips to officers.

The correct age-level manual (75¢ each) should be available in every leader in each organization. They are:

- Mission Friends Leader Manual
- Girls in Action Leader Manual
- Acteens Leader Manual
- Baptist Young Women Leader Manual
- Baptist Women Leader Manual
- Women's Missionary Union Manual, Revised (75¢) gives needed help to members of the WMU council.

The individual achievement plan books, *Start* (50¢), available July 1 for Acteens and *Missions Adventures* (50¢), available July 1 for Girls in Action, provide incentive for individual members to participate more fully in mission study and missions involvement.

The member handbooks (25¢ each) for each age level interpret the missions program for the specific organization. The books are:

- Changes and Choices*, Revised
- Baptist Young Women Member Handbook
- Acteens Member Handbook
- Girls in Action Member Handbook.

The WMU Year Book 1970-71 (40¢) is a MUST for every leader and officer of the WMU. This excellent resource provides helpful information for every age level.

Is your WMU ready for October 1970?

to
officers

To: WMU Director and
Assistant Director

Plan Book

Remember to use your WMU Director Plan Book (\$1.00) for planning and recording plans the council agrees upon.

Agenda for Old/New WMU Council Meeting

Missionary of the Week—Ask the GA director to tell about this missionary (see September 1970 issue of Tell), read the names of the missionaries from the prayer calendar, and pray for this missionary and those who have a birthday on the day you meet.

Highlights—Ask each director to share in one minute a highlight from her experience of the past year.

Reports—Ask that all reports for the past year be turned in.

Shortcomings—Ask each director to tell briefly of unfulfilled plans which need to be carried over into the new year as the secretary records these for use later.

Appreciation—Express appreciation for work accomplished and excuse any members who will not be on the council next year.

Evaluation—Using reports, list of unfulfilled plans, and suggestions in this Leader, make necessary alterations in annual plans which already have been developed.

Planning—Using suggestions in this Leader, the WMU Year Book 1970-71, director plan books, and Dimension, make whatever final plans are needed for October or the quarter.

Achievement Guide—Ask that all turn to the WMU Achievement Guide, page 15 in the Year Book. Emphasize that this guide helps you to do quality work.

Anticipation—Ask a new, enthusiastic council member to express her hopes and dreams for the year ahead. Allow a few minutes for all to speak.

The secretary can also provide information that is requested on the report of the WMU for the church letter.

Prayer—Close with prayer of dedication.

Report: Church Letter to Association
The church letter to the association is the uniform plan of Southern Baptists for making annual reports from churches to the association. A WMU report is a part of the church letter.

The only report church WMUs are asked to make beyond the church letter is made through the church letter to the association. The WMU works with the church clerk to see that the WMU portion of the church letter contains accurate and comprehensive information. Getting this information in the church letter is the responsibility of the WMU director.

The church clerk (or the person responsible) will give the WMU director a form to fill out at or near the end of the church year. The WMU director furnishes WMU information by filling in the form completely and accurately and returning it to the clerk.

The accuracy of information about WMU work in the churches depends on careful work by the WMU director in furnishing this information.

To: Secretary-Treasurer

Annual Reports

The secretary can assist the WMU director by compiling the reports of each age-level organization in the WMU Record and Report Book (distributed according to state plan). If the WMU has attained enough points on the WMU Achievement Guide to be recognized as a Merit, Advanced, or Distinguished Woman's Missionary Union, the secretary should fill in the Request for Recognition Blank in the back of the WMU Record and Report Book and give it to the WMU director to sign and mail to the state WMU office. This request is made only for the WMU.

The secretary can also provide information that is requested on the report of the WMU for the church letter.

To: Directors

WMS
WMA
WMU

Sunbeam Band

The Age-level Director and Annual Planning

What is the age-level director's role in annual planning?

The age-level director coordinates broad plans made by the WMU council to the age-level leaders who make plans for the work of the organization. This may be done through age-level council meetings or through individual conferences.

The age-level director may also use some of the time in annual planning for training.

Coordination of plans will be made by the age-level director with the leaders before presentation to the WMU council.

The age-level director will assist in securing necessary materials and resources.

The age-level director represents the age level in WMU council planning.

A Look at the Organization

The age-level director will study closely at the end of the year the progress or lack of progress that the organization she has been leading has made. Much of this will be reflected in checking the age-level achievement guide. Using the information shared in the section above, each age-level director with the age-level council can get a good picture of the organization. After seeing the picture, steps should be taken to improve and expand the work of the organization. If there is a new director, these findings should be passed along to the new person.

Planning is one of the secrets to getting a job done. Putting plans into action are the results.

Source of Materials in The WMU Leader

*Available from Woman's Missionary Union, 400 North Twentieth Street, Birmingham, Alabama 35202.

*Available from Woman's Missionary Union (address above) only.

call to prayer

Comments prepared by Monte McMahan Clendinning

1 TUESDAY Read Psalm 92.

September is the month in which most Southern Baptist churches begin to make preparations for the new church year beginning in October. Let us pray for all church leaders that they may have the insight and courage to follow God's leadership in all their plans.

Pray for Gloria Cranshaw, worker among Indians, Florida.
Ruben Machado, Baptist center, Texas.
Roy Hunsy, worker among Indians, New Mexico.

Ms. Victor Oria, worker among Spanish, Texas.
Johnnie Rose Reid, Baptist center, Louisiana.

Joseph Walz, superintendent of missions, Pennsylvania.

Frank Wheeler, superintendent of missions, New Mexico.

Nana Kay Bickertoff, educational work, Bahamas.
Dean Harlan, business administration, Venezuela.

Stemson Hart, maintenance work, Nigeria.
Mrs. J. P. Kirk, home and church work, North Brazil.

Mrs. E. B. Moses, home and church work, Nigeria.
Mrs. Clarence Thurmon, nurse, Malaysia.
Eugene Troop, preaching ministry, North Brazil.

Mrs. N. W. Wood, home and church work, Zambia.

2 WEDNESDAY Read Isaiah 12.

Southern Baptists have completed ten years of service in Vietnam. Herman P. Howe, first missionary there, reports, "God has blessed Baptists in Vietnam from the time when there was not one who could say, 'I'm a Christian because of the witness of Baptists.' Today several thousand Vietnamese are Christians because of the Baptist witness. Thank God for this progress and pray for these people living in a land of turmoil."

Pray for Mrs. Roberto Garcia, worker among Spanish, Texas.
A. J. Jones, worker among non-evangelicals, Kansas.
Ruben Pena, worker among Spanish, Texas.
Ventura Robledo, worker among Spanish,

Texas

Robert Beard, English-language work, Tarrant County, Texas.
Bryan Braxington, English-language work, Peru.

James W. Bule, preaching ministry, Spain.
Mrs. T. H. Dorell, home and church work, Korea.

Mrs. R. L. Harris, home and church work, Bermuda.
Mrs. J. W. Hawkins, home and church work, South Brazil.

Herman Hayes, preaching ministry, Vietnam.
Mrs. W. R. Norman, home and church work, Ghana.

Mrs. J. A. Witherspoon, home and church work, Argentina.
Benjamin Oliver, furlough, South Brazil.

Mrs. R. C. Moore, retired, Chile.

3 THURSDAY Read Isaiah 35.

Pray for missionaries who are unsettled in their living conditions. The William O. Harris have been transferred from Jordan to Egypt, but attempts to secure residence permits have been stymied. Mr. Harris has permission to teach and serve as a specialist in Baptist affairs in Egypt.

Pray for Mrs. Victor L. Nichols, Christian social ministries, Texas.
David Richardson, worker among deaf, Alabama.

Mrs. G. H. Clark, home and church work, Malaysia.
B. P. Emanuel, English-language work, Japan.

Rodney Iby, preaching ministry, Chile.
Julian King, religious education, South Brazil.

Albert Gammage, furlough, Korea.
Mrs. W. O. Ham, furlough, Egypt.
James Treddway, furlough, Taiwan.

4 FRIDAY Read Luke 15:1-10.

Missionary W. R. Davis, having formerly served in Nigeria, is now with his family in

Missionaries are listed on their homelands. Address see in DIRECTORY OF MISSIONARY PERSONNEL, from Foreign Missions Board, P. O. Box 4397, Richmond, Virginia 23218, and in HOME MISSIONS.

Ghana. Pray for the people with whom they work, many of whom have suffered because of the Nigerian civil war. Pray that the Davises, as well as other missionaries there, might be used as instruments of God's peace.

Pray for Manuel Alanta, worker among Spanish, Texas.
Joanette Hartley, US-2, Illinois.
Mrs. Asstet Lovin, rural-urban mission, Oregon.

Lawrence R. Martin, regional missionary, Louisiana.
Gilbert Ramos, worker among Spanish, New Mexico.

L. E. Saunders, worker among Spanish, New Mexico.
Ralph Davis, preaching ministry, Ghana.

Mrs. C. E. LaGrone, home and church work, Argentina.
Ernest Pippin, preaching ministry, Argentina.

Charles Whitten, preaching ministry, Spain.
Mrs. M. L. Corley, furlough, Colombia.
Walter Hunt, furlough, Philippines.
Russell Patrick, furlough, Colombia.

5 SATURDAY Read Luke 15:11-32.

Mr. and Mrs. Bruce Conrad work with Navajo Indians in a largely Mormon community in Utah. They ask for prayer that their family might be the kind of witness which will bear fruit in that community. The great need among Navajo people is for outstanding Christian leadership. Pray that they may be won to Christ and properly trained.

Pray for Bruce R. Conrad, worker among Indians, Utah.
Frederick Buck, preaching ministry, Indonesia.

Lee Brains, agricultural work, Israel.
Ralph Bowlin, educational work, Rhodesia.
Mrs. E. F. Holmes, home and church work, Chile.

Mrs. R. V. Myers, home and church work, Bahamas.
Mrs. J. G. Tidenberg, furlough, Tanzania.
W. B. Sherwood, retired, Brazil.

Pauline White, retired, Brazil.

6 SUNDAY Read 2 Samuel 12:1-10.

Mrs. David Fife expresses appreciation

Remember

If you're moving

To insure uninterrupted service on your **ROYAL SERVICE** subscription, please notify us at least five weeks before you move.

1. Attach your address label from a recent issue in the space provided below. (If label not available, be sure to give us your old address, including zip code.)
2. Print your name and new address below. Be sure to include your zip code.
3. Mail entire notice to:

ROYAL SERVICE
600 North Twentieth Street
Birmingham, Alabama 35203

Attach Label Here

Name _____
New Address _____
City _____ State _____ Zip Code _____

to everyone who prayed for the release of her husband and her father (Dr. Herbert Caswell) from a Cuban prison last year. Her heart continues to be burdened for the Cuban Baptists. Pray for Baptists in Cuba as they witness for Christ in a Communist country.

Pray for O. W. Eford, pioneer missions, Hawaii
Mrs. James David Fite, worker among Spanish, Texas
Mrs. J. D. Macel, Baptist center, Texas
Mrs. Doris Macel, worker among Spanish, Texas
Rebecca Martin, Christian social ministries, Alabama
Elmer Sizemore, superintendent of missions, Massachusetts
Homer A. Brown, general administration, Nigeria
Mrs. C. E. Compton, home and church work, South Brazil
Mrs. L. P. Marler, home and church work, Guam
Virginia Miles, nurse, Indonesia
Mrs. W. E. Verner, home and church work, Ghana
James L. Garrett, furlough, Equatorial Brazil
Robert Hall, furlough, Nigeria
Edith West, retired, Brazil

7 MONDAY Read 2 Kings 7:3-11.
Harold Matthews serves as director of the Mindanao Baptist Bible School in the Philippines. He asks for prayer for national leaders as they follow up on results of their national crusade held this summer. He voices a request for all missionaries: "Pray for us missionaries that we may be able to find the best ways to serve so as not to promote ourselves but to bring glory to Christ as we serve here."

Pray for Mrs. David A. Garza, worker among Spanish, Texas
Luis Gomez, worker among Spanish, Florida

Mrs. Wilfred Hsu, worker among Chinese, California
Mrs. Bert M. Langdon, metropolitan missions, California
Eddie Sanchez, worker among Spanish, Texas
L. M. Tobin, worker among Negroes, Georgia
Mrs. J. L. Carter, home and church work, Thailand
Earl Jolley, preaching ministry, Argentina
Harold Matthews, educational work, Philippines
Ben Mosley, preaching ministry, Liberia
Hoyt Roberts, preaching ministry, Honduras
Mrs. J. W. Stover, secretarial work, South Brazil
Paul Mostellar, furlough, Thailand

8 TUESDAY Read 2 Chronicles 7:11-22.
Having been appointed less than a year as missionaries to Taiwan, Mr. and Mrs. Milton A. Lites expect to serve in the field of music evangelism. Pray for this couple and their two children. Pray that they may know how to identify with the Taiwanese and yet keep their own identity. Pray for their effective witness during this first tour.

Pray for Connie A. Dobney, superintendent of missions, California
Mrs. Kenneth R. Lyle, pioneer missions, New York
William Andrews, preaching ministry, Chile
Mrs. H. T. Blanton, home and church work, Bahamas
Mrs. C. W. Cole, home and church work, Indonesia
Mrs. M. G. Fray, educational work, Rhodesia
Urban L. Green, preaching ministry, Nigeria
Mrs. M. A. Lites, home and church work, Taiwan
Grazer Tyner, educational work, Philippines

Mrs. L. S. White, home and church work, Argentina
R. King White, educational work, Guatemala
Mrs. L. B. Akins, furlough, Taiwan.

9 WEDNESDAY Read 2 Chronicles 26:11-21.
On most missions fields our missionaries must handle many jobs because of the lack of personnel. An example is Charles Law, who, with the many duties he performs, carries a burden for the national pastor in Guyana. Let us ask God to give him wisdom as he works with the Guyanese pastors who are very zealous for the Lord, but who yet need training in developing churches.

Pray for Max E. Cadenhead, Christian social ministries, Michigan
Mrs. James Daves, weekend ministries, New York
Mildred Womack, Baptist center, Florida
John Divers, preaching ministry, Argentina
Mrs. J. M. Gayle, home and church work, Vietnam
Sandra Hillon, educational work, Guyana
Charles Love, preaching ministry, Guyana
Mrs. C. W. Shirley, home and church work, Argentina
Betty Host, furlough, Chile
Billy Holloway, furlough, Kenya
Mrs. Emily T. Barry, retired, California
Mrs. C. A. Leonard, retired, China, Hawaii.

10 THURSDAY Read Isaiah 5:1-7.
Keith Oliphant serves as field evangelist in Mbeya, Tanzania, where he is advisor to 38 congregations, some as far away as 128 miles. He asks that we pray for the nationals that they may have better Bible understanding and that they may experience spiritual growth and stability, thereby becoming effective leaders.

Pray for Paul Higgins, superintendent of missions, Illinois
Edith Lawrence, church extension director, Massachusetts
Leland Warren, worker among Spanish, Indiana
Naville Clason, English-language work, Delaware
Mrs. T. A. Jarrat, home and church work, Kenya
Whitney C. Lewis, doctor, Paraguay
Mrs. R. V. Lindholm, home and church work, Ethiopia
Keith Oliphant, preaching ministry, Tanzania
Everett Parsons, preaching ministry, Ecuador

11 FRIDAY Read Mark 1:9-11.
Living overseas is nothing new for Mr. and Mrs. Ray Turner, who were appointed last year as missionary associates to Ecuador. Having worked at auditor and accountant for an oil company in Colombia and Venezuela, Mr. Turner is now using that business ability wholly for the Lord in Ecuador. Pray for this couple and their children as they begin their witness in a new capacity.

Pray for Mrs. Abraham Akape, worker among Spanish, Texas
Robert Grider, preaching ministry, Spain
Harvey Hedrick, preaching ministry, South Brazil
Mrs. S. L. Simpson, home and church work, Ecuador
Mrs. M. R. Turner, home and church work, Ecuador
Charles E. Warren, publication work, Zambia

13 SATURDAY Read Matthew 28:14-20.
Last October's issue of The Commission carried an article by Richard H. Kinney entitled "Are We Missionaries, Too?" Employed as a business manager at the Baptist Theological Seminary in Switzerland, Mr. Kinney shares his experience as a missionary associate. Pray for all missionaries listed today that they may be sensitive to opportunities for verbal witness about Jesus Christ.

Pray for Mrs. Ciro Garcia, worker among Spanish, Texas
Mrs. Marvin R. Hais, pioneer missions, New York
Mrs. Harold Hill, language missions, Oregon
Mrs. Luis Mendolia, worker among Spanish, Texas
D. E. Strahan, superintendent of missions, Illinois
Mrs. R. E. Beaty, home and church work, Rhodesia
Mrs. L. R. Brock, home and church work, North Brazil
Ralph Calcare, preaching ministry, Japan
Mrs. D. E. Mercer, home and church work, Japan
Amanda Tenkle, nurse, Nigeria
Richard Kinney, furlough, Switzerland
Thomas Riechli, furlough, Dominican Republic
Ariene Rogers, furlough, Colombia
Harold Snuggs, retired, China
Frank T. Woodward, retired, China, Hawaii

ROYAL SERVICE • SEPTEMBER 1970



Baptist Women INSIGNIA SEALS

Large (2" x 1 7/8")
25 for 50 cents
Small (1" x 15/16")
25 for 30 cents

Baptist Women INSIGNIA PATTERN

Assorted sizes, 50 cents
From Woman's Missionary Union,
600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store

When ordering from Woman's Missionary Union, please remit by check or money order (coins sent at customer's risk). On all orders please add 25 cents for handling charge. Alabama customers add necessary sales tax.
When ordering from Baptist Book Store, see Baptist Book Store catalog for instructions.

12 SUNDAY Read Luke 17:11-19.
Dr. and Mrs. David C. Barr have begun their ministry in Taiwan, a land where Southern Baptists are the only Christian group represented. This country probably has fewer doctors and hospitals than any other in the world. Thank God for the good doctors in Yamen and pray for an increasingly effective witness there.

Pray for Mrs. J. T. Burdick, Jr., pioneer missions, North Dakota
John Hawk, Baptist center, Oklahoma
H. O. Harist, worker among National Baptists, Alabama
Clifford Home, Baptist center, Tennessee
Mrs. G. F. Beck, home and church work, Indonesia
Milton Cunningham, radio-television ministry, Africa
David C. Darr, doctor, Yamen
Mrs. T. E. Dufferty, home and church work, Uruguay
Thomas Graham, music ministry, Japan
Richard Grant, preaching ministry, South Brazil
William Gray, publication work, Mexico
Mrs. J. G. Harris, home and church work, Philippines
William Schmeer, educational work, Indonesia
Mrs. R. E. Johnson, furlough, South Brazil

14 MONDAY Read Psalm 67.
Join Jack Gentry in thanking God for this experience of renewed prayer in Taiwan: The Sun Mac Chapel had an able pastor, good facilities, and potential for developing a strong witness in the large seaport city. But the work continued to be weak. Burdened for this condition, pastor and people began to pray and asked others to pray for additional people and families. In a three-day revival they recognized God at work by adding to their membership the wife of a chapel leader, husband of the recently married chapel treasurer, a young engineer who re-dedicated his life and introduced his wife for the first time to Christ, and a young doctor who at the time of his baptism testified that now he was a brother in Christ to people he had formerly ridiculed.

Pray for Daniel Sheffield, US-2, Connecticut
Glenn Micker, educational work, North Brazil
Doris Lindstrom, agricultural work, Venezuela
Lowell Scofield, preaching ministry, North Brazil
Peter Tchenesheff, preaching ministry, South Brazil
Virginia Terry, educational work, South Brazil
Carol A. Vatch, preaching ministry, Bahamas
Jack Gentry, furlough, Taiwan
Howard Stevens, furlough, Mexico
Minnie McElroy, retired, Argentina.

15 TUESDAY Read Isaiah 42:1-9.
Let us today pray especially for missionaries who work within the borders of our United States, such as Troy Cunningham, who works with Baptist centers in Roanoke, Virginia. Pray that the wisdom of Christ may be known in dealing with the tremendous problems in this area.

Pray for Mrs. Loren B. Ames, metropolitan missions, Michigan
 Mrs. Albert Ball, U.S.-2, New York
 Mrs. James Brinkley, Baptist center, Maryland
 Tracy Carlineham, Baptist center, Virginia
 Charles A. Forsberg, worker among deaf, Illinois
 Mrs. Jerry Boyd Graham, rural-urban missions, Maryland
 Donald T. Moore, area missionary, Puerto Rico
 Robert C. Shaver, pastoral missionary, Illinois
 William Carter, educational work, Chile
 William W. Graves, preaching ministry, Argentina
 Loveyne Gregory, religious education, Costa Rica
 Francis Knight, work with women, Nigeria
 Mrs. R. M. Farham, home and church work, Nigeria
 Betty Smith, educational work, Equatorial Brazil
 Mrs. M. G. Smith, dormitory parent, Malaysia
 Glen Seicegood, construction work, North Brazil
 Mrs. J. B. Parker, retired, Texas.

16 WEDNESDAY Read Isaiah 43:1-11.
 As we pray today for missionaries listed on their birthdays, let us especially pray for the nation of Nigeria, which is still recovering from its recent civil war. Pray that the love, which Christ demonstrated, may become the type of love exemplified among Nigerian citizens.

Pray for Samuel Delgado, worker among Spanish, Texas
 Mrs. Audrey G. Hamrick, language missions, New Mexico
 Pedro Hernandez, worker among Spanish, Texas
 Walter W. Mihlfeld, rural-urban director, Illinois
 Mrs. Jose Rodriguez, worker among Spanish, Texas
 James Warren, rural-urban missions, California
 Eugene Cross, preaching ministry, Philippines
 John D. Smith, student work, Indonesia
 Shelby Smith, educational work, Trinidad
 Wilma Weeks, religious education, Indonesia
 Jack Toler, furlough, Nigeria

17 THURSDAY Read Isaiah 51:1-11.
 Missionary James Rogstad, who serves as principal of the Baptist School in Beirut, shares two requests: (1) Pray for the teachers of the Beirut Baptist School—Lebanese, businessmen, and missionaries—as they work during times of baffling discouragement, fear-breeding uncertainty, and internal unrest. (2) Pray that young Lebanese Baptists will see the spiritual needs of their land and dedicate themselves to a life of service.

Pray for Frank M. Alonso, worker among Spanish, Texas
 Mrs. Dalton Edwards, worker among Indians, New Mexico
 David Matthews, worker among National Baptists, Louisiana
 Mrs. Leonard B. Sigle, pioneer missions, California

G. Clayton Courney, educational work, Kenya
 Darrell Cross, preaching ministry, Haiti
 David
 James K. Rogstad, educational work, Lebanon
 James Wyatt, retired, Texas

18 FRIDAY Read Isaiah 55:1-11.
 Recall that the Baptist Spanish Publishing House in El Paso is celebrating the 10th anniversary of its founding.
 Today let us pray for all missionaries who work with multilingual groups in the world. Pray that the printed word might become an effective tool in witnessing for Christ.

Pray for Galen Irby, superintendent of missions, Kansas
 Mrs. W. Lovelock, Baptist center, California
 Mrs. A. L. McDaniel, mountain missionary, California
 Mrs. Rafael Miranda, worker among Spanish, California
 Tom Prevost, U.S.-2, Idaho
 Mrs. K. W. Balyost, home and church work, Argentina
 Mrs. R. D. Clement, home and church work, Ecuador
 Mrs. M. E. Dodson, home and church work, Mexico
 J. S. Durham, preaching ministry, Upper Volta
 Mrs. E. E. Jolley, home and church work, Argentina
 Marylu Moore, social work, Italy
 Mrs. J. W. Ross, publication work, Baptist Spanish Publishing House, El Paso, Texas
 Eldon Sturgeon, preaching ministry, Mexico
 Cecil Thompson, educational work, Argentina
 Charles Worthy, preaching ministry, Israel
 Mrs. J. C. Anderson, furlough, Argentina
 Edward W. Nelson, furlough, Baptist Spanish Publishing House, El Paso, Texas
 Wiley Hanton, retired, Arizona
 Walter E. Craghead, retired, Romania, Paraguay
 Mrs. M. B. Davies, retired, Japan, Hawaii

19 SATURDAY Read Psalm 133:1-3.
 Mr. and Mrs. M. R. Reynolds are our first Southern Baptist missionaries in Botswana. Join them in thanking God for persons who already have accepted Christ there. Pray for these urgent requests: (1) another evangelist to arrive before the Raynolds furlough in 1972; (2) a journeyman to help in developing a Christian recreation program in Francistown. Already the largest town in Botswana, Francistown's population will probably double or triple in two or three years because of increased activity in the nearby diamond and copper mines.

Pray for Mrs. Pabla Lovers, worker among Spanish, Texas
 Mrs. S. L. Richmond, worker among National Baptists, Mississippi
 Mrs. Gordon D. Thomas, pioneer mission, Maine
 Mrs. E. E. Brown, home and church work, Kenya
 Mrs. O. E. Gilliland, home and church work, Indonesia
 Mrs. R. B. Hodges, home and church work, Korea
 Marvin Reynolds, preaching ministry, Botswana
 Wayne Wheeler, preaching ministry, Honduras
 Irvin L. Northcutt, furlough, Peru

Mrs. E. G. Nunneley, furlough, Nigeria
 Mrs. R. A. Owen, furlough, South Brazil
 Mrs. L. R. Smith, furlough, Hong Kong

20 SUNDAY Read Isaiah 23:1-11.
 As in his cartoon, Yarnon Dietrich of Thailand picked up a hitchhiker's sign, and thus he lived close by, took the boy all the way home. The father was most appreciative of his courtesy and asked the missionary to stay for a meal. He declined because of a previous commitment. However, when he told them he was a Christian missionary, the man gave his own name and address as well as that of his son. Both were interested in Christianity and wanted the missionary to return to tell them more. Let us pray that these two might hear more and accept Christ.

Pray for Charles B. Lewis, worker among Negroes, Mississippi
 Floyd Tidworth, pastoral missionary, West Virginia
 Yarnon L. Dietrich, preaching ministry, Thailand
 Jesse L. Kidd, preaching ministry, South Brazil
 Mrs. F. B. Owen, home and church work, Indonesia
 Wendall Parker, preaching ministry, Guatemala
 Jeanne Weber, educational work, Hong Kong
 James Anderson, furlough, Philippines
 Frank Walls, furlough, Indonesia

21 MONDAY Read 1 Samuel 13:19-22.
 Mr. and Mrs. C. W. McClelland have just completed orientation before their tour of service in Rhodesia in English-language work. Pray for them and their children as they adjust to this type of witness in Rhodesia.
 Pray for Mrs. Presley A. Morris, rural-urban missions, Indiana
 Mrs. W. M. Burritt, home and church work, Singapore
 Mrs. C. W. McClelland, home and church work, Rhodesia
 Bobby Allen, furlough, Indonesia
 Victor Varner, furlough, North Brazil
 Irene Jeffers, retired, China, Hawaii

22 TUESDAY Read Matthew 6:19-34.
 Many missionaries will be leaving their fields this month for furloughs in the States. Pray that they may have the wisdom and strength to care for all details before leaving, that replacements may be found for their work; and that they, as well as all missionaries on furlough, might have a time of spiritual refreshment as well as usefulness while at home.

Pray for Leon L. Clay, worker among Spanish, Indiana
 Mrs. Leon Clay, worker among Spanish, Indiana
 Mrs. J. Crane, home and church work, Middle America
 I. E. Montgomery, construction work, India
 K. M. Watkins, home and church work, Paraguay
 Karl J. Myers, furlough, Nigeria

ROYAL SERVICE • SEPTEMBER 1970

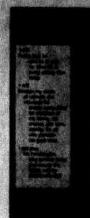


Baptist Women DIRECTOR PLAN BOOK \$1.00



Baptist Women OFFICER PLAN BOOK \$1.25

From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store
 When ordering from Woman's Missionary Union, please remit by check or money order (coins sent at customer's risk). On all orders please add 25 cents for handling charge. Alabama customers add necessary sales tax.
 When ordering from Baptist Book Store, see Baptist Book Store catalog for instructions.



Prayer Folder (bookmark), 12 for 50 cents

Prayer Retreat 1970-71 pamphlet, 20 cents

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

When ordering from Woman's Missionary Union, please remit by check or money order (coins sent at customer's risk). On all orders please add 25 cents for handling charge. Alabama customers add necessary sales tax.
 When ordering from Baptist Book Store, see Baptist Book Store catalog for instructions.



23 WEDNESDAY Read Luke 14:15-24.
 Appointed a little more than a year ago as missionaries to Venezuela are Mr. and Mrs. William Hooper. Pray for them and their children as they adjust to a new culture. Pray for the restaurant that they will be responsible to the witness of the Hoopers.

Pray for J. T. Burdine, superintendent of missions, North Dakota
 Paul Whiteaker, worker among Indians, Oklahoma
 Gladys Hix, English-language work, Taiwan
 Mrs. W. C. Hudson, home and church work, Venezuela
 Mrs. A. V. Jarns, educational work, Ecuador
 Ruth Kuba, nurse, Nigeria

24 THURSDAY Read John 4:13-26.
 For fifteen years Edith Vaughn has been director of the Baptist Good Will Center in Recife, Brazil. Located in an area characterized by no water, no electricity, and no sanitation, this Good Will Center seeks to meet needs of hundreds who come through its doors. Decisions for Christ have averaged about two hundred a year. Thank God for this witness. Pray for an increased outreach throughout this area.

Pray for James Huse, worker among Indians, New Mexico
 Charles P. Couchard, preaching ministry, Hong Kong
 Janie Tyler, secretarial work, Colombia
 Edith Vaughn, social work, North Brazil
 Lucy Smith, retired, China, Japan, Hong Kong

25 FRIDAY Read Philippians 3:7-16.
 Even though Southern Baptists last year appointed more foreign missionaries than ever before, the need for additional missionaries exceeds the supply ready to go out on the fields. Let us pray today for young people and adults in our churches—our homes—to respond to God's call to become a missionary in needy areas of our own land or anywhere in the world. The field is the world.

Pray for Mrs. Milton Leach, Jr., worker among Spanish, Florida
 Mrs. R. R. Parker, home and church work, Rhodesia
 Mrs. T. A. Rose, home and church work, Liberia
 John W. Cobb, retired, Texas
 Lillie Mae Hundley, retired, Lebanon

26 SATURDAY Read 2 Corinthians 6:14 to 7:1.
 Although Southern Baptists entered Togo only six years ago, our missionaries have found the people to be responsive. Pray for Mr. and Mrs. Billy L. Bullington and the other two couples who work in the largely French-language capital city, Lomé.

Pray for Mrs. Isabel Longoria, worker among Spanish, Texas
 Mrs. Ronald L. Rogers, metropolitan missions, Illinois
 Christin F. Smith, regional missionary, Louisiana
 M. Rodney Webb, Jr., worker among deaf,

After Tea
 Billy Bullington, preaching ministry, Togo
 Mrs. S. L. Bullington, home and church work, Togo
 Daniel Burt, preaching ministry, South Brazil
 Mrs. H. J. Harper, home and church work, Colombia
 Keith Parker, educational work, Switzerland
 Paul Sanderson, educational work, Equatorial Brazil
 William Warren, English-language work, South Brazil
 Norcia Wings, educational work, Lebanon
 Hazel Moon, furlough, Nigeria
 Mrs. W. B. Peacor, furlough, Kenya
 Martha Tanner, furlough, Nigeria
 Frank Sutton, retired, Arizona

27 SUNDAY Read Genesis 28:10-22.
 Mrs. E. McKinney Adams (Margie) requests prayer for their work in evangelism, training workers, and beginning new work in Puerto Rico. One of their greatest needs is trained workers. They also for Mrs. Adams as she works with music in training choirs, beginning new ones, and in teaching piano. In addition, she asks us to pray for the sick and poverty-stricken people, many of whom exist on beans, rice, and bread.

Pray for Mrs. E. McKinney Adams, worker among Spanish, Puerto Rico
 Eliza Aldege, worker among Spanish, Texas
 Mrs. Cristobal Dano, worker among Spanish, California
 Gregory Gomez, worker among Spanish, Texas
 Mrs. J. D. Divers, home and church work, Argentina
 Darine Hawkins, educational work, South Brazil
 Mrs. B. R. Huxon, home and church work, Argentina
 Mrs. W. F. Martin, home and church work, Ecuador
 Hugh McKinley, educational work, Rhodesia
 William L. Morgan, preaching ministry, South Brazil
 Linda Rascon, educational work, Ecuador
 John M. Wilman, doctor, Gana
 Mrs. Paul C. Bell, Sr., retired, South Carolina
 Mrs. J. C. Powell, retired, Nigeria
 Mrs. D. F. Stamps, retired, China, Hawaii.

28 MONDAY Read Exodus 3:1-12.
 Mrs. C. F. (Polly) Clark, missionary homemaker and nurse in Kyoto, Japan, shares this prayer request: "Please pray that I will be an effective witness for Christ as I teach in the Baptist School of Nursing, teach Bible classes, and make a home for a busy husband (doctor) and four growing boys."
 Pray for Israel Avella, worker among Spanish, Texas
 James D. Holt, Baptist center, Texas
 Mrs. Mary Ellen Warren, worker among Indians, Oklahoma



Notebook
Binder

with Baptist
Women Insignia
8 1/2" x 11", \$1.75

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

When ordering from Woman's Missionary Union, please remit by check or money order (coins sent at customer's risk). On all orders please add 25 cents for handling charge. Alabama customers add necessary sales tax. When ordering from Baptist Book Store, see Baptist Book Store catalog for instructions.

Mrs. C. F. Clark, home and church work, Japan
 Daniel R. Cobb, preaching ministry, Thailand
 John D. Floyd, preaching ministry, Philippines
 Marian G. Fry, preaching ministry, Indonesia
 Fern Harrington, educational work, Tahiti
 Mrs. W. W. Lee, nurse, Malaya
 Melvin Wells, auxiliary parent, Zambia

29 TUESDAY Read Genesis 12:13-20.
 Let us join the R. A. Hill in expressing thanks for the reinforcements to help in the work in Trinidad—camp ministry and theological and lay leadership training. Mrs. Hill (Mary Ellen) voices a request for many missionaries: "The greatest need of our work is for national leadership. Pray specifically that many nationals will heed God's call and will surrender for special service, and will seek to persevere through training for that service."

Pray for Dallas P. Lee, language missions director, Texas
 Bertie E. Pitts, Jr., metropolitan missions, Oregon
 Arlie Watson, superintendent of missions, Maryland
 Mrs. H. E. Byrd, home and church work, Guatemala
 Mrs. W. R. Davis, home and church work, Ghana
 Clyde Dawson, preaching ministry, Rhodesia
 Robert Hampton, preaching ministry, North Brazil
 Mrs. R. A. Hill, home and church work, Trinidad
 Mrs. H. E. Sturgeon, home and church work, Mexico

30 WEDNESDAY Read Deuteronomy 22:1-12.

Many missionaries carry burdens. Take time to pray today for each one listed. Mrs. James (Sarah Beth) Short requests prayer for the young people in our student home in Chihuahua, Mexico, who daily face temptations and anti-gospel teachings in their schools. Pray also for Abel Gomez, the pastor there, a young widower who must face tyranny of his non-Christian in-laws.

Pray for S. A. Canabli, worker among Spanish, Puerto Rico
 Herman S. Ray, superintendent of missions, Hawaii
 George E. Roberts, superintendent of missions, Kansas
 Billy M. Walls, weekday ministry, Washington
 Elmer Lee Whitten, Jr., Christian social ministries, Oregon-Washington
 Mrs. G. A. Clark, home and church work, Japan
 Arthur Haylock, preaching ministry, Dominican Republic
 Mrs. E. E. Langley, auxiliary parent, Taiwan
 Mrs. Z. V. Moss, home and church work, Zambia
 Mrs. J. M. Short, home and church work, Mexico
 Emmett Barnes, furlough, Lebanon
 Mrs. J. B. Hill, furlough, Nigeria
 William C. Taylor, retired, Brazil



Searching for study methods that will keep Anna Williams awake through the entire study session?



Having trouble understanding the pressures that Martha Smith feels?



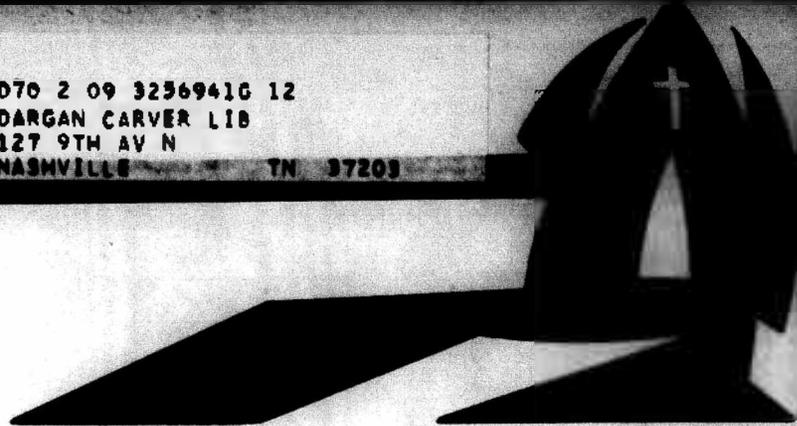
Wondering what it will take to interest Karen Black in mission action?

THE ANSWERS ARE YOURS FOR THE BUYING UNDERSTANDING ADULTS and GUIDING ADULTS



\$1.25 each from the Baptist Book Store nearest you

D70 2 09 3256941G 12
DARGAN CARVER LIB
127 9TH AV N
NASHVILLE TN 37203



Dear Pastor,

Mission Friends is the missions organization in Baptist churches for all preschool boys and girls (birth through preschool six). Most churches should have several Mission Friends organizations formed on the basis of age. When possible there should be separate organizations for babies, toddlers, twos, threes, fours, and fives. Two or more adults work together as teachers in Mission Friends. One worker is known as a leader and the others as teachers.

Start is a quarterly periodical for leaders and teachers of Mission Friends. It contains guidance materials for teaching young children, articles, and other features of interest. For all ages there are songs, conversation, pictures, and activity suggestions.

Teachers with babies and toddlers attempt to instill attitudes and develop a child's trust as they love, protect, and discover each baby as an individual with abilities to be developed at his own rate. Individual or small group activities are used with twos through fives. Organizations for fours and fives meet weekly, at a time convenient for children and parents. In addition to weekly sessions, organizations can be scheduled when mothers are involved in missions organizations. Younger children meet when mothers are involved in missions organizations.

Mission Friends leaders and teachers visit homes to become acquainted with the parents of the children. They encourage families to use the *Family Missions Guide* to help the child to participate in learning experiences and missions activities with his family at home. Parent-leader meetings are another way missions education for children in the church is strengthened.

Sincerely,

WMU Staff