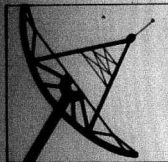
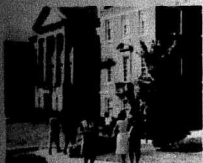


For I was hungry and you gave
Me to eat; I was thirsty and you
gave Me drink; I was a stranger
and you entertained Me; naked
and you clothed Me; sick and you looked
after Me; in prison and you visited Me....
I assure you, so far as you did it to
one of the least of these brothers
of Mine, you did it to Me."

Matthew 25:35-36:40
Berkeley Version

ME 1967

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Volume 61

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Day by Day--Living

AN EDITORIAL

■ At the check-out counter in a supermarket, a woman was trying to remember the number of her card issued to her to facilitate the cashing of checks at that store.

"Why don't we have one number for everything?" she finally exclaimed in frustration when she could not recall the number on her card.

There are pessimists who predict that the giant computer deluge of our day will result eventually in everybody's having a serial number instead of a name.

In jest, Charlie Rice wrote in *This Week Magazine*: "Perhaps some future Maurice Chevalier will croon:

Every little breeze
 Seems to whisper 105738."

He adds, however, "I, for one, doubt it. I predict that there will always be pretty girls named Louise."

We live at a point in time when persons, individuals, often are pressed into a mold considered to be most beneficial for the common good to facilitate the doing of work. In a complex, rapidly advancing world, no doubt some systematizing of persons is inevitable and desirable. But there are distinctions which need to be made, if for no other reason than "for the common good."

Who can estimate the loss to mankind of a person's unique creativeness when his individuality goes unwanted and unappreciated, and whose abilities deteriorate from lack of development and use?

More importantly—the inherent right of a person to develop and grow is violated when individual initiative is dumped into a heap.

Far more significant for Christians is the fact that God created man, a person, for companionship with himself, in his own image and gives to each man thereafter unique combinations of abilities and qualities. He, each person, is charged by God, the Creator, to "be fruitful . . . and have dominion. . . I have given you . . . everything in which there is the breath of life" (Gen. 1:28-30 *The Amplified Bible*).

As working, practicing Christians, as part of the body of Christ in our day, it must be the concern of all of us that we safeguard persons and help others to grow into the perfect likeness of Christ, and that we ourselves aspire to abundant life in him.

by Ethalee Hamric

LET'S CALL IT

Mission Action

We've called it personal service and community missions.

Now let's call it mission action. This new term—mission action—takes on, in our day, new meaning and significance.

Mission action is taking Christian love into all situations of need—into changing patterns of society; into all places where persons are victims of their weaknesses and sins, and where they are victims of society's indifference, injustice, and complexity; and to non-Christians who need Christ the Saviour.

New Frontiers in Mission Action

by Marie Mathis and Elaine Dickson

MISSION ACTION is the organized effort of a church to minister and to witness to persons of special need or circumstance.

Think of your church. What is it like? What are the characteristics of the people who make up your fel-

lowship? What kind of person does your church tend to reach for its membership?

If your church is like most, it is made up of people of like background—persons from a common community setting, similar eco-

nomie, social, and educational backgrounds. The simple truth is that churches tend to reach people like themselves.

Could it be possible that your church is overlooking or bypassing many people in the community who do not fit easily into the group of persons we refer to as "prospects"? Is it possible that there are geographic, racial, social, and cultural barriers within the local community which are just as real as those on a foreign missions field? If the answer to either question is yes, your church needs to accelerate its efforts in mission action.

Mission action is the work of dedicated Christians who are able to break out of their narrow circle of concern to become involved in meeting the needs of mankind.

Mission action is taking Christian love into all situations of need—into changing patterns of society, into all places where persons are victims of their weaknesses and sins, and where they are victims of society's indifference, injustice, and complexity.

Mission action is faith expressed in action.

In a book released by Association Press, George MacLeod is credited with a few lines which convey the spirit WMU hopes to express in mission action:

"I simply argue that the cross be raised again at the center of the marketplace as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a cross-road so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek . . . as the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where he died. And that is what he died about. And that is where churchmen ought to be, and what churchmen should be about."

Christ, both by his teachings and by his example, set the pattern for

Christians of all generations. He stated that his mission was one of service to others: "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:43-45).

Jesus specifically pointed out his mission to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, to make possible the recovery of sight to the blind, and to set at liberty them that are bruised (Luke 4:18). A summary statement of

One WMS which has tried the mission action group idea wrote:

"We have fifty-eight women and five men who signed up to participate in action groups. Of the fifty-eight women, 45 percent were not enrolled in our WMU previously. Out of these twenty-six women who were not on our rolls when we started mission action groups, nine had never been in WMU before in their lives."

Jesus' ministry described it as a life spent in service—he "went about doing good" (Acts 10:38).

But where are the people who need our witness and ministry? They are everywhere: the teen-age boy whose aloofness before a juvenile judge is a front to hide his fears . . . the old man without a home or family who drifts into town without a place to spend the night . . . the soldier at the camp on the edge of town . . . the woman whom nobody knows and who is dying of cancer in the hospital . . . the migrant farm worker following the harvest . . . the retarded child who is from an unfortunate family and is groping for

affection . . . an unmarried girl with a child for adoption . . . a man in prison serving out his sentence . . . a blind man who taps his cane along a sidewalk . . . the woman who cannot read or write . . . the foreign born seeking US citizenship.

The problems of the inner city, the nature of slums, the secularization of urban life, the changing rural scene, the problems of automation in an increasingly industrial economic order, and the impact of vice and crime on modern society have multiplied the number of persons in special situations of complex need. No community—large or small—is without pockets of need and people in distress.

Think of your church. Think of your WMS as a part of that church. Is your society helping the church fulfill its mission to persons of special need or circumstance in your community?

People of special need or circumstance will not be reached for the church unless they are given special attention. The direct outreach activities of a church often miss these people who need not only a witness, but also a ministry in the name of Jesus Christ.

The most significant frontier in Woman's Missionary Union work is the frontier of mission action. Significant advance is needed in the area of personal, direct involvement in missions.

Woman's Missionary Union now has the added strength of Brotherhood working in a parallel missions position in the church. Together, men and women should be able to make significant breakthroughs in the area of mission action. The new term "mission action" to be used by WMU and Brotherhood is symbolic of new hopes for a new day.

If Woman's Missionary Union lives up to her opportunity, some requirements are imposed upon us. We must approach our mission action task with greater understanding and skill. We must make some organizational adjustments which will

ment us in a position to perform our work efficiently. Accelerated efforts in mission action also will require specialized ministries, organized resources commensurate with the work to be met, nonroutine approaches, maturity of spiritual experience, group action, and organization to insure adequacy and continuity in the work.

This is a challenge to grow. This is a call to become. This is an opportunity to stand on tiptoe to measure up to the growing opportunities of this day. Churches seem aware of their need to move out with a dynamic witness and ministry. Pastors are looking to Woman's Missionary Union and Brotherhood to lead out in this. A whole new day of opportunity is dawning for Woman's Missionary Union.

As WMU fulfills her responsibility in mission action, there are two major approaches to getting the work done. One approach may be referred to as "projects" and the other as "ongoing action."

By projects we mean short-term service which is conducted at a point in time but which is not sustained or continued over long periods of time.

By ongoing action we mean sustaining activity to the same person or persons over an extended period of time.

Until now most of the work of Woman's Missionary Union has been project centered. In the future we hope to add a stronger emphasis to ongoing activity in addition to projects.

To carry on sustained work, Woman's Missionary Union will be forming mission action groups. The emphasis in these groups will be more qualitative than quantitative. Meeting human needs requires concerned, committed persons who are willing to learn how to witness and minister in a specific category of work; persons who will remain involved long enough to make a lasting contribution to meeting needs. If a church has even a few persons com-

mitted in depth and organized to do mission action work on a sustained basis, these persons can produce significant results. (See pp. 4-6 for a discussion of mission action groups. See Forecaster for suggestions for forming mission action groups.)

Think of your church. Think of your Woman's Missionary Society as a part of that church. What can your WMS do to improve its efforts in mission action?

Measuring up to increased opportunities will require more than "business as usual." This means change. Not change in our purpose, not change in our reason for being, but change in the way we organize ourselves for mission action and in the way we go about doing it.

Groups Organized for Mission Action

by Elaine Dickson

Mission action groups are being suggested in WMS and YWA to assist these organizations in doing ongoing mission action work.

This new idea in organization has been pilot tested in several churches and beginning this fall will be suggested to all WMS and YWA organizations.

THE PURPOSE of the mission action group is to sustain an organized effort in behalf of the church to witness and to minister to persons of special need or circumstance. The group is made up of persons who volunteer for a type of mission action work—such as, work with inter-

Instead of standing a dreary watch over past ways of doing things, we must be facing the bracing truth that it is our task to create new ways of doing things which are relevant in our day.

Instead of implying that the ideals we have cherished are safely embalmed in the memories of old battles and old structures, we must keep telling ourselves that each new generation refights the crucial battles and either brings a new vitality to the ideals or allows them to decay.

Think of your church. Think of its full missions potential. Think of what your society yet can do through mission action.

Walk expectantly into WMU's newest frontier!



Wherever persons are lost, soul-winning becomes a major concern of the action group.

Formation of Action Groups

Action groups are formed on the basis of interest in and concern for the work being done. The following are some possible groupings:

- A group of WMS or YWA members
- A group of both WMS and/or YWA members and other church members
- A group of men and women (WMS and Baptist Men working together)
- A group made up of young men and young women (YWA and Baptist Young Men working together)
- A group of adults and young people (WMS and YWA working together)
- The entire membership of a small WMS or YWA

A mission action group is based on the idea of voluntary group formation. When a church (WMU) discovers community needs and determines which needs it will attempt to meet, persons are asked to volunteer to work on a continuing basis in each area of work to be undertaken.

The Group Leader

Each group will be under the di-

rection of an action group leader. This leader will give overall leadership to the work of the group, delegating responsibility for specific work to members as appropriate.

Actions to be Taken by Mission Action Groups

Action groups will engage in a continuing cycle of activity, usually lasting at least one year, and two or more years for a more effective ministry. Once a group is formed to witness and to minister in a specific category of work (internationals, the sick, economically disadvantaged), the group sustains its activities over a long enough period of time to see results.

In doing its work, the action group will engage in a series of actions. The first two of these actions may be called launch actions (or beginning actions), and the other four may be referred to as continuing actions.

1. Launch Actions

A group takes two actions in getting started. These actions lay a foundation for the work to be done by the group. They are designed to build firm understandings of the concepts of mission action and of the persons in need with whom the group will be working. The two launch actions are as follows.

- a. Orientation Actions
- Orientation actions—in

the form of individual and group study—help group members grow in a general awareness of the needs in their category of work. Orientation studies also include biblical teachings which underlie witness and ministry to persons of special need or circumstance.

b. Survey Actions

After a general orientation to need, the group next surveys actual need. This phase of group work puts group members in direct contact with the persons with whom they will be working. Survey actions lead group members to see need firsthand as a basis for planning how they will meet the need. Survey actions are fulfilled through various types of activities, such as interviewing and visiting.

(Orientation and survey actions may consume a period of from one to three months. These actions help the group get started; they are not repeated monthly. The length of time given to them depends on the needs of the group. Some groups will have more background for understanding their work than others and can move more quickly through the orientation and survey actions.)

2. Continuing Actions

Once the group has launched its work, it embarks on a continuing action cycle which is repeated monthly (or at whatever intervals the

group meets). The continuing cycle of action includes planning actions, witnessing and ministering actions, sharing-evaluation actions, and in-service training actions.

a. Planning Actions

Planning is a natural outgrowth of the orientation and survey actions. After having learned about need and after seeing need firsthand, the group determines for itself what it can do to meet some of the needs which exist. The group plans the ministry and witness activities it will carry out. In planning its work, the group can decide to take individual or group action—or both.

b. Witnessing and Ministering Actions

Witnessing and ministering are accomplished as the group implements the plans it has made.

c. Sharing Actions

Sharing takes place whenever the group meets. At these times group members tell about what they have been doing. They share their joys in service; they face their problems; they evaluate their work. Sharing what is being done helps guide future planning.

d. In-service Training Actions

As the group faces its problems and challenges, it determines its needs for additional study and training. The group discovers subject areas in which additional training is needed. The group plans for and conducts in-service training at its meeting to enrich understandings and to develop further skills. Resources for this training may be persons within the group, specialists in the field, books.

Meetings of Action Groups

Action groups must meet to plan and train for their work, but meeting times can be flexible to meet the needs of the groups. At their meetings the group launches its work and carries out its actions of planning, sharing-evaluation, and in-service training. Between meetings the group engages—either as a group or individually—in witnessing and ministering actions.

RELATIONSHIP of Action Group Work to Other Mission Action Work in WMS and YWA

Through action groups, WMS and YWA organizations carry on an ongoing program of mission action. In addition to its ongoing mission action work, an organization will conduct projects. Projects are planned to involve in mission action work members of the organization who are not interested in or willing to commit themselves to this work on an ongoing basis. Projects within organizational units may be planned (1) as follow-through to study, (2) in response to requests which come from mission action groups for special assistance in the work they are doing, or (3) in response to other needs of which members are aware.

Many of the projects conducted by an organization will supplement and complement the basic work being done by mission action groups. WMS action group leaders, through membership on the WMS executive board, can share their requests for project assistance with other organizational leaders. The assistance can

then be planned for and provided through supplementary projects.

Mission Action Guides

New mission action materials will be available in June and July, 1967. They are designed to assist WMU in carrying out a comprehensive mission action program. The following items will be available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores:

Mission Action Survey Guide

A guide for discovering needs for mission action for use by WMU, Brotherhood, and the church council (available June 15), 50¢

Mission Action Projects Guide

A guide for planning and conducting short-term projects in mission action for use by WMS, YWA, and GA (available July 15), \$1.00

Mission Action Group Guide: Internationalists

Mission Action Group Guide: The Sick

Mission Action Group Guide: Juvenile Rehabilitation

Mission Action Group Guide: Language Groups

Mission Action Group Guide: Economically Disadvantaged

These group guides will be available July 15, \$1.00 each, and will be used by mission action groups in witnessing and ministering in a category of work.

Other mission action group guides will be released in future years.

(See *Forecast* for additional information about new mission action plans and materials.)

* * * * Materials to Enhance an Occasion

Free Items for WMS Use

These may be ordered in quantity as needed from state WMU offices:

"You Must Decide," an enlistment leaflet

"Programs for a New WMS"

"WMU Organizational Plan for a Society Without Circles"

"WMU and the Church Growth Plan"



from Washington

by Cyril E. Byham

Editor, *The Baptist World*

Publication of Baptist World Alliance

SEVERAL bills have been introduced in the current Congress to let the American people vote directly for President.

The idea sounds odd to those of us who thought we had been doing this all along. But the truth is that American voters have done no more in the past than vote for "electors" who constitute an "Electoral College" which selects the President.

The seemingly awkward Electoral College system started in 1789 when the newborn nation looked for its first President. There were no political parties. Legislatures of the several states were asked to designate electors and these representatives then got together to select General George Washington as the country's first leader.

When political parties were formed in later years, the parties not only nominated their candidates for the presidential office but also, on a state level, named a slate of electors who were pledged to relay the majority vote of that state to their party's candidate. The number of electors each state has is equal to the total of their number of senators and representatives in Congress. Every state has two senators. The number of representatives is determined by population of the state.

The system generally elects the presidential candidate the majority of the citizens vote for. But such a result is not guaranteed. Three times in recent years (1948, 1956, 1960) certain Southern electors carrying the Democratic Party banner switched their votes to other than the Democratic Party candidates. These particular changes did not alter the election result, but it did mean it can be questioned whether the electors followed the wishes of those who had voted for them at the polls.

Another fault of the present system cited by those Congressmen seeking a change is that all electors from a state are bound to vote as a unit for the candidate of the party carrying ever so slight a plurality of votes in that state. Even though a candidate gets only 50.1 percent of the votes in that state (or less, in case there are more than two candidates), he gets 100 percent of that state's allocation of Electoral College votes. This means that the 49.9 per-

They May Let Us Vote for President!

cent of the voters who wanted the losing candidate have no—absolutely no—representation in the Electoral College.

This winner-take-all division of votes in the states has resulted three times in a nationwide reversal of the population's choice. In 1824 the House of Representatives, and in 1876 and 1888, the Electoral College chose men who ran only second best in the popular vote. Candidates naturally, therefore, tend to place major campaign efforts on states with the largest number of electors, because a victory of 1,000 (or less) in popular vote in New York state means 43 electoral votes in the Electoral College, whereas a victory of as much as 100,000 in Arkansas would net only 6 electoral votes.

The attention Congress is giving to this problem this year has been emphasized, or accelerated, by the comprehensive survey by the American Bar Association. The ABA report asserts that the republic has survived in spite of the system rather than because of it. It says that a shift of only 0.6 percent in the popular vote in two key states in the Truman-Dewey campaign in 1948 would have robbed either party of an Electoral College majority and thus thrown the election into the House of Representatives. And the House was so divided at that time, chaos would have resulted.

Three basic plans for revision of election laws have been proposed. These are (1) a proportional vote plan that would split a state's electoral vote in proportion to the vote cast for each candidate; (2) a plan to abolish the Electoral College but automatically cast a state's entire electoral vote for the candidate that carries that state; and (3) the direct election plan wherein the candidate receiving the largest grand total of popular votes throughout the nation would be elected. The American Bar Association favors number 3.

There are many pros and cons to the question, and a constitutional amendment will be necessary to make a change effective. But the question is sure to be discussed during the current Congress and some remedial legislation begun.

missions

HERE and THERE

by Dallas M. Lee and Ione Gray



Rev. David Jemmott,
formerly in Panama,
now in Harlem

• Home Missionary in Harlem

Harlem seems an unusual place to send a Southern Baptist missionary. But a missionary went in 1964, and today there is work there being blessed by the Lord.

As a result of the overwhelming needs in Harlem, the Home Mission Board about two and a half years ago sent Rev. David Jemmott, previously a pastor in Panama, into Harlem to investigate the possibilities of a continuing and enlarged Southern Baptist witness in the area. He started with the people he knew from Panama and then worked from there to contact others from Central American and Caribbean countries.

His work (English-speaking), however, is not confined to those from Latin America, although he is under appointment because of this connection. He estimates about a fourth of his membership, or forty-five, is native to New York.

Do you wonder how he happened to know someone in Harlem from Panama? Well, it's really a small world. His WMU president at the Palmetto Baptist Chapel in Harlem was his WMU president at the Pueblo Nuevo Baptist Church in Panama. And his church clerk was in the Pueblo Nuevo YWA group when Mr. Jemmott was pastor in Panama.

"I knew each of them must have contact with their neighbors and friends," Mr. Jemmott said. "So, I asked them to invite their neighbors to prayer meeting. That's how we got started."

The Palmetto Baptist Chapel, a mission of the First Baptist Church of Brooklyn, apparently is meeting the needs

of many people. The group meets in two small rooms in the Theresa Hotel on the corner of 125th Street and Seventh Avenue, and the 15- by 15-foot room used for worship, which only holds about twenty-four people comfortably, is packed on Sunday mornings.

The location, although temporary, is a crossroads often called Harlem's "Times Square." Just down the hall from the Palmetto Chapel is the headquarters of Muslim Mosque, Inc., the militant group once headed by Malcolm X. Through a crack between two large black doors you can still see a life-size, stand-up photograph of the deceased Malcolm X.

"I gave them permission to borrow our chairs one night, so the next meeting they invited me to sit in," Mr. Jemmott said. "I remember the last speaker said there are some needs a man just can't wait for until he gets to heaven."

"At the end of the meeting," he reported, "Malcolm X's sister asked me if I would like to say something. I got up and said I agreed with the last speaker, and I said one of the things we shouldn't wait on is to know the Lord as Saviour. I told them that's one of the things we must have right here on earth if we are to enjoy heaven."



• Mission Study Books and Promotion

The statement that the task of a missionary is to work himself out of a job is a cliché. But when a Southern Baptist organization works itself out of existence, that is news.

The Southern Baptist Missionary Education Council did just that during its twentieth annual meeting in Birmingham, Alabama, last October. It didn't die; neither did it just fade away. It couldn't with Miss Johnni Johnson as its last chairman and as president over the "lame duck" session.

The Missionary Education Council, an interagency organization, had for twenty years served well its purpose, and it is a credit to those responsible for its existence that they recognized and accepted change when it came and that they had the foresight to do something about it.

The new method of securing curriculum materials for mission study will, at first, differ only slightly from the annual three days of intensive study by the now defunct Missionary Education Council. Composed of representatives from most Southern Baptist Convention boards and agencies, it majored on the planning and creating of the annual mission study books produced by the Foreign Mission Board and the Home Mission Board. Participants searched for themes, listed specifications, suggested authors, and reviewed outlines and manuscripts.

A secondary emphasis of the Council was promotional. Four special emphases committees—background books, visual aids, periodicals, and promotion—sought ways to implement mission study and to promote the materials produced.

Change which finally overtook the Missionary Education Council began when the Southern Baptist Convention authorized the study and adoption of program assignments for its various boards, agencies, and commissions.

By action of the Convention, missionary education in our churches has now been specifically given to Woman's Missionary Union and the Brotherhood Commission. Thus, these two groups will lead out in our churches as Southern Baptists use the mission curriculum materials to stay abreast of current missions advance.

Woman's Missionary Union and the Brotherhood Commission, according to an announcement read at the final meeting of the Missionary Education Council, "will take



Woman's Missionary Union headquarters building at 600 North Twentieth Street, Birmingham, Alabama



Johnni Johnson, Foreign
Mission Board, Richmond

the initiative in curriculum building," acting in cooperation with the two missions boards.

A mission study coordination conference, title of which is tentative and membership somewhat uncertain, will meet October 27-29, 1967, to continue the work of the Council and to plan toward a unified approach in all aspects of Southern Baptist missionary education.

The promotional function of the Missionary Education Council will be taken over by another conference on mission study promotion coordination.

Those who attended the final meeting of the Missionary Education Council in Birmingham at WMU headquarters declared it the best in the twenty-year existence of the organization. (None of the representatives were at the founding, however, and only a few had attended as many as fifteen, sixteen, or seventeen annual sessions.)

Miss Johnson, assistant to the director of the Division of Visual Education of the Foreign Mission Board, did more than any other person to keep alive the feeling of excitement in growth and change. When Mrs. R. L. Mathis, director of the Promotion Division of Woman's Missionary Union, began the final address of the session she said: "Johnni should be president of all presidents, wherever they are."

Then, grateful for the past, missions curriculum builders faced the future.

HOW DOES



A GROUP OF BAPTISTS

BECOME A STATE CONVENTION?

by Albert McClellan
Program Planning Secretary
Executive Committee, SBC

SOUTHERN BAPTISTS now have twenty-nine state conventions. The youngest is the Utah-Idaho Southern Baptist Convention that had at last count 50 churches and 6,968 members. This makes it smaller than many associations. It also raises questions as to how a state convention is started and why.

State conventions gradually unfold. The beginning is a mission in a state without organized Southern Baptist work. Later the mission becomes a church which affiliates with some association in one of the state conventions. Soon there are more missions and more churches. These band together to form a new association, often embracing the whole state and affiliated with a neighboring state convention. Later as the number of churches increases, the associations grow smaller. This unfolding takes years and is nourished by the missions program of the sponsoring state. It is also helped by the support of the Home Mission Board.

This support is in the form of missionaries, grants for lot purchases, loans for new buildings, leadership in various types of programs, pastoral aid, and many other ways. This assistance is called "pioneer work." Young men and women from faraway places respond to the challenge. The work grows and

grows until one day someone proposes a state convention. The unfolding is almost to the flower, but not yet, for several other steps must be taken.

The first step is the formation of annual fellowship meetings of the churches which are to constitute the new convention. There are usually three of these. Sometimes there may be more, depending on the situation. The sponsoring state conventions give it encouragement.

The next step is for some kind of a committee to be formed to suggest a constitution and bylaws. This committee may also start discussions with various groups concerning support for the new convention. Its representatives talk to the Baptist Sunday School Board to see what is available in the way of support. They talk to the Home Mission Board to see what is available in the way of missions support. Before these Boards make commitments they try to make certain that the proposed new convention is capable of moving ahead.

Occasionally someone says the Home Mission Board must give its consent before the new convention is formed. This is not true. The messengers can constitute a new convention any time they please. The Home Mission Board only decides to contribute or withhold missions support

according to its judgment of the group's capabilities.

The big step comes at the organization meeting which is announced long in advance. The messengers of the churches gather. Present also are representatives from the sponsoring conventions and the Home Mission Board. Frequently also present are representatives of other SBC agencies.

This historic meeting is the unfolding of the flower. It proceeds much in the same way as a church is organized. There are sermons, a listing of the constituting messengers, the reading and adoption of the constitution and bylaws, and the election of a board of directors. The flower is unfolded: the convention is organized.

Very soon, perhaps during the first session, the board of directors submits a budget and nominates an executive secretary.

The organization of a new convention can be an exhilarating experience. People close to it make unbelievable sacrifices. Men and women who took little or no interest in the state convention in older states now work hard to make it succeed.

At the first anniversary the "old-timers" gather and are amazed at the new faces one year has brought. So God's kingdom moves forward and his name is glorified.

a 2nd Generation

in



Samford University (formerly Howard College) in Birmingham is the choice which the Bonnells made for their daughter Cathy last fall when she returned to the states for college training. Samford University is supported by Alabama Baptists.

by Marilyn Bonnell
Missionary in
Chingola, Zambia

a Baptist College

IT seems an eternity, but actually it was only a short time ago that we completed a year of furlough and left our firstborn, Cathy, in the States to attend college. Now with almost fifteen thousand miles sep-

The Bonnells, Dutton and Marilyn, first went to Zambia in 1961. Both children, Laura Catherine and Dutton Craig, were born in the States.

arating us and only those all-too-brief air letters for communication, we find ourselves asking the questions that every Christian parent must ask when their first child goes away to school: "Did we make the wisest choice? What teachings are influencing her life now? Who are her friends? What type of social activities claims her time?" Realizing that our questions may not receive ready answers and that we cannot

visit the campus to see for ourselves, we have found ourselves reminiscing about our own college days and the things which influenced our lives.

When my husband, Dutton, and I were married at the close of World War II, he had just completed a year as a premed student in a state university. Although he enjoyed his studies there, he confessed to a feeling of restlessness and dissatisfaction over his choice of profession.



Their teacher, checking Marilyn and Dutton Bonnell as they labor on the language they use in Zambia

Perhaps God was dealing with him even then, for shortly after our marriage he committed his life fully to the Lord and felt that he was called to a preaching ministry.

The next step was preparation. Where would we go to college? With my staunch Baptist upbringing, there did not seem to be a doubt in my mind about choosing the Baptist college in our state. Dutton, too, felt that this was the best place to begin his study and preparation for the ministry. I had never attended college and Dutton had completed only one year, so we were excited and jubilant as we made plans to enroll in Stetson University, De Land, Florida, in the fall of 1949.

Those were good years—years of spiritual growth, enlightenment, and happiness—and also years of frustration, disappointment, and plain hard work. We made deep and abiding friendships that we still count precious today. And there were those faculty members and pastors, consistent in Christian living and teaching, who have had profound influence on our lives.

But what a rude awakening it was to find that even though it was our beloved Baptist school, it was not a kindergarten for saints! Even though we had committed our lives to Christ's service, we found that we did not get good grades by heavenly thoughts. We burned lots of mid-

night oil just to keep up in some subjects and often went to sleep with our books piled about us. But, oh, how grateful we have been through the years for the mental discipline and high scholastic standards required.

We knew that not everyone who went to a Baptist school was a Baptist, but it was a real concern that many who came from Baptist homes were lured away by non-Christian friends. This was not the fault of the school. People find what they look for! We found an active Baptist Student Union and a church with a splendid program, a pastor with deep compassion and concern, and a Christian community willing to help the student who was willing to help himself.

Some highlights of college days were those occasions when we heard outstanding Christian ministers and laymen, often world leaders, as they inspired and challenged us. And I must be perfectly honest and confess that moments which I treasure most dearly are those times when I slipped into the chapel to relax and meditate while a student was practicing on the huge old organ, or those majestic moments when the Glee Club performed the *Messiah*.

But the years have passed swiftly. Our own children have been in school here on the missions field, but that fateful day came recently when

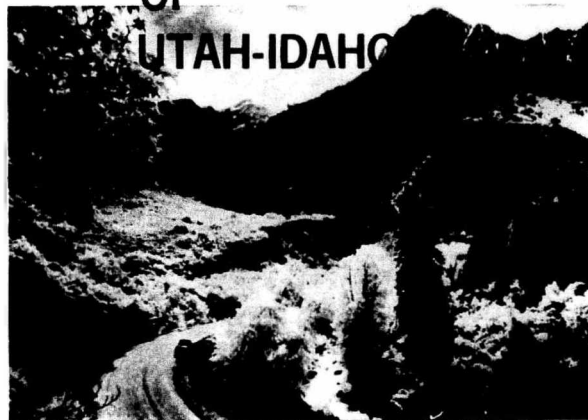
we had to help our oldest child to decide where she would go for her college training. The final decision was to be hers alone, but we hoped and prayed that we would be able to guide her wisely in choosing. I must admit that on our arrival in the States after a four-year absence, we found the high cost of everything so staggering, including education, that it seemed a state school would have to be investigated for financial* reasons at least.

We want the best education possible for our daughter. That means academically, of course, but it also means more than that. It means an atmosphere where she can be exposed to Christian education through the classroom and the church, and where Christian teachers and leaders are available to answer any of the thousands of questions that are likely to arise in this period of her life. A cultural education is also to be desired. I realize full well that a Christian college is not a reform school and that it can only guide the young people that we send to it. In our investigation of the school that became our choice, we found activities, atmosphere, and personnel available in sufficient quantity and quality to be influential in the molding of a well-rounded Christian life. We are confident that all the things that we deem "the best of life" are provided there and can be obtained—some things by searching, some by hard work, and many others just for the asking.

Now that we are back in our place of service here in Zambia we are daily aware that we have cut the apron strings—that a young adult is blossoming forth faraway in our beloved country without the aid of attending parents. As we think of all the hardships and adjustments, as well as the excitement and happiness of this new way of life for her, we have found comfort and assurance in knowing that she is in a Christian college. We are grateful to Baptists for making this fine school possible.

*Some Baptist colleges offer financial help to MKs.

THE WIDE, WIDE WORLD OF UTAH-IDAHO



Advertising brochures, especially for Utah, describe this area as a different world, and truly there is a wide margin of uniqueness here. The name Utah is often synonymous with Mormon, the name by which members of the Church of Jesus Christ of Latter-Day Saints are known. While Mormon culture does make this area a different world, there are many other unique features of this two-state area—Utah and Idaho.

A Mountain World

Some of the most impressive mountain and canyon scenery anywhere in the world is to be found

here in the intermountain area of the Rocky Mountains. Many national forests are in these states, and nearly every town boasts of an unusual canyon, or canyons, which can be

by Bea Conrad
Missionary in
Brigham City, Utah

reached by car in a short time. It is claimed that no other area of similar size has a greater variety of mountains, plateaus, basins, canyons, valleys, deserts, lakes, rivers, and fantastically eroded rock formations. The beauty of the area is often told in travel magazines.

Mountains, of course, influence the climate. The humidity is very low, so that cold and heat are not oppressive. Many people feel that for those who like four well-defined seasons, but without marked extreme, this is the area in which to live. Even in the hottest part of the summer, nights are refreshingly cool.

Average rainfall is about fifteen inches per year. Most of the water for irrigation and everyday use comes from moisture in the form of snow on the mountains. Some mountain areas have an accumulated depth of more than ten feet during the winter.

Agriculture

When the early-day pioneers moved into this area, it was necessary to learn of irrigation on the desert land—everything must be watered each day as the water so quickly soaks into the ground or evaporates. Farming was a necessity, and it continues to be big business.

Idaho, of course, is famous for potatoes, and a drive through the state reveals underground barns for the storing of large potato crops. Sugar beets, hay, feed grains are important crops in addition to farm produce.

Utah is known as the Beehive State, and beehives are seen all along the mountains. Many crops grown in Utah include a variety of vegetables, hay, wheat, oats, barley, rye, and sugar beets. Fruit crops involve millions of dollars each year. Such fruits as apples, apricots, cherries, peaches, and pears are raised in large quantities for canning purposes. Strawberries and raspberries and other berries grow well here. In southern Utah conditions are such that crops such as citrus fruits, melons, nuts, pomegranates, and figs are raised. There are several canning factories. Sugar beets are an important crop, also, and there are two sugar companies in the state, serving both states—Utah-Idaho Sugar Company and the Amalgamated Sugar Company.

Each year a number of migrant workers move into each state to help with planting and then harvesting of crops and fruits.

Much of the land in the area not irrigated is used for livestock raising. Deserts provide forage during winter months, and numerous mountain ranges are summer grazing lands. Dairy products are an important industry, also.

In addition to cattle, sheep are also raised. Over 15 percent of the nation's sheep are in this area. During the spring and summer, it is a common sight to glimpse a sheepherder's wagon on the mountainside, a herd of sheep, and the herder and dog nearby.

Other Industries

In early days, farming was about the only industry, but today the picture has changed. There is the manufacture of steel and iron; coal and copper also are mined. It is said that there are 214 known minerals in



the area with about 40 of these developed commercially. Since 1948, prospecting, mining, and processing of uranium ore have increased greatly.

Salt is another important industry, especially in Utah. The Salt Lake contains an estimated 6.5 billion tons of salt, and the Great Salt Lake Desert many additional billion tons. It is said that the salt deposits of Utah are sufficient to supply the whole world for one thousand years.

Crude oil is piped from large fields in eastern Utah, Wyoming, and Colorado to refineries in the Salt Lake area, where it is processed for gasoline, motor oil, and fuel oils.

Because of its centralized location, this area has become an important site for huge federal defense installations. Military bases are here, as well as large firms engaged in the production of military products.

The People

Utah is the stronghold of the Church of Jesus Christ of Latter-Day Saints, more commonly referred to outside the state as Mormons. In

some towns, the population is almost entirely LDS. In larger cities the percentage of LDS is extremely high. The eastern section of Idaho is an area where LDS has a stronghold, but their majority is not as large in central and western Idaho.

Utah has one of the nation's highest birthrates and one of the lowest death rates. Most of the people are descended from settlers who migrated from New England, England, Scandinavia, and Germany.

Mormons are not the only people who live here. When industries began moving into the area, especially the military bases and military products firms, a number of people of other denominations came in to work. Other denominations had already established churches before this time, of course, but these people moving in gave greater strength to their work and influence.

Most of the businessmen and women of the area are LDS People who are not members of the LDS work for others—Air Force personnel, construction workers, mining company employees, teachers, em-

ployees of Thiokol Chemical Corporation and other such companies, and government employees.

There are a number of Japanese and Chinese people in the state. Buddhist temples are located in several towns.

Many people are surprised to learn that there are Indian people and reservations in Utah and Idaho. The Paiute Indians live on the Shivwits Reservation, twelve miles west of St. George, Utah. The Ute Indians are on the Uintah-Ouray Reservation, with headquarters at Fort Duchesne, twenty-three miles from Vernal. A portion of the Navajo Reservation is located in southern

Utah. The Shoshone tribe lives on the Fort Hall Indian Reservation near Blackfoot, Idaho.

In Brigham City, with a population of about fifteen thousand, there are sixteen LDS wards (we would call them local churches), three stakes (groups of wards—geographical divisions), an Indian chapel for LDS students at Intermountain School, two seminaries for the instruction of LDS high school and junior high students, and a tabernacle. So you see, the yellow pages list of churches is dominated by the LDS. In some smaller towns, the population is almost 100 percent LDS. The LDS majority in Utah is

quite high—Salt Lake City is known as the Mormon capital of the world.

Baptists are definitely in the minority here. The "church around the corner" is usually LDS, not Baptist. In fact in some areas there is not a Baptist church yet. Going to a Woman's Missionary Union associational meeting in some areas of Utah-Idaho is quite an adventure, covering a number of miles.

Distance has required some adjustments in our thinking. Back home, one of the churches in the associational was thirty miles from ours, and I always thought of this as an extra drive when a meeting was held there. Here thirty miles is a next-door neighbor! Fortunately we live about in the middle of our Utah-Idaho Southern Baptist Convention area; and regardless of where a state meeting is held, it is only a few hours drive. For some who live in southern Utah or, the northern part of our convention area in Idaho, the drive is much longer; and sometimes the traveling must be done the day before the meeting. For some, this is true also for associational meetings.

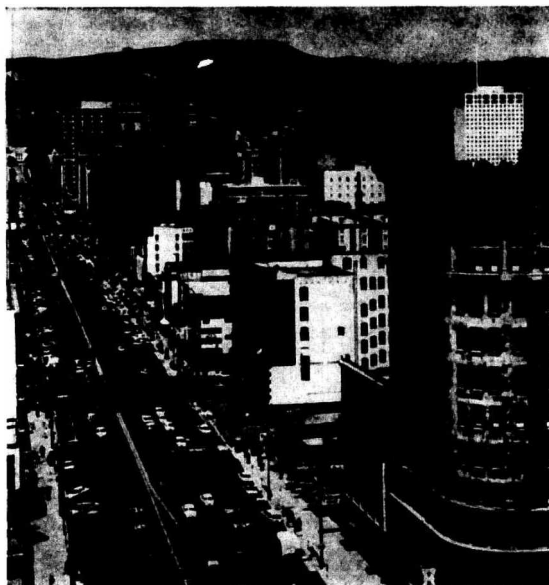
Different, Religiously

One of the greatest differences, although this is not what the travel brochures mean by the word, is the difference in religious ideas. As already stated, the leading church, so far as numbers are concerned, is the Church of Jesus Christ of Latter-Day Saints. Many evangelicals find that they speak the same language, but the meaning is entirely different. The LDS speak of God, but they mean a human god; there is talk of salvation, but it is not salvation by grace through the saving blood of Jesus Christ. Truly, they are a religious people, but we feel it is a religion that does not lead surely to a saving knowledge of Jesus Christ.

As a push is made for more and more Mormon power throughout our world, we must be busy about the task of telling all people the good news of Christ's love.

PHOTOS FROM SALT LAKE AREA CHAMBER OF COMMERCE

Salt Lake City, Utah, known for its clean, wide streets



ROYAL SERVICE • JUNE 1967

Call to Prayer

Prepared by Janice Singleton

1 THURSDAY How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality 2 Corinthians 8:2 (read vv. 1-12).

A special evangelistic project last fall drew to Poland an American pastor from Texas and an African pastor from Nigeria as guest evangelists. The project was planned by Polish Baptists as they joined with other Christian groups in commemorating the One-thousandth Anniversary of the coming of the first Christian missionaries to their country. Let us pray for Christians in Poland and in other European countries.

Pray for W. B. Greer, Nigeria, MA; Elaine Sian, Japan, MI; Mrs. B. W. Hunt, Taiwan, SW. Mrs. C. O. Griffin, Indonesia, Theresa Anderson, Philippines, H. W. Lewis, Trinidad, ev.; Olive Riddell, China, ret.; George Madison, Highland Park, Mich., WDM.

2 FRIDAY But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal Matthew 6:20 (read vv. 19-24).

"Sometimes in the dead of winter we are privileged to spend two or three months in one place," writes home missionary to migrants, Mrs. Andrew Foster. "In one place there was a woman and her little daughter who attended services, but her husband was not interested in becoming a Christian. He would come, however, and keep the baby. Many of us were praying for him. There was much rejoicing when he finally accepted Christ. Today husband and wife are witnesses for Christ." Pray that other migrants may be won.

Pray for Mrs. Foster, Albany, La., migrant; E. M. Adams, Tex., Sp. sp. ev.; K. W. Sodergren, Nigeria, MI;

Mrs. J. A. Clarke, Nigeria, MA; Mrs. J. B. Gaultney, Nigeria, Mrs. W. T. Roherson, Vietnam, Mrs. R. S. Hanja, Japan, ev.; Cornelia Leavell, Hong Kong, ed.

3 SATURDAY But what things were gain to me, those I counted loss for Christ Philippians 3:7 (reads Acts 9:19b-31).

"At the time of my birthday we will be making last ditch preparation for our Vacation Bible School which has become an extended school, lasting all summer," writes Phyllis Ragan, director of weekday ministries at Tabernacle Baptist Church, Kansas City, Missouri. "Last year our attendance doubled, and we hope to double it again this year, reaching children who have no Bible teaching at any other time." Pray for Bible schools this summer.

Pray for Miss Ragan; Mary Poe, Lexington, Ky., US-2; Bibiano Molina, Cuba, R. B. Fryer, Jr., Indonesia, Mrs. P. C. Mosteller, Thailand, Mrs. R. H. Garrett, Rhodesia, R. L. Rummage, Rhodesia, ev.

SUNDAY Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance Psalm 33:12 (read vv. 6-22).

A few inconspicuous ads in Arab newspapers read: "Free correspondence course on the life of Christ. Scripture included. Will be mailed to you in a plain, unmarked envelope." Thus Baptist missionaries in the Middle East advertised Bible study. Within eight months more than 1,100 persons in 15 Arab countries were studying the lessons; more than half of the students are Muslims. Pray for those who are studying God's Word that the Holy Spirit will illumine their hearts and minds.

Pray for Mrs. J. L. Martin, Thailand, L. P. Marler, Korea, ev.; C. R. Bumpus, Brazil, BA; Mrs. David Mein, Brazil, Mrs. J. G. Janes, Jr., Chile, ed.; Mrs. J. A. Bowen, Bernalillo, N.M., Ind. ev.; Mrs. D. Bejarano, N.M., ret.; Mrs. J. G. Watson, Amelia, La., Fr. ev.

5 MONDAY Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God Romans 13:1 (read vv. 1-7).

"We count on your prayer support. It means a great deal to know that so many are remembering us in all that we do," writes Mrs. Harold Matthews, Philippines. Her prayer requests are: (1) for chapels near Davao City started as Bible classes, that they may reach people in the community; (2) for Mindanao Baptist Bible School, for a new campus and building; (3) for missionary children in school in Manila (six hundred miles away) and for their dormitory parents. Pray for these.

Pray for Mrs. Matthews, Mrs. W. D. Moore, Italy, Stella Austin, Nigeria, ed.; Mrs. C. R. Crowder, Nigeria, Mrs. A. J. Glaze, Jr., Argentina, ev.; Quinn Morgan, Bakersfield, Calif., Sp. sp. ev.; Mrs. David Richardson, Montgomery, Ala., deaf ev.; Richard Wilson, La., MC, R. C. Watson, N.M., ret.

6 TUESDAY Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's Matthew 22:21 (read vv. 15-22).

"Mother, we're home!" Andrew expressed the joy of the Stouffer family as they returned last summer after furlough to Sao Paulo. "We live in a house built with Lottie Moon Christmas Offering funds, and since there was no missionary to replace us when the time came for furlough, our household possessions remained in the house during the year. How good it was on our arrival from the USA to find a sparkling clean house, with the evening meal ready and friends coming to welcome us." Thank God for the Stouffers and their Brazilian friends.

Pray for Mrs. Stouffer, Brazil, Mrs. H. M. Flounay, Brazil, L. E. Lee, Peru, C. R. Owens, Tanzania, J. W. H. Richardson, Jr., Nigeria, J. A. Jimmerson, Hong Kong, ev.; J. A. Smith, Philippines, EL; S. C. Inwers, Philippines, T. E. Halsell, Brazil, ed.; Mrs. J. E. Godue, Broadview, Ill., GM.

7 WEDNESDAY Submit yourselves to every ordinance of man for the Lord's sake 1 Peter 2:13 (read vv. 9-19).

James C. Brinkley was appointed last year as director of the Kathleen Mallory Good Will Center in Baltimore, Maryland, with his wife, Mary Frances, who is a registered nurse. Pray for this significant work.

Pray for Mr. Brinkley; Eunice Parker, Austin, Tex., int.; O. W. Gwynn, Brazil, Mrs. D. J. Spiegel, Brazil, W. H. Ferrell, Argentina, Mrs. W. H. Congdon, ev.; E. T. Mays, Nigeria, MD; Mrs. H. P. McCormick, Nigeria-Hawaii, ret.; Mary Clark, Rhodesia, RN; Elizabeth Wright, Rhodesia, MI.

8 THURSDAY Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready

to every good work Titus 3:1 (read vv. 1-8).

"Pray for the people of our community and for us as we try to help them to know Christ and counsel with them to find solutions to their problems," writes Callie Brown of the Rachel Sims Mission in New Orleans. "Many of the children come from homes where parents are separated, or where they drink, and often children lack clothing and food. There is much juvenile delinquency and crime and every type of need, particularly spiritual need." Pray for people on the riverfront in New Orleans.

Pray for Miss Brown; Mrs. W. O. Cuttingham, St. Rose, La., Fr. ev.; Mrs. Dolton Haggan, Miss., Ind. ev.; Mrs. T. W. Hill, El Paso, Tex., pub.; Mrs. O. W. Reid, Mexico, Mrs. P. A. Taylor, Argentina, Mrs. J. W. Merritt, Italy, Mrs. W. H. Jones, Jr., Zambia, ev.; Nadyne Brewer, Brazil, ed.

9 FRIDAY Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence John 18:36 (read vv. 28-38).

Mrs. Thomas Woo who works with Spanish people in Port Arthur, Texas, shares with us one of the many ways God has shown his love and power. "By mistake (or was it God's own way?) a letter requesting workers was received by a devout woman who had been praying that God would lead her into some definite type missions work. Our girls club needed a leader. She has been doing an excellent job, showing real love and concern for girls, and leading many of them to Christ." Pray for Spanish people in Texas.

Pray for Mrs. Woo, MC; S. M. Hernandez, Phoenix, Ariz., Sp. sp. ev.; Mary Frances Gould, Thailand, pub.

10 SATURDAY For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth 1 Timothy 2:3-4 (read Acts 11:1-18).

"Why in the world do you want to put yourself in danger?" Last year this question was often put to student summer missionaries in Vietnam. "We tell them we must

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, and in HOME MISSIONS.

| | | | |
|------|-------------------------|---------|----------------------------|
| BA | business administration | MC | mission center |
| CD | center director | MD | doctor |
| DDS | dentist | MI | missionary journeyman |
| ed. | education | pub | publication |
| EL | English-language | ret. | retired |
| ev. | evangelism | RN | nurse |
| Fr. | French | SM | superintendent of missions |
| GM | general missionary | Sp. kl. | Spanish kindergarten |
| GWC | good will center | Sp. sp. | Spanish speaking |
| Ind. | India | SW | student work |
| int. | international | TM | teacher-missionary |
| lg | language | WDM | weekday ministry |
| MA | missionary associate | * | furlough |

go where the Lord wants us," was the reply. Pray today for the twenty-five career missionaries in Vietnam.

Pray for Mrs. R. C. Davis, Jr., Vietnam, J. H. Hammett, Taiwan, ev.; L. E. Blackman, China-Hawaii, J. H. Ware, China-Hawaii, ret.; Eugene Bragg, Livonia, Mich., Sp. sp. ev.; S. D. Swinney, Jr., Baltimore, Md., MC.

SUNDAY June 11 Blessed are the pure in heart, for they shall see God. *Matthew 5:8* (read vv. 1-16).

Mrs. Oscar Hill works with Spanish people in Alamogordo, New Mexico, where her husband is pastor of the Spanish Baptist Church. With a membership of eighty-nine, this church has a Sunday School enrolment of eighty-six; last year's report shows WMU, Training Union, and Brotherhood organizations, Vacation Bible School, a revival, and a study of John's Gospel. These missionaries also help in Spanish services in a church nearby and conduct Bible classes in Catholic homes.

Pray for Mrs. Hill, Fortunato Gonzales, Del Rio, Tex., Sp. sp. ev.; G. B. Joslin, Garland, Tex., deaf ev.; Mrs. M. L. McKay, Anchorage, Alaska, Mrs. R. D. Hardy, Japan, Mrs. P. M. Moore, Vietnam, Mrs. H. L. Raley, Taiwan, R. L. Smith, Indonesia, Mrs. A. T. Willis, Jr., Indonesia, J. E. Patten, Thailand, Mrs. J. A. Gartin, Sr., Tanzania, ev.; Mrs. G. G. Pitman, Nigeria, RN; Philip Caskey, Philippines, MJ.

12 MONDAY For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *Matthew 5:20* (read vv. 17-26).

A group of students about to go as summer missionaries was being told that they must earn the right to witness to others about Christ. The speaker was James Y. Greene from Korea, who had been a student missionary himself. "The day when a white face and a big pocketbook entitled you to this right is gone," he said. "The people ask, 'Do you really know enough about me and my religion to make it worth my while to listen to you?'" Pray for our summer missionaries and for yourself as a witness.

Pray for Mildred Crabtree, Nigeria, ed.; Mrs. J. H. Green, Mexico, H. L. Price, Japan, Mrs. W. L. Walker, Japan, ev.; S. C. Reber, Malaysia, MA; Mrs. M. G. White, Brazil, ret.; Mrs. Francisco Diaz, Panama, Raul Freire, Cuba, ev.; Jacob Deering, Fla., CD; C. S. McCall, Richmond, Va., TM.

13 TUESDAY But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. *Matthew 5:39* (read vv. 33-42).

Baptist work in Peru is young, as were most of the messengers from the nine churches to their annual meeting. They took their business seriously, preparing a proposed

constitution and making plans for an evangelistic retreat. One afternoon they paused in their business to go to the outskirts of Trujillo and dedicate the site of the Peruvian Baptist Theological Institute. "The institute represents something concrete about which they can unite," said Rev. James C. Redding, Lima.

Pray for Mrs. Redding, ev.; Sally Cooper, Argentina, MJ; A. D. Elston, Warm Springs, Ore., Ind. ev.

14 WEDNESDAY But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Matthew 5:44* (read vv. 43-48).

Ruth Dickerson, who is in her second term of service as a medical doctor in Pakistan, writes: "For a couple of years we have been waiting for permission to build a hospital." Dr. Winston Crawley explains that Baptists have encountered some difficulties because of "an unfavorable and fluid political situation." He states that morale of the missionaries is high, however, and progress is being made in the work. He bids us pray for the resolving of difficulties.

Pray for Dr. Dickerson; Mrs. R. E. Amis, Nigeria, Mrs. J. T. Harvill, Mexico, Mrs. J. G. Vestal, Chile, ev.; Dorinda Lott, Brazil, BA; J. W. Bram, Savannah, Ga., Truett Fogle, Toledo, Ohio, GWC; R. H. Green, Memphis, Tenn., TM.

15 THURSDAY But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Matthew 6:33* (read vv. 25-34).

"What are we doing here? With all these people, what can four missionaries do?"

"Refugee Row" stretched as far as one could see. Da Nang's population had increased from 140,000 to 300,000 in a few months because of people fleeing from Communist North Vietnam.

Lewis Meyers answered the other missionary's question: "I wondered, too, until I read again the Great Commission and noticed the words preceding and following: 'All power is given unto me . . . and, to, I am with you always'" (Matt. 28:18, 20). Pray for Vietnam, for Christians there.

Pray for Mrs. Myers, A. B. Scull, Indonesia, W. T. Ligon, Spain, Mrs. R. I. Stocks, Jr., Zambia, Mrs. R. A. Patrick, Colombia, Mrs. J. M. Wilson, Brazil, ev.; Mrs. W. L. Hashman, III, Japan, ed.; Mrs. I. V. Larson, China-Philippines-Taiwan, Mrs. A. G. Ortiz, Tex., ret.; Mrs. M. E. Naranjo, El Prado, N.M., Ind. ev.; Mrs. Douglas Pringle, Panama, Sp. sp. ev.

16 FRIDAY Wherefore by their fruits ye shall know them. *Matthew 7:20* (read vv. 13-20).

The Charles Loves, with a missionary journeyman, Carroll Adams, and two summer missionaries, spent a week last July on Wakenaam Island holding Bible school

Changing Your Address?

Are you moving to a new street? a new town? a new state? ROYAL SERVICE would like to know about it, so we can keep your magazine coming to you every month. Paste the address label from the cover of ROYAL SERVICE to the space provided, fill in your new address, and mail to:

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Birmingham, Alabama 35203

Attach Label Here

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NEW ADDRESS _____

CITY _____

STATE _____ ZIP CODE _____

Allow five weeks for change of address. If label not available, be sure to send your old address, including the zip code.

and worship services at Maria's Pleasure Baptist Church. "We remember the eager eyes of the children in Guyana (British Guiana) as we told Bible stories to them. In our minds they represent the world's children who wait for an outstretched hand of love." Pray for Guyana.

Pray for Mrs. Love, Mrs. J. O. Wasson, Paraguay, Mrs. H. E. Poovey, Taiwan, Mrs. H. K. Jacks, Indonesia, Mrs. H. D. Garrett, Philippines, ev.; Mrs. L. C. Arrip, Rhodesia, pub.; C. T. Briscoe, Kansas City, Mo., CD; C. P. Holland, Okla., SM; F. A. McCaulley, Tex., ret.

17 SATURDAY And the hand of the Lord was with them, and a great number believed, and turned unto the Lord. *Acts 11:21* (read vv. 19-30).

Mrs. Leobardo Estrada is a home missionary in New York City, where her husband is director of language missions. Last fall he preached in Venezuela, a guest evangelist in the "New Life with Christ" crusade. Pray for the results of this evangelistic effort, and also for the language work in New York.

Pray for Mrs. Estrada, Sp. sp. ev.; Celso Villareal, N.M., ret.; Mrs. Antonio Santana, Cuba, Mrs. H. I. Adams, Nigeria, Mrs. D. T. Fitzgerald, Jr., Jordan, Mrs. W. G. Henderson, Korea, Mrs. B. P. Keith, Japan, Leslie Warren, Japan, Mrs. M. H. Wilson, Taiwan, Minnie Lou Lanier, Brazil, ev.; Robert Erwin, Brazil, MJ; J. L. Bice, Brazil, Mrs. F. P. Lide, Hong Kong, ret.; Bettye Jane Ewen, Nigeria, ed.; Mrs. L. H. Morphis, Germany, MA.

ROYAL SERVICE • JUNE 1967

SUNDAY June 18 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, take up his cross, and follow me. *Mark 8:34* (read vv. 27-38).

"I learned that when God calls you to preach the gospel or to be a missionary, all you have to do is answer yes to him. He will prepare the way. God knows what he is doing." Rafael Miranda made this statement. He and his wife Gloria are language missionaries to Spanish-speaking people in Fresno, California.

Pray for Mr. Miranda, E. R. Marble, San Antonio, Tex., Sp. sp. ev.; J. T. Webb, Coolidge, Ariz., D. F. Venasdel, Calif., SM; Carlos Perez, Panama, Mrs. J. M. Freire, Cuba, Benjamin Valdes, Cuba, J. N. Burnett, Brazil, R. E. Wakefield, Malaysia, Anthony Stella, Jr., Korea, Mrs. E. L. Hollaway, Jr., Japan, ev.; Mrs. L. G. Bradford, Japan, MA; Catherine Bryan, China, ret.; Nancy Lyons, Nigeria, MJ; Mrs. W. A. Hannon, Brazil, ed.

19 MONDAY For which of you, intending to build a tower, sitteth out down first, and counteth the cost, whether he have sufficient to finish it? *Luke 14:28* (read vv. 25-33).

Evidences of a new day in Spain were reviewed by the Spanish Baptist Mission, meeting in Seville. It was attended by twenty-two of twenty-six missionaries, including Rev. and Mrs. Joseph W. Mefford. Mr. Mefford was elected Mission chairman for the year. Reports were made of Baptist missionaries receiving residency permits with profession actually listed as "Baptist Pastor." A new church, the fifty-fourth in the Spanish Baptist Union, has received official government permission for organization. This is indeed cause for thanksgiving!

Pray for Mrs. Mefford, Mrs. C. I. Whaley, Jr., Japan, B. L. Lynch, Taiwan, Nancy Bridges, Philippines, ev.; Larry Smith, Thailand, MJ; Jose Escalante, Tex., Richard Sanchez, Ariz., Sp. sp. ev.

20 TUESDAY Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. *Mark 10:21* (read vv. 17-22).

W. Maxfield Garrott gave the memorial address as Fiftieth Anniversary ceremonies were held for Seitan Gakuin, Baptist school in Fukuoka, Japan. Begun as a secondary school for boys, it now has kindergarten, day nursery, junior and senior high schools for boys, kindergarten training for women, and a university which is co-educational. It has a faculty of 340 and more than 6,000 students. Mr. Garrott, now president of the girls' school, was president for four years.

Pray for Mr. Garrett, ed.; C. F. Clark, Jr., Japan, MD; Mrs. J. W. Anderson, Philippines; Mrs. W. T. Hunt, Philippines; Harriette King, Malaysia; C. A. Beckett, Pakistan; M. D. Shedd, Nigeria; Mrs. Gerald Riddell, Chile, ev.; Jeannie Mallow, Jordan, MI; Mrs. J. P. Mendolla, Calif.; Mrs. Gregorio Perez, San Benito, Tex., Sp. sp. ev.; Mrs. I. B. Williams, Flagstaff, Ariz., Sp. MI; Russell Moundy, Okla., SM; Mrs. Ruby McGeehe, Ill., ret.

21 WEDNESDAY But he shall receive an hundred-fold now in this time, husbands, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. Mark 10:30 (read vv. 23-31).

"Our greatest need in Ghana is for more missionaries. Opportunities are so many and we are so few. Our stations, in strategic Tamale, was vacant during our furlough year. Please pray for more missionaries here and for our pastors who labor faithfully in our absence." James E. Foster reminds us also of needs in North Ghana where the vast majority of people are still pagan.

Pray for Mr. Foster, ev.; Mrs. M. G. Fort, Jr., Rhodesia, MD.

22 THURSDAY But so shall it not be among you; but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. Mark 10:43-44 (read vv. 32-45).

Tonight a historic first is taking place. The first World Missions Conference, sponsored by WMU and Brotherhood opens at Ridgecrest, North Carolina. This conference is a family affair, with a definite place for every age. The purpose of the national conference is to inform and inspire for missions the members of our churches. Many well-known Baptists are on the program. Pray for this significant conference which closes on June 28 at noon.

Pray for Mr. Sprinkle, R. C. Bruce, Japan, Mrs. E. P. Dasher, Nigeria, R. F. Coy, Chile, ev.; Clara Brincefield, Chile, ed.

23 FRIDAY Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. John 21:22 (read vv. 15-22).

"We met you. You told us about God's love and we began to come to the Baptist church." Mrs. James Hatley was relating a statement made to a missionary to the French as she told stories to her Spanish Sunbeams in Douglas, Arizona. Ana Marie's eyes beamed. "Mrs. Hatley, that's just like us! We met you and you told us about Jesus, and now we come to the Baptist church here." Pray for Ana whose father is a Christian, but whose mother is still afraid to come to the church.

Pray for Mrs. Hatley; T. C. Hollingsworth, Argentina, Mrs. J. S. Key, Brazil; S. L. Jones, Rhodesia, B. L. Spear,

Thailand, Mrs. J. G. Goudwin, Jr., Korea, ev.; H. S. Whitlow, Hong Kong, ed.

24 SATURDAY If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 1 Peter 4:14 (read Acts 12:5-17).

Southern Baptists now have about twenty-five missions and preaching points on the Navajo Indian reservation, which includes parts of New Mexico, Arizona, Utah, and Colorado. At a recent meeting of representatives from eleven major denominations, a Navajo ecumenical council was organized. Southern Baptists were present as observers. Pray for the Christian message to be presented to these Indian Americans.

Pray for J. D. Comer, Gallup, N.M., Ind. ev.; Faustino Morales, Cuba, J. B. Perez, Cuba, C. L. Alexander, Chile, Mrs. T. L. Watson, Uruguay, ev.; Joanna Marden, Nigeria, MD.

SUNDAY June 25 Set your affection on things above, not on things on the earth. Colossians 3:2 (read vv. 1-17).

"Neighbors marveled at the change in Virginia because someone cared." Miss Pearl Gifford, director of the Baptist center in Pensacola, Florida, found Virginia, a cripple whose husband had recently died, in need of everything. She enlisted the help of a woman's Sunday School class in a nearby church, and they looked after her day by day. Miss Gifford requests: "Pray that others in our churches will help the elderly people in Aragon Court, and that men will volunteer to work with men and boys who come to the center."

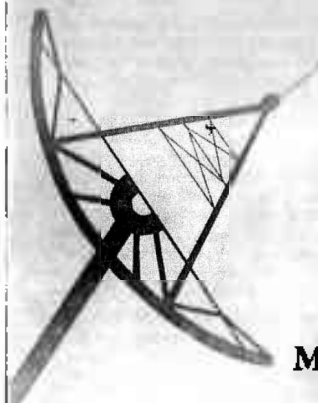
Pray for Miss Gifford, Mrs. Donald Quance, Tex., Sp. sp. ev.; Mrs. D. D. Cruise, Brazil, Mrs. D. D. Fried, Nigeria, ev.

26 MONDAY In all thy ways acknowledge him, and he shall direct thy paths. Proverbs 3:6 (read vv. 1-18).

"I am a firm believer in prayer," writes Rev. N. M. Carter, for thirty-two years teacher-missionary in Selma University, Selma, Alabama. "Pray that God will give us an increased number of ministerial students, that more dedicated laymen will give themselves to the work of the church, and that Selma University will receive greater financial support. Pray also for my family, especially for my son who is a pastor in Baltimore, Maryland."

Pray for Mr. Carter, Negro ev.; Mildred McWhorter, Houston, Tex., GWC, Mrs. Pedro Hernandez, Toluca, Ariz., Sp. sp. ev.; Mrs. Casio Lima, Cuba; G. W. Doyle, Ecuador, Mrs. T. C. Hollingsworth, Argentina, D. E.

(Continued on p. 29)



Making the Most of What You Know

by Betty Jo Corum

WHEN Sir Francis Bacon said that the person who will not apply new remedies must expect new evils, he likely was not speaking of leadership; however, there is little doubt that the evils of obsolescence can be avoided if a leader seeks constantly to evaluate and continually to readjust.

Today's leader is not content to maintain the status quo if she wants to keep her leadership up-to-date. One responsibility in which she needs to be thoroughly proficient is making decisions.

Decision-making is an area about which we may know a great deal but which constantly needs improvement.

The role of the leader in decision-making should be to maintain a situation in which discussion is encouraged. There are some groups who blindly follow their leader, and there are some leaders who are blindly authoritarian. Others feel they must keep hands off decision-making all together. The leader's role is not an either-or function. The effectiveness of a leader can be seen in terms of the leadership she evolves rather than exercises; in the power she releases in others rather than in the power she exerts; not in projects completed but in satisfaction among participants. This leadership skill can be learned. A person is not born with it.

Groups which use the democratic process will develop competency in the process as

well as in decision-making skills.

When leading the group to decision, the leader needs to be aware of and engage in certain actions such as securing information from the group, adding other facts as needed, keeping the group on the main discussion, and summarizing the group's progress. At first, these actions may be engaged in consciously; but after use, they will become a very natural part of one's leadership skills. Keeping the needs of group members in mind will insure these skills in a leader.

Some special methods may be used when helping a group make decisions:

1. **Flamingo.**—Data is much more provocative when it can be seen as well as heard. Charts, films, flipcharts, or slides are excellent means of setting a basis for discussion.
2. **Brainstorming.**—Ask the group members to list quickly all possible ideas about courses of action. These are recorded and evaluated.
3. **Small groups.**—Divide into small groups and ask each group to prepare as many solutions as it can within a stated time limit. Ask for reports.

After a group has made a decision, the leader may ask herself these questions:

- Was there give-and-take?
- Did we get new light on old ideas?
- Did I talk too much?
- Did the group make up its own mind?

A leader is the servant of a group, her motives are not self-seeking. She identifies herself with members of the group and sees them as persons of dignity and worth in their own right. The group-climate, the part a person plays

in the group, and the interaction of group members are forces which have a great deal to do with what a person becomes. A leader must try to become whatever her group needs her to be.

To the PRESIDENT

Mission Action

Emphasis is being given this month to mission action. On page 9 of the 1966-67 WMU Year Book (25 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores), there are these statements concerning this phase of our work.

"Mission action is the organized effort of a church to witness and to minister to persons of special need or circumstance. Every community has people with needs that can be met by concerned church members. This phase of the WMU program has been known as community missions. Now the term mission action is being used."

A more complete explanation of the mission action concept and how to organize to do mission action work is on pages 2-6 in this copy of ROYAL SERVICE.

There are societies that have already begun mission action groups. You may want to lead your WMS to form groups that are interested in meeting paramount needs in your community. The significant aspect of this ministry is to enlist women who are motivated by the love of Christ and are willing to undertake witness and ministry which require thorough preparation and also enough time to get a job done thoroughly. This may take months or years. Study the article, pages 4-6, carefully and decide what your WMS should do about mission action groups.

Three possibilities are suggested for forming mission action groups.

1. Group all women who are interested in an area of mission action work into one circle. Let the circle carry on the functions of an action group in addition to its study activities (regular circle reporting procedures to be used).
2. Form mission action groups in addition to circles. The groups could be made up of persons from two or more circles who are interested in engaging in an area of mission action work undertaken (Regular circle reporting procedure to be used for circles; mission action group leader to report group progress to WMS executive board.)
3. Form mission action groups and circles; allow persons to choose between the two. (Regular circle reporting

procedures to be used for circles and groups, wherever circle is mentioned in the aims and in reporting materials it will be understood that the same requirements relate to the mission actions group(s) as to circles—such as attendance at general meetings.)

For the past two years mission action pamphlets have been available. Now some new mission action materials will soon be ready for use. The new mission action guides are more comprehensive and give step-by-step actions for planning and conducting mission action work. The guides are listed below, with prices and release dates.

Mission Action Survey Guide

A guide for discovering needs, selecting needs to be met, and assigning responsibility for meeting needs. Available June 15; \$0.60

Mission Action Projects Guide

A guide for conducting mission action projects in WMS. YWA, and GA. Available July 15; \$1.00

Mission Action Group Guides

(Five, listed below) \$1.00 each, available July 15: *Mission Action Group Guide: Internationals*

A guide for mission action group members to use in ministering and witnessing to internationals

Mission Action Group Guide: The Sick

A guide for mission action group members to use in ministering and witnessing to the sick

Mission Action Group Guide: Juvenile Rehabilitation

A guide for mission action group members to use in ministering and witnessing in juvenile rehabilitation

Mission Action Group Guide: Language Groups

A guide for mission action group members to use in ministering and witnessing to language groups

Mission Action Group Guide: Economically Disadvantaged

A guide for mission action group members to use in ministering and witnessing to the economically disadvantaged

These mission action guides may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores

You, a Leader?

In *Education for Churchmanship** Dr. Robert S. Clemmons describes Christian leaders by stating: "Leadership involves a comprehension of the gospel, the Christian faith, the traditions of the Christian community to which a person declares his loyalty, and a sensitivity to what God is doing in the world. It also involves a sensitivity to other people which enables one to discern with clarity their personal concerns, to listen with understanding, and to guide them in their search for a meaningful faith. . . . Leadership seeks to enable adults to grow in their understanding of faith so that they may express it authentically. . . . All leadership in the church costs something; persons must prepare themselves to give up a part of their own lives so that the larger good may be realized. They may be required to die to some activities and to some former uses of time so that they may devote their time and energies to the church."

These statements are worth pondering—comprehension, sensitivity, and discipline are indeed needed by WMU leaders.

Presiding

Presiding at WMS meetings is very difficult for some, and is an art to be cultivated by most people. Several years ago in WMU year books there were some dos and don'ts for presiding. You may find these relevant today.

DO

1. Time the meeting and notify each participant in advance how much time has been allowed for her.
2. Start on time; close on time.
3. Ask all participants to be there fifteen minutes before beginning.
4. Be prepared for emergencies; decide in advance

To the CIRCLE CHAIRMAN

What Are Your Possibilities?

How often do you evaluate the work of your WMS circle? In the book *In Royal Service* by Miss Fannie E. S. Heck (out of print), she tells how in 1911 Woman's Missionary Union adopted a Standard of Excellence. She said: "A good society was a society which was praying for and studying missions; which was increasing in contributions and membership; which reported regularly, in which not only the 'faithful few,' but the entire membership felt called upon to keep up a high average of attendance." And

what can be done if the program runs too long or too short.

5. Study parliamentary law. Take a course in it for practice.

6. Remember audience is watching every move made.

7. Acquire platform poise. Keep head and shoulders up and both feet planted firmly on the floor.

DON'T

1. Do not stand while a report is being read or while the secretary is reading the minutes.

2. Do not encroach on a speaker's time. Do not allow anything to curtail time promised a speaker.

3. In introducing a speaker, do not try to make her speech or embarrass her by too many compliments. Tell why she is there, her qualifications for speaking on given subject, and her name.

4. Do not sit down until the speaker has risen. Do not leave the speaker on the platform alone. The presiding officer should not leave the platform except in an emergency and should call someone to the chair.

5. Do not permit unnecessary movement on platform during a message.

6. Do not talk to others or write notes while speaker is speaking. The presiding officer is the link between the speaker and the audience.

7. Do not comment on speaker's message. Remember she can be thanked after the meeting is over or a note of thanks can be written the next day.

Perhaps this last word is implied in these dos and don'ts, but it is essential that you work out a detailed agenda for each meeting. You must know what you expect to accomplish at each meeting. Oh yes, try cultivating your power of speech, the art of listening, and seeing yourself as others see you.

then she wrote: "Then came the revelation. Some of the societies which had thought themselves best discovered that they were lacking in many particulars. 'Goodness' was marked by the approach to its possibilities rather than by comparison with some other society. For instance, a society in a large city church which, though it had a long roll of members, had only a tenth of the membership in attendance which contributed the same as last year, had sought no new members and gave no thought to training the children, was not as good as the village society which averaged a regular attendance of half its members. Or as good as the small society which increased its gifts by ten percent and mothered an active Sunbeam Band."

What are your possibilities? What kind of work is your circle doing? Good? Fair? Poor?

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Improving Your Circle

There is rarely a circle that does such good work that it cannot be improved. Try asking yourself these questions and determine what progress is being made toward improvement.

1. Are plans made far enough in advance?
2. Are circle meetings times of Christian fellowship and learning?
3. Are circle members seeking to follow through on the things they learn?
4. Are circle members informed of society plans?
5. Are circle members involved in the total work of the society?
6. Are records kept up-to-date?
7. Is circle progress checked regularly?
8. Are circle members encouraged to attend general meetings of society?
9. Are members asking to enlist new members?
10. Does your circle have a chairman that is leading in spiritual life development, world awareness, Christian witnessing, and in magnifying Christian stewardship?

What do members know about subjects for study in June? Can they answer these questions?

To the CHAIRMEN

Teaching Missions

Missions Study Chairman.—As you know, the mission study chairman and committee are responsible for the teaching of mission study books and for the promotion of reading missions books. This does not mean that the mission study chairman or members of the committee are required to teach the books, but it does mean that they are responsible for securing a teacher or teachers.

If a mission study institute is being held in your association, arrange for the teachers to attend. If an institute is not held, assist the teachers in their preparation.

The book recommended for study during this quarter is *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson (75 cents, available from Baptist Book Stores). The Teacher's Guide by Betty Jo

1. How does the Home Mission Board assist in establishing churches in metropolitan and pioneer areas?

There may be members of your circle who have friends living in these areas or they may be moving there themselves. Christian women can be more effective intercessors if they have a knowledge of Baptist work in metropolitan and pioneer areas. Encourage circle members to attend the June society meeting.

2. How did growth in number of Baptists and churches lead to the formation of the Utah-Idaho Southern Baptist Convention?

3. How can my church help other Baptist churches in cooperative missions efforts?

These last two questions will be answered at your June circle meeting. Plan well for the study and encourage each circle member to attend.

Presiding

As circle chairman, you guide and direct your group. You become a presider. Perhaps you will want to read the dos and don'ts addressed to the president this month. They may be helpful to you in your presiding.

Corum (25 cents) and the packet of posters to be used in teaching the book (75 cents) will be most helpful. These two teaching aids may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Encourage WMS members to read the book and to see how Woman's Missionary Union helps a church fulfill its mission. The book interprets the tasks of Woman's Missionary Union as continuing activities which must go on in a church if it does its work in the world.

WMS Round Table

Another responsibility of the mission study chairman is the WMS Round Table. The Round Table is a plan which encourages the reading of books which contribute to a better understanding of missions. These are biography, fiction, and books about travel and human relations.

If there is no WMS Round Table in your church, read about this plan of fascinating and purposeful reading in the WMS Manual, pages 62-63.

Leading Persons to Participate in Missions

Enlistment Chairman.—What is the average attendance at the general missionary program meetings of your WMS? How well represented are the different circles at these meetings?

A significant part of WMS Statement of Aims for Advancement relates to enlistment. Part of the statement is as follows: "We will seek to bring others into the growing experience of missionary endeavor through constant attention to absentees from meetings of the society."

Consider these questions:

1. Do you know how many members were absent from the last meeting?
2. Do you know why they were absent?
3. Have efforts been made to get them to the next meeting?
4. Are there some regular absentees? If so, why?

Analyze the reason for absenteeism in your society. Usually there are two reasons why persons do not attend WMS meetings: lack of interest and inconvenience of meeting times. Both of these can be altered. A person's lack of interest is often caused by poorly planned and conducted meetings. Evaluate your programs. Are they interesting, informative, inspiring? Are members included in the learning experience? Do the meetings begin on time and close on time? Is there good fellowship among the members? Is the society a vital force in the lives of the women and is it providing them with significant opportunities for missionary endeavor?

Consider the time of your WMS meetings. Are they morning, afternoon, or evening meetings? Are they luncheon or dinner meetings? Are they on Tuesdays or Saturdays? At whatever time or day your meetings are held, they should be scheduled for the convenience of the largest number of members. If it is impossible to agree upon one particular day or evening, this may indicate the need for more than one WMS in your church. Pay attention to your absentees. They may be saying something you need to hear!

Prayer Chairman.—Since the work of Woman's Missionary Union is a vital part of the church's ministry, WMS seeks to undergird all of the church's program. The prayer committee encourages society members to work jointly with the church in promoting such prayer plans as family worship, attendance at midweek prayer service, and prayer meetings in homes (usually in preparation for revival).

Women have a great responsibility for arranging a family worship time in the home. Each home should decide the best time for family worship—before breakfast, after breakfast, at the supper table, or later in the evening

Whatever the hour, it should be considered a sacred hour by every member of the family. The calendar of prayer in ROYAL SERVICE and other prayer requests can make the family worship time a more meaningful experience for all members of the family.

Promoting attendance at the midweek prayer service is another vital part of WMU prayer plans. In WMS meetings publicity can be given to the midweek prayer services which will stimulate interest and quicken concern.

Community Missions Chairman.—Already you are accustomed to the term "mission action." Articles in this ROYAL SERVICE, "New Frontiers in Mission Action" and "Groups Organized for Mission Action," seek to give all WMS members a better understanding of what is meant by mission action. Encourage WMS members to read these articles and to form mission action groups. The *Mission Action Survey Guide*, available June 15, and the five mission action group guides, available July 15, will tell how to carry on the work of witness and ministry (see p. 22).

In addition to the guides just mentioned, you will want to study the *Mission Action Projects Guide*. It is a guide for planning and conducting short-term projects. It too will be available July 15 (See section addressed to president in this Forecaster for description of these guides.)

Reaching people for Christ is a responsibility of every Christian. Ministering in his name to persons of special need provides the opportunity of witnessing to migrants, illiterates, the deaf, blind, internationalists, juvenile delinquents, language groups, racial groups, refugees, and others. Meeting basic human needs will open many doors for witnessing to his saving power.

What are the needs in your community? How recently has a survey been made in such places as jails, penal institutions, homes for the aged, children's homes, homes for unwed mothers, mission centers, and rescue missions? Find out the needs; then set in motion an organized effort of your church to witness and to minister to persons in the community who may never be reached for Christ unless this special ministry is undertaken.

Organizing for Missions Projects

Mission Sunday Schools

One of the missions projects which the church may ask Woman's Missionary Union to lead is mission Sunday Schools. The pamphlet "How to Conduct Mission Sunday Schools, Mission Bible Classes, and Mission Vacation Bible Schools" (15 cents, available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham,

Alabama 35203, or Baptist Book Stores) suggests places where these may be needed. Some of these are new housing developments, underprivileged areas, correctional institutions, migrant camps.

The mission Sunday School is an ongoing activity which needs to be planned carefully. Some of the things to consider before beginning this ministry are needs of people, potential of your group, amount of time required, and finances required.

Here are seven steps to take after discovering the need and deciding to conduct a mission Sunday School:

1. Take a census of the area where the mission Sunday School is to be located.
2. Secure a meeting place for the mission Sunday School.
3. Enlist workers for the mission Sunday School.
4. Order Sunday School literature and supplies.
5. Visit prospects of the mission Sunday School.
6. Start the mission Sunday School.
7. Continue the mission Sunday School as long as it is needed.



CHANNELING FOR THE CHURCH AND DENOMINATION

Baptist Joint Committee on Public Affairs

The office of the Baptist Joint Committee on Public Affairs is located in Washington, D.C., and is an agency through which the Southern Baptist Convention works with seven other Baptist bodies for a unified Baptist witness in North America. The areas of concern in which this committee functions are national issues affecting Baptist bodies, agencies, institutions, and principles. Because of overlapping programs of the government and the churches, religious liberty is often a matter of debate—an area in which the Committee makes helpful suggestions and provides information.

The Baptist Joint Committee on Public Affairs makes significant contributions by providing information helpful to the application of Baptist principles to contemporary issues. One service of the committee is the preparation and planning for the annual Religious Liberty Conference. The date for the 1967 conference is October 4-6. Religious Liberty Sunday is June 18.

You may want to plan to have the "Manifesto on Religious Liberty" read at your June WMS meeting. This Manifesto was adopted at the Eleventh Baptist World Congress, Miami Beach, Florida, June 27, 1965. It can be found in August, 1965 *Report from the Capital* and the Official Report of the Eleventh Congress.

Your WMS may want to schedule a discussion period on current church-state problems. The book *Religious Liberty* by E. Emanuel Carlson and W. Barry Garrett (75

cents from Baptist Book Stores) can be used as background information. Other background materials can be found in each issue of *Report from the Capital*.

The bulletin *Report from the Capital* is published ten months of the year by this Committee. The publication gives information and interpretation about public affairs which can help guide individuals and groups in the application of Baptist principles today. Individual subscriptions are \$1.50 per year. Club rate for ten or more is \$1.00 each per year; bulk distribution of ten or more to a single address is 75 cents each per year. Subscriptions may be sent to the Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N.E., Washington, D.C. 20002.

Historical Commission

Baptist Heritage Week, June 18-25, is on the coordinated calendar of Southern Baptist activities. In addition, a History Conference is scheduled at Glorieta Baptist Assembly August 10-16 and at Ridgecrest Baptist Assembly August 24-30. These special weeks are planned by the Historical Commission of the Southern Baptist Convention.

Through the efforts of this Commission there has been an increasing appreciation for Baptist history and a sense of the necessity of considering the historical background of any project or proposal made by the Convention or any of its agencies.

Since Baptist Heritage Week comes this month, you may want to reread the article in the March issue of *ROYAL SERVICE*, "Behind This Door—It's in the Record,"

by Davis C. Woolley, executive secretary of the Historical Commission. In the article Dr. Woolley states that the Commission was brought into being to preserve records so that Baptists can learn and profit from their history and heritage. The Commission also assists agencies, associations, and churches in recording their history. (Read also the article "Don't Burn It" in May *ROYAL SERVICE*.)

Christian Life Commission

One part of the Christian Life Commission's program of specialized service and coordination is the Southern Baptist Association of Executives of Homes for the Aging. The Commission's help is given in formulating programs, coordinating activities, keeping financial records, and maintaining files for the organization.

This fact points up the need for greater emphasis to be given the aging in our churches. Some areas which should be considered are preparing adults for senior adulthood, ongoing program of service and leadership opportunities for senior adults, trained leaders for work with

senior adults, ongoing program of worship and study for senior adults, ongoing program of fun and fellowship for senior adults, creating right attitudes toward and developing an understanding of senior adults, ministry to the aging.

An abundance of books and pamphlets may be secured in this area. Here are titles of a few:

The Older American, President's Council on Aging, United States Government Printing Office, Washington, D.C. 20402, 50¢

Making the Most of Your Years, from Public Affairs Pamphlets, 381 Park Avenue South, New York, New York 10016, 25¢

Order the following from Baptist Book Stores:

The Church and the Older Person, Robert M. Gray, \$1.95, paper

The Best Is Yet to Be, Paul B. Maves, \$2.00

Fun for Older Adults, Virginia Stafford and Larry Eisenberg, \$1.00.

* PROMOTIONAL FEATURES AT YOUR * MEETINGS

SOCIETY •

by EULA STOTTS

Executive Secretary, California WMU

Reporting on Youth Work

The WMS secretary and the directors (or a representative) of YWA, GA, and Sunbeam Band are participants in this presentation. Each director is identified by holding an enlarged replica of the cover of the organizational report book. As answers to questions are given, secretary checks items in a book. Secretary asks the questions. Answers are given in turn. Answers must be planned for brevity and accuracy.

"It will be easier to compile our annual reports if we mark our books correctly. Every organization needs a report book. How many are needed in our church?" (Each answers in turn. GA may say three *Intermediate*, two *Junior*.)

"So, we know the number of youth organizations. It is important to know the membership. Give the total membership, with leaders, enrolled." (*Sunbeams may report fifty as total number for all their organizations.*)

"How many times a month is each organization meeting?" (Answer relatively, once a week, twice a month.)

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"Where do you find program materials?" (Give names of magazines with number of subscriptions to each.)

"Do the members attend associational affairs?" (Mention associational meetings, prayer retreats, camps.)

"Are our young people participating in state and Convention-wide activities?" (Name house parties, Queens' Courts, Glorieta.)

"Do YWA members observe the weeks of prayer?" (Tell in a sentence what was done.)

"Have GAs brought gifts for special offerings?" (Review participation.)

"Can younger ones participate in missions projects?" (Tell of helping others for Jesus' sake.)

"These are group activities. Can YWA and GA members advance individually?" (Speak of the YWA Citation and Forward Steps. Refer to recent recognition.)

"You answer so quickly you must understand reporting. You know, you have outlined the plan for educating youth in missions. There is one question not in the report books. How many girls and children in our church are unenlisted in these organizations?" (Answer with regret.)

"Growing in knowledge is a part of our watchword for this year. Are you and I meeting today's opportunity?"

NOTE.—If you have read the above and are thinking you cannot use it because you do not have youth organizations, won't you present to the society the urgency for providing missions education to all your young people?

Intercessory Prayer League

As members assemble, give each a rubber band. The prayer chairman and one other are speakers. Each should know what the other will say so remarks will be related. Speaker asks that all hold their rubber bands as she comments:

"A rubber band is not a particularly attractive color. It is thin and so flexible that if not held carefully it is flimsy. Its work does not require a bright color. It was not made to stand on its own. It was not manufactured to be stiff, but stretchable. It was made to expand and to pull and bind objects together for safekeeping and protection. It has power and drawing force. It makes a circle when pulled out but holds nothing until objects are placed inside it. When it breaks, its encircling power is gone. It may be tied as a substitute, but it is not the same.

"There is an activity of WMU that goes on without fanfare. Those who participate do so in quietness. They seldom or never gather for a meeting. Yet, there is great power; in fact, the reserve is limitless. A fellowship is discovered that unites persons as if they were held by a special binding. What activity is this?"

Answer from the second woman. She should review the discussion of the Intercessory Prayer League in the WMS Manual, pages 69-71 (available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 75 cents), not to repeat it but to communicate the ideas.

If the society has an active league, she tells briefly of the strength in united prayer and gives a prayer blessing.

If the society is missing the blessing of an Intercessory Prayer League, a bit of the plan is given with the expressed hope it will be possible for one to be formed in the church.

First woman closes by expanding the circle of the band, saying: "The growth in effectiveness of the band comes from a pushing out from within to the full limit of its elastic strength—just as prayer interest grows from the purely personal out to the limits of the universe. A rather inappropriate comparison? Perhaps, but from this day every time you see a rubber band may you be reminded of the power and effectiveness of united intercessory prayer."

CIRCLE •

by MRS. C. J. HUMPHREY
President, Texas WMU

Sharing Mission Action Experiences and Presenting Mission Action Pamphlets

Before the day of your circle meeting, ask those mem-

bers involved in mission action to be prepared to give a brief testimony about the blessings they have received through this ministry. For each woman who will share, prepare a hard-boiled egg labeling it with the specific type of work she will discuss. (*Use felt-tip pen or crayon and write in large letters.*) As each one shares, she will place her egg in a basket centrally located.

When these eggs are all in the basket, call attention to the fact that the container is not yet full because there is work in your community not being done. On egg-shaped construction paper cutouts, write the types of work which should be added to your society's present plans. Add these to the eggs in the basket. On larger paper eggs mount the six mission action pamphlets (15 cents each, available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama, or Baptist Book Stores) and the new ones mentioned in the article "Groups Organized for Mission Action" (p. 6). Discuss the value of using these materials. Add them to the basket.

Give to each member a paper egg on which you have written information about your circle's next mission action. Challenge each member to become involved in "putting eggs in the basket."

Reading State Baptist Paper

From a recent issue of your state Baptist paper, give brief information about (1) missions, (2) the work of Baptists in your state, and (3) a church well-known by members of your circle. Using direct quotations from these articles, make up a true-false quiz or a fill-in-the-blank quiz. Mimeograph or carbon copy a quiz for each circle member and ask each woman to complete the answers to the quiz.

If your state paper is sent through the church budget to each home, emphasize the stewardship obligation to read it. If each family does not automatically receive the paper, be prepared to take subscriptions at this time.

Preview of Society Program for July

From poster board make placards and attach them to sticks. With felt-tip pen, write these phrases: "What Christianity Claims to Do, Communism Does," "Communism Will Feed the Hungry . . . Right the Wrongs . . . Bring Freedom," "Salvation Through Social Justice, Not Through a Nonexistent Saviour."

Ask various members to march with these signs. When the other circle members object or question the statements, say to the group: "These statements are made by Communist agents in recruiting followers. Baptist people all over the world are being confronted with these claims. How would you answer your teen-ager who came home from school with these ideas? Are you ready to take a realistic look at the situation?"

Display another sign on which you have written information about the society meeting for July in which this subject will be discussed.



DURING the first ten years of Baptist work in Indonesia, twelve churches and twenty chapels were established, a seminary was opened, a publication program was inaugurated, and a

Ministering, Helping Hands in Indonesia

hospital was completed. Besides these main efforts on the island of Java, a pioneer missionary couple entered Sumatra.

With only one trained doctor for every 48,000 people, Indonesia presents an unusual medical need. Upon the suggestion of the Indonesian government, the Mission chose Kediri, a city located on the island of Java, as the site for our first Baptist hospital. The first clinic opened early in 1955, and the first hospital buildings were ready for dedication two years later. The hospital's school of nursing was opened in 1961. The medical ministry provides a means of winning people who, in all probability, would not be reached in any other way.

Another medical ministry in another city was begun in 1963.

[Continued from p. 20]

Railey, Taiwan, Joy Hall * Nigeria, ev.; W. W. Logan, Nigeria, DDS; C. A. Leonard, China-Hawaii, ret.

27 TUESDAY For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 2 Thessalonians 3:10 (read vv. 6-15).

Guyana is a land of six races and many religions, including Hinduism, Islam, Roman Catholicism, spiritualism, animism, many Protestant groups, and even "nowhereism," a Guyanese term describing those who drift from church to church with no commitment. A major evangelistic effort was planned by Baptists in October, 1966, with Harvey J. Kneisel, Jr., as director of the campaign. Pray for the new converts and for our missionaries.

Pray for Mrs. Kneisel, L. C. Turnage, Colombia, A. B. Oliver, Brazil, Mrs. H. H. Pike, Brazil, Mrs. D. L. Lanier, Hong Kong, ev.; Mrs. B. C. Lovelace, Japan, MA; Jean Potter, Yemen, RN; B. E. Adams, Chile, SW; Herbert Black, Salinas, Calif., SM.

28 WEDNESDAY See then that ye walk circumspectly, not as fools, but as wise. Ephesians 5:15 (read Rom. 13:11-14; Eph. 5:15-21).

In an atmosphere of candlelight and flowers thirteen students in the Baptist Hospital School of Nursing, Ajloun, Jordan, received recognition after their first year of study toward practical or registered nurse's certificates. Missionary nurse Violet Popp gave caps to the eight young women and pins to five young men. Medical missions continues to be a most effective witness in Arab countries. Pray for these national nurses.

Pray for Miss Popp; Herbert Maher, Philippines, MA; R. R. Stewart, Thailand, L. B. Akins, Taiwan, Mrs. C. W. Bryan, Colombia, Mrs. D. R. Kammerdiener, Colombia, J. C. Oliver, Jr., Colombia, Mrs. W. P. Carter, Jr., * Chile, Mrs. J. K. Solomon, Panama Canal Zone, ev.; W. L. Crumpler, San Ysidro, Calif., Sp. sp. ev.; Mrs. D. P. Elsom, San Antonio, Tex., Ig.; Mrs. L. H. Gunn, Jones City, Okla., deaf ev.

29 THURSDAY And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. Exodus 35:21 (read vv. 4-9, 20-29).

Weekday activities at the Carroll Street Chapel in Nashville, Tennessee, keep Evelyn Epps busy. There are clubs for Primary, Junior, and teen-age boys and girls; a mothers club; preschool childrens activities; sewing and workshop and recreation for different groups. One monthly report includes sixteen professions of faith and aid to nine families. Pray for Miss Epps and those who work with her, and for those to whom they minister.

Pray for Miss Epps, GWC: Mrs. Raul Falcon, El Paso, Tex., Sp. sp. ev.; Sarah Spain, Colombia, MJ; Mrs. G. A. Nichols, Paraguay, G. L. Johnson, Argentina, R. C. Davis, Jr., Vietnam, ev.; Mrs. W. M. Gilliland, Nigeria, MD.

30 FRIDAY Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Revelation 3:20 (read vv. 13-22).

Relief funds voted last year by the Foreign Mission Board for Taiwan are not intended for a particular disaster but for recurring needs—needs like that of a young Christian named Li De-You. "One calamity after another befell Li De-You, leaving him an orphan with no close relatives while he was still in secondary school," writes Harlan E. Spurgeon, Taiwan. "With our help and that of local church members he was able to finish school and has entered a career at our Baptist Book Store in Taipei. Southern Baptist relief funds are used to express the concern of Christ for those in need." Pray for Taiwan.

Pray for Mrs. Spurgeon, Mrs. L. K. Seat, Japan, Mrs. R. G. Laffoon, Tanzania, Mrs. S. D. Hale, Spain, B. R. Frazier, Brazil, ev.; Katherine Cozzens, Brazil, ed.; Carol Stalcup, Ghana, MJ; Mrs. P. W. Hamlett, China, ret.; Mrs. R. M. Douglas, Panama, Ig.; Delbert Fann, Magdalena, N.M., Ind. ev.; Mrs. J. L. Nollette, Los Angeles, Calif., int.

TEACHING MISSIONS TO YOUTH

JEROME BRUNER of Harvard University has said that the single most characteristic thing about human beings is that they learn. What makes persons learn? Do they learn when they are ready? Can learning be controlled? What do we mean when we say persons have a will to learn? Can they learn against their will?

These questions have been asked by many persons, and books have been written in reply. From these replies we conclude that learning is so deeply ingrained that it is almost involuntary and that man cannot depend entirely upon casual learning opportunities; he must be educated.

Learning is its own reward. The activity and the termination of the activity are both rewarding. When a Primary is learning about the kind of houses in which boys and girls in Africa live, he is learning and having fun learning. He can go home and say, "I learned today that some people in Africa live in houses with grass for a roof."

Youth possess certain motives for learning. One is curiosity. Youth are curious about something which is unclear, uncertain, or unfinished. They will keep their attention on this matter until it is clear, certain, or finished. A child's attention was with piling up blocks until they crash around him. An adolescent plays the



same game with ideas and questions—Twenty Questions.

The normal curiosity which youth experience is reflected in study topics and activities in WMU auxiliaries. Study and discussion may lead a person from something he knows about his country to ask questions about other countries and people. Ideas build on ideas; activities provide vicarious experiences; and one's curiosity about how other people live, what they eat, what they look like, is translated into concern where such questions as these occur in the mind of the learner. Does



Jesus love them? Do they have churches? Who tells them about Jesus? What can I do to help?

The curriculum for missionary education will succeed when it helps youth recognize that beyond the few things they know, there lies a world of things to know which can be learned and concluded from facts and premises; that from a certain amount of information, they can conclude other things.

Another motive for learning is competence. Persons get interested in what they are good at. Athletics is a good example. To achieve this sense of accomplishment, there must be a beginning and an ending to the activity, as well as a meaningful unity. In learning there must come an opportunity for one to put into practice the skill he has learned. If the activities engaged in have no meaning for the learner, there is no desire for competence.

Many times a YWA group engages in a study and goes out to participate in a mission action project unrelated to the study. Oftentimes there are urgent community needs overlooked because the group is busy carrying out an assigned project which may be worthy but is not so relevant to life needs as another they see. This may cause a YWA to feel that church and "life" are separate. It may tell church leaders why many young people feel no need to

develop ministry and witness skills. When these actions can have meaning, the learner naturally desires to perform them well, to become competent.

In every youth there seems to be a strong tendency to model oneself after another person. A leader, as she passes on attitudes toward a subject as well as toward learning, should never be just a person to be imitated, but another self to youth whose respect is valued and whose standards can be adopted. Knowing how many GA and YWA leaders are leading groups today because they remember fondly their experiences and their leaders would be interesting research. Each leader, however, reaches a point with each girl when she can remove herself and give opportunity for Jesus Christ to become the learner's model.

Another motive which makes learning easy for youth involves the deep need every human being has to respond to others and to work with them jointly toward an objective. Age-level study units in WMU are provided to meet this basic need.

In working with youth we assume



...has a missions re-
...which includes teaching
...for missions, giv-
...support of missions, and
...and witnessing through
...Each WMS is com-
...provides for youth in a
...opportunities for study
...
...here, they are exploring
...and implications of God's
...purpose and are encour-
...respond to that purpose in
...commitment and obedi-

...and response—the heart of
...teaching task. In Sunbeam



...and girls begin to engage
...which help them to dis-
...the truths of the missionary
...in Girls' Auxiliary girls
...through fifteen build on and
...this basic concept; YWA's
...a nearly full-blown con-
...and are learning to apply these
...in personal experiences.

...your church provide ade-
...organization, leaders, and ma-
...to teach missions to its youth?

BOOKS AND THEIR MEANING FOR MISSIONS



by Fayly H. Cothorn

Have you ever read a book you didn't think would be very interesting, only to discover in it a fascinating side of life? That was my reaction to *Portrait of Myself* by Margaret Bourke-White. As an avid amateur photographer, I found the world of the professional an interesting one. The development of photography, as seen through the eyes and lens of a pioneer industrial photographer, provides fascinating reading.

Of great importance for women concerned with missions is the revealing look into hearts and lives of people in many countries. A sketch of history is recorded with words and pictures. Her experiences in India at the time of Ghandi's death and her observations from Korea are especially notable.

The woman photographer made it a habit to question captured Communists. She wanted to know why they had joined the Communists. One young captive explained: "I was only a housemaid, but all my life I wanted to study. The Communist leaders pledged that all who joined would be taught to read and write. Also, they promised that I would have a position of increased dignity in the community. This was the first time in my life I was ever treated like a lady. It seemed such a good opportunity to get an education."

The writer is a remarkable woman. If your reaction is the same as mine, you will develop keen admiration for her. Yet you will feel a deep sense of sorrow for her. You wish that she could acknowledge the power of God who gives to man the ability to perform the wonders which she ascribes only to science.

Portrait of Myself
by Margaret Bourke-White, \$5.95
Order from Baptist Book Stores

When are the Home and Foreign Missions Conferences at Glorieta and Ridgecrest, and who can go?

Anyone can go—anyone who would like to have the very best opportunity to see "close-up" many missionaries and get acquainted with leaders of the two missions boards of the Southern Baptist Convention.

The Home Missions Conferences are August 3-9 at Glorieta and August 17-23 at Ridgecrest.

The Foreign Missions Conferences are June 15-21 at Ridgecrest and August 17-23 at Glorieta. Read *Home Missions* and *The Commission* for detailed programs—also your state paper. You can count on a great time. There will be Bible study, hymn singing, visual presentations, planned recreation, missionary speakers, new missions appointees, and even vital how-to sessions that will help you be a missionary, too. Do try to go to one of these great conferences.

Is Religious Liberty Sunday on your church calendar?

Well, perhaps that is not fair. I asked you a question and your question just might be, When is Religious Liberty Sunday?

Southern Baptists have chosen to observe this Sunday on June 18. This is a strategic time to give attention to the increasing tensions between churches and government. Some of our people are honestly seeking to find answers to the new situation which finds government programs entering upon vital areas of human need which churches once felt were a primary concern of religious groups.

?

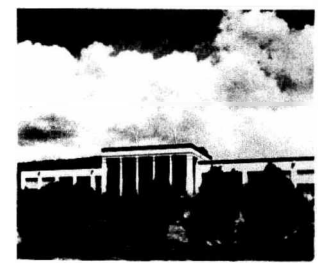
IS THIS YOUR QUESTION?

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The emphasis on June 18 quite naturally leads into Baptist Heritage Week which is June 18-25.

We might well give more than a mere deferential regard for the past. Merely to honor the past is not enough. There are some things about it which we need to imitate. There are values which have come to us out of the past which we must recover and to which we must give fresh allegiance. Former generations gave us certain proven ways of living that are good—not because they are old, but because they are right.

An emphasis on religious liberty and discussions of our Baptist heritage will help us to remember that our leaders of the past were men and women of strong moral and spiritual character. And they gave us good foundation stories of a growing, evangelistic denomination.



Glorieta Baptist Assembly
New Mexico



Ridgecrest Baptist Assembly
North Carolina

by Marie Mathis



Leaders in Hawaii—Dr. Walker, pastors Dan Kong, Ernest Mader, ministers of education Alfred Chong and Stanley Togikawa

Hawaii Baptist Academy Building



by
Edmond R
Walker

Executive
Secretary-
Treasurer
Hawaii Baptist
Convention

Hawaii-- more mature now



Baptist Student
Center near
University of Hawaii
campus

Puu Kahea Baptist
Assembly grounds—
main building

ON Sunday morning, December 7, 1941, Rev. Victor Koon sat waiting to go on the air at KGU radio station in Honolulu. At three minutes until eight, in rushed a policeman with the news that the Hawaiian Islands were under aerial attack. Since the announcer was not authorized to make any other statements, the gospel broadcast was presented while outside the drone of dive bombers was punctuated with loud explosions. Japanese planes were laying waste the pride of the United States Pacific Fleet stationed at Pearl Harbor.

By vote, Hawaii had become a territory of the United States in 1898. It had requested many times to become a state. The time of acceptance as a state was no doubt hastened by the attack on Pearl Harbor.

There were dark, discouraging days which followed. Only a few Baptists were in the Hawaiian Islands in 1941 and the future looked dismal and uncertain. The few Baptists who could be located began to get together under the leadership of missionaries who had been relocated in Hawaii from the Orient.

The "Paradise of the Pacific" which was described by Mark Twain as "the loveliest fleet of islands that lies anchored in any ocean" was suddenly blacked out and its beaches were a barbed wire jungle.

What had been thought of as a faraway place was much closer to the mainland because of threat of attack on the US mainland. The 2,100 miles to Honolulu from the West Coast seemed obliterated in one tragic day.

Hawaii's Youth

Hawaii twenty-five years later is a young state of predominantly young people, the average age of Hawaiians being twenty-four.

Baptist work is also young in the Hawaiian Islands, starting shortly before Pearl Harbor. The average age of Baptists of the state is twenty-six. This is very young when you

realize Baptist members must be old enough to accept Christ personally before they are baptized into membership. Inspite of youth, Baptists have accomplished much in Hawaii. Most of the leaders in the work have been enlisted, trained, and developed from the local people.

The large number of students, both local and foreign, present a great challenge. Baptists are trying to meet the challenge through the churches and Baptist Student Department ministry. Baptist Student Center buildings are located adjacent to the University of Hawaii campuses at Honolulu and Hilo. A unique ministry to students at the East-West Center is promoted. East-West students are assigned to Baptist



Mrs. Sue Saito Nishikawa,
WMC executive secretary,
Hawaii Baptist Convention

families as sponsors. This affords many opportunities to become acquainted with and assist with student needs.

Many Miles, Many Races, Many Problems

In addition to being located many miles from mainland USA, the state comprises many islands scattered over a 1,600-mile area. The state is made up of racial groups from various ethnic backgrounds.

There are problems and barriers. There is the problem of geography. People are separated on islands and must fly from one island to another. There is the barrier of language—there are those who do not speak English. There is the barrier of religious background. The religions of East and West meet in Hawaii.

Baptist Beginnings

Hawaii had been bypassed for over one hundred years to and from

the Orient. Workers could not be spared to open Baptist work in the Hawaiian Islands. God, however, was at work in other ways. A Baptist businessman, Charles J. McDonald of Honolulu, serving as a lay preacher, started a work in Wahiawa.

Early in 1941, a mission church was established by Joseph Tyssowski, affiliated with Southern Baptists.

Then came the war years, and families and servicemen were evacuated to the mainland. Strict martial law was established and blackouts were enforced. Buddhist temples and Japanese schools were closed.

Many missionaries of many denominations from the countries of Burma, China, Korea, and Japan were relocated in Hawaii to work.

Growth of the Work

The Baptist work was opened in time to help meet desperate needs which the war had caused. Sunday Schools grew fast as more missionaries came to help strengthen the work. Although construction of church buildings was impossible, groups met in rented halls, schools, and Buddhist temples. Many people were won to Christ and were baptized. Strategic sites were purchased where today stand beautiful church buildings. This was all made possible by the help of money contributed to missions through the Foreign Mission Board.

The Hawaii Baptist Convention was organized in 1943. Victor Koon served as field secretary of the Mission and as executive secretary of the Hawaii Baptist Convention.

In 1954, Hawaii Baptists elected Miss Sue Saito (now Mrs. Nobuo Nishikawa) to serve as executive secretary of Woman's Missionary Union of the state. Mrs. Nishikawa has made a great contribution toward helping the work of Hawaii mature. She has served faithfully through the years in the state Woman's Missionary Union and on the Women's Committee of the Baptist World Alliance. Mrs. Nishikawa

hails from Wahiawa, Hawaii, and is a graduate of Baylor University and Southwestern Seminary.

Hawaii Baptist Academy

The Hawaii Baptist Academy, started in 1952 by missionaries, has grown constantly. Education is a status symbol in Hawaii. The institution contributes to the image of Baptists in the Honolulu area. There are 432 enrolled. The school needs new facilities which are being planned for in two or three years. This strategic school plays an important role in the maturing Baptist work. Private education is important in Hawaii. There are over one hundred private schools in the state. Baptists would have found their work much more difficult without this school. It is essential to the maturing of our denomination.

Camp Program

The assembly of the Hawaii Baptist Convention is a vital factor in the spiritual growth of the young Baptists of Hawaii. The Puu Kahea Assembly Grounds have been in operation since 1951. Over two thousand Baptists attended camp activity there during 1966. Young Baptist leaders continue to learn how to be more effective in their work. Since many do not come from Baptist background, they feel the need for training. The assembly facilities were provided by gifts through the Foreign Mission Board.

Maturing Leadership

Hawaii Baptists must look to their own ranks for leaders. Fortunately, they have the keenest leaders today.

Dan Kong, pastor of the Olivet Baptist Church (largest in the state), is from the church in Wahiawa. There are over twenty leaders in the Baptist work of Hawaii who are out of the Wahiawa Baptist Church.

The influence of an individual or church can mean much under the leadership of the Lord to the cause of Christ.



FOR USE IN SOCIETY

Baptists in Pioneer Missions, USA

by Eunice Allison

Study Question: How does the Home Mission Board assist in establishing churches in metropolitan and pioneer areas?

Meeting Outline

Slog: "America"
Call to Prayer
Business
Promotional Features (see Forecaster)
Study Session

Outline for Study Session

Meditation
Prayer
Leader's Introduction
Metropolitan Missions
Program of Survey and Special Studies
Salary Supplements
Church Loans
Summer Student Missionaries
Vertical Villages
Pioneer Missions
A Baptist Witness in Charlevoix, Pennsylvania
The New England Baptist Association
Conclusion
Prayer and Song

Study in June

Mission Board: At close, ask women to list what they have resolved to do.

If society is large, set up displays of metropolitan and pioneer missions in separate rooms. Use materials from *Home Missions*, tracts from Home Mission Board, and poster giving facts and statistics from study material. After meditation, divide group and alternate visits to the display rooms where those prepared will give information in study material. For the conclusion, reassemble the women (see p. 40). Carefully time all you do, so you will not run overtime.

At the Meeting

Meditation (read *Mat. 9:35-38; Mark 1:29-39; Luke 10:1-2*) Our world is crowded and population is increasing at the rate of sixty million persons a year. The world population of three billion is expected to soar to seven billion by the end of the century.

Some sections of our country are already crowded, and people are migrating to the densely populated areas. Jesus knew what it meant to live in a crowded country. Daily he was confronted with multitudes of people. When Jesus viewed the throngs, "he was moved with compassion" (Matt. 9:36). Although Galilee is sparsely settled today, it is estimated that in Jesus' day 200 to 300 million people lived in the known world which included those regions adjacent to the Mediterranean. Jesus' concern for individual need brought forth the request for his disciples to pray for additional laborers for the white harvest.

Although Jesus lived in the midst of crowds, he never lost the value of the individual. Even when he was in a pressing crowd, the Scriptures record that he once paused to know who had touched him for healing. In the agony of the cross, he had compassion on one who asked for help.

Crowds gave Jesus an added urgency to reach as many persons as possible. When sought by a multitude after being with them for a day of healing and preaching, he said to his disciples: "Let us go into the next towns, that I may preach there also, for therefore came I forth" (Mark 1:38).

People pass our church doors daily. We must not lose sight of the fact that they are individuals. Many persons are lonely and borne down with life's cares and pressures. Only a few enter church doors for help and guidance. How can people be reached for Christ's sake?

The task requires Christians with warm hearts and a feeling of urgency in meeting needs. There are more than eight thousand unchurched communities in our nation's cities. Could one of these communities be near our church?

Howard Williams, Baptist minister of London, asserts: "We are moving toward an urban world where the earth will be a city . . . these crowded districts, where the people live and work, are places the church must be found."

"Churches are not made of brick and mortar," someone

has said. The task of winning our nation cannot wait until a building is built in every needed spot. It must begin in a home—our homes—in a high-rise apartment, a rented building, or wherever God's Word can be taught to inquiring hearts. It must begin and continue with personal encounters. Those who are Christians must be the church at work wherever there are people.

Pray: Ask God to send us forth with an urgency to witness.

Leader's Introduction

For well over a century the Home Mission Board has been a channel of outreach for the churches. The past two decades more than three thousand churches and missions have been started in territory where there were previously no Southern Baptist churches. In its history, the Board has helped to constitute over fourteen thousand churches or more than one third of all the churches in the Convention.

In this day, the Home Mission Board is committed to the offering of maximum assistance to our churches, associations, and state conventions. These are urged to meet every local missionary need with resources in personnel, finances, and techniques. Beyond this, the Board stands ready to assist in every possible and feasible manner in the tremendous opportunities for spreading the gospel in our land.

Our aim for this study is to determine what the Home Mission Board is doing to help establish churches in metropolitan and pioneer areas.

Metropolitan Missions

The problems of our crowded, overpopulated urban centers are recognized by our government as well as by church leaders. One magazine article refers to these large cities as being sick. Another speaks of the apathy of dwellers in metropolis, unconcerned about each other and about mutual problems.

Thousands are fleeing the cities to live in suburban areas, leaving behind inner-city problems. Few people, even dedicated Christians, desire to become involved in areas of blight, the slums, and with mass humanity.

Statistics reveal current trends. Listen:

In urban areas reside 70 percent of the population of the United States. It is estimated that by the year 2000, 90 percent of our nation's population will live in large cities.

Six out of every ten urban dwellers are not affiliated with any church. There are ten times as many lost people in the cities today as there were people in the Southern Baptist territory in 1845.

Thirty-one percent of Southern Baptist churches and 59 percent of over ten million members are in urban areas.

Dr. Gaines S. Dohbins led a recent study of the church's ministry in the urban environment. An excerpt from the condensed report of the findings states that the growth of urban population has had far-reaching consequences. The

best and the worst are joined together in urban areas. Scores of magazines and books have appeared to describe the modern city, to diagnose its ills, to point to its future.

Dr. Dobbins says: "The rush of traffic, the fierceness of competition, the secularization and sophistication of life have tended to put ministers and churches in the background. The problems of communicating an unchanged gospel in a radically changed society cries aloud for solution."

The task of reaching cities for Christ is not new. The first instruction the Home Mission Board received from the Convention was "to establish the Baptist cause in the city of New Orleans."

The Board defines metropolitan areas as cities with more than fifty thousand population. It is significantly concerned with developing patterns of ministry in metropolitan areas within the older established areas of Convention work, as well as big cities in pioneer territories, such as New York.

We will consider today the assistance given by the Home Mission Board in establishing churches.

Program of Survey and Special Studies

Assistance is given by the Home Mission Board in making and interpreting surveys. This type work is most helpful in cities. Surveys help in wise choices in the purchase of property and locating churches. Each interpretation takes into consideration roads, highways, housing projects, and population shifts.

Surveys were completed in eighteen metropolitan areas in 1965. The reports prepared concerned religious, social, economic, and physical factors as they relate directly or indirectly to missions activities.

A recent survey in Louisville, Kentucky, was very useful. It revealed that in some sections of that city 70 percent of the children from Nursery to Primary ages were not being reached by any church. In suburban areas, however, almost 80 percent of this age were reached.

Surveys like this one in Louisville point up great missionary opportunities in inner-city districts. As more stable families move out, often larger but poorer families move in. Problems of poverty, crime, sin, sickness, and delinquency multiply.

The Board also is involved in Christian social ministries where missionaries are busily engaged in reclaiming people caught in the inner cities. Much is being done through churches in weekday programs. Literacy and adult education classes are meeting needs. Mothers clubs provide Bible study and child-care training. Recreation and music are means used to reach youth.

The University Baptist Church, Oakland, California, has for a number of years carried on a very successful program in its inner-city district. Located near a university, a ministry is maintained to reach students. A weekday kindergarten has enlisted children and parents. A bus brings about seventy deaf young people to the church for

their own services. The elderly meet for a Golden Age Fellowship each Tuesday.

J. N. Evans, Jr., directs for the Home Mission Board the activities of missions in the metropolitan areas. Mr. Evans emphasizes the need for developing and training members of local churches to win to Christ people who live in urban areas.

"There is no substitute for person-to-person encounter," he says. "Baptists often have given over personal ministry to paid workers—to pastors, to church staff. The average member, then, does not do anything but participate in the activities that are in the confines of the church wall." The work of a church is out among people who are lost, as well as regular activities.

Salary Supplements

Home Mission Board funds provide salary supplements. In 1965, of the 125 metropolitan home missionaries, 55 received salary assistance along with 120 pastors in cities.

B. E. Pitts, Jr., is a missionary in East Bay and South Bay Associations, California, where more than a third of a million people live in such cities as Oakland, Berkeley, and Richmond in the two associations. The fifty Southern Baptist churches in the area, with a membership of thirteen thousand, sponsor eleven church-type missions and thirty-four neighborhood Bible classes.

Missionary Pitts explains that his area's greatest problem is establishing new work. The population is growing at a rate of 120 persons a day. If they could have a Southern Baptist church for every 7,000 people in the metropolitan areas, which is the national norm, they would need 126 additional churches now. To reach new people coming into the area would necessitate organizing a new church every 58 days.

Assistance from the Home Mission Board is often the difference of having and not having a pastor. For instance, in the metropolitan area of Los Angeles, the pastor of a mission in the new city of Walnut is allowed \$6,000 toward his salary. The local association has purchased eight acres of land costing \$128,000. Possibly three acres will be reserved for the new church building. The city of Walnut is expected to reach a population of fifty thousand in the near future.

Are you wondering why the Home Mission Board is assisting Baptist churches in Los Angeles with missions projects? This is work beyond the possibilities of small membership in local churches. Many of the 150 Southern Baptist churches have missions and indebtedness. Another factor is the expense of land. Unimproved land often sells for as much as \$30,000 an acre.

Imagine the missions task in Los Angeles with over 7 million people. Missionary W. A. Burkey reports that 450,000 of these are Jews who need to be reached with gospel truth. A few are showing interest. Over 500,000 are Negroes, 400,000 Latin Americans, 150,000 Slavics, over 100,000 Orientals. Italians without any kind

of Baptist witness number 65,000. There are any number of smaller groups representing nations all around the world.

The Home Mission Board contributes toward the salary of workers among language groups. In Los Angeles, the Spanish pastors, two pastors to the Chinese, and two serving Japanese congregations are included in groups receiving pastoral aid.

Church Loans

In 1965 the Home Mission Board assisted 426 churches with loans totaling more than \$6 million. Metropolitan and other pioneer missions also benefited from this aid.

For example, a mission was started in a house in Paramount, California, in the Los Angeles area. The First Southern Baptist Church of Compton assumed responsibility for a \$25,000 loan and the Home Mission Board granted \$15,000 to this work. These loans made possible their present facilities located on a lot 50 feet by 120 feet. The full-time pastor's salary is also supplemented by the Board.

The mission of the First Southern Baptist Church, Bell, California, also received assistance. Located in Cudahy, California, the work began in a residence and a two-car garage. Today they are in property purchased through the help of the Home Mission Board.

Summer Student Missionaries

Students employed by the Home Mission Board each summer often lay foundations for fellowships or missions in pioneer areas. In the summer of 1965 three of these student missionaries made surveys and conducted a Vacation Bible School near Oakland, California. Out of this Bible school there grew a chapel, sponsored by First Southern Baptist Church of Oakland.

Ten student missionaries worked in the Los Angeles area last summer. Four of the ten were National Baptist young people. They led in six schools that enrolled 905 pupils and resulted in 191 professions of faith in Christ as Saviour. Some of the schools were under trees in parks; some in garages. Two were in a district where race riots have been worldwide news.

Vertical Villages

A ministry to persons living in high-rise apartments has been launched by the Home Mission Board. Preston M. Denton, missionary of the Chicago area, says: "From childhood we have said sometime that people were packed like sardines, but only lately have we added the expression stacked like pancakes."

With the bumper-to-bumper traffic in suburbia, thousands of people are choosing to live in apartments near their work. Some of these vertical villages are planned in the future to tower sixty to eighty stories with as many as six thousand inhabitants stacked like pancakes. What an untapped missions field for Christianity!

How can one minister to a vertical village? Missionary Denton has suggested a four-point approach. First, ap-

proach the manager, developer, or owner. He has found response is often favorable. Second, demonstrate a genuine spirit of love and concern about the needs of people.

Third, share with those in charge a desire to provide trained, experienced, cultured individuals or couples to rent an apartment in the building and become a part of the population. Fourth, express appreciation for every courtesy and consideration.

One Christian couple was encouraged to move into a high-rise apartment and launch a witnessing program. Hesitant at first, today they testify to the marvelous blessings. The first time they were host to a Bible study group in their apartment, four couples came. The host presided and introduced the Bible teacher. The hostess provided for the children. God has blessed and enlarged their efforts to witness for him.

Reaching isolated dwellers in high-rise apartments is still in the beginning stage. Pilot programs under the guidance of the Home Mission Board are helping to establish methods and guidelines.

Pray for all who are engaged in these specialized ministries and for those to whom they witness.

Pioneer Missions

To determine the locations of pioneer areas we will use our missions map. (*Outline states that have conventions by using the list on pp. 126-127 of the 1966-67 WMU Year Book.*) There are twenty-nine state conventions. There are 65 million people in the states where there are no conventions. These states comprise the pioneer areas of work of the Home Mission Board.

During 1965 there was continued growth in these areas—in baptisms, missions gifts, and church membership. With the help and cooperation of eleven state conventions, there were established missions and churches in twenty-two states. The ratio of baptisms to total membership in these areas was 1 to 7.

Southern Baptist work began in the pioneer areas as a result of population shifts. It is estimated that now residing in pioneer states are 1,600,000 Baptists from states which were in the Southern Baptist Convention before 1940.

Many people who move seek to find churches with familiar methods and programs. Failing to locate such a church, these transplanted Southern Baptists search for other families with similar backgrounds and often organize fellowships or missions. This was true in the beginning, but churches in these areas increasingly report that more and more people native to the areas are becoming a part of the church's witness.

A Baptist Witness in Charlevoix, Pennsylvania

When the Roy Lashley family was transferred to Charlevoix, Pennsylvania, they did not find a Baptist church. In fact they learned that it had been thirty years since the Baptists had sold their church property to the Lutherans

and disbanded.

On March 27, 1962, thirteen persons met for fellowship in the Laahley home. Joseph Waltz, at that time pastor of the Pittsburgh Baptist Church, led in a devotional period of worship and offered encouragement to the small group.

In June, 1963, the group had grown in number and called James Swedenburg as their first pastor. The Home Mission Board supplied \$200 a month toward the pastor's salary, and also helped in the purchase of a four-acre site for a building. Now the church with one hundred members is sponsoring the Donaldson's Crossroads Chapel and the Uniontown Chapel with the assistance of the Home Mission Board.

This is an example of how the Board is able to work with dedicated people in establishing missions and churches. Greater Charlevoix also has twenty-three churches of other denominations who are witnessing to seventeen different nationalities.

The New England Baptist Association

Can you imagine an association that includes six states and 11.1 million people? That's the New England Baptist Association. It consists of Vermont, Connecticut, Rhode Island, Massachusetts, Maine, and New Hampshire (diorama on map). This highly urbanized area was once largely Protestant, but today it is largely Roman Catholic.

Elmer Sizemore is a missionary in this association. He reports 17 Southern Baptist churches with 12 missions. Baptisms reached 318 in 1965.

The Board has given assistance to this area from the beginning of Baptist work there. More than a decade ago, Southern Baptists, transferred by business firms from other states, began to contact the Board. They asked for information on how to start Southern Baptist work.

A. B. Cash of the Home Mission Board directed a survey of the territory which showed conclusively that the area was a great missions opportunity.

To discuss Southern Baptist work the first meeting was arranged in August, 1958, in Greenland, New Hampshire. The forty-four persons in attendance made plans to organize a mission and to affiliate with the Southern Baptist Convention.

Prior to this meeting, two Baptist couples, desiring to begin a Southern Baptist work, began to pray and work. When the Air Force transferred a large group of families from Roswell, New Mexico, to Portsmouth, New Hampshire, the couples were on hand to greet the newcomers.

They sought out Baptists and told them of plans for establishing a mission. In a short time the meeting was arranged and forty-four responded.

The second meeting was in the Congregational church

in Newington, New Hampshire. Then the old Town Hall, Newington, was used as a place of worship until the present building was completed.

In January, 1960, pastor Eugene F. Trawick was called as pastor. The Home Mission Board has assisted with his salary and made the purchase of land and a building possible.

A glorious moment in the life of the church was on February 22, 1960, when the mission was constituted into the Screven Memorial Baptist Church. The name was chosen in memory of William Screven who had established a Baptist church in Kittery, Maine, in the seventeenth century. When intolerance and persecution caused the church to migrate en masse to Charleston, South Carolina, the first church of Baptist faith was founded in the South.

The new church has been zealous in missions projects. Often laymen drive 175 miles one way to do missions work or to preach. The Lord has guided and blessed their zeal. Churches have been organized in Bangor and Caribou, Maine; Northboro, Massachusetts; and in North Kingstown, Rhode Island.

Prayer: Pray for fellowship chapels and churches of the twenty-two states where Baptists are still pioneering.

Conclusion

(Reassemble women. Look at study question. Encourage women to give answers to the question. Write on chalkboard their answers. Be sure to include: surveys, missionaries, church loans, and other financial assistance. Help them to recall that this work is done through Cooperative Program and Annie Armstrong Offering funds.)

What can you do? (Discuss.)

1. Add the areas of missions work discussed today to your prayer list and pray faithfully for them the remainder of the month.

2. Read a book on problems in urban areas. Consult your church or city librarian about such books as *The Church and Urban Power Structure* by George D. Younger (\$1.25) and *The City Church, Death or Renewal* by Walter Kloetzli (\$3.75). (Both are available from Baptist Book Stores.) Write down some of the things you learn from reading.

3. Get together a group of women and drive slowly through an up-town city area. Let each write down her impressions and then at the church or in someone's home discuss them in light of the people, circumstances, and apparent needs. What can you do? What will you do?

Prayer: Pray about the needs you have seen. Pray for Arthur B. Rutledge, executive secretary of the Home Mission Board, and his associates. Sing the last stanza of "America" as a prayer.

your serving with a home missionary as a short-term helper in the Christian Service Corps.

FOR STUDY IN CIRCLE Or Second WMS Meeting

Churches Form a Convention: Utah-Idaho

by Mrs. Pat Clendinning

Study Question: (1) How did growth in number of Baptists and churches lead to the formation of the Utah-Idaho Convention? (2) How can my church help other Baptist churches in cooperative missions efforts?

To the Leader:

1. Study the materials. Read thoughtfully the study questions. Read carefully all material on Utah-Idaho printed in this magazine, including that on pages 10, 13-15, and 47-48. Order from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, free tracts "Pioneer Missions in Utah" and "Pioneer Missions in Idaho." Secure at least one copy of each resource listed under "Possible Follow-Through" (see p. 43). Study each carefully.

2. Plan your approach. After earnest prayer, adapt materials to your circle's needs. Prior to the meeting, assign guidelines 1 to 5 to five members to discuss at appropriate times. Just before the meeting begins, distribute to five women statements describing pioneer missions (p. 41). In their own words, they will give a "snapshot" of pioneer missions in successive order.

3. Be prepared to lead members to follow-through in mission action.

a. What reports are necessary from last month's mission action? Are additional plans needed now?

b. Allow time toward the close of this month's study for members to commit themselves to one or more items in "Possible Follow-through" (see p. 43), or others they may suggest.

4. Secure a map of the United States. Outline the states of Utah and Idaho with black crayon or a felt-tip pen. Outline the state of Arizona in red. Mark the location of Atlanta, Georgia, with a large black dot. To the side write in large black letters: "Home Mission Board." Place the map where it may be easily seen.

5. Have nearby a Bible.

6. Prepare a chart of guidelines on a chalkboard or with crayon on a double sheet of newspaper classified ads section.

Guidelines for Forming a State Convention (when financial help from Home Mission Board is to be requested)

1. Southern Baptist Cooperation—5 years
2. Minimum Membership
 - (1) 70 churches and 10,000 members or
 - (2) 50 churches and 12,500 members
3. Cooperative Program Giving—average 10 percent of total budget
4. Regional Fellowship—2 years promoted by sponsoring convention
5. Convention Operation Fund—established by churches

At the Meeting

Leader: Many of us feel that pioneer days are past. And yet in the area of missions, our Home Mission Board has a department devoted exclusively to pioneer missions. What, then, is pioneer missions?

1. Pioneer missions is the response of Southern Baptists to Christ's Commission (read Acts 1:8). Working through our Home Mission Board, pioneer missions is the establishing of churches and missions in certain areas of the United States since 1940.

2. Pioneer missions is a young father who has accepted Christ in his own home. Three years later a woman who was a Mormon made a public profession of faith. She had heard the gospel in the same home.

3. Pioneer missions is a small Baptist congregation of approximately thirty members who pay their pastor \$30 a week. He engages in secular work to meet the remainder of his expenses.

4. Pioneer missions is a home missionary teaching the Bible in his neighbor's living room to people who could not have been reached at first through the church.

5. Pioneer missions in Utah-Idaho means witnessing in a predominately Mormon area, often called our most pagan

Write to the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, about the possibilities of

Outline for Meeting

Circle Chairman in Charge

Call to Prayer (read Scripture passage, giving missionary information, and praying for missionaries)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Study this material: "Churches Form a Convention: Utah-Idaho," or the book, *The Woman's Missionary Union Program of a Church*. Mathis and Dickson, 75 cents from Baptist Book Stores; Teacher's Guide, Corum, 25 cents; and posters, 75 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

home missions field. Fellowship with other Baptists may be miles away, and progress often is very slow. Pioneer missions is the assurance expressed by Roy Ferguson, superintendent of missions for Idaho: "Still, the Lord has a way in which to overcome every difficulty."

Leader: Thirty-one states have been reached through the pioneer missions program since 1940. Today let us focus our attention on the Utah-Idaho Southern Baptist Convention, most recently organized from the pioneer area (locate on map).

The Home Mission Board, cooperating with the Sunday School Board and the Executive Committee, suggests five guidelines for a new convention's organization (*display chart of guidelines*). These guidelines are only in effect if a group of churches desires financial help from the Home Mission Board in the immediate years following organization. These form a practical measuring rod for a group of churches so that organizational life can be maintained. Churches can organize, however, at any time they wish to do so, of course. It is when financial assistance is desired from the Home Mission Board that a group is asked to follow these guidelines. (See *Albert McClellan's article*, p. 10.) Now, what is the Utah-Idaho Convention story? Did it follow this route toward its organization in 1964?

Guidelines

(to be given by women)

Guideline 1 Southern Baptist Cooperation.—If financial help is desired, according to the policies and principles agreed upon by the Home Mission Board and other Convention agencies, a proposed new convention should have a record of five years of cooperative relations with Southern Baptist work.

In 1944, twenty-one years before the organization of the Utah-Idaho Southern Baptist Convention, the first Southern Baptist church was organized in Utah. At the

close of a revival conducted by a Texas pastor in Roosevelt, Utah, eight people became the first members of Roosevelt Baptist Church. Later, meeting in the home of Harold Dillman, this church became affiliated with the Arizona Southern Baptist Convention.

Southern Baptist work began in Idaho in 1950 when two Baptist ministers conducted a revival in Kimberly. As a result, twenty-one people, meeting in the home of Jack Dodson, became charter members of Kimberly's First Baptist Church.

Through these years, additional churches and missions have been established in Utah and Idaho. Arizona Baptist churches along with the Home Mission Board and the Sunday School Board have provided funds and personnel for travel and work.

Utah and Idaho decided to follow the first guideline: they had a fifteen to twenty-year period of cooperative relations with Southern Baptist work.

Guideline 2 Minimum Membership.—The second guideline is that related to minimum membership.

The work in Utah and Idaho has grown rather slowly because of the Mormon culture. Churches and missions had sprung up, however, in numerous places so that eight years ago the pastors and people considered the possibility of organizing a convention. In discussion with the Home Mission Board, action was delayed until both membership and finances were stronger.

In November, 1964, the fifteenth church had been organized. Membership had not reached the 12,500 mark, but because Utah and Idaho lie in a low population area, the Home Mission Board at the request of the leadership of the Arizona Southern Baptist Convention waived that part of the requirement, agreeing to continue financial and missionary support. Present Baptist church membership for the two-state area is 6,951, with 7 associations and 66 churches and missions.

Guideline 3 Cooperative Program Giving.—A third guideline is in the area of giving, a practice of the churches making up the convention of giving an average of at least 10 percent of their total budgets through the Cooperative Program.

Records reaching treasurer Porter Routh of gifts from Utah-Idaho the first month as a convention included not only 10 percent for the Cooperative Program support, but also 20 percent of all receipts to world missions.

In many instances the total amount of gifts is not large, but the number of titheers within the church is unusually high.

Guideline 4 Regional Fellowship.—The fourth requirement for organizing a state convention is a period of two years' relationship of the churches in a regional fellowship, sponsored by the convention with which they are affiliated.

When pastors and their people in Utah and Idaho

realized in 1959 they were not yet strong enough to organize a convention, they formed a regional missions program. For five years a fifteen-member regional missions committee guided Utah-Idaho Baptist affairs. Not having the responsibility of a state executive board, this committee nevertheless gained immeasurable experience with pre-convention details. Final decisions were made by the "mother" convention, Arizona. All missions workers were approved by the Arizona State Board and the Home Mission Board.

The regional fellowship was greatly strengthened through annual conferences among Baptists widely scattered throughout Utah and Idaho.

Guideline 5 Convention Operation Fund.—Not until a fellowship has a fund established by churches with which to begin convention operations is it recommended that such an organization come into being.

The budget committee recommended a budget for the first year of approximately \$150,000. With the help of the Home Mission Board and the Sunday School Board, the new convention had come to the point of paying its own way.

The Home Mission Board seeks to maintain definite agreement with this state convention, as well as with all others. Even in this cooperative missions work, the administrative leadership rests primarily in the state convention. Funds may be largely supplied by the Home Mission Board, but they are sent to the state, which cares for salaries and other expenses. The Home Mission Board serves as a helper, a channel through which Southern Baptists may provide assistance to a certain area.

Leader: When the time came to select officers for the newly-formed convention, Utah-Idaho Baptists selected for their executive secretary-treasurer Charles H. Ashcraft, president of the parent Arizona Southern Baptist Convention, who had moderated at the organization of the Utah-Idaho convention. With headquarters in Salt Lake City, Utah, he also serves as editor of their state Baptist paper, *Utah-Idaho Southern Baptist Witness*.

Since the convention is small, each worker has several areas under his direction. For example, Roland Smith, religious education director, wears five hats—Sunday School, Training Union, Music, Baptist Student Union, and Church Architecture.

As we look again at these five guidelines to help stabilize new conventions in pioneer areas, we see that Utah-Idaho met them all—moving from an individual church to a group of churches working cooperatively in the framework of a state convention affiliated with the Southern Baptist Convention. We are grateful for this new convention, and we are grateful for every cooperative missions effort to extend Christ's kingdom throughout our homeland. Is our church aware of struggling new churches in our association and in pioneer areas? Some old established churches are sponsoring a church in a pioneer area. There

are churches nearby, however, which sometimes need help in Vacation Bible School and in other ways. Is the witness of your family truly representative of Christ? (Lead members to select one or more of the following suggestions in "Possible Follow-through," or ones they may suggest. Allow time for necessary planning to carry them out now.)

Possible Follow-through

What will you do? (Lead your members to choose from these and let them report progress in July.)

1. Thank God for the Utah-Idaho Convention. Ask God's blessings upon its leadership and membership.

2. Strengthen the spiritual witness within your own home. Are all members Christians? Do you have daily family worship? Do you lead your own family to witness in your community? Is your family committed to Christ and his church?

3. Organize a home fellowship mission. Order free the leaflet, "Home Fellowship Mission," from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

4. Does your family tithe? How much is left over? Should you give a larger percentage of your income?

5. Volunteer to help associational (area) missionary in Vacation Bible Schools in small churches. You may teach or use your car in transport workers.

6. Help organize missions organizations in churches. (Contact your WMU associational president for suggestions.)

7. Volunteer to conduct a "World's Fair" for a church without missions organizations. Set up booths and displays of home and foreign missions areas of work. Show films or slides of missions work.

8. Volunteer to help organize Sunday Schools and sustain them by teaching on Sunday afternoons.

9. Is your church in a pioneer area? How can you work with other churches and fellowships to hasten the spread of the gospel? What will you decide to do now?

10. Order a copy of *Home Missions* for June, 1967, 10 cents, from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303. Suggestions are given on how to help strengthen churches in pioneer areas. Consider these:

a. Send names and addresses of Southern Baptists moving into pioneer areas to that state's headquarters. Exact location may be secured from the Southern Baptist Annual or in the WMU Year Book, 1966-67, pages 126-127.

b. If you move to a pioneer area, join a mission or a church immediately and become involved in its witness.

c. Write to the Home Mission Board to find out specific needs before sending money or gifts directly to a pioneer area. You may provide subscriptions for *ROYAL SERVICE* or for other missions magazines. You may also help to provide basic materials such as department Bibles, teaching materials, hymnbooks.

Bible Study • The Missionary Message of the Bible

Lesson IX

by Gilbert L. Guffin

Missions and the Ministry of the Holy Spirit

Scripture Reading: See Scripture passages in lesson.

Without the Holy Spirit, not only would the work of missions be impossible, but also the whole missionary enterprise would never have existed. "Worldwide missions constitute a divine enterprise," says Robert Hall Glover, "directed not merely from heaven but by the Holy Spirit in person sent down to earth for that purpose. And since he was to be the Commander-in-chief of the great campaign, its inception must await his arrival." The Spirit, however, is more than the Commander-in-chief of the missionary enterprise. He is literally its life and its power.

Dr. J. B. Lawrence, beloved missionary leader and long time executive secretary of the Home Mission Board of Southern Baptists, has said: "There are two ways of testing religion: one is to investigate its views; the other is to examine its power." Dr. Lawrence further remarks, "The religion of Jesus may be tried by either of these tests," and adds: "As a religion of power it has a spiritual dynamic, the Holy Spirit, Christ's other self, making its operations mighty." Next in importance, if this be so, to a depth study of the nature and redemptive purpose of Christ, is a study

of the work of the Holy Spirit in the global task of bringing salvation to men.

Dr. Glover thinks the Holy Spirit has a twofold ministry in relationship to Christian missions: (1) endowment of the individual worker with spiritual power, and (2) the supreme command and direction of the entire enterprise. Historically, it was he, of course, who affected the tremendous event of the incarnation and the virgin birth (Matt. 1:18-20); gave assurance as to the identity of Christ as the eternal Word, the only son of God; inspired many to recognize Jesus as his birth as the Anointed One; and bore special witness to Christ at his baptism. Acts and other books of the New Testament reveal many other services he rendered.

The Work of the Holy Spirit in the Witness of the Disciples

We cannot escape the obvious conclusion that Christ founded his church upon the Great Commission as its "charter of incorporation." The church would be helpless

in the world, however, without the presence and power of the Spirit. The church has no alternative but to be a witnessing church in all the world if it would be true to its charter. Its witness is given, of course, in word and in deed. Strength to bear this witness is given through the Holy Spirit.

1. The Holy Spirit "abides" within the believer and the church. Jesus assured his disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). The Comforter, of course, is the Holy Spirit, the third person of the Trinity. He takes up his dwelling in the lives of those who have given themselves to Christ and in the church which is the body of Christ.

The Greek word used for "comforter" is *parakletos*, which no single English word quite expresses. This explains why the word is variously rendered as Comforter, Counselor, Helper, Intercessor, Advocate, Strengtheners, and Standby. These names are suggestive of what the Spirit means to the Christian. He gives guidance, enlightenment, strength, comfort, courage, and assurance. He is also an intercessor, advocate. He gives the assurance needed by the believer that he is a child of God. Paul reminds us, "It is the Spirit himself bearing witness with our spirit that we are children of God" (Rom. 8:16 RSV). He helps us, moreover, in our infirmities, says Paul in Romans 8:26. Thus even in our frail attempts to pray, we have a helper who never fails us. "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his spirit which dwells in you" (Rom. 8:11 RSV). Does the apostle here mean that the Holy Spirit revives

and renews our mortal bodies that they may be refreshed for his service? Many a missionary whose labor has gone beyond the limits of normal human strength has felt so. How reassuring it is, moreover, to know that in the ignorance and weakness which so characterize our praying, the Holy Spirit understands and makes intercession for us.

2. The Holy Spirit performs a constant ministry of teaching in the life of the believer and the church (see John 14:26). The Spirit gives assurance in the first place that the disciples would be afforded divine guidance in their communication of what they had learned from Christ. In the Spirit's special ministry to the disciples, he would teach them the meaning of all Jesus had taught and done and would bring to their remembrance the things they needed to recall and to set down as well. This ministry of the Spirit, we believe, has not ended. He continues to perform this service among those who are committed to Christ. Thus they do not depend alone on their own wisdom but also seek the guidance of the authoritative Word the Spirit has inspired.

The Spirit is ready to assist every humble and diligent student of the Word, moreover, to understand more of the depth, meaning, and riches of the Word, and, in turn to empower him to share what he has discovered with others. The missionary then—and every Christian ought to be missionary—has a teacher always beside him (or dwelling within him), if he will meet the conditions to help qualify him to be a teacher. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13).

STUDY GUIDE

The Missionary Message of the Bible

by Marguerite S. Babb

Using the Bible, the lesson "Missions and the Ministry of the Holy Spirit" above, and this Study Guide, study individually or in groups the missionary message of the Bible.

Bible Materials: See Scripture passages used in lesson.

Searching the Scriptures

1. The Work of the Holy Spirit in the Witness of the Disciples

He dwells within the believer (John 14:16-17).—Look up the word "comforter" in your Bible dictionary. Do you find such meanings as counselor, helper, intercessor, ad-

vocate, strengthener, standby? What does this suggest as to the work of the Holy Spirit within the life of the believer? in the church? Why?

Read Romans 8:16. What assurance does the Holy Spirit provide?

Does he aid in our prayer life (Rom. 8:26)? How?

Can he supply the extra energy and refreshment needed for service (Rom. 8:11)? In what way?

He teaches the believer (John 14:26).—The Holy Spirit guided Jesus' disciples in remembering and understanding the things Jesus had taught them (1 Cor. 2:9-10). And he

inspired them to write these down so the Word of God could be preserved and understood by every believer (John 16:13).

List other areas of truth besides the Scriptures into which the Holy Spirit may guide us (see lesson).

He provides the power for witnessing.—Read the first two chapters of Acts. The transformation which came upon the early Christians and the subsequent events in Acts are a commentary on Acts 1:8. Empowered by the Holy Spirit, notice how believers were able to communicate the gospel even in other languages.

The New Testament teaches that the abilities which enable Christians to serve the Lord are gifts of the Holy Spirit (1 Cor. 12:4-11). These

gifts should be employed in cooperative endeavor (1 Cor. 12:27-30).

Can you give examples of how the Holy Spirit also guided God's people in their course of action? (Read Zech. 4:6.) How was this applicable to them when they responded to God? How is this applicable to Christians today?

2. The Work of the Holy Spirit in Relationship to the World

He provides the witness of the church to the world.—How does he do this? Why, then, has 50 percent of the world's population not heard the gospel? (Discuss.)

He desires to provide all men with the Scriptures—"to quicken into life" (John 6:63; 2 Tim. 3:15-17).

—How does man come to sense his need of a Saviour (John 16:8-12)?

Searching Myself

Am I conscious of the presence of the Holy Spirit in my life?

What new truth has he taught me recently? Did he enable me to share it with another?

How long has it been since I have undertaken a task, impossible to do in my own strength or power? What about my church?

Are there areas of need to which ignorance and prejudice have blinded me or the members of my church? Do I believe the Holy Spirit can guide in meeting such needs?

How could the Holy Spirit provide the witness of my church in the world today? How many missionaries have been called from our congregation? What kind of witness is being given by those who serve in

the military around the world?

My Response

(Check those you will do.)

- ☐ My prayer will be: "Lord, give me the grace to submit to the Holy Spirit's leadership and power in my life."
- ☐ The next time I am offered a task which is beyond my ability, I shall accept it relying upon the Holy Spirit for the ability and power to fulfill it.
- ☐ I will help my church to seek the guidance of the Holy Spirit in leading us to minister to persons of special need.
- ☐ I will help provide a spiritual climate which will encourage members of my church to witness wherever we go.

God's truth, of course, is so vast and deep we would never presume to know it all in this life. Yet we can be progressing constantly in that knowledge. The Spirit is striving thus to guide us. The truth to which Jesus referred may be even broader than that contained in the Scriptures themselves, though it surely includes this. It may be the truth regarding the nature and needs of men, the techniques of service, or the plans and program by which to reach men. But it is always, and will always be the truth somehow related to man's need and God's exalted purpose for him. In strategy of our missions agencies, the founding of churches, the work of promoting missions in our local churches, and in manifold other ways, the Spirit still wants to guide us. He may also point to specific fields of need or areas to which our ignorance and prejudice may have blinded us. The Holy Spirit led Paul to Macedonia instead of to Bithynia.

3. The Holy Spirit provides enablement for the worldwide witness of the church. Dr. H. Cornell Goerner has written, "It is a grave responsibility to be a steward of the gospel of salvation." Indeed, it is. It is so grave that none could bear it were it not for the help of the Spirit. Yet if we need evidence of what the Holy Spirit can do with ordinary men, all we need to do is read the first two chapters of the book of Acts. The 120 in the upper room were given power even to use languages that every man understood; that is, a power of communication which enabled them to reach the heart of every hearer.

4. The Holy Spirit affords varying gifts to believers. "Now there are varieties of gifts, but the same Spirit" (1 Cor. 12:4 RSV), Paul says. (See 1 Cor. 12:7-11.) These various gifts, dedicated to Christ complement each other as the various parts of a body the whole. The point

he expressed is not only the fact of these gifts and their variety, but also the responsibility of their possession. We are to exercise them for the common good. Everyone is so endowed; he can assist somehow in the great world missions enterprise.

5. The Holy Spirit exercises supreme command in direction of the missionary enterprise. The reading of Acts—which could be called the Acts of the Holy Spirit—will reveal how the Spirit gave early Christians power for service, and constantly pointed out their course of action. He not only directed them on the day of Pentecost but also guided those, such as Philip, who were scattered abroad by persecution in their continuing witness for Christ. Thus Philip's ministry in Samaria bore tremendous fruit. Thus his footsteps were guided to the Ethiopian eunuch, and his tongue was guided to interpret the Scriptures to this government official.

Dr. Lawrence well says of the disciples: "They were versed neither in the lore of the past nor the learning of the present, and yet they were given the task of establishing a religion which not only stood opposed to every other religion, but which was set for the overthrow of every existing religion. They were commanded to disciple the nations and for this work they needed the power that God alone could give." That power was abundantly given and is ever adequately available. We should long ponder the further comment of Dr. Lawrence: "We need today the illuminating, sanctifying, empowering influence of the Holy Spirit. . . . It is today as then, not by human power and might that the kingdom of God is to come, but by the Spirit of God. Without the Spirit's presence and power our most heroic efforts will fail; if we have the Spirit and his power, our humblest endeavors will succeed."

The Woman's Missionary Union Program of a Church. Marie Mathis and Elaine Dickson, 75 cents, is a thrilling book which helps a woman see meaning in prayer, study, giving, and mission action. Have you finished reading it yet?

There may be other books which you will want to read because of this study. Here are two:

Annie Armstrong by Elizabeth Marshall Evans, cloth, \$1.50; paper, 85¢

The Story of Kathleen Mallory by Annie Wright Usery, \$2.50

All these books may be ordered from Baptist Book Stores (*Annie Armstrong* may also be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.)

The Work of the Spirit in Relationship to the World

The ministry of the Holy Spirit is not only to equip and direct Christians in their world task, but also to have a bearing upon the world.

There are at least three great areas of service the Holy Spirit performs in relationship to the world. The first is obviously to provide the world the witness of the church. The Holy Spirit moved upon the early church to appoint missionaries to the non-Christian world and from that day until this has been calling and thrusting out missionaries around the globe. If there are yet those who have not heard—and 50 percent of the world's population, we are told, are in this condition—it is neither because God does not want them saved nor the Holy Spirit is not working to energize the church for the task; but rather because either Christians have been less than willing to respond as needed, or the world has resisted or rejected the witness given it.

Yet another work of the Holy Spirit in relation to the world is his desire to provide all men with the Scriptures, and also to assure them that he will use the Word of God to quicken into life all who will open their minds and hearts to him. One of the miracles of the ages is how God chose a variety of people over a period of hundreds of years to set down a revelation of such dependability that through it every reverent soul seeking to know God can find him. This truth has been proved so often as to be axiomatic. "It is the spirit," said Jesus, "that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

The great convicting work of the Holy Spirit in behalf of the world is expressed succinctly by Christ as follows. "When he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me; of righteousness, because I go to my father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:8-11). In the deepest sense the world's hope rests upon this particular work of the Spirit. Never would men sense the need of a Saviour at all, or even know the seriousness of sin, were it not for the Spirit. They might recognize the evil in them as crime, maladjustment, or unsocial activity, but never as sin. "This is true," Dr. Lawrence observes, "not only of pagan civilizations but of so-called Christian civilizations as well." Only the Holy Spirit can enlighten our eyes to see our inner need and wretchedness. He reveals, moreover, the heinousness of sin and the horror of being left in its power. He points out the consequences, also, of what sin will do in one's life and awakens a yearning to be rid of its condemnation. The Holy Spirit often convicts men of sin through the witness of Christian men and women.

The Holy Spirit also enlightens men as to the nature and



The Way It Is Out Here IN THE WEST

by Bea Conrad

The Sacred Sea Gull

In Temple Square in Salt Lake City stands the only monument in the world erected to the memory of a bird. This monument is a round column of granite surmounted by a granite globe. On this granite ball stand two bronze sea gulls.

This is the story of the monument: The first spring the

need of righteousness. He reveals that righteousness can be measured only in terms of one's relationship to God. The righteousness required, moreover, can be achieved only through the help of the Holy Spirit. In truth, without the criterion God has set down there can be no such thing as righteousness, for without God and the standards he has revealed all other criteria for behavior would be only relative and transitory at best.

Finally, the Holy Spirit convicts men of judgment. He first enlightens them as to the nature and awfulness of sin and that they are sinners. As he further makes known the one unvarying and eternal standard of righteousness existing in God himself, he arouses men also to see that judgment is inevitable. One cannot continue to sin and thus ignore his spiritual need and the demands of righteousness without coming sometime to a final assessment. All evil and all sin must ultimately meet a judgment which none can escape. This is a message of universal application. This the Holy Spirit speaks with convicting power.

MISSION
Study

Mormon pioneers were in the state of Utah, they planted seeds and rejoiced to see shoots coming up. They dammed creeks and carefully irrigated their crops, and everything indicated a good harvest. But one morning when the crops were almost full grown, the farmers were amazed to see their fields were black. Upon investigation, they found millions and millions of crickets. Hordes had moved in and were destroying every living thing in their path. The farmers tried to fight them, of course. But what could they do? Bushels were raked up and burned, but they were hardly missed. Others came to take their places. The pioneers prayed, but still the crickets came. Then early one morning another sound was heard, and this time it was the cry of sea gulls descending on the fields. The farmers were surprised to find that the gulls did not eat the growth which remained, but feasted on the crickets. The gulls ate until full, then went to the streams, drank, disgorged, and returned to feast again. This went on several days until the crickets were gone and the remaining crops safe.

No wonder sea gulls were held sacred and laws were passed to protect them. The monument in Salt Lake City was erected in memory of this event. Today, the sea gull is the state bird of Utah.

Festivals

In pioneer days agriculture was primary in this area. Farming was stressed by the Mormon, Brigham Young, who said: "It is our duty first to develop agricultural resources of this country . . . Let others seek gold. We will cultivate the soil."

Mormons have usually followed the pattern set for them by their pioneers. The greater number have remained basically an agricultural people, getting the major portion of their livelihood from the soil.

Each year there are many harvest celebrations (Tomato Festival, Peach Days, for example) held throughout the area in late summer and early fall. Each features an attractive display of produce, parades emphasizing farm products and the importance of water, the selection of a queen to reign over the event, and a carnival.

In early days dancing to the strains of a fiddle was one of the most popular forms of entertainment. Dancing continues to be a popular entertainment, and the dance sponsored in connection with the local harvest celebration is one of the bigger events of the year.

Handicrafts

After a hard day's work, the pioneer woman relaxed in the evening, working on hobbies and handicrafts of various kinds. Most of these were of a useful nature, and time was spent to make beautiful objects. Quilting was one of the most popular pastimes.

Quilting is still very popular among women of the area. Many times a special quilt is made for the bride-to-be, and this is displayed at the wedding reception.

Weddings

Weddings are a little different from those in other areas. One way in which they differ is that only the family and extremely close friends are invited to the ceremony itself. Most of the friends and acquaintances are invited to the wedding reception held following the ceremony. Gifts for the bride and groom are brought to the reception.

Conservation

From necessity, nothing was wasted by the early settlers of the area. One woman whose parents were pioneers told that even the dishwater was saved and poured into the scraps that were fed to the pigs. Her grandmother contended that the food washed from the dishes was good for the pigs. Often no soap was used in dishwashing as it was very scarce.

Frugality is still very important. Mormon families are large since their church does not condone birth control, and most families raise much of their own food. Women are kept busy bottling (perhaps you call it canning) enough food for the winter months. Most Mormon families keep at all times a supply of food stored for several months.

Finding a use for everything and wasting nothing is important. The results can be quite tasty. If you don't believe it, try . . .

PEACH PIT JELLY

Collect a 2 pound coffee can of peach pits. Soak pits over night in 1 gallon cold water. Boil 15 minutes in same water. Drain well and use the juice as you would any other juice to make jelly. Plum pit jelly can be made the same way.

Mrs. Garner Mathis, Brigham City, Utah

A favorite recipe for many of us who discovered the joys of Bing cherries after moving to an area where they are plentiful is this one:

BING CHERRY SALAD

1 small pkg. red cherry gelatin
1 cup juice from cherries and pineapple
1/4 cup drained Bing cherries
1/4 cup drained chunk or crushed pineapple
1/4 cup cream cheese, diced
1/2 cup nuts, chopped
1 small Coca Cola
1 cup miniature marshmallows (optional)
Heat fruit juices and stir in gelatin. Chill until thickened. Mix in cream cheese, cherries, pineapple, nuts and Coca-Cola. Stir until completely mixed. Chill until firm.

Miss Sue Ann Davis, Intermountain Indian School

The famous Idaho potatoes lend themselves to many recipes such as:

SPUD NUTS

1 cup cooked mashed potatoes
2 cups scalded milk
1/2 cup sugar
1/2 tsp. salt
2 yeast cakes
3 lightly beaten eggs
1/2 cup shortening
Enough flour to make a soft dough

Mix well. Let dough rise once. Roll out to 1/4-inch thickness. Let rise again and fry in deep fat. Drain and when cool, sugar glaze or frost.

Mrs. Effie Walker, Jerome, Idaho

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Dear Pastor-

The apostle Paul uttered a prayer in Philippians 1:9-10 in behalf of Christians in the city of Philippi. This prayer's meaning is well suited to modern life that love may abound more and more. We all need a sharp sense of what is vital and relative in our relations with others in the troubled world in which we live.

Woman's Missionary Union is hopeful that a strong emphasis on witnessing and ministering in each community will help all church members to identify with need more accurately and make our living a daily testimony as disciples of our Lord. We are planning new methods to guide us in mission action. We trust that the members of your church will read about these plans in this copy of ROYAL SERVICE. Which leads us to say that if you have suggestions to make to us about what we plan and the way we plan it, please feel free to write us a letter.

We want to be able to lead our members to a sense of what is vital in Christian witnessing and ministry. And, we recognize that it isn't easy to help people to disentangle essentials from daily tangles which demand time and erode energies.

Perhaps all of us need a renewed sense of what is vital. Through mission action we long to help women become characterized by a love of righteousness, justice, compassion, and service in Jesus' name.

We have sought to clearly define mission action and have done so in these ways:

Mission action is the organized effort of a church to minister and to witness to persons of special need or circumstance.

Mission action is the work of dedicated Christians who are able to break out of their narrow circle of concern to become involved in meeting the needs of mankind.

Mission action is taking Christian love into all situations of need.

Mission action is faith expressed in action. It has as its goal the relating of the non-Christian to the experience of the new birth and to minister and witness of Christ's love to Christians of special need.

We want WMU members to become concerned with people who are in special need and might not be reached for Christ unless we love them and are willing to take the gospel where they are.

We recognize that this is no easy objective, but we know that our Lord's Commission is for us to begin where we are—spreading abroad, in city, town, and countryside the "good news" of God's regenerating and enabling grace.

Please pray with us and for us that we shall lead wisely in this task.

WMU Staff