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WMU Conferences

YWA, Ridgecrest—June 20-26*

WMU, Glorieta—July 18-24*

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A family affair!

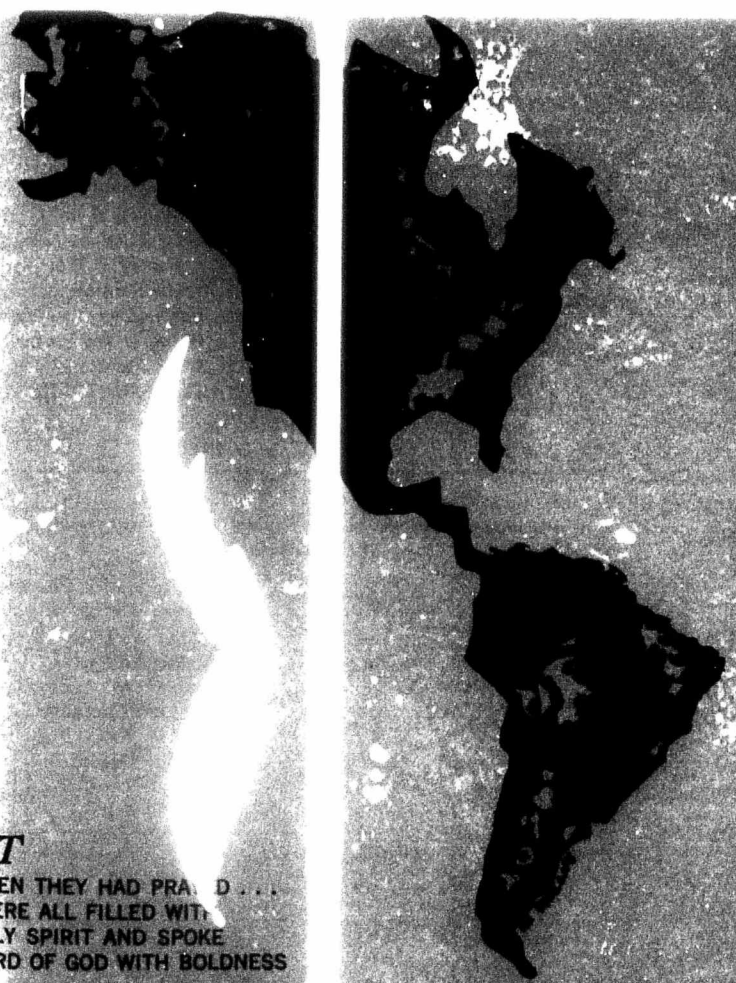
World Missions Con

July 25-31—Glorieta*

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MAY 1980

Royal Service



PART
AND WHEN THEY HAD PRAYED . . .
THEY WERE ALL FILLED WITH
THE HOLY SPIRIT AND SPOKE
THE WORD OF GOD WITH BOLDNESS

ROYAL SERVICE

MAY 1968

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WOMAN'S MISSIONARY UNION

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Day by Day -- Living

AN EDITORIAL

■ Approximately 300,000 people are involved in our manned space program. In terms of a lead position in the world, our space activities represent compelling and dramatic demonstration of this country's scientific and productive excellence and represent to the world a strong "can-do" nation.

The significance of a tremendous job of planning in this scientific era defies one's imagination. Scientific planners accept great challenges and the competition is deadly serious. Future possibilities are awesome.

Today Southern Baptists realize that we must remedy situations in our churches, that we must address ourselves to apathy in some areas, and that we must seek to overcome mounting difficulties which stand in the way of leading persons to Christ. We need to become "can-do" churches—members!

We must become serious about the spiritual condition of people all about us. Our planners must accept great challenges. We must rely upon the Lord as we make decisions, now, about a population—growing, lost world.

The kind of planning that is likely to bear fruit makes it possible for others to participate in decisions yet to be made. Practical help is offered to each Southern Baptist church and its leaders in making plans and setting goals in the *Church Program Guidebook 1968-69*.

To help churches, denominational planners have proposed three major projects for making a worthy response during the year of evangelism and world missions which is 1968-69. The projects are the Crusade of the Americas, Project 500, and the Church Growth Plan.

Each church selects plans which best meet needs, and then carries out its set objectives. Church planners may use the Guidebook in planning for advance. In doing so, they discover unique situations in the church and community and decide what plans and actions should be carried out.

If church planners are to lead members successfully, they must provide opportunity for members to participate in final decision-making.

There is nothing new in the idea that planning by a church is based on general purposes and direction in which a church wishes to go. There is nothing new in the idea that agencies created by the churches provide guidelines for carrying out plans adopted by the Convention. This leads to the conclusion that such a tool as the *Church Program Guidebook 1968-69* helps churches to become aware of additional ways to represent Christ in a day filled to overflowing with opportunities to serve our fellowman as we serve Him.

As members of this evangelistic Convention, let us live day by day in demonstration to the world that we are a strong "can-do" group of people whose strength is in the Lord.

by Marie Mathis

... BREAKING

THE CHAIN

by J. Winston Pearce

It is doubtful that any word in the Bible describes the mood of the average person today more accurately than what was said of the lad's lunch when the multitudes needed food, "... but what is that among so many?"

We look at the world's needs and we think of our personal resources and say, "But what is that among so many?"

Mammoth needs and scanty resources. That is the summation of our plight.

Think of it: struggles in the hills and swamps of Vietnam, rebellion in the streets and ghettos at home, crime and anarchy in the cities, disregard for law and order, a shifting of landmarks in the field of morals and ethics, worldwide poverty and exploding population, disintegration of the home and frustration in the schools, "God is dead" philosophy and inadequacy of the churches.

Yes, the individual turns from all this to look at her own personal

resources, talents, and abilities, and she says, "But what is that among so many?"

Now, this mood and response is understandable. Indeed, a certain amount of it may be realistic and healthy. But, like strychnine, while a little is a healthy stimulant to the patient, a large dose is fatal.

We do need to finish that biblical story and see that the lad's lunch served as the important link in the supply chain that met the needs of the multitudes.

If you are going to take counsel of your fears, do not neglect to take counsel of your assets, also. Finish the story. Among your assets are the Scriptures. Remember who you are: "So God created . . . male and female created he them" (Gen. 1:27). God is your Father. Remember who is your guarantor. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Christ is your invisible means of supply and support.

Remember your command, "Let your light so shine before men, that they may see your good works" (Matt. 5:16). No false modesty, please.

Remember your reward, "Thou hast been faithful over a few things,

I will make thee ruler over many things" (Matt. 25:23).

And, remember too, the judgment upon fear and timidity. "Take therefore the talent from him, and give it unto him which hath ten talents" (Matt. 25:28). The Scriptures are among your assets if you would break the chains that keep you from letting God use you to the fullest.

The human spirit is another asset as you think of giant needs and pygmy resources. Emerson said, "Trust thyself! Every heart vibrates to that iron string." Emerson was right. We are mystically joined together by sensitive currents of sympathy, each individual is linked to others and they to others and they to others, so that what you think and say and pray and do and are spreads to others as the proverbial ripple from a pebble reaches the farthest shore. We are not alone.

Remind yourself, too, that history is on your side. All great movements begin with the meager supply furnished by some individual. Call the roll of the great movements: child labor laws, prison reforms, care for the sick, woman suffrage, religious liberty, popular education, freedom of speech. It was not the masses who supplied the flame, it was an in-

dividual, or at most a few individuals. God instructed Jeremiah to run to and fro throughout the city of Jerusalem and search for an individual; one individual who executed judgment and followed after truth would have saved the city from destruction!

Also, you need to remember that "The place whereon thou standest is holy ground" (Ex. 3:5). You do not have to be in some "key" or "pivot" spot. The Chinese compass has five points: north, south, east, west, and the place where you are standing when you hold the compass. Consider a few individuals who have made their contributions from local and circumscribed places: Socrates in Athens, Shakespeare in Stratford, Charles Eliot in Cambridge, Emerson in Concord, Frost in New England, Andrew Wyeth in Chadds Ford. The importance of local loyalties cannot be too strongly emphasized if you are going to break the chain that keeps you from your best.

You are tempted to look at the world's needs and your meager resources and cry, "But what is that among so many?" Then go on to remind yourself that by God's grace it is enough.

... Unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow . . . Malachi 4:2.

Lord Jesus,
My soul responds to your presence
I wear your name,
but I'm ashamed;
For my Christian life
has been merely
a weak mixture
In which I've dutifully stirred
A dimbleful of love
A cup of morality
And a pinch of compassion.

Remaining an earthly "mixture"
was far easier
Than becoming
a heavenly "compound"
In the crucible of thy will.
No longer am I content
to be just a mixture.
I must grow
toward spiritual maturity.
Reapportion Love, Goodness,
and Compassion;
Fan into flame my spark of faith,
And in the white heat
of thy eternal love,
Remove worldly dross, O Lord,
And transform
this weak mixture of self
Into a dynamic compound,
a mature Christian,
With new properties of living,
Loving, and serving.

Even as I seek to grow, Lord,
Could it be that in thy grace
Thou canst somehow love
and use me
Though only a weak mixture still?

—from *Healing in His Wings* by Carolyn Rhea, expected from the press in 1968. Inquire at Baptist Book Stores.

by Carolyn Rhea

Go Forth and Grow Up

Mrs. Rhea says: "I wrote the book as therapy following Mother's death. In it I have conversed with Bible characters about spiritual qualities in an effort to mature through the experiences of pain and sorrow."

by Ione Gray and Sue Ames Brooks

Missions here and there - -

■ A new breed of Southern Baptist overseas missionaries is taking shape in the mountains of North Carolina at Ridgecrest Baptist Assembly.

Before the last summer conference guests checked out in September, 98 missionary appointees—with 114 children, ages six weeks to 13 years—began unpacking their belongings and settling in for 16 weeks of intense preparation for life and work overseas. They were the "guinea pigs" for the Southern Baptist Foreign Mission Board's new program of extended orientation for new missionaries.

Training in the key subjects of linguistics and anthropology was headed by Dr. Donald N. Larson, professor of linguistics and anthropology, Bethel College, St. Paul, Minnesota, and Dr. Howard Law, associate professor of linguistics, University of Minnesota, St. Paul.

Striking some of the basic emphases of the orientation program, Dr. Law admonished: "Missionaries need to know how to work with nationals in terms of the latter's work patterns and roles. Missionaries must not set up American standards for persons of other cultures."

A former Wildlife Bible Translators missionary to Mexico, Dr. Law tried to acquaint rookie missionaries with varieties of behavior patterns they will face in other lands and to help them prepare for necessary adjustments, as well as to improve their communication of the gospel to the people of other cultures.

"Our minds were stretched," was one appointee's reaction to Dr. Law's teaching.

The first orientation session ended before Christmas, and another group of appointees began the course in January.

Rev. W. David Lockard is director of the orientation program for the Foreign Mission Board, and Rev. Victor A. Greene is assistant director. Both are missionaries, Mr. Lockard to Rhodesia and Mr. Greene to the Philippines.

New Southern Baptist missionaries formerly received from eight to ten days of orientation before going overseas. Growing concern for a more thorough stateside preparation led to the Board's adoption of the sixteen-week program on a two-year trial basis. (A Board-sponsored consultation in 1965, attended by nationals, missionaries, and Southern Baptist denominational and local church leaders, helped stimulate interest in extending orientation.)

Dr. Law says other missions organizations are watching the Southern Baptist experiment. "This could be the up-and-coming thing. It has support that you people don't know about."

Dr. Baker J. Caughen, executive secretary of the Foreign Mission Board, enumerates some of the objectives the Board hopes to accomplish with the longer period of orientation: ease the trauma of adjustment to new environments for beginning missionaries, help them to be more effective in their work with people, stimulate them to explore more effective missionary methods, bridge the transition from family and friends to a new "family" and new friends, and many others.

The basic orientation curriculum includes, in addition to anthropology and linguistics, cross-culture communication and group dynamics. Among supplementary courses are bookkeeping and fiscal responsibility, health, leader-

David Lockard, director, and Victor Greene, associate director, of the Foreign Mission Board's orientation program for new missionaries.

Dr. Caughen and missionaries



ship principles and methods, protocol, piano, mechanics, and electrical repairs and maintenance.

There is a nursery and a preschool program for children below the first grade. MKs (missionary kids) in grades one through four have their own school in the children's building of the Ridgecrest Assembly, and fifth, sixth, seventh, and eighth graders attend school in Black Mountain, making the three-mile trip in their own bus.

With its rugged schedule, the orientation program lives up to David Lockard's designation of a "boot camp" for new missionaries.

During an early question-answer session last fall, Mr. Lockard elaborated on the necessity of missionaries understanding the "pace" of people of other countries, often considerably slower than that in the United States.

Returned an appointee: "If we're supposed to go out prepared for these slower cultures, how is this orientation going to help us?" His tired colleagues laughed agreement.

■ A WMU stewardship chairman in Decatur, Georgia, has a healthy and useful concept of her position—including the encouragement of stewardship of one's mind. Mrs. James Wright at Oakhurst Baptist Church in Decatur also serves as librarian of the long-established church which is revitalizing its missions emphasis to capitalize on its transitional metropolitan community.

"I feel our library is an important part of this ministry," Mrs. Wright says, and she has made a point of including WMU members

For example, WMU members are joining extension visitors in an effort to provide books and tapes of Sunday sermons for shut-ins. The idea is that the shut-in can check the materials in and out through the extension or WMU worker who visits the shut-in regularly.

In addition, there is a church-sponsored weekly meeting of neighborhood women (who are not church members) in which several WMU members participate. A nursery is maintained (sometimes staffed by WMU members also) for preschool children.

If, for example, the neighborhood women are concerned with sewing, books on sewing as well as other topics of interest are available. And there are books for the mothers to check out for preschoolers, too.

Books also are made available to community children who come to the church for tutoring and directed recreation.

Such a practice brings to mind the fact that much could be lost financially if the books were never returned by these children of families who sometimes move quickly and quietly.

"A library always loses a few books," according to Mrs. Wright. "And thus far we have lost no more books than we usually do."

"We take the opportunity to visit in the homes of the persons who have not returned books," Mrs. Wright says. "First, we talk with them, invite them to participate in our church program, and then remind them about the overdue books."

As a result of this reading program and others like it, new families have come into the church membership.

And in a methodical buildup of about three thousand books and other educational materials, Mrs. Wright has included provisions for further education of WMU members.

One church member donates the volumes of a continuing series *The World and Its People* (Greystone Corporation, 70 Fifth Avenue, New York, New York) which provide in-depth study of countries and which can be used to supplement WMU study.

Also available is a copy of *WMS World in Books* by Woman's Missionary Union including, among other listings, suggested books for WMS Round Tables. In these study groups WMU members study not only religious books but also books dealing with all other areas of social concern—discrimination, poverty, troubled youth, morality, and many other vital subjects.

At each WMS meeting, selected books from this catalog are displayed.

To assist with mission study and other study, the library maintains visual aids, such as posters, maps, films, slides, and curios from other countries. It also sells books by current Bible scholars.

This church and others in the Convention are concerned with a ministry to the whole man, including his mind. And according to Mrs. Wright, "We have reached persons through this ministry who might never have been reached."



Home of missionary Mrs. Shin Ok Yang, and the meeting place of the Song Chung Ni Mission



Mrs. Shin Ok Yang, the missionary, back row, second left; Mrs. Ho Sun Pang, WMU president of Korea, front row third left

Adults in photo above and below children who come to Song Chung Ni Mission



THE miracle of the gospel is that men are eager to sacrifice in order to tell others of the Saviour. An 11 P.M. worship service is not a usual practice in Korea's Baptist churches, but there was good reason for a service of praise and thanksgiving to God at this hour in the Song Chung Ni Mission. Just that evening a new pulpit and chair had been bought and placed in the small room of the missionary's home

Miss Wagner is serving at the Baptist Mission in Seoul, Korea

MISSIONS at HOME in KOREA

by Lucy Wagner

which is used for a place of worship by the group of Christian believers in this small farming village. The pulpit and chair were a gift from a deaconess in the Tae Myung Baptist Church in Taegu.

Deaconess Tu Son Kim had heard about the home missionary's witness in this farming village, and she wanted to make a sacrificial gift for this work. The money (about \$25.00) to buy and ship the pulpit and chair was saved from the family income. Deaconess Kim's husband, now about seventy years of age, makes about seven cents a day as a street vendor selling pins, thread, and elastic. Deaconess Kim praises the Lord for helping them to make this gift for the Lord's work from their meager income. Her husband is not yet a Christian. The people of the Song Chung Ni Mission praise the Lord for supplying their needs through deaconess Kim who found great joy in the sacrifice.

The pulpit and chair were shipped to a small town about three miles

from the church. Several of the women walked there and carried the pulpit and chair on their heads. They said that they did not even notice the weight!

The witness in this small farming village is led by a home missionary, Mrs. Shin Ok Yang, who is supported by the Korea Woman's Missionary Union. This home missionary began her work in 1959, and has served in other areas of Korea, but since May of 1966 she has resided in this small farming village, Song Chung Ni, where the mission is located.

A young Christian woman in the village had been praying for a church in the community since she went there six years earlier as a bride. God has blessed Mrs. Yang's witness. There are now about seventy children in Sunday School, and some thirty-five adults and fifteen young people regularly attend worship services.

The missions offering given by Baptist women and young people in



Deaconess Tu Son Kim gave the pulpit and chair



Korea's churches has increased year by year. Besides this offering for home missions work, they give annually to an offering for foreign missions.

On Cheju Island, the largest of about three thousand islands around the coast of Korea, a Baptist witness was opened in 1967. Koreans and missionaries testify that the Holy Spirit spoke to a Christian man, a Korea Baptist church, its pastor, and assistant pastor, and led them to open Baptist work on this island of 336,000 people.

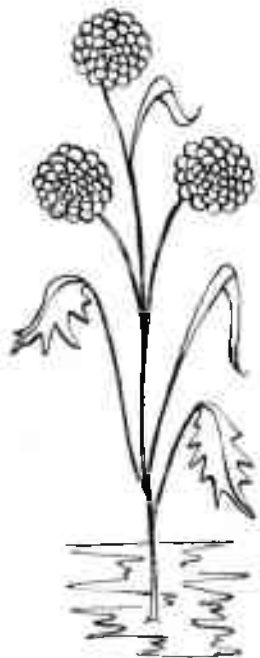
A Christian man named Mr. Pyung Ok Oh had left his home on the island to study in Seoul. While he was there he became convinced that Baptist teachings were scripturally correct. When he returned to his home, he opened it as a place for worship and contacted the missionary, Rev. Guy Henderson, who supervises the work in that area, and also the Baptist Seminary in Taejon, asking that a preacher be sent to the island.

For several years members of the Tae Heung Church in Taejon on mainland Korea had been meeting regularly to pray for missions. They called the prayer group "The Upper Room Prayer Meeting." A special burden of their praying was that the Lord use them as a church and as individuals to carry the gospel to foreign lands.

At this time the pastor, Rev. Choo Man Ahn, was chairman of evangelism for the Korea Baptist Convention. In this capacity, he made a survey trip to the island along with missionary Guy Henderson. While they were there, Mr. Ahn preached to the group of believers and inquirers meeting in Mr. Oh's home. When he came back, he told his church about the needs and the challenge on Cheju Island, and they felt that God was leading them to direct their interest, support, and prayer toward the work on this island. In accepting this open door they feel that God will lead them on to yet greater opportunities in



Rev. Pyung San Choi, missionary to Cheju Island from the Tae Heung Baptist Church, Taejeon



the future. The matter was presented to the church and sixty-seven members pledged to give the amount of one thousand won (about \$40) monthly for the coming twelve months to help support this work. An equal amount comes from the Foreign Mission Board, Southern Baptist Convention. At this time a Cheju Island Missionary Society was formed to plan and direct this work.

The next need was for a missionary to go to preach the gospel to these island people. Again God worked in this church to call out the man whom he needed. The assistant pastor and religious education director, pastor Pyung San Choi, shared with the church at a morning service his conviction that God was calling him to this work. When the members of the church heard his testimony, they thanked the Lord with tears of joy and gratitude that the "sheep without a shepherd" would now have someone to lead them. Thirty-two-year-old Mr. Choi is well prepared for this work. He had served as a pastor for several years and had helped to open Baptist work in several rural areas. A graduate of the Korea Baptist Seminary, he had also served in a large city church, Tae Heung Baptist Church, as religious education director.

On February 5, 1967, just a few weeks after Pastor Ahn had laid upon the hearts of his people the needs of the Cheju Island people, a special service was held in the Tae

Heung Church to commission Pastor Choi as their missionary to this island.

When Pastor Choi moved to Cheju Island, he began meeting with the group in Mr. Oh's home where they worshiped, studied God's Word, and prayed together. Steady growth has resulted since Pastor Choi's arrival there. There are now twenty-one baptized members with others awaiting baptism. About seventy children as well as a number of young people and adults attend the Sunday School. A WMS and an organization for the young people have been formed. The mission still meets in Mr. Oh's home. Pastor Choi has been greatly encouraged to see the possibilities of reaching lost people through the Sunday School.

The town of Pyo Sun where Pastor Choi lives and works has about eight hundred houses with a population of four thousand. Most of the residents make their living by fishing, farming, and in small businesses. There is a Presbyterian church and a Catholic church in the town.

In its 1967 annual convention meeting, the Korea Baptist Convention voted to send a missionary to the island to help Mr. Choi. This would mean the opening of a Baptist witness in another area of Cheju Island.

Korea Baptists are learning the joy of sharing with others the love of Jesus, and the satisfaction and joy of supporting the Lord's work through stewardship and prayer.



by Cyril E. Bryman
Editor, *The Baptist World*
Publication of Baptist World Alliance

The Supreme Court a "Legislative" Body?

Fourteen years ago this month—May 17, 1954—the United States Supreme Court declared that "in the field of public education the doctrine of separate but equal has no place. Separate educational facilities are inherently unequal and therefore unconstitutional."

This was the Court's historic and still highly controversial ruling. And it was the first in a series of decisions which are now bringing into question the very role of the Supreme Court.

The US Constitution specifically provides that "all legislative powers" of the federal government shall rest in the Congress, that executive power shall be vested in the President, and that judicial power is vested in the Supreme Court and whatever lesser courts may be established.

The question is now being asked whether the Supreme Court is over-extending its own constitutional authority as a judicial body. Have some of the Court's decisions the last fourteen years taken over legislative responsibilities, the critics ask, that rightly belong to the Congress and executive responsibilities that belong to the White House?

This is simply a report on this significant question which has grown so large that official Washington is no longer able to ignore it.

U.S. News and World Report, one of America's respected news weeklies, has listed twenty-five decisions by the Supreme Court that have—to use the magazine's language—"changed the United States."

These decisions have had to do with politics, with criminal procedures, with religion, with race relations, with subversion and communism, with antitrust laws, and with obscenity.

The rulings on crime have extended the rights of individual suspects who are being questioned. The decisions on race have forbidden racial discrimination. Decisions

on religion have affected full religious liberty. Rulings on politics have aimed at more equal representation (one man, one vote) in state legislatures. Standing rules against obscene publications have been liberalized.

An average American citizen is likely to applaud some of the decisions, to complain against others. The question now being asked is not concerning the wisdom of the decisions themselves, but the unbalance that is being or might be created between the three divisions of government as outlined in the constitution.

Much of the so-called "legislative action" of the high court rightly belongs to the Congress. But here again we have the question of whether Congress might have been lagging in responsibilities on certain aspects of social change. Democracy is weakened when legislative matters are not handled by the Congress which is the federal body most directly responsible to the individual citizen and most subject to the will of the individual voter.

The danger was sensed even a century ago when Abraham Lincoln declared in his first inaugural address:

"If the policy of the Government upon vital questions affecting the whole people is to be irrevocably fixed by decisions of the Supreme Court . . . the people will have ceased to be their own rulers, having to that extent practically resigned their Government into the hands of that eminent tribunal."

Many present-day leaders are speaking on the subject. An associate justice of the Court, John M. Harlan, raised the question in an address to a Princeton University debating group last November 29:

"From the beginning, though more evident I think in the last fifteen years than it had been in the recent past, two views as to the proper role of the Supreme Court in our governmental system have existed both within and without the Court.

"The one (view) is that the Court should stand ready to bring about needed basic changes in our society which for one reason or another have failed or lagged in their accomplishment by other means.

"The other (view) is that such changes are best left to the political process and should not be undertaken by judges who, as they should be because of their office, are beyond the reach of political considerations in their accountability.

"There can be little doubt but that the former, broader role of the Supreme Court is the one currently in vogue, and that it is resulting in the accomplishment of basic changes in governmental relationships.

Members of the Supreme Court are appointed by the President and serve until death or retirement. They are therefore not subject to political recall. But an imbalance between the three divisions of government may be due as much to failure of the legislative and executive branches as to over-activity by the judicial branch. And the individual voter definitely has a voice and a responsibility in making his wishes known in these two areas.



To work or not to work—that is the question facing an ever-increasing number of wives and mothers today.

by Anne Craig

THE addition of millions of mothers to the nation's working force is perhaps partly attributed to the much talked about "feminine mystique"—a woman's need to prove she is an individual, capable of accomplishment and fulfillment outside the realm of dirty dishes and soiled diapers.

Some regard the feminine mystique as a definite feminine "mistake" and so, whether wives and mothers should work outside the home has become a controversial subject almost as talked about today as the mini-skirt.

Regardless of pros and cons on the subject, the fact remains that two out of five mothers of school-age children work, and one out of four mothers of preschoolers is gainfully employed. Half of all women in their forties and fifties work. In 1966, 38 percent of all women in the United States had paid employment, according to an Associated Press report. And statistics are steadily climbing upward.

"The combination of homemaking and paid employment will be more than ever the way of life for large numbers of adult women," predicts Esther Peterson, former US Assistant Secretary of Labor.

Recent surveys and in-depth studies have shed new light on the effect on the family of the mother being employed outside the home. For one thing, there is ten times as much temporary and part-time work available now as there was ten years ago. This makes it possible for thousands of mothers to work only while the children are in school.

But what is the effect on children who do not see mother between breakfast time and supper time?

Mrs. Craig's husband is the director of public relations of the Christian Life Commission, Nashville, Tennessee.

Extensive studies by social sciences teams, reported in September 1967 *Woman's Day*, revealed that a child's mental health, grades in school, and behavior do not depend on whether mother works or not—but on whether she enjoys her children, is consistent in discipline, and recognizes a child's needs.

A psychological test of "good mothering" based on the above findings was devised by Dr. Marion Yarrow and given to one hundred mothers, half working and half non-working. The working mothers scored as high as nonworking mothers. Mothers who made the lowest scores on the "good mothering" test were those who stayed at home against their will.

Similar studies, reported in *Church Administration* magazine, indicate that children are not adversely affected by mother's working—

if the children are well cared for
if there are no serious tensions in the home

if the mother uses her time with her children to demonstrate her interest, support, and love.

Before you put down your copy of *ROYAL SERVICE* and (a) rush out to apply for a job, or (b) write a scathing letter to the editor, let us consider another side of the issue.

Moral and spiritual leaders are asking the question, Is there some relationship between the increasing number of working mothers in America and increasing juvenile crime and delinquency?

We might also ponder what effect the increasing number of mothers who work in order to buy "extras" has had on the current generation of children and teen-agers who feel their happiness and success depend upon having their own private telephone, television, and tape recorder.

"No matter how we may argue about it," an industrial psychologist claims, "value in Western society is measured in monetary terms. When a woman draws a paycheck for her work, she has immediate and direct recognition of her value."

As Christian women, however, it is well to remember that we have a set of values which is not measurable in monetary terms. ("A man's life consisteth not in the abundance of the things which he possesseth," Luke 12:15.) But in a secularized society such as ours it grows more difficult to properly assess value!

If you are considering going to work—or if you already are employed—the following checklist may be helpful to you.

- What is my motive for working outside the home?
Financial necessity? _____
Self-fulfillment? _____
The desire for things which an extra income can buy? _____
- Do I have the physical stamina to do justice to my job and my household, with enough energy left over to give the companionship my family needs from me? _____
- What is my husband's attitude toward my working?
Would my children be adversely affected? _____
Or, would the quality of our relationship improve? _____
- What effect would working have on my service to the Lord?
Would responsibility to my church be crowded out of my busy schedule? _____

Would I use the opportunity to influence co-workers for him? _____

Many women in this age of push-button appliances and no-iron clothing honestly come to the conclusion that they are better wives and mothers if they work outside the home in a stimulating environment. Thus, they feel, they are better companions to their husbands and more eager to spend time with the children in a constructive and effective way.

Others, however, conclude that they lack the superwoman attributes necessary for the dual life of employee-homemaker.

Should a Christian mother work outside the home? That depends upon the individual woman, family, and situation—and upon the individual answer to a final question, What does God want me to do?

WMU

Annual Meeting

June 3-4, 1968
Civic Center Music Hall
Houston, Texas

MONDAY MORNING, JUNE 3

Unique Story Highlights:
The Alaska Flood
The Beulah Hurricane
Luther Rice and Project 500

MONDAY AFTERNOON

200 Years of Missionary Service:
John Abernathy, Lucy Wright,
Blanche Groves, I. N. Patterson,
Helen Bagby Harrison

MONDAY EVENING

In an Age Without Precedent
Edward B. Lindaman

TUESDAY MORNING, JUNE 4

A Look to the Future:
Tomorrow in Africa—Mrs. Milton Cunningham
WMU Geared to Change—Alma Hunt
A Dream in My Heart—Dorothy Brown

TUESDAY AFTERNOON

Crusade of the Americas
a dramatic presentation

WMU

Annual Meeting

Why do Southern Baptists observe Christian Home Week?

Setting aside an entire week to emphasize the importance of Christian homes gives churches an opportunity to evaluate their ministry to families. In Christian Home Week churches can give families special help in building homes around Christian principles.

Christian Home Week in 1968, May 5-12, hinges on the theme "The Church Serving the Family." The theme underlines the need for churches to deal with the family as a unit as well as to serve individuals.

A leaflet "Ministering to Family Needs" points out ways in which churches can meet the needs of families. Churches can draw on this resource to plan a Christian Home Week—as well as an ongoing ministry—that will strengthen the Christian ties of its families. This leaflet is free from the Program of Family Ministry, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

What does the Baptist Joint Committee on Public Affairs do for the Southern Baptist Convention?

In 1938 the Southern Baptist Convention cooperated with the American Baptist Convention (then called Northern Baptist Convention) to plant a seed for today's Baptist Joint Committee on Public Affairs. The two conventions united their influence in public issues by naming members

to a jointly supported committee.

Thirty years later, the Baptist Joint Committee, in addition to these two, also represents the Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, and Seventh Day Baptist General Conference.

The Baptist Joint Committee forms a communication line between public authorities and Baptists. Through it many Baptist voices blend to speak out on shared principles of religious liberty and separation of church and state.

The committee's staff of political scientists work from offices in sight of the nation's capitol, the Supreme Court, the Library of Congress, and congressional office buildings in Washington, D.C. Executive director is Dr. C. Emanuel Carlson. Research collected by these experts becomes valuable information for Baptists and weighs influence in government decision-making.

People are better church leaders if they are aware of public programs and national concerns. The Baptist Joint Committee is Southern Baptists' most reliable informant about the heartbeat of political and social affairs. The committee reports to the Southern Baptist Convention annually.

One of the committee's main lines to Baptists is *Report from the Capital*. A subscription for ten issues a year is \$1.50 from the Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N.E., Washington, D.C. 20002.

.....IS THIS YOUR QUESTION

by Marie Mathis...



Call to Prayer

Prepared by Mrs. Ralph Gwin

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**.

1 WEDNESDAY Honour thy father and mother; which is the first commandment with promise Ephesians 6:2 (read Eph. 5:22 to 6:4).

Let us not come to prayer because we must, but because we may! Some of the busiest people are people who pray consistently and effectively. Being busy is scarcely an excuse for failure to pray. Jesus took time out of his busy, important life and work to pray. Stop now and every day to pray for missionaries.

Pray for these—Alaska: Mike Brown; Indiana: Mrs. J. A. Cooper; New Mexico: Mrs. Ben Yelvington; Brazil: F. D. Hawkins.

2 THURSDAY With good will doing service, as to the Lord, and not to men Ephesians 6:7 (read vv. 5-9).

Missionary Gerald Harvey has good subjects for his photo hobby in his five daughters. But photography is not just a hobby for Mr. Harvey, for many of the pictures we see in our missions journals were made by him. Pray for this missionary family.

Pray for these—Rhodesia: G. S. Harvey; Tanzania: R. F. Travis; Nigeria: I. D. Denmark; Janet Webb; Liberia: Mrs. I. E. Williams; New Mexico: A. F. Cabrera; Oklahoma: Claudio Iglesias; Retired: Mrs. Oma Hammock (Texas); Tennessee State WMU Annual Meeting, Memphis, May 2-4.

3 FRIDAY Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand Ephesians 6:13 (read vv. 10-18).

Baptists in Lebanon face the tremendous task of witnessing to Muslims. Middle East Foreign Mission Board Secretary J. D. Hughey reported a successful experiment in newspaper evangelism in Beirut in 1966. A question

and answer series brought responses from persons of various backgrounds. After an advertisement in the Beirut newspapers, 1,100 persons from several Arab countries enrolled in a correspondence course on the life of Christ.

Pray for these—Lebanon: D. W. King; Zambia: Mrs. D. A. Rader; Argentina: D. M. Carroll, Jr.; Mrs. S. W. Davenport; Cuba: Mrs. A. E. Corugedo; Retired: W. C. Harrison (Brazil).

4 SATURDAY Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified Psalm 40:16 (read vv. 1-17).

Shango worship brought over from Africa (see November 1967 ROYAL SERVICE) dominates some sections of Brazil and other Latin American countries. A distraught young mother came to Friendship House in Aracaju, Brazil, saying to missionary Maye Bell Taylor, "I must find something else or I will go crazy." When she heard from the Scriptures how God loves her she exclaimed, "Oh, this is what I want."

Pray for these—Brazil: Maye Bell Taylor; Argentina: J. B. Matthews; Mexico: J. J. Hartfield; Kenya: E. H. Clark; Italy: Mrs. A. B. Craighead; Switzerland: Mrs. J. A. Moore; J. P. Wheeler; Korea: T. E. Douthitt, Jr.; Cuba: Mrs. Cirilo Aleman; Georgia: Mrs. J. D. Reel; Kansas: Dorothy Ruth Milam.

SUNDAY O come, let us worship and bow down: let us kneel before the Lord our maker Psalm 95:6 (read vv. 1-7a).

Tangible evidence of changing times in Spain is the opening of the first Baptist Book Store, located in Barcelona. Government permission was necessary for its opening. Sale of evangelical literature had been formerly restricted mainly to church members and friends. Praise the Lord and thank him for this extension of religious liberty.

Pray for these—Thailand: J. E. Mahaffey, Rosemary Spessard; Malaysia: Mrs. J. D. Ragan; Nigeria: Anita

Roper, R. H. Struble, Jr.; Zambia: Mrs. T. G. Small; Colorado: Mrs. Patricia Sittou; Canal Zone: J. K. Solomon; Arizona: M. H. Daniel.

6 MONDAY *And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy Nehemiah 13:22 (read vv. 15-22).*

Final services in the English-language First Baptist Church, Orleans, France, left only one English-language church in that country after withdrawal of NATO forces. An exodus of Americans meant that membership in English-language churches declined quickly. These churches helped to strengthen French Baptists. The property was deeded to French Baptist churches. Pray for French Baptists.

Pray for these—France: J. D. Hancox; Japan: Mary Cannon; Hong Kong: Mrs. J. D. Hollis, Mrs. H. L. Sinclair, Mrs. E. J. Tharpe; Brazil: Alma Jackson, R. A. Owen; Uruguay: J. D. Spann; Chile: M. E. Torstrik; Virginia: J. B. Henderson; Panama: Mrs. R. C. Johnson

7 TUESDAY *The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Psalm 27:1 (read vv. 1-14).*

What is the Crusade of the Americas? We know that in 1969 Baptists in North, Central, and South America are uniting to try to win millions to Christ as Saviour especially during that year.

Pray that every plan will be directed by the Father through the guidance of the Holy Spirit. Pray for the millions of lost people in this hemisphere.

Pray for these—Hawaii: J. M. Hardin, Jr.; Arizona: Mrs. J. A. Monroe, A. A. Moore; Kentucky: G. K. Offutt; Texas: A. G. Virden; India: Mrs. R. C. Bethea; Indonesia: Mrs. E. O. Sanders; Venezuela: H. P. Haynes, III; Paraguay: Mrs. D. E. McDowell; Nigeria: Mrs. J. A. Nickell, Jr.

8 WEDNESDAY *He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God Psalm 98:3 (read vv. 1-9).*

Of the political crisis in Indonesia in late 1966, Dr. Baker James Cauthen, Foreign Mission Board executive secretary, said: "The story of a mob approaching the Kediri Baptist Hospital to burn it, only to turn back when confronted by missionary doctor Kathleen Jones at the doorway, is one of the thrilling experiences that will abide in the annals of missionary courage. Missionaries and Indonesian Baptists sense opportunities of the new day. . . . Doors are open . . . and opportunities abound for witness." Thank God for his blessings.

Pray for these—Japan: E. P. Bennett, Mrs. B. P. Emanuel, Virginia Highfill; Malaysia: Mrs. R. E. Wake-

field; Peru: Mrs. J. R. Dixon; Michigan: Mrs. Engema Bragg; Arizona: J. P. Graham; New Mexico: M. A. Lopez; Oklahoma: Sam Morris.

9 THURSDAY *But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children Psalm 103:17 (read vv. 1-22).*

Each week 1,500 to 2,000 soldiers visit the Baptist center for Korean soldiers at Wonju, where two quonset huts provide space for recreation, a tearoom (with free tea), a counseling room, and a library. The weekly program includes a religious film, a worship service, and English-language Bible study. "We attempt to make friends with the men and witness to the unsaved individually," says missionary David B. Howle. "Many have found Christ."

Pray for these—Korea: D. B. Howle, Mrs. J. Y. Greene, Mrs. R. E. Snell; Indonesia: M. G. Gentry, B. L. Jones; Nigeria: W. A. Compere; Kenya: W. R. Hull; Ecuador: J. C. Muse, Jr.; Oklahoma: J. E. Hubbard.

10 FRIDAY *For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in Matthew 25:35 (read vv. 31-46).*

During the crisis in the Middle East last summer, the four missionaries in Yemen were allowed to remain there. Mrs. James M. Young was one of them. The Baptist clinic in Taiz was closed after treating 12,000 patients. Trailers house an outpatient clinic in Jibla until a hospital can be completed. Pray for this new work entered by the Youngs in 1964.

Pray for these—Yemen: Mrs. J. M. Young, Jr.; Italy: F. H. Anderton; Nigeria: W. L. DuVall, Cora Ney Hardy; Malaysia: Mrs. R. N. Finley, B. H. Love; Vietnam: Mrs. J. F. Humphries; Japan: J. P. Satterwhite; Thailand: Mrs. J. L. Wilson; Texas: Mrs. James Benson; Cuba: Antonio Santana

11 SATURDAY *O Lord, thou hast searched me, and known me Psalm 139:1 (read vv. 1-24).*

Last fall Baptists in Portugal reported 750 recorded conversions from their second nationwide evangelistic campaign. Thirty-two churches and four missions participated. There are 1,750 Baptists in the churches of this convention. They met together after the crusade to pray with gratitude and thanksgiving to God for the blessings which they had received. Pray for new converts.

Pray for these—Panama: Mrs. M. A. Olmedo, New Mexico: Julian Reyna; Lebanon: Mrs. E. A. Barnes; Korea: Samuel Choy, H. C. Sarnes; Japan: Mrs. Reiji Hoshizaki; Indonesia: I. I. Nance; Argentina: Mrs. C. E. Westbrook

SUNDAY *I wait for the Lord, my soul doth wait, and in his word do I hope Psalm 130:5 (read vv. 1-8).*

Necessity was the mother of invention when five missionaries in Zambia realized a need to extend their Christian influence over a larger area. The Bible Way Correspondence School was advertised. The course was in English at first, and now two of Zambia's major languages have been added. The response is heartwarming. Many have made professions of faith through a study of the Bible.

Pray for these—Zambia: T. G. Small; Tanzania: R. R. Morris; Brazil: Mrs. Borton Davis; Colombia: Helen Meredith; Malaysia: Auris Pender; Japan: Mrs. W. C. Warmath; Switzerland: Mrs. Y. C. Woodfin, III; Puerto Rico: Mrs. A. M. Casteel.

13 MONDAY *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth Acts 1:8 (read vv. 1-11).*

Miss Veronica Wheeler, whose birthday is today, is one of seventeen missionary journeymen who have served in Nigeria. Miss Wheeler is from Mississippi and works at the Baptist Theological Seminary in Ogbomoso. Begun in 1965, the journeyman program has assigned a total of 151 young college graduates to work with missionaries overseas. The first group finished their two years last summer. Pray for journeymen now in service.

Pray for these—Nigeria: Veronica Wheeler; Brazil: Mrs. R. A. Hampton; Colombia: Mrs. R. B. Wyatt, Jr.; Texas: G. B. Joslin; Maryland: D. H. Perkins; Alaska: H. D. Shield; New Mexico: F. W. Wiggins.

14 TUESDAY *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams Acts 2:17 (read vv. 1-17).*

In a four-day evangelistic emphasis in Waru, Indonesia, seventy-one people met after services in the inquiry room. The following Sunday only eight of these came to Sunday School and worship service. But this is a beginning which God can use. Outdoor meetings gain attention, but patient follow up visitation determines the real results.

Pray for these—Indonesia: J. E. Ingouf, Mrs. W. N. McElroth; Malaysia: Mary Lee Ernest; Tanzania: J. G. Conley; Uruguay: Mrs. B. R. Yarbrough; Baptist Spanish Publishing House: Roberta Ryan; Retired: Amelia Dial (New Mexico).

15 WEDNESDAY *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ Acts 2:36 (read vv. 22-36).*

Missionaries Mr. and Mrs. James Leeper are in Turkey to work with Americans who live there. They also see the spiritual need of Turkish people, but restrictions affect missionary work even among Americans. No "prosely-

tizing" in any way is allowed. The group now meeting in the American Embassy confidently expects that God will provide a place of meeting out in the community soon. Ask God to open the way in Turkey.

Pray for these—Turkey: Mrs. J. F. Leeper; Baptist Spanish Publishing House: Mrs. J. T. Poe; Nigeria: R. D. Williams; Texas: J. G. Centu, M. D. Oates; Cuba: Mrs. Francisco Rodriguez.

16 THURSDAY *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls Acts 2:41 (read vv. 37-47).*

Mrs. J. Wayne Fuller, Jordan, is the author of fourteen articles on "The Spiritual Foundations of Freedom," published recently as a series in a Jordan newspaper. Pray that the truths of these articles will bear fruit in the hearts of many.

Pray for these—Jordan: Mrs. J. W. Fuller; Mexico: P. H. Carter; Paraguay: I. O. Watson; Honduras: R. A. Wilson; Hong Kong: Mrs. Louis O'Connor; Philippines: Mrs. J. R. Posey, Jr.; Indonesia: Catherine Walker; Ivory Coast: Mrs. D. E. Pinkston; Austria: Mrs. W. L. Wagner; Oklahoma: Mrs. R. R. Beard; Arizona: Mrs. S. M. Hernandez; Mrs. G. L. Stanley; Cuba: J. M. Sanchez; Retired: Mrs. F. H. Walters (Canal Zone).

17 FRIDAY *Then Peter said, Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk Acts 3:6 (read vv. 1-10).*

Protestant missionaries of all denominations in active service all over the world now number about forty-three thousand. Of that number, twenty-seven thousand are from the United States and Canada. Pray for the Holy Spirit's power to be in the efforts of all missionaries who seek to serve the Lord.

Pray for these—Tanzania: J. G. Partain; Philippines: W. R. Wakefield; Texas: Pascual Carrasco, Retired: T. W. Talkington (Mississippi).

18 SATURDAY *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved Acts 4:12 (read vv. 1-12).*

"Cuba is right here in Jacksonville," says Miss Christine Garnett, retired Cuba missionary now living in Florida. Still busy at being a missionary, she has helped locate about a thousand Spanish-language people in that city. She found a home for a Spanish mission in a church and welcomed twenty-five Cubans to the first service. Now she is trying to find a Cuban pastor to serve the group. Pray for this work.

Pray for these—Cuba: Felix Torna; Uruguay: I. H. Acree; Argentina: C. W. Campbell; Hong Kong: A. L. Davis, Jr.; Japan: A. L. Gillespie, W. C. Warmath; Tanzania: I. E. Hampton; Rhodesia: Mrs. G. E. Schleiff;

Nigeria: Mary Jane Whorton; Retired: Mrs. Ramon Mediano (Oklahoma).

SUNDAY For we cannot but speak the things which we have seen and heard Acts 4:20 (read vv. 13-20).

No wonder missionary Charles Bedenbaugh trembled. He had just fifteen minutes to present Christ in a religious forum where other speakers were followers of Hinduism, the Aga Khan, Bahaiism, Buddhism, and Islam. He told the simple truth about the Prince of Peace. Concluding his testimony the missionary said: "And Jesus says, 'I am the way, the truth, and the life; no man cometh unto the Father, but by me.'" Pray for those who heard this glorious truth.

Pray for these—Tanzania: C. W. Bedenbaugh; Indonesia: G. E. Arthur; Nigeria: W. D. Bender; Ghana: L. E. Carlin; Rhodesia: J. N. Westmoreland; Mexico: Mrs. Wayne White; Brazil: J. C. Allard; California: Peter Chen; Oklahoma: Mrs. Claudio Iglesias; Retired: S. F. Downis (Georgia), Mary Alexander (China, Hong Kong), Mrs. H. H. Snuggs (China).

20 MONDAY But they had all things common Acts 4:32 (read vv. 32-37).

Working with college students is a particular joy to missionary Lorene Tilford, who was honored last year with a medal by the Taiwan Ministry of Education in recognition of ten years of service to university students. As a means of reaching people for Christ, she teaches English in a Taiwan university, and is co-director of the Baptist student center near the campus. Pray for these English classes and for the students.

Pray for these—Taiwan: Lorene Tilford; Portugal: L. C. Bell; Colombia: H. D. Duke; Brazil: Mrs. G. H. Wisc; Nigeria: J. S. McGee; Florida: Mrs. Clifford Bruffley; Oklahoma: Mrs. Lee Streeter.

21 TUESDAY Then Peter and the other apostles answered and said, We ought to obey God rather than men Acts 5:29 (read vv. 17-29).

Having studied about juvenile delinquency, one WMS took action. Women organized "Project Agape" (love) for work in a local girls development center. The women made friends with the girls who had received no letters, visits, or attention from home or church since being assigned to the center. Response was slow, but later the girls called the group "The Happy Club." Pray for young women in a center or training school near you.

Pray for these—Utah: Jimmy Coleman; California: J. P. Mendolla; Nigeria: N. D. Brown, Mary Hester Powell, Malawi: G. E. Kingsley.

22 WEDNESDAY Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business Acts 6:3 (read vv. 1-7).

After thirty years in Mexico, missionary Orvil Reid's prayer is:

... Lead Mexico, the USA,
And all the world, to Christ we pray.
Lord, help us work, and pray, and give
That all lost men may hear and live.
As Christ on Calvary paid the price,
Help us to make a sacrifice
For thee."

The Orvil Reids have suffered great sorrow in recent years; they have lost by death both of their children. Pray for the Reids.

Pray for these—Mexico: O. W. Reid, A. W. Compton; Jordan: G. B. Hardister, Maurine Perryman; Oklahoma: R. R. Beard; Texas: Naomi Cuevas.

23 THURSDAY And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep Acts 7:60 (read Acts 6:8-15; 7:51-60).

W. Guy Henderson tells of Mrs. Henderson's involvement in civic affairs which opened doors for a Christian witness in Pusan, Korea. Through these contacts "she has become friends with leading women in the huge city of Pusan, Korea, most of whom are not Christians and seem to feel no need for a Saviour." Pray that through these friendships Mrs. Henderson may be able to witness to them that Jesus is the friend they need.

Pray for these—Korea: W. G. Henderson; Venezuela: Mrs. N. R. Beckham; Nigeria: Mrs. W. N. Claxton; Kenya: Mrs. R. W. Harrell; Rhodesia: Mrs. H. T. McKinley; Texas: Joan Frisby; New Mexico: Mrs. H. T. Gruver.

24 FRIDAY And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did Acts 8:6 (read vv. 5-17).

In 1966 foreign missionaries were ordered out of Burma, the land where Ann and Adoniram Judson carried the gospel 150 years ago. Only thirty-four of the three hundred thus affected were from the U.S. None was a Southern Baptist; we have never had missionaries in Burma. American Baptist Convention missionaries have made wonderful contributions there. Christian work, however, has not ended in Burma for there are more than 212,000 Burma Baptists, not including Christians of other denominations. Pray for Burma and for Christians there.

Pray for these—Argentina: Mrs. C. W. Campbell; Brazil: Doris Penkert; Guatemala: Mrs. W. W. Stennett; Hong Kong: Louis O'Conner, Jr.; Indonesia: Mrs. H. V. Worten; North Carolina: N. L. Peyton; Retired: D. Bejarano (New Mexico), C. D. Hardy (Brazil), Mrs. Earl Parker (China, Korea).

25 SATURDAY Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus Acts 8:35 (read vv. 26-39).

The Good Samaritan Home, a Baptist rescue mission in New Orleans, has accommodations for thirty-two women. Miss Joyce Carmichael, director, says the highlight of her job is family altar at the dinner table. Informal devotions, geared to personal needs, are blessed of the Lord when women in times of trouble come face to face with the claims of Christ.

Pray for these—Louisiana: Maxine Joyce Carmichael; Brazil: Mrs. O. D. Boles, T. E. Bryant; Argentina: A. F. Garner; Venezuela: D. R. Smith; Japan: G. A. Clark; Vietnam: S. M. James; Hong Kong: Donna Kirby; Philippines: H. E. Spencer.

SUNDAY But the Lord said unto him, Go thy way: May 26 for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel Acts 9:15 (read vv. 1-20).

In 1845 priority for immediate attention for missions work was given the city of New Orleans by the newly created Board of Domestic Missions (Home Mission Board). That interest still holds 123 years later when the city's population and its needs have multiplied. New Orleans is one of 212 major metropolitan areas in the U.S. Pray for this particular city and people concentrated in all our cities.

Pray for these—Georgia: C. E. Bearden; Texas: J. V. De la Cruz; Canal Zone: W. D. Morgan; Ecuador: Mrs. M. R. Ford; Nigeria: Mrs. W. M. Moore; Malaysia: C. R. Morris.

27 MONDAY—But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up Acts 9:40 (read vv. 32-43).

From the school of nursing at the Baptist Hospital in Gaza, ten men and women were graduated last year. They were from Gaza, Lebanon, and Egypt. Each had completed three years of study and training and had passed government examinations. Pray for graduates from this strategic hospital who go out to minister to needs.

Pray for these—Malawi: Mrs. H. B. Bickers, Jr.; Japan: F. M. Horton; Brazil: Mrs. I. S. Perkins; Kentucky: Richard Daniels.

28 TUESDAY To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins Acts 10:43 (read vv. 34-48).

Miss Louise Mitchell teaches a large class of kindergarten pupils at the Baptist Indian Center, Santa Fe, New Mexico. Students who attend the government school across the street come from eighty-nine Indian tribes. Many of these come to church services and take part in organizations at the center. Pray for Miss Mitchell.

Pray for these—New Mexico: Aline Louise Mitchell; Brazil: Mrs. T. N. Clinkscales, B. J. Davenport, Yemen:

Carolyn McClellan; Okinawa: W. R. Medling; Retired: J. B. Parker.

29 WEDNESDAY And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews Acts 12:11 (read vv. 1-12).

Baptist women of Paraguay, where Ruth Porter is a missionary nurse at the Baptist Hospital in Asuncion, designated their 1966 Christmas foreign mission offering for medical work in Bangalore, India. Pray for Miss Porter and the medical ministry in Paraguay, and for medical work in India.

Pray for these—Hong Kong: Mrs. J. D. Belote; Philippines: Mrs. J. A. Foster; Baptist Spanish Publishing House: Mrs. R. K. Evenson; Rhodesia: Donna Stiles; Switzerland: Brenda Sullivan; New Mexico: Mrs. L. F. Gomez; Louisiana: J. L. Hobbs.

30 THURSDAY Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed Psalm 37:3 (read vv. 1-11).

Hubert O. Hurt is language missions director in Miami, Florida, where Cuban refugees still arrive at the rate of four thousand a month. Twenty-four Southern Baptist churches in this city have Spanish departments and several others have Spanish missions. Baptists also operate a refugee center where clothing and limited food allowance are available. Pray for these displaced persons as they try to adjust to our customs, and for the preaching of the gospel among them.

Pray for these—Florida: H. O. Hurt; Texas: D. R. Contreras; Arizona: E. D. Evenson; Missouri: G. L. Gladney; Panama: Mrs. R. M. Guillen; Lebanon: G. W. Braswell, Jr.; Argentina: Mrs. R. W. Burnett; Brazil: H. V. Davis, Mrs. G. D. Grober; Colombia: Mrs. J. H. Stiles, Jr.; Hong Kong: Mrs. A. L. Davis, Jr.; Taiwan: Mrs. J. A. Herring; Japan: Mrs. L. M. Southerland, Jr.; Philippines: G. R. Young; Retired: J. N. Patterson (Nigeria).

31 FRIDAY The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction Proverbs 1:7 (read vv. 7-23).

At their twentieth anniversary convention Baptists of Guatemala honored pioneers in the work. Bethany Church, Guatemala City, was the first Baptist church organized in Guatemala. Luis Quilo was then, and still is, pastor of this fine church. Pray for Baptists there as they make plans for the Crusade of the Americas in 1969 and for the lost of that lovely country.

Pray for these—Guatemala: W. W. Stennett; Paraguay: Mrs. William Skinner; Mexico: Mrs. A. W. Compton; Japan: June Cooper, Mrs. H. L. Price; Malaysia: Mrs. B. H. Love; Korea: B. G. Colston; New Mexico: J. W. Nelson; North Carolina: Mrs. J. F. Potter.

Study in May



Environment for Missions

by Mrs. John T. Rogers

Study Question: *How may I help others to confront the missionary vocation?*

MEETING OUTLINE

Song: "O Zion, Haste"
Call to Prayer
Baptists
Promotional Features (see WMS Forecaster)
Study Session

STUDY SESSION OUTLINE

Introduction
Attitudes About Missions
Suggestions and Responses
Meditation and Prayer

Preparation Plans

Order these for May:
(Decide which materials you need. Check to see if you have them. If not, order at once.)

- 1 From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or from Baptist Book Stores, the WMS Prayer Folder, "I Resolve," 10 for 30 cents
- 2 From Woman's Missionary Union only, set of ten posters on WMS Study Topics for 1967-68 (\$1.25)
- 3 From the Foreign Mission Board, Literature Distribution, P. O. Box 6597, Richmond, Virginia 23230, the pamphlet, "Missions Is Action"
- 4 Large poster paper or flip chart and pen with wide felt tip

Get ready:

- 1 Order materials needed; see above
- 2 Select the two who will be the first and second speakers in the study under the title "Attitudes About Missions."

- 3 The suggestions and responses on pages 19-21 can be assigned individually or in groups. Appoint a recorder of responses.
- 4 Secure a woman to lead the closing prayer. Ask her to study the material so that her prayer will be an appropriate climax.
- 5 Prepare a strip of paper on which you write with a red felt pen: "In our church and homes, we must —" Have ready these words to add underneath the strip: show concern, pray, study, extend fellowship, and give.
- 6 Have cut out and ready a paper doll woman.

AT THE MEETING

Introduction (LEADER): (Give out a prayer folder to each person. See above.) How practical are you? Do you find shortcuts to work? If you answer yes, this could indicate that you are a practical woman. This month's study entitled "Environment for Missions" is to lead you into practical, down-to-earth responses to your opportunities for contributing to missions in your home and church. (Show WMS study poster for May and lead women in discussing the importance of the school, home, and church as environment in which youth and adults grow and increase their capacities for missions involvement. Discuss the importance of good schools, homes in which parents seek to maintain a Christian atmosphere, and a church which majors on missions. Why are all three important?)

The writer of the book of Romans focuses upon sending out those who are to take the gospel message. He implies creating an environment from which preachers go, and stresses the responsibility which some have to be the senders of those who preach the good news. For actually the gospel has come to us on its way to others. It is ours to tell. Let us be practical and find answers to "How may I help others to confront the missionary vocation?"

The late Kearse Keegan, Southern Baptist youth worker, said: "Of this I am certain: That the one world I have is the world I now live in; that the one generation that I have the opportunity of evangelizing is the world of my generation; and when the curtain goes down on my generation, it goes down on the lost and saved alike. Therefore, whatever I am to do for God, in whatever world I have, I must do it in today's world—my world."

That is a practical, logical statement, isn't it? Today's missionaries are persons who were young people in churches and homes yesterday. Who are the missionaries of the immediate future? They are the children and youth who are in our churches and homes today. If they are encouraged to find God's place for them tomorrow, we must help them now for this is our world—now.

Do any of you in your homes have young people who have committed themselves to God's direction and guidance for their lives? Are these young people in our church who have publicly dedicated their lives to missions? They need to know of our deep interest and prayer concern. Do our homes and churches need to enlarge their vision of responsibility for providing a climate encouraging young people to heed God's call? Will you take a copy of this WMS Prayer Folder, read quietly the words inside, and write the names of young people you know for whom you should pray? Now, while we sit quietly, will you pray for each one on your list (allow a minute or two for silent prayer).

Call to Prayer: Now let us pray for missionaries listed on our calendar of prayer (p. 13), that the influences of home and church and friends will continue to undergird and multiply their service (pray).

Attitudes About Missions

LEADER: Among Baptist young people today there are diverse attitudes about missions. Will you listen to two expressions of attitudes which may be typical? What do you see as the result of such attitudes in the adult lives of these two?

FIRST SPEAKER: I represent a college student. I believe the church has "had it." Missions is outmoded, out-of-date, old-fashioned. I say why try Westernizing everybody in the world? Isn't that about what missions has amounted to? Foreign missions disturbs people who already have a way of life and a religion which suits them. Why don't we leave them alone?

In our own country there are plenty of people who need decent food, clothing, and housing. The answer some say is taxes. And then, there are all sorts of things we are asked to give for at the church, not to mention United Appeal and other charities. The truth of the matter is that everybody has his hand out. I'm willing to help some here and there, but I'm sort of fed up with everything, especially missions.

SECOND SPEAKER: Let me speak for a US-2 missionary. My two years of service as a home missionary taught me

this is my world even with its problems. I can't shirk my responsibility. Sure, missionaries have made mistakes just as all of us have. But I believe Jesus will take care of the results of witnessing. If I'm called as a career missionary, I'll go and do my best and leave the results with God. My two years of service are my investment in the peoples of the world. My friends who have been summer student missionaries and missionary journeymen overseas relate how they have shared the love of Christ in varied situations and areas. I find that any place in our nation marked "Congested Area" is sure to be a place where a juvenile rehabilitation worker can find a field of service for Christ. I believe that the field for missions is the world and God calls us to go, to give, to pray, and to influence others for him.

LEADER: Let us for a minute imagine the influences which might account for the attitudes of the first speaker. Is he apt to change in adult life? Would you surmise that either school, church, or home failed in providing an environment conducive to more positive thinking? (Allow time for discussion.)

What about the second speaker? Do you suppose the may have been a GA or a YWA? Do you suppose her pastor encouraged young people to be sensitive to God's voice? Do you suppose her mother encouraged her to volunteer as a US-2 missionary? (Discuss.)

Suggestions and Responses

LEADER: Then, from your responses, could we say that experiences and environment do influence attitudes and the ultimate direction of lives? With this in mind, look again at the study question, How can I help others to confront the missionary vocation?

Five suggestions are to be given to stimulate our thinking. Feel as free to add your suggestions to the study as you would in giving a household hint to a friend. (Ask a recorder to jot down the responses. Place across the WMS poster for May the streamer on which you have written "In our church and homes, we must —.")

Suggestion 1: How can I help others to confront the missionary vocation? My answer is to show concern about missions. Samuel James, a missionary to South Vietnam, asks: "Mothers, are you wringing your hands about the world situation and wishing you could do something about it? May I make a suggestion?"

"First, ask yourself, am I creating a warm, loving, Christian home? Is it one that is likely to produce children so full of love and concern for humanity that they will become ministers, missionaries, and everyday workers for Christ? There is a desperate shortage of these, and it is your responsibility to fill the need."

Mrs. Curtis Boland, missionary in California, gives a testimony of activities of her church which impressed her. Listen to excerpts from her story: "My mother and my Sunday School teacher were instrumental in leading me to a personal knowledge of our Lord Jesus Christ as

Saviour and Lord of my life. It was the following year that I was made aware of missions and my possible responsibility.

"I was in GA camp and Charles Culpepper, Jr. was our missionary. The Lord called me that day as I listened.

"I found a Scripture verse one night in my Training Union devotions. 'I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye' (Psalm 32:8) was the verse. I felt great security when I read that verse because I knew that the Lord would instruct me and guide me each step of the way. I am grateful indeed for the influence of my church on my life."

Do we take advantage of opportunities to speak to young people words of commendation and encouragement? Are there ways you have expressed your feelings to a young person which you'd like to share? (*Give time for response. Under the strip, place the words. Show concern.*)

Suggestion 2: I can pray, believing God's promises. God hears and moves upon the intercession of his children. Is our church, with the inexhaustible power of the Holy Spirit among us, learning to rely on him? Is our church a spiritual giant? If not, do you believe we are limited because we pray without deep concern for lost and troubled humanity?

Let us recall how prayer of one church resulted in God's miracle. There was a man shut up in prison but not shut out from God. His nights were spent sleeping between two guards. Two chains fastened him to the guards. Other guards were on duty. But this was not to deter the angel of the Lord which awakened Peter one night. The angel told Peter to get up, put on his clothes, and follow. Peter followed and was led out of prison. He was released from prison by the angel so he could continue on his way proclaiming the gospel of Jesus Christ. You recall that "prayer was made without ceasing of the church unto God for him" (Acts 12:5).

What about our homes? Do others in our home recognize our dependence on prayer? Do they experience with us each day a time of confession and intercession? Do they recognize that our concern is not limited to the four walls of home? Does our burdened, compassionate interest in others extend to the four corners of the world? Does this prayer written by an unknown writer describe your personal experience in prayer?

By night and day, I weave for thee,
A golden, gleaming net of prayer;
Its shining mesh thou mayest not see,
But it surrounds thee everywhere.

You recall that Samuel's call from God led him to resolve, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23). Could this be our resolution also concerning the missions environment of our homes and church? (*Place on poster the word, pray.*)

Suggestion 3: I can study and stay alert to the ringing missionary message of the Bible, and seek to recognize the working of the Holy Spirit in today's world. Many times have you not heard missionaries bear their testimonies on the Bible verse: "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6)? Ours is the opportunity to lead in Bible study and teach potential missions volunteers that their lives must coincide with its teachings. This is the way James Bowen was guided into working with the Indians in New Mexico.

Mr. Bowen's first impression for missions came at an early age. However, it was after many years, when he was a pastor, that he knew the personal involvement intended for him. Events such as attending a missions day service at a seminary, working with RAs in a state where many Indians live, and preaching in a revival among the Indians of New Mexico were to finalize the imprint upon his heart. He answered the compelling call of God and went to New Mexico to an area where there were few Christians.

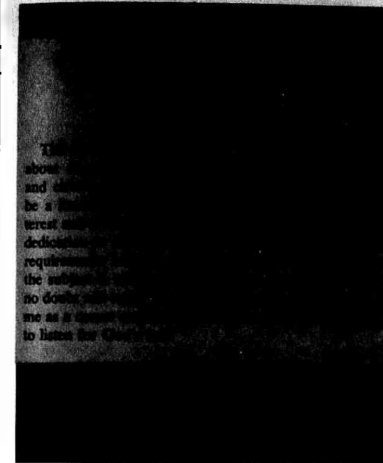
Recalling glimpses of his journey into missions, he compares his life to that of Samuel's. He remembered how persistent God was in his plans to Samuel. He knew how at last God focused on Samuel and caused him to recognize a personal directive from God.

James Bowen couples this knowledge of Samuel's call with events of his childhood. As a young boy, he liked to play ball. When his mother would call, he would pretend he didn't hear her. She would keep calling, growing more insistent. Finally he would reluctantly answer, knowing she had a job for him to do, a job for him alone. God's call to Mr. Bowen has continued clear and insistent. Knowledge of Bible teachings for his life has been a clarion call to him and has brought James Bowen great joy as he witnesses among Indians in New Mexico today.

Associated with the study of the missionary message of the Bible is the study of contemporary missions. Aren't we always willing to share that which thrills our hearts? Modern missions enthralls us as we evidence the Holy Spirit working through those who commit themselves to God's service. One of the missionaries working among the people in our country who speak the Czechoslovak language responded to accounts of missions work. She heard these stories in a Christian home.

Mrs. Richard Mazanec believes her mother had a secret longing for her to be a missionary. Her mother loved to hear missionaries and read all she could find about them. Five children in the family were also to share in this love. This family often invited missionaries into their home so they could hear firsthand accounts of thrilling and sometimes hard experiences.

In Mrs. Mazanec's home she was encouraged to read for herself biographies of the missionaries. Activities in her home were to be the beginning of interest that later led to commitment to missionary service. She is now a home missionary in Chicago.



Do ideas come to you about ways of studying the missionary message of the Bible in your home? Turn to page 26 and let us look at the lesson and the helps for study of the missionary message of the Bible. This basic study includes the basis for missions endeavor. (*Discuss the possibility of using in the home some of this material along with Call to Prayer each day. Add to the poster, study.*)

Suggestion 4: I'll add "extend fellowship." Aside from regular services where communion with God and with fellow Christians is enjoyed, special gatherings are important. A spiritual high point in many lives, especially young people, is provided at camps, retreats, and assemblies.

Two young people from one church give typical reports on the impact of a retreat upon them. One, a college student, confesses: "At the retreat, I was actually proud that I was not emotionally involved, but God changed that! He showed me my responsibility to carry out his mission. When I faced my responsibility to God, I realized how we stood—I was a long way off. Now I know the real test of my decision to do his will is not at the retreat or in the church building but wherever I am—on the football field, at home, and in privacy."

Think of the value of fellowship in the home. Daily conversation can expand knowledge and appreciation of other people and cultivate a redemptive relationship to them. Following the giving of thanks, mealtime talk can be guided into channels of challenge for youth. Whether the food be Japanese sukiyaki, Hungarian goulash, Mexi-

can tortillas, or just plain American hamburgers, the time spent in enjoyment of food can be a time for expansion of heart and mind to encompass all of humanity.

Guests who come into the home contribute to the lives of members of the family and the family can be a great blessing to guests. The joy of anticipation of the arrival of a "real live" missionary ought to be the privilege of every person—especially young folks. Dots on the map never are just that when you know and talk with guests from that certain area of the world or those that travel there in the interest of missions.

International students are often schoolmasters to us. Patricia Ervin, a home missionary, was taught by a girl from Brazil. Patricia lists the many ways the friendship of this Brazilian student helped her look at the world in a different way. The student's heart was filled with love for the whole world, not just Brazil and the United States. The student confided in Patricia her impressions of our country—our materialism, our Baptist denomination, our churches, the seeming absence of difference between Christians and non-Christians. God used this conversation to impress upon Patricia Ervin that he wanted her to serve him in a specific way.

Is ours a warm, hospitable church to people from overseas? To all people? Are our homes being used for God's glory and as a Christian witness to family and friends? Think about these questions for a moment. (*Place the words, extend fellowship, on the poster.*)

Suggestion 5: Give money cheerfully. In the Bible, James writes vividly of the attitude of selfish men (*read James 5:1-5*). Ways must be sought to save ourselves and others from covetousness. We seem to want so many things. To teach missions is to teach sharing. The joy with which we share God's love, a cup of water, or financial means to support missions is contagious. The home is home base for decisions on giving for each person. The church's financial program is the foundation for support of worldwide missions. Missions offerings are opportunities for further giving with a glad heart.

An apt metaphor can be used: The love gifts of Christians are little seeds which God multiplies and makes grow into fruits of righteousness (*Place word, give, on poster.*)

Meditation and Prayer

LEADER: There's still another person who can help others confront the missionary vocation. That is you (*place paper doll woman to the right on the poster*). She represents you and me.

Will you bow your heads and search your hearts for a few moments now? Evaluate the missions environment of your home. Will you resolve now that your home will be a home in which a loving spirit prevails? (*Close with brief prayer.*)

Or Second WMS Meeting

By Other Means

by Eunice Allison

Study Question: How do qualifications and work of the missionary journeyman and the US-2 volunteers differ from that of missionary associate and special project nurses?

MEETING OUTLINE

Circle Chairman in Charge

Call to Prayer (read Scripture passage, give missionary information, and pray for missionaries)

Song (choose one appropriate to Scripture passage)

Business Period

Program Chairman in Charge

Study "By Other Means," or study the book *THE CHAINS ARE STRONG, Fields* (see *Mission Study*, p. 29)

Order after you check supplies and decide on which helps you will use:

—Order: Flip chart: "The Missionary Vocation," a YWA supplement, \$1.25, if you decide to use it. It is available only from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

—Order leaflets, one for each member "US-2" from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303; "Missionary Journeyman Program" from Foreign Mission Board, Literature Distribution, P. O. Box 6597, Richmond, Virginia 23230.

If you plan the alternate study (below), order one of these filmstrips: "They Call Him Journeyman," (40 frames, color, \$6.00 from Baptist Book Store); "US-2 Realism in Missions," (62 frames, color, \$3.50 from Baptist Book Store).

—Print study question on a strip of paper or on poster board.

—Prepare poster (see p. 25) including words to be added.

Alternate Study

If you choose to use one of the filmstrips above

Tell introduction.

Ask study question and look for answers to it in the filmstrip.

Show flip chart, "The Missionary Vocation," YWA supplement.

Ask study question and discuss filmstrip.

Present briefly from the study material either information about journeymen or US-2 volunteers,

whichever is not the subject matter of the filmstrip.

Conclude, beginning with statement from First Woman, page 25.

AT THE MEETING

Introduction (distribute to each person the two leaflets; see above): Last month our study reminded us of the shortage of foreign missionaries. We learned how short-term missionary associates and special project nurses perform tasks not filled by career missionaries. Did you speak encouragingly to a young person who had publicly indicated that God was calling to a church vocation? Have you asked God to call young people from our church?

Our study today continues with types of helpers for appointed missionaries. We will consider the missionary journeyman of the Foreign Mission Board and the US-2 program of the Home Mission Board. Two of our members represent for us these two opportunities for young people today.

Who is a missionary journeyman, Miss _____?

FIRST WOMAN (show leaflet "Missionary Journeyman Program"): This leaflet "Missionary Journeyman Program" is from the Foreign Mission Board. Open it please and let us read together the first paragraph. It says that a missionary journeyman is a Baptist under twenty-seven years of age who wants to apply his talents in meeting critical spiritual, physical, and educational needs abroad.

Look at "Term of Service." The term for young college graduates is two years. They perform numerous tasks as you see under "Categories of Work" as teachers, librarians, literacy workers, youth and student workers, nurses, pharmacists, secretaries, bookkeepers, and journalists. Qualifications include a required skill, a college degree, good physical health, spiritual maturity, Christian dedication, and a desire to serve people in need. The work is not easy. Hours are long, the pay low. But the rewards are great.

(If you ordered "The Missionary Vocation" flip chart, use the section about short-term opportunities to see requirements for appointments and opportunities for service overseas.)

LEADER: Sounds like a real challenge, but how are the

young people able to adjust to unfamiliar cultures?

WOMAN: After being carefully screened, the young people have a thorough eight-week orientation period.

(If you decided to use "They Call Him Journeyman," show filmstrip now and follow suggestion under alternate study for the remainder of your time today.)

Journeyman Nancy Dalton, now in Hong Kong, gives us an account of her days of orientation. "The schedule is well organized, with no free time from 6:00 A.M. to 10:00 P.M. By 6:15 A.M. a group of thirty-one lovelies (female-type) march to the gymnasium for morning exercises. The Royal Canadian Air Force exercises help to build strong bodies and sound minds, more or less."

Classes in Bible, theology, linguistics, and language for Nancy and others began at 8:00 and continued until 4:30 in the afternoon. An hour each day was spent in supervised team sports. Evenings included vespers, vocational and area studies, and trips to the library to bone up on the culture and history of the countries to which they had been assigned.

Journeyman Pat Lemonds in Gatooma, Rhodesia, looks back with appreciation on the preparation period. She feels it helps her as a teacher in the Sanyati Baptist Secondary School. In addition to teaching, her other duties include school librarian, playing piano for daily chapel services, sponsoring a drama club, counseling a Young Woman's Auxiliary, and teaching a Sunday School class.

Pat enjoys her new life in this isolated reserve in Rhodesia, Central Africa. The nearest town is fifty-eight miles away, and she is without a radio. Pat feels that the Lord has greatly blessed her life with deeper insights. "In the few months I've been here," says Pat, "I've learned the power of prayer, that I can do all things through Christ, and that he makes us all brothers regardless of race."

Journeyman Verlene Hensley, laboratory technician, Baptist Hospital, Mati, Philippines, encountered with compassion many customs and practices among the people at Mati. Quack doctors add to the suffering of the sick, sometimes treating broken bones and ruptured appendixes with massage! There are still malaria, polio, cholera, and intestinal parasites to combat. Many babies die before their first birthday.

When F. Henry Hawkins went to Maracaibo, Venezuela, his job description said he was to be a student worker. Journeyman Hawkins, whose term of service ended in June 1967, says a true picture of his work in Venezuela, South America, included "dishwasher, shrimp-peeler, playmate for MKs and friends, RA worker, student of Spanish, volleyball player, reader of *Time* and digester of news, chauffeur, basketball fiend, friend of cat, parrot, assorted-sized people, and mankind in general. . . and oh, yes, in between I work at the *Centro Bautista* (Baptist Center)."

LEADER: No wonder career missionaries are sending in requests for these young people. To say the least, they

What Is Your Address?

Moved lately? If you are a subscriber to *ROYAL SERVICE*, write to us today and let us know your new address if you have moved.

Cut from *ROYAL SERVICE* your address label, then give us your new address, or send old and new address if label not available. Send old and new address to:

ROYAL SERVICE
600 North Twentieth Street
Birmingham, Alabama 35203

(Allow five weeks for change of address.)

are versatile! How many journeymen do we have?

Second Woman: In 1967, fifty-six journeymen were commissioned which brought the number to 151 who have been commissioned since the program started in 1965. The 1965 group came home in the summer of 1967, concluding their two-year appointment. There are 103 now serving under the journeyman program. Included in the 1967 group was Sally Kate Graves, the first MK to be commissioned.

LEADER: I can understand the need for missionary helpers on foreign fields. Is there need for the US-2 program in our country? There are so many of us Baptists! What does the name US-2 mean?

FIRST WOMAN: US-2 simply means that volunteers will give two years of their lives serving as missionary-helpers in the US. Pretty clever?

Perhaps we fail to recognize our country as a needy missions field. Yet we know that ours is a nation with many problems and much flagrant disobedience to God. Our cities are crammed with millions of people, many living in failure and frustration. Spiritual needs are appalling. We know that there are not enough career home missionaries to go into all the neglected areas. US-2ers are helping fill the personnel lag.

Look at your leaflet now. You see that qualifications for US-2 volunteers are similar to journeymen: college graduate twenty-seven years of age or under, good health and character, and a desire to help needy people. This leaflet summarizes the work of these volunteers. Turn to the back page, paragraph two, and let us read: "The needs

of the people of our nation are the determining factor of the work done by US-2 volunteers. It includes the pastoral, religious education, student work, youth work, children's work, work with adults, inner-city social ministries, kindergarten, literacy education, juvenile rehabilitation, nursing, drama, recreation, youth camps, work projects, resort missions, and others."

Unusual circumstances are not strange to US-2 volunteers. One couple lives where there is no plumbing, sidewalk, TV, telephones, beauty and barber shops, movie houses, or hamburgers. The people travel by foot, airplane, dog team, and snow tractors. Home for the couple is a room 8' by 30' at the back of the church building. Their few luxuries include electricity from 8:00 A.M. to 10:30 P.M., an oil heater, an inside chemical toilet, and a Coleman stove.

This couple is Norman and Gunita Harrell who live in Kobuk, Alaska, a village of about fifty people and sixty dogs beyond the Arctic Circle. They learned of the US-2 program while in Baylor University, Waco, Texas, applied to the Home Mission Board and were sent to Alaska to work under the direction of missionary Valeria Sherard.

The Harrells have had many wonderful experiences. They recall taking three Eskimo GAs to the state GA Convention at Fairbanks. Having never been out of their native village, the girls were almost overwhelmed with all they saw and heard. For the first time they saw a horse, car, cat, goat, TV, and other interesting things.

The greatest joy shared by the Harrells is seeing Eskimos come to Christ as personal Saviour. Like other missionaries, they have learned to trust Christ for daily guidance and strength.

LEADER: Since these programs are so new, how can our own church young people be informed about them?

SECOND WOMAN: We could order a supply of these leaflets and distribute them. The Foreign Mission Board has a filmstrip "They Call Him Journeyman" and the Home Mission Board has a filmstrip "US-2 Realism in Missions" (see p. 22 for sources). Could we make it possible for our young people to see these? Also, we need to encourage youth to attend student conferences and conventions.

It was at a missions conference at one of our seminaries that Janice Ball heard about the US-2 program. Already a missions volunteer and lacking enough money for seminary training, she found that the US-2 program offered an opportunity for Christian service.

Janice is serving at the Friendship House, a Baptist Center in Newport News, Virginia. Working with missionary Dora Mac Mns, Janice's days are full of purposeful activities as she works with children's groups, plans programs, and shares the secretarial and janitorial work.

Since joining the US-2ers, Janice thinks of a missionary not as a special person, but as an ordinary person with a special task.

Janice knows why she is in mission service. She believes that the gospel applies alike to all people regardless of who they might be. Janice says, "I would not serve as a missionary because certain people are dirty, poor, of a different race, or speak a different language—but my desire to serve others in Jesus' name results from a conviction that Christ died for them and that they need to know it and love him regardless of poverty or riches or color."

LEADER: Will Janice be able to have money for the seminary during her two years as a US-2er?

SECOND WOMAN: I'm afraid not, but when her two years are over, she will receive a severance compensation based on months of service, plus a scholarship bonus if she still wants to go to the seminary or to graduate school.

LEADER: What financial arrangements are there for journeymen who go overseas?

FIRST WOMAN: Journeymen have their expenses paid for both the training period and residence overseas as well as transportation. A small living allowance covers food, clothing, housing, and incidentals, plus a small stipend that they may use on training or in any way they wish.

Only the desire to fill a very critical shortage of missions personnel and the desire to serve needs of people would prompt a young person to volunteer as a journeyman or a US-2er.

J. LEADER: How do these helpers for missionaries feel about the programs?

FIRST WOMAN: Let Annice Whatley, a former journeyman in Jordan, tell you her convictions about the program. It is her conviction that there are advantages in being a journeyman. Since she was not called a "missionary," there were doors opened to her which the career missionaries cannot enter. She was asked to sing, play, and talk to many groups. The people discussed their problems with her more freely since she was not a "missionary."

Journeyman Whatley believes there is a definite place for helpers. For example, Annice carried a full teaching load, making it possible for the career missionaries to spend more time in evangelistic work.

THIRD WOMAN (speaks out of audience): I did not realize there were so many different types of helpers for appointed missionaries. Have we studied all of them?

LEADER: No, there are two more categories, the summer student missionary and the Christian Service Corps. We will study about them next month.

THIRD WOMAN: This has been very educational. I am eager for more of our young people to become informed about these opportunities. I believe many would be anxious to give two years of their lives when they finish college.

LEADER: Are there any other suggestions for informing our church young people?

FIRST WOMAN: At the next WMS executive board meeting we can discuss securing one or both filmstrips for our church to see. It is not long until graduation time. How about a break fast for our graduates? We could use a film or filmstrip there.

Our church might provide financial help to college students to attend the state Baptist Student Union convention or a missions conference held each year at Southern Baptist seminaries.

SECOND WOMAN: We could give out copies of the leaflets when one of the filmstrips is shown. We need to urge our youth to attend summer assemblies. I hope some of our YWAs plan to attend the YWA Conference at Ridgecrest this summer. The dates are June 20-26.

LEADER: It is time for us to look at our study question. Remembering the work of the associate and the project nurses, in what ways do they differ from the journeyman and US-2 programs? I have listed a few on this poster. Perhaps you will mention others.

POSTER:

1. Age: The missionary associate can be 35-59; the journeyman or US-2er can be 27 or under.
2. Length of Service: Missionary associates serve 3-5 years; journeymen and US-2ers serve 2 years.
3. Fields: Missionary associates, nurses, and the journeymen serve overseas; US-2ers serve in the United States, Panama, and Puerto Rico.

FIRST WOMAN: I cannot think of other differences, but I can certainly think of several similarities. For example, all are short-term missionaries meeting critical needs that cannot just now be filled by career missionaries; they must feel God's leadership, be trained, equipped, and willing to serve Christ without regard to race or rewards.

I think we should pray day by day for these young people. They have to adjust fast and get right to work or their terms are over! I am thinking of US-2 worker Tommy Poole in Panama. He went there to work at the Baptist camp in Santa Clara. But when a church became pastorless, Tommy went to help out, even though he had never preached. Four months later, he moved to another church, the Zion Baptist Church on the island of Bocas. Joe Prickett, the area missionary, had been the pastor, but he needed to go to language school.

One rainy day while at Bocas, Tommy found himself sick and alone. He felt that no one liked him, and that if he had the money he would take the plane home and "call it quits."

Then encouragement came. It came in the form of a letter that was three months late. It seemed that God knew just when he needed it most, Tommy said. Walking in the rain that afternoon, Tommy kept running into fine and wonderful people in Bocas. He knew he had been wrong in thinking that no one liked him. He knew that God had worked out another crisis for him.

LEADER: In a moment I want us to pray with thanksgiving for these now serving. First, let me read a selection from 1 Corinthians. (Read 1 Cor. 9:19-22.) Paul is enumerating ways and methods to preach Christ. Notice Paul said he did all of this so that "by all means" some might be saved.

Southern Baptists are in the business of giving the message of salvation to all people. We have a worldwide field. We have need for many home and foreign missionaries. We all need to use our talents and opportunities for the Lord day by day. Let us ask God to call young people as journeymen and to work in our country. Let us pray.

(Pray for journeymen and US-2ers. Pray for those who will be entering periods of preparation soon. Pray for those who will finish terms of service and return to normal pursuits soon.)

The Home Mission Board seeks 3,540 career missionaries in service by 1977. The Foreign Mission Board has a goal of 5,000 as quickly as possible. Pray that these goals will be realized as God calls youth from our churches as career missionaries (pray).

(Make definite plans for informing young people about opportunities to serve as career and as short-term missionaries. Use suggestions in study material if it fits your situation. Don't let good impulses waste!)

Study • The Missionary Message of the Bible

by Gilbert L. Guffin

Missionary Agony and Ecstasy

Scripture Reading: Acts 18:18 to 21:14

Although a superficial reading of Acts 18:18 to Acts 21:14 does not clearly reveal it, the period covered by this passage possibly marks the most productive and effective years in the entire ministry of the apostle Paul. Quite likely during this time, "Paul's struggle with the Galatians was the decisive battle of Europe."¹ In this period, immense crises were weathered and "the flag of Pauline Christianity firmly planted on two continents."

Paul had a glorious ministry in Corinth, a great commercial center at the crossroads of the world of that day. Most likely during his stay there he had also written 1 Thessalonians, the first book; it is thought, to be included in the New Testament.

The statement in Acts 18:18, "And Paul after this tarried there yet a good while," indicates an extensive ministry in Corinth even beyond the disturbance reported in Acts 18:12-17. His ministry in this city, in fact, lasted as long as two years. Now, however, he feels led to move on to Ephesus, another great center of world significance in that time.

Priscilla and Aquila, with whom Paul had made his home during his days in Corinth, decided to go with him to Ephesus. Paul left them there after a brief visit with the assurance that he would return. He then made a special trip to Jerusalem, passing through Caesarea. He also went to Antioch from which church he had gone out as a missionary. Likely he felt impelled to bring a report to and confer with the apostles in Jerusalem as well as with the leaders at Antioch.

Following his visits in Caesarea, Jerusalem, and Antioch Paul decided (Acts 18:23) to return through areas where he had traveled on earlier missionary journeys for a survey of how the churches were doing and for the purpose of strengthening all the disciples. It is never enough merely to establish churches and to see that they get off to a good start. Further support and guidance are always desirable and usually needed.

Joys and Satisfaction of the Missionary

Paul, like many another missionary, must have found great joy and satisfaction from some of the events already

¹E. G. Kraeling, *I Have Kept the Faith*, \$3.95, available from Baptist Book Stores.

mentioned. For example, the good news brought him by Silas and Timothy concerning the growth and fidelity of the Thessalonians (Acts 18:5) was a reward of unutterable meaning. He had been burdened and fearful about that church (1 Thess. 3:1). Now he could say: "For now we live, if ye stand fast in the Lord" (1 Thess. 3:8).

A further satisfaction must have come to the great apostle from his being able to report both to the church at Jerusalem and at Antioch what miracles and wonders God had wrought through the ministry of himself and his associates. Though not mentioned in Acts 18:22, it is hardly conceivable that in these visits Paul failed to give an account of the penetration made by the gospel into the continent of Europe. The world significance of reaching Athens and Corinth with the gospel could readily have been recognized by all who heard the account.

A special joy and reward for any missionary is undoubtedly to revisit fields where his own work has led to the establishment of churches now well on their way to larger usefulness. It takes little imagination to conceive how each of these young churches Paul revisited was inspired and challenged by the report the apostle brought as to the preaching of the gospel elsewhere. These congregations would have been made aware of the larger fellowship now being extended even across other continents and of the mutual love and prayerful concern of growing hosts of people. Their opportunity to consult with the apostle, furthermore, about their own needs and plans must have been for them a highly rewarding experience.

Yet another source of joy and satisfaction for Paul, as it must be for all true missionaries, was to know of the continuing work of dependable and committed lay people like Priscilla and Aquila whom Paul had left behind in Ephesus. Paul had likely lived in their home during his work in Corinth and had been associated with them in the tent-making business. He had also interpreted the gospel to them. An instance of the value of this instruction is revealed in Acts 18:24-28. A young Jew by the name of Apollos, born in Alexandria, Egypt, and possibly educated in the famous university there, a man of eloquence and ability, had come to Ephesus before Paul's return. There he began to preach. But his knowledge of the Word had certain defects. What he had come to know about the Scriptures was perhaps weighted toward the traditional

Hebrew interpretation. Aquila and Priscilla quietly and effectively were able to enlighten him and guide him into fuller truth. Apollos was humble and receptive enough, despite his natural ability and education, to learn from these lay people.

How pleased Paul must have been, though the record in Acts does not mention it, when he finally returned to Ephesus and learned how effective this splendid lay couple had been in guiding Apollos. Apollos was later to go on to Corinth where he continued the ministry begun there by Paul and was apparently most effective. About a year after having left Ephesus, Paul returned (Acts 19:1). Not even the apostle, perhaps, could foresee how consequential and significant his ministry here would soon become.

Like Corinth, Ephesus was a great commercial center and one of the main provincial capitals of the Roman Empire. Situated at the junction of important natural trade routes, it had become far-famed as the whereabouts of the shrine to the nature goddess, Artemis. Its famous temple was massive and impressive. Its theater, moreover, was one of the largest of all that have remained from that period. The city had a stadium also which seated some twenty-six thousand. Its spiritual need, however, was exceedingly great.

Problems and Burdens of the Missionary

One of the first things Paul encountered as he returned to Ephesus was a misguided, or else ill-informed group of believers. These people had been led to accept a viewpoint about Jesus Christ which was not adequate. They claimed they had never even heard of the Holy Spirit. Paul found it essential to correct their misinformation and to lead them to full commitment to Christ and to a surrender to the work of the Holy Spirit within them. How often a like ministry has been needed on missions fields since that day.

For three months Paul boldly preached in the Jewish synagogue of Ephesus. Soon, however, as so often occurred, a current of opposition among the Jews developed against him.

On Paul's earlier missionary tour he had felt that the Holy Spirit had forbidden him to go to Ephesus and had directed him rather to move from Troas to Europe. Now he was convinced that the Spirit wanted him to minister in Ephesus. When opposition developed, he felt he must find another way to continue his preaching of the gospel there (Acts 19:9). He was able to rent a hall, used evidently in the mornings for school purposes, to which thousands were able to come for daily discussions and sermons by him. The fame of his preaching spread. The commercial character of the city naturally drew many from that region and beyond to the city. These in turn were undoubtedly captivated as were residents of the city by the news which they heard from this brilliant and devout missionary. The impact of his work was remarkable.

For two whole years Paul pursued his work at Ephesus.

One can only imagine the throngs who must have been touched by it.

Resistance to the work of missions can never be an adequate excuse for discontinuance. With Paul, when one approach failed or was prohibited, another was sought. Sometimes such interference proves to be a blessing in disguise. This was true at Ephesus. It is hardly conceivable that the gospel would ever have resulted in the significant reach and impact it had in that region if its proclamation had been confined to the synagogue where Paul began to preach.

A sidelight upon the impact made in Ephesus by the ministry of Paul is given in the story about the seven sons of Sceva, a Jew, and a chief priest. These sons were itinerant exorcists engaged in the superstitious practice of casting out evil spirits. They were so taken by the effect of Paul's preaching that they began to capitalize on his influence for their own ends. They sought to cast out evil spirits by using the formula: "We adjure you by Jesus whom Paul preaches" (Acts 19:13). Soon, however, the flagrant hypocrisy of their practice was detected and they were given a sound beating. Though neither the conduct of these sons of Sceva nor the revenge taken on them could have been pleasing to Paul, the result was that his ministry was all the more magnified.

One of the most impressive consequences of the event just mentioned, and indeed of the whole work of Paul in this pagan city, was the discovery by the people of how they had been deceived by magic and superstition. Their disillusionment was so sweeping that many brought their books on magic and burned them in the sight of all.

We are not told that Paul advocated the book burning, but he must have been pleased to see the people giving up magic and heathen superstitions and turning to the gospel. Luke impressively records, "So the word of the Lord grew and prevailed mightily" (Acts 19:20 RSV).

About this time, Paul felt impressed of the Spirit to move on from his labors in Ephesus and again visit churches in Macedonia and Achaia. He also planned another visit to Jerusalem, and to Rome (Acts 19:21). Paul's interest in Rome was not the curiosity of a tourist, but instead his knowledge of the strategic importance of this empire city.

Before Paul could leave Ephesus, however, trouble of a serious nature arose. A group whose business was making silver shrines for the worship of Artemis began to see the adverse impact of the preaching of the gospel on this business. Soon the whole city was shaken by the uproar they stirred up. Paul himself, through the advice of certain of the believers in the city and especially of some Asiarchs (town council deputies), who strangely are recorded as friends of his, was persuaded to stay away from the tumult. Some scholars, however, think far more happened than is recorded in Acts. Quite likely Luke, not having been with Paul at Ephesus, only summarizes the major developments there. Many think Paul refers to this

period when in his letter to Corinth he wrote, "of much affliction and anguish of heart . . . with many tears" (2 Cor. 2:4).

Some think Paul was imprisoned in Ephesus for a time and that it was during this imprisonment that several of his letters were written. We do know he wrote 1 and 2 Corinthians there. These letters reveal some of the grave problems at Corinth which likely caused the apostle much grief. Such a statement as "without were fightings, within were fears" (2 Cor. 7:5) seems to be an echo of the heartbreak of the apostle.

Despite all the successes which attended his labors, burdens of vast and serious nature fell upon him. These, however, were used of God to bring forth from his mind and heart some of the richest material the New Testament affords. This material continues to serve as a guide for Christian development and reaches beyond anything modern pen has ever set down.

STUDY GUIDE

by Chester L. Henry

Using the Bible, the lesson "Missionary Agony and Ecstasy," and this study guide, study individually or in groups the missionary message of the Bible.

In recent years large urban centers in our country have suffered terrible riots. Thousands of people in such cities as Los Angeles, Newark, Chicago, Columbus, and Detroit have been involved in violent upheavals. Hundreds of people have been killed or wounded with damage to property totaling millions of dollars. Crime and violence in many parts of the nation are increasing at an alarming rate.

A near riot is reported in our current lesson as an event in one of the large cities of Asia Minor. Ask the group to find out the name of the city by listening as someone reads Acts 19:23-26 (Ephesus).

Partnership in Spreading the Gospel

Help the group to see that there are joys as well as problems in being a missionary. List some of these on a chalkboard (see "Joys and Satisfaction of the Missionary," p. 26).

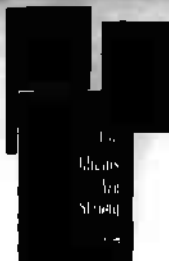
Paul Again Breaks from the Synagogue

Ask someone to read Acts 19:8-10 and compare this situation at Ephesus with Acts 13:44-46 and Acts 18:5-7. Dr. Frank Stagg in his commentary *The Book of Acts*

Following the nerve-racking and fearsome disturbance caused by the business interests related to the shrines of Artemis, Paul sent for the disciples there and, having exhorted them, then proceeded, as he had earlier planned, on his journey to Macedonia and on to Greece. In the latter, he spent three months. Soon another plot was formed against him. A gathering storm of opposition, especially from the Jews, was indeed spreading from place to place and was possibly forming throughout the empire. Forewarnings of cost and danger to his ministry were multiplied. In time, as he had been forewarned, Paul would see how much he would suffer for the gospel's sake. Christians today also need ever to remember that the faithful proclamation of the gospel and the diligent pursuit of their world missions task will always be costly. They were never otherwise. The agony which the work of missions may at times require, however, is never to be compared to its ecstasy—the cost, with the reward.

says: "This was not the first break with the synagogue, but it was a significant one. At Psidian Antioch (Acts 13), Paul was seemingly forced out of the synagogue, at Corinth (Acts 18), he may have departed before being actually forced out; but at Ephesus (Acts 19), he clearly exercised a choice in a break with the synagogue. At Ephesus it appears that the synagogue itself was divided, and only some of them spoke evil of the 'Way' before the congregations (Acts 19:9). Finally, it seemed best to Paul to take his group to a place more suitable for preaching and teaching. Possibly he could have stayed on beyond three months (Acts 19:8), but he chose to separate his group from the synagogue. He did this not because of lessened concern for the Jews, but because that seemed the only way adequately to reach 'both Jews and Greeks' (Acts 19:10). The term 'Greeks' here seems to be used for Gentiles at large, not simply for 'God-fearing Greeks.' This is another step toward the complete separation from the synagogue and of the church before the end of the first century."

What precipitated Paul's break with the synagogue at Ephesus? (Acts 19:8). In this verse we are told that for three months Paul spoke boldly, arguing and pleading about the kingdom of God. Dr. Stagg says: "Christian groups had been in the synagogues of Ephesus for some time, but Paul's message had something in it which soon brought to an end the peace between unbelieving Jews



MISSION STUDY

ADULT BOOK

Home Mission Graded Series

and Paul. It is explicit that this disturbing issue had to do with Paul's preaching of the kingdom of God, not simply that the Messiah is Jesus. What he said about the kingdom of God is not stated here, but there can be little doubt about its substance. For one thing, when Paul drew out of the synagogue, he preached to Jews and Greeks; in all likelihood he preached a kingdom of God in which Jews and Greeks would share as brothers. Paul did not turn his back on the Jews; he withdrew from a synagogue which was opposed to the equality of Jews and Greeks."

How did Paul's decision to leave the synagogue affect his ministry at Ephesus? Apparently this turned out to be a blessing in disguise (see "Problems and Burdens of the Missionary," p. 27). In Acts 19:10 we are told that Paul continued his work at Ephesus for two years and that all the residents of Asia heard the Word of the Lord, both Jews and Greeks. As far as we know, Paul ministered here for a longer period of time than in any of the areas where he had preached, and churches were established.

The Power of the Gospel

Read Acts 19:11-12 and point out the results of Paul's ministry at Ephesus. Consider the results of Paul's ministry at Ephesus also in Acts 19:20.

Christianity Confronts the Pocketbook

Someone has said that all good things must come to an end. Certainly Paul and his fellow Christians had begun a good thing at Ephesus. Although it did not come to an end at that time, the work was greatly hindered by divisions. Ask someone to read Acts 19:23-27 and indicate the hindrances to Paul's work at Ephesus. Compare this event with that in Acts 16:16-19. In what ways are they similar? (In both cases the trouble was instigated by pagans because of financial loss.)

At Philippi pagans sought to stir up racial prejudice because Paul was a Jew. At Ephesus the note of racial prejudice was also present (see Acts 19:34), but the greater

The mission study book for this quarter is *The Chains Are Strong* by W. C. Fields. Because this was such an effective study in 1963, the Home Mission Board upon request of Woman's Missionary Union, SBC, revised the book, deleting from the earlier book and adding to and updating the new.

The Teacher's Guide is entirely new.

A study of this book should help your Woman's Missionary Society determine the needs of your community and encourage mission action.

The Chains Are Strong, W. C. Fields, 75 cents
Teacher's Guide, W. C. Fields, 40 cents
from Baptist Book Stores

emphasis is placed on city pride. In neither of these cases was the real motive—financial loss—stated as the reason for opposition to new converts believing Paul's message.

Ask someone to read Acts 19:26 and relate how criticism actually was a tribute to Paul and the success of the gospel.

Let the group scan Acts 19:28-41 and discuss how the riot was quelled and the problem resolved.

The Choice We Face

Early Christians were accused of turning the world upside down. Although this statement was meant to be critical, it actually was a compliment. It appears that in our day we too are seeing the world turned upside down—this time by crime, riots, and war. It seems that we may be confronting a choice of seeing the world turned upside down either by the gospel or by the forces of evil and sin.

As we consider the above, there are several important questions we must face:

1. If the gospel could turn Ephesus (and other cities of Paul's day) upside down, can it vitally affect cities today? Can the Holy Spirit's influence change people so they can bring about constructive change in cities?

2. Can we be blessed as persons, cities, or nations when we place business interests, pride, and personal pleasures above the demands of the gospel?

3. In the conclusion to his lesson material Dr. Guffin says: "Christians today also need ever to remember that the faithful proclamation of the gospel and the diligent pursuit of the world missions task will always be costly. They were never otherwise." Can one be a genuine Christian without it costing him dearly—in money, time, talent, and energy?

Close with prayer that God will help twentieth century Christians to set the world right side up by turning it upside down for Christ. Pray for yourself.

"After a few hours I would have sold my baby for a fix," admitted a young woman caught in the web of drug addiction.

Thoughts and emotions of addicts are exposed in David Wilkerson's book, *Twelve Angels from Hell* (sequel is *The Little People*). The addict's world is laid bare as Mr. Wilkerson tells experiences of real people and their problems.

As we look at our own country, lost people come into our line of vision. People without Christ are people without purpose. They are people without love. They are people who turn to dope, alcohol, LSD, and other forms of temporary escape from reality. *Twelve Angels from Hell* increases our understanding of problems which these people face.

"Hippiest" The word arouses interest and deep concern in caring people. How can we reach them? Better yet, how can we prevent young people from taking the wide road to self-destruction?

In *Twelve Angels from Hell* we get a glimpse at a unique effort to reach the lost ones in Greenwich Village. You will be intrigued at the efforts made to go where the people are! Catecomb Chapel is appropriately named because of its location.

Every insight into what prompts people to use escape routes to avoid life's complexities gives us more clues for planning preventative measures. Mr. Wilkerson's books will help. The Lord is certainly using his particular ministry.

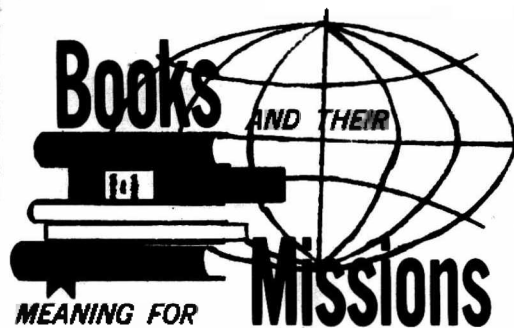
Twelve Angels from Hell. David Wilkerson,

\$2.95; paper, 60 cents

The Little People. David Wilkerson, \$2.95

Order from Baptist Book Stores

by Fayly H. Cothorn



A FAMILY AT WORSHIP

by B. A. Clendinning, Jr.

AT FIRST GLANCE, you would never imagine Frank Ketrick to be the type to lead family worship. He is a fine looking man, bearing the appearance of one who works outdoors a great deal. His strong hands are brown and tough

Dr. Clendinning is director, Program of Family Ministry, Baptist Sunday School Board, Nashville, Tennessee



I noticed them as he turned with ease to the Scripture passage.

I marveled as I participated with his family in a brief time of worship. The two teen-age boys are athletic almost to the exclusion of everything, including schoolwork. Both work for their contractor father in the summer. Here they all were at evening worship, and everything seemed natural, as normal a part of the day as eating.

The family's devotion to one an-

other, to their church, and above all to God, is refreshing. The depth of love which Frank shows for Vera is an inspiration to anyone who observes them.

There has not always been such a devotion to God, however. They once had no interest in the church and were far from a vital relationship with God. Both were nominal Christians when they married. Frank and Vera drifted along several years without purpose in life until after

their first child was born.

At this time a small Baptist church was organized in their neighborhood, and someone went out of his way to pay them a visit. "Let's try the church just to see what it's like," proposed Vera. Strong but silent Frank, not much of a mixer, agreed halfheartedly, and his response to the service was far from enthusiastic. But he did confide to Vera that he thought he needed what the preacher had been talking

about This marked the beginning of a long journey of spiritual growth which has continued for Frank and Vera.

The second change came as a "maturity milestone." Nearly a year after that first visit from a church member, Frank witnessed at the church a drama on family worship. It was during Christian Home Week* in May. Family worship impressed him as a logical way for a family to read the Bible together, pray, and talk over matters of spiritual interest. This time it was Frank who proposed, "Let's try it, just to see."

Soon after I met him the first time—the boys then rough and tumble Juniors—Frank told me what a blessing family worship had been to the unity of their family. "It wasn't easy at first, what with a baby and later two babies to include. We'd actually never stuck at it without Vera's encouragement. But it's the greatest time of the day for everyone of us now."

Frank told me in his quiet way about how their oldest son had made

*This year the dates are May 3-12

his initial profession of faith one night in family worship. "I'm sure that was about our finest experience. But there have been many others when we've solved family problems, or helped one of the boys solve one of his personal problems." Then he added, "Oh, every day hasn't been a mountaintop experience! I'd not want you to think that. But daily worship as a family has stabilized all of us in our Christian living. God has greatly blessed us."

Now, in my last visit in that home, Ken, the oldest boy, was a senior in high school. I knew both boys to be fine Christians, witnessing in many silent but effective ways around their friends. That night as I heard Ken's earnest prayer, I recalled, "Here with those who love him most is where he met the Lord, and where he learned to love him."

Sometimes we parents do not sense the need our children have for the security which results from knowing that their parents rely on God for strength and guidance. Family worship affords a witness to this fact.



For family reading and worship . . .

Subscribe to *Home Life*, \$3.00 from the Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Order these books from Baptist Book Stores:

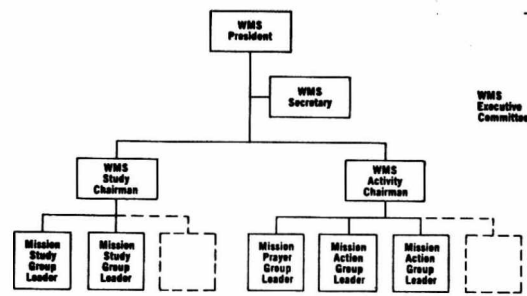
Citizenship for Christians, Foy Valentine, \$1.50. Biblical insights on citizenship, how government functions, and guidelines for political action.

On Our Way Rejoicing, Ingrid Huft Trobisch, \$3.95. How a dedicated Christian family of twelve faced individual challenges.

Streams in the Desert, compiled by Mrs. Charles E. Cowman, \$2.95. A devotional favorite for thousands of readers.

BAPTIST WOMEN across the nation are discussing the new look in WMS for 1968. Some of you have been in state or association WMU interpretation meetings and have been introduced to Woman's Missionary Society, 1968 style. WMS members have responded enthusiastically to the new plans, for they like the simplification and flexibility which characterize them.

The new organization plan suggests fewer WMS officers and committees, with mission groups replacing the circles. This organization chart may help you see the new plan more clearly.



1968

Here you see the WMS executive committee composed of these officers: president, secretary, study chairman, activity chairman, and group leaders.

The study chairman is responsible for planning society study opportunities and for coordinating the work of mission study groups. The activity chairman is responsible for planning society activities which lead persons to participate in missions, and for coordinating the work of mission prayer groups and mission action groups. This combination of work according to the tasks of Woman's Missionary Society simplifies the organization structure and calls for fewer officers. The number of group leaders needed is determined by the size of the church, the interests and abilities of WMS members, and for mission action groups the needs of the community.

This new plan provides for flexibility and choices. WMS members have the privilege of choosing to participate in a mission study group, a mission prayer group, a mission action group, or more than one of these. This voluntary grouping of members according to interest and abilities is a means of enlisting more and more women in Woman's Missionary Society. In the new plan, enlistment is the responsibility of the president and of all group leaders.

The mission groups are component parts of the WMS, as were the circles, and the groups are joined together in general meetings of the society. Another new feature in WMS is the WMS Achievement Guide which provides a plan of work replacing Aims for Advancement.

In churches with more than one WMS, a WMS director is recommended to coordinate the work of all societies. She does this through a WMS committee composed of the WMS director as chairman, and the WMS presidents.

A new *Woman's Missionary Society Leader Manual* has been prepared to help officers do their work more effectively and more efficiently. The manual is built around these seven chapter headings: Woman's Missionary Society in a Church; Understanding Today's Woman; The WMS Organization; Teaching Missions in WMS; Leading Persons to Participate in Missions; WMS Leaders and Members; Planning, Coordinating, Evaluating WMS Work. The price is 75 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

The WMS Leadership Course is based on a study of the *Woman's Missionary Society Leader Manual* and the current WMU Year Book. Those teaching the WMS Leadership Course will want the *Teacher's Guide, WMS Leadership Course*, 50 cents, available from the same sources as the manual.

For the first time we will have a *WMS Member Handbook—Changes and Choices*, 25 cents, available July 15. The handbook shows the meaning of Woman's Missionary Society and helps women to see how WMS offers opportunities for mission study, spiritual development, ministry and witness, and for participation in world missions.

The handbook, an interpretation of Woman's Missionary Society, was written by our president, Mrs. Robert Flinn. It is most appealing and will cause women to relate significantly to neighborhood missions challenges and to the cause of Christ around the world through Woman's Missionary Society.

One of the most exciting places to be in 1968 is in Woman's Missionary Society. You will want to be there along with all the other women of your church as "Laborers together with God" (1 Cor. 3:9).

One hundred fifty-one missionary journeymen have been sent out all over the world by the Foreign Mission Board since 1965. There are 103 serving now. Young people go for two years as helpers to career missionaries.

Journeyman MISSIONARY

by Jesse C. Fletcher

RIDING a silver jet through the lazy puffs of white cumulus that dotted the African sky, Tom Mabrey tried to contain the growing excitement he felt. It was as if he were wearing seven-league boots leaping from New York to Rome to Nairobi and now to Salisbury in a leisurely romp. He found it hard to believe he was still only three days out of Greenville, Mississippi.

A map provided by Central African Airways lay extended on his lap.

Straining to see over the preoccupied occupant of the window seat, Tom reluctantly decided the plane was too high to tell anything about the terrain below. But he could imagine.

Ever since he had received word that his two-year assignment as a missionary journeyman with the Southern Baptist Foreign Mission Board would be in Rhodesia, he had diligently studied everything he could get his hands on about the self-governing British colony.

In fact, for a twenty-two-year-old man, he was already well versed on the predominantly African country that was so lightly ruled by a white minority.

Tom's own decision was formulated after a moving experience at a Baptist student convention where he had felt God calling him to do something special. Shortly afterward, he had heard about the Missionary Journeyman Program and applied, hoping to be cleared for training and an assignment to teach in Hong Kong.

It had disturbed him when he found out his assignment would be Rhodesia instead. Already the pa-

ROYAL SERVICE • MAY 1968



At left, journeyman Marvin Davis and missionary John H. McTear; at right, journeyman Ellen Dossett, Mombasa, Kenya. These journeymen completed their assignments in 1967.

pers had headlined the Rhodesian crisis, and this more than anything else set in motion his father's violent opposition.

While Tom's mother, a deeply religious woman, was totally understanding, his father . . . refused even to bid him good-by when he left for the Journeyman Training Program at Westhampton College in Richmond, Virginia. . . .

The journeymen, both men and women, were routed out of bed at six each morning for strenuous calisthenics. After a big breakfast and a time of devotions, they began classwork. The day's schedule included lectures, lab, and seminars. The trainees studied missions, world affairs, theology, ethics, Bible, and linguistics—including a special lab in the particular language of their assignment.

A high point for Tom came when Paul Gereon, a State Department official and formerly the United States representative to the Rhodesian Federation, spoke on [the errors of] communism. In an after-session he briefed Tom on the Rhodesian political crisis.

More important than even the curriculum for Tom was the group experience he had with the other forty-six journeymen. There had

been no guarantee that they would not wash out, but they had all made it. Their collective assignments embraced twenty-seven countries. . . .

One night as he sat talking with Sherri, Larry, and Ellen on the steps of the pine-encircled amphitheater on the Westhampton campus, Tom confessed that he had never really probed very deeply into the meaning of life. Allen Orr, a seminarian from Kentucky going to the Philippines, and Marva Davis, a young Negro secretary going to Chile, had led devotions that evening that left the whole group particularly thoughtful.

As the four friends lingered, Tom had said, "I have gone rather blindly through life. Things have pretty well fallen my way. I've had a good home and no real problems with my parents up until the one that developed between my father and me over this assignment. Ditto for college. Except for one incident, I guess I handled myself about as I would if I were to do it again. But these few weeks," he added, looking especially at Sherri, "have convinced me that life has got to be lived somewhere other than just on the surface where I have been living so blandly. . . ."

Later he and Sherri were called

in separately by the training director, Dr. W. F. Howard, and the journeyman director, Mr. Louis R. Cobbe, to discuss what their [close] relationship would mean in light of their two-year assignment.

Tom at first was defensive, even angry, as he reacted to what he considered an invasion of his private life. As the two leaders talked to him about his responsibility to the total group and the implications of a two-year separation [from Sherri], he realized the wisdom of the conference.

Afterward Tom and Sherri worked hard to temper their relationship. They purposefully spent more time with others. However, the last week seemed to break down their resolution, and they spent every spare minute together.

The day of the dedication service at the First Baptist Church in Richmond, Tom whispered hastily and impulsively to Sherri in a brief moment together, "Sherri, I love you. No matter what happens and whether or not we ever get together again, I love you. I'm not going to say it again, but I have to say it now."

The way she looked up at him in the short interlude made it unnecessary for her to reply.

Tom desperately wanted her to meet his folks, but they were unable to work out a visit. He did go by her house and meet her family on his way to New York. The journeymen assigned to Europe, the Middle East, and Africa were to travel together. Their first stop was to be Rome, and then he, Sherri, Norma Wynn, and Ellen Dossett were to fly on to Nairobi. He was to proceed by himself to Salisbury, Rhodesia for two years.

The account of Cain and Abel in Genesis 4 is written in the tersest kind of telegraphic style.

It tantalizes us with unanswered questions.

From whom did Cain and Abel learn the form and ritual of sacrifice?

Why did God accept Abel's sacrifice and reject Cain's?

How did he indicate his approval of the one and his disapproval of the other?

Where was the land of Nod?

Where did Cain get his wife?

If the author knew the answers to these questions, he did not regard them as sufficiently important to record. What he did record is eminently worth our study.

where is thy brother?

by Page H. Kelley

The emphasis in this story centers around Cain's reaction to God's

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acceptance of his brother's sacrifice. His reaction was one of envy, jealousy, and hatred. Why did Cain hate his brother? Helmut Thielicke suggests that his jealousy may have been related to the fact that he was the firstborn son. His mother was

overjoyed when he was born. She exclaimed, "I have gotten a son from the Lord" (Gen. 4:1).

Eve wanted her son to be a man of power and strength so she named him Cain, which means "spear." Her second son, on the other hand, received a name that indicated a lack of importance. You no doubt recall the expression found in Ecclesiastes, "Vanity of vanities; all is vanity." The Hebrew word for vanity is *abel*. It means nothingness, vanity.

Imagine giving a child a name like that! He must have grown up with an inferiority complex. From the very beginning Abel seems to have been overshadowed by his older brother. According to Cain's standards, Abel was a nobody, a second-class citizen. Cain was accustomed to being regarded as the superior of the two. And then one day God preferred Abel before Cain! This was more than Cain could take and so he murdered his brother.

We might dismiss Cain's attitude toward Abel as just another case of sibling rivalry if the Bible did not take it so seriously. The elder-brother attitude is the prevailing sin of religious people and it is severely condemned. Resentment of God's favor to others is a terrible sin. You are familiar with the story of Jonah, how he went to Nineveh against his will, and how he became angry with God when God spared the people Jonah hated. Jonah was guilty of the elder-brother attitude. He represents the Jews who despised the Gentiles and resented any favor God offered them.

You are also familiar with the

attitude of the scribes and Pharisees who murmured against Jesus because he received sinners and tax collectors and ate with them. Jesus answered them with a parable that we mistakenly refer to as the parable of the prodigal son. It would be far more accurate to call it the parable of the elder brother.

You recall the story. A man had two sons. The elder stayed at home while the younger went on a wild spree in a foreign land. When the prodigal returned the father received him with great joy but the elder brother stayed outside and cursed his hurt feelings. He felt so superior to his wayward brother that he would not receive him as a brother even though his father had received him as a son.

Cain's sin was the sin of the elder brother. He wanted to enjoy the place of privilege—even in God's kingdom. His sin was not that he resented being treated differently but rather that he refused to be treated equally. And so he invited his brother to go out to the field with him, and when they were in the field Cain slew Abel. Thus occurred the first murder.

How we need to beware of the sin of Cain. It is possible for us to preach to people and to seek to evangelize them without ever loving them. It is possible to go to a foreign country as a missionary and still to look down on the people among whom we work. It is possible to give to the Lottie Moon Christmas Offering for Foreign Missions or the Annie Armstrong Offering for Home Missions and to participate

superficially in a work of prayer without really caring whether other people and nations are saved or lost.

Of course, most of us can claim that we have never killed anyone. But what about those whom we have despised, neglected, and ignored? When Jesus spoke to those on his left hand he did not accuse them of murder, or adultery, or theft. They were condemned not for what they had done but for what they had not done. This after all may be the most subtle and vicious form of murder.

And consider the parable of the good Samaritan. There is only a passing reference to those who beat and robbed the traveler, leaving him half-dead. The real offenders were the priest and the Levite—who passed by on the other side. It is to such as these that God asks, "Where is thy brother?"

Throughout this account God is pictured as being on man's side. He reasons with Cain and exhorts him to master his jealousy before it is too late. But Cain would not listen. He fled his home and family to live in the land of Nod, east of Eden. The meaning of the word Nod is restlessness.

Jesus Christ would redeem the Cain within us and bring rest to our spirits. He knows that when we destroy our brother we destroy ourselves. He first loved us that we might also love him. And he gave to us a new commandment: that we should love one another as he loves us. When we fail to relate to others in love, God persistently confronts us with the searching question, "Where is thy brother?"

wms forecaster

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page 45, May ROYAL SERVICE
Church Program Guidebook,
1968-69
WMU Year Book 1968-69
ROYAL SERVICE each month

guiding

Woman's Missionary Society

WMS President

A Look Backward

Remember last fall when the new 1967-68 WMU year got off to such a grand start? All WMS leaders were most enthusiastic at the annual planning meeting, and pages 40-48 in the WMU Year Book were used for making broad plans for the year.

In one more month three fourths of the 1967-68 WMU year will be over. Begin now to check on progress made toward the attainment of WMS Aims for Advancement. Were the plans based on these aims adequate for your WMS?

Look at these questions based on your plans for 1967-68. They may remind you of areas of work needing your attention.

Have all WMS study opportunities been analyzed to determine the need for additional WMS meetings to take advantage of these opportunities?

What progress has been made toward the goal, "Every member receiving ROYAL SERVICE"?

Have WMS members been led to participate in missions through the prayer plans of your WMS? through the stewardship plans?

Were mission action groups formed by your WMS this year?



your church to discover the need for enlarging or modifying your organization structure?

What progress has been made toward the attainment of your 1967-68 enlistment goal?

Have WMU youth organizations been provided for all age groups in the church four years old and above?

Have all executive board members completed the leadership course this year or renewed their leadership cards?

Are plans being made for WMS leaders to attend Ridgecrest or Glorieta WMU Conferences?

Glorieta, July 18-24

Ridgecrest, August 8-14

A Look Forward

You have been reading of new WMS organization plans recommended for the 1968-69 WMU year. You are aware that WMS Aims for Advancement will be replaced by the WMS Achievement Guide.

As you look forward to a new WMU year, you will want to become familiar with the WMS Achievement Guide. Here are some ways it differs from WMS Aims for Advancement:

1. Levels of achievement
Merit WMS (a WMS completing 14 or more merit achievements)
Advanced WMS (a WMS completing 14 or more merit achievements plus 8 advanced achievements)
Distinguished WMS (a WMS completing 16 or more merit achievements plus 11 advanced achievements)
2. Three divisions instead of eight (aims)
(1) Teaching Missions
(2) Participating in Missions
(3) Providing for Missions Achievement
3. Achievements that were not included in Aims for Advancement, basic objectives, or electives
(1) One or more mission study groups
(2) One or more mission prayer groups
(3) A prayer retreat
(4) One or more mission action groups
(5) Use of *WMS Member Handbook—Changes and Choices* in interpreting WMS purpose and work to members (available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 25 cents, July 15)
- (6) General WMS study topic previewed in group meetings each month to encourage attendance at general meeting.

Some of the merit and advanced achievements have been reworded, but they are essentially the same as were the basic objectives and electives of WMS Aims for Advancement.

We hope this backward and forward look will help prepare you for the new WMU year ahead

New Approaches in Study, Prayer, and Mission Action

The new WMS Achievement Guide points up some of the new approaches in WMS which will be provided in the fall.

Instead of WMS members being assigned to circles, they will have opportunity of choosing one or more mission groups: a mission study group, a mission action group, or a mission prayer group. Material will be provided in *ROYAL SERVICE* for a Bible study group and a current missions group. A *Round Table Group Guide*, \$1.00, for individuals in Round Table groups, and a *Mission Books Teacher's Guide I*, \$1.00, for leaders of these groups, will both be available July 15.

WMS members will also have the privilege of choosing to be a member of a mission action group. Already you are familiar with the five mission action group guides (\$1.00 each) that were published in 1967. Three new ones will be available July 15 (\$1.00 each). They are: *Mission Action Group Guide: Combating Moral Problems*; *Mission Action Group Guide: Nonreaders*; *Mission Action Group Guide: Prisoner Rehabilitation*.

A *Prayer Group Guide* will be provided for members of prayer groups. This guide will be available July 15 for \$1.00.

All these materials will be available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

The WMS plan sheets in the WMU Year Book 1968-69 suggest that the WMS enlistment potential of your church be analyzed to discover the need for enlarging or modifying your organization structure. Is there a need in your church for more societies; in your WMS for more mission study, mission prayer, and mission action groups? WMS members tend to become more involved in the work of the society in smaller groups.

See the section to Circle Chairman, below, for additional information concerning WMS mission groups. The new *WMS Leader Manual* (75 cents from Woman's Missionary Union or Baptist Book Stores) gives complete information concerning the new WMS organization.

Circle Chairman

Circle Changes for 1968-69

In an effort to preserve the strong points of the circle plan and to expand it to make it more appealing in the contemporary situation, mission groups are suggested instead of circles. The groups suggested are of three type: mission study groups, mission prayer groups, and mission action groups.

These groups as component parts of the WMS function to help the society achieve its purpose. The groups are formed on a voluntary basis, allowing WMS members to choose the group or groups in which they will work according to their interest and/or aptitudes. All elements of society work will be built into the work of each group.

Study groups whose basic purpose is study will also engage in prayer and in mission action projects. Prayer groups whose basic purpose is prayer will study prayer seeds and participate in mission action projects. Mission action groups whose basic purpose is ongoing mission action will be engaged in prayer and in study which relates to their area of work.

See the section addressed to WMS presidents, page 39, for further information concerning types of mission groups.

The Group Leader

In circle work the circle chairman has been the key to effective circle work. Now the group leader will be the key to effective work being done by the group. The group leader will lead the group to plan its work and to carry out its plans. While the group leader is the only officer in the group, she will see that responsibilities are delegated among members.

Lamar Maffett, writer for *Young People's Training Guide*, says: "Shared leadership means distributing leadership functions throughout a group so that the creative resources of all members are available to the group for reaching its goal."

For a discussion of meetings of groups, planning the group's work, and relationships among groups see the new *WMS Leader Manual* (75 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores).

Formation of Groups

Some WMS executive committees may know their groups well enough to decide tentatively on the number and types of groups to be offered. The types of mission action groups to be formed will be determined on the basis of need and the willingness and abilities of persons to meet these needs on a sustained basis.

Societies may want to conduct a preliminary survey of members to find their general preferences before the number and types of groups are planned. A WMS will need to know that it has a small nucleus of members committed to certain groups. A society may find the need to add other groups if the demand in certain areas is sufficient. This means that the enlistment of leaders cannot be complete until after sign-up and enlistment activities are complete. Group leaders need to maintain a feeling of flexibility in case they need to be shifted to lead another group by the time the enlistment effort is over.

Attractive announcement booklets may be used to present the group opportunities for the coming year. A series of teas may be planned in the homes of members to acquaint women with the possibilities and get them to "sign up." Church bulletins and Wednesday or Sunday evening church services may be occasions for presenting opportunities. There are various ways of informing members of the groups to be formed and of motivating them in their choices. Use your own creative ideas! The

process for group formation is discussed fully in the *WMS Leader Manual*.

The mission group plan has wonderful possibilities for developing WMS members and for involving them in all of the work of the society.

teaching Missions

Program Chairman

WMS members will be studying "Environment for Missions" in May, and they will see the importance of our churches and homes in creating an environment for missions. The study aim is to learn how a person may help others to confront the missionary vocation.

You may want to use the filmstrip *Environment for Missions* with this study. It shows how Woman's Missionary Union helps create an environment for missions involvement. The filmstrip is in color, 49 frames, with recording and manual, \$7.00 from Baptist Book Stores.

The circle study for May is "By Other Means." This study will help WMS members learn about missionary journeymen and the US-2 program. The filmstrip, *They Call Him Journeyman*, may be used in connection with this study. It is in color and has 40 frames with recording and manual, \$6.00 from Baptist Book Stores. Also see "Journeyman Missionary," page 34.

Mission Study Chairman

The book, *The Chains Are Strong* by W. C. Fields, was the home mission study for WMS in 1963. The book has been revised and is the recommended book for April, May, and June. You will want to get one of the revised books and encourage WMS members to study it this quarter. A new *Teacher's Guide* is also available for 40 cents, and the book is 75 cents from Baptist Book Stores.

This book is an appropriate one to study for 1968 since the Southern Baptist Convention emphasis is "A Church Fulfilling Its Mission Through Ministry." A study of the book will doubtless lead WMS members to minister to such persons as senior citizens, military personnel, migrants, nonreaders, the deaf, the blind, alcoholics, drug addicts, juvenile delinquents, the economically disadvantaged, and other persons of special need.

The Chains Are Strong may be studied in April, May, and June circle meetings instead of the *ROYAL SERVICE* circle studies. If the book is to be used in this way, urge every member to read the book and be prepared to contribute to the discussion.

Cry of Need is a motion picture in color which may be used with this study. It is an urgent appeal for missionary personnel to minister to the spiritual needs of people in the United States—in big cities, language groups,

isolated areas, and other unique fields. Available from Baptist Film Centers, service charge, \$3.00. (See WMS World in Books, distributed according to state plan.)

participating in Missions

Prayer Chairman

Christian Home Week is May 5-12, and the society study emphasizes the responsibility which homes and churches have for providing an environment for missions.

Work jointly this month with other church leaders in promoting family worship. Call to the attention of WMS members the article "A Family at Worship" by B. A. Clendinning, Jr., page 30, and "Is This Your Question?" page 12.

Suggest to WMS members ways of varying the use of Call to Prayer in family worship. Some ideas are given on pages 61 and 62 of the *WMS Leader Manual* (75 cents from Woman's Missionary Union or Baptist Book Stores). Encourage WMS members to have a personal prayer list. The WMS Prayer Folder is an aid to intercessory prayer. These may also be secured from Woman's Missionary Union or Baptist Book Stores, 10 for 30 cents.

Mission Action Chairman

Discovering Need

There are many sources of information for discovering need in the community. Some of the information is available from persons within the church; other information is available from persons in the community and association. Here are a few sources of information:

1. Pastor and church staff, church members
2. Associational superintendent of missions
3. Associational WMU president and or Brotherhood director
4. Schools, government, and private social agencies
5. Community service council, courts, and directors of institutions

The *Mission Action Survey Guide* (50 cents from Woman's Missionary Union or Baptist Book Stores) is a guide for use in discovering need in your community.

Meeting Need

Mission action projects should be determined on the basis of needs to be met and on the basis of the member resources for meeting needs. The *Mission Action Projects Guide* (\$1.00 from Woman's Missionary Union or Baptist Book Stores) will be most helpful in choosing a project and determining the actions necessary to carrying out the project. For sustained, ongoing mission action, see list of group guides on page 64, WMU Year Book 1968-69 for use by mission action groups.

Leading Mission Action

The evaluation process is most important in determining the effectiveness of mission action. Here are some questions which will help evaluate the activities of your mission action group:

1. Were our plans adequate?
2. Were the members of our group adequately prepared?
3. Were our techniques suitable and well used? Would other techniques or methods have been better?
4. Did we encounter problems which we were unable to cope with adequately?
5. What further training or resources do we need to do the work more effectively?
6. Did we establish or build meaningful relationships with the persons helped?
7. What values were derived for those helped?
8. In what ways were there evidences of spiritual growth on the part of the helped and the helpers?

See the mission action group guides for additional suggestions for evaluating mission action.

keeping up-to-date

with the Denomination

Christian Life Commission

Dr. Foy Valentine is executive secretary-treasurer of the Christian Life Commission located at 460 James Robertson Parkway, Nashville, Tennessee 37219.

Without giving full approval of all that is said in each of the books, the following books are recommended by the Commission to help readers gain a better understanding of the practical nature of our Christian faith.

Introducing Christian Ethics by Henrice Barnette, \$3.75
Christianity and World Issues by Thomas B. Maston, \$5.95

The Recovery of Family Life by Elton and Pauline Trueblood, \$2.50

Danger Ahead! A Christian Approach to Some Current Problems by C. W. Scudder, \$3.25

The Gambling Menace by Ross Coggins, \$2.95
Alcohol—In and Out of the Church by Wayne F. Oates, \$3.95

Teaching About Sex—A Christian Approach by John Howell, \$3.95

Right or Wrong? by Thomas B. Maston, \$2.50
A Southern Moderate Speaks by Brooks Hays, \$1.00
These may be ordered from Baptist Book Stores.

Home Mission Board

The Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, provides guidance and leadership in the juvenile rehabilitation ministry for Southern Baptists. It does this through associational missions officers. In some associations a professionally trained and dedicated juvenile rehabilitation director assists churches who are helping troubled youths and their families.

This family-oriented ministry does not assume the role or responsibility of the juvenile court or any other community agency, but rather acts in a supportive role by providing moral and spiritual guidance to youths and their families.

See the *Mission Action Group Guide: Juvenile Rehabilitation* for the objectives of the Home Mission Board in this ministry and for guidance for a church group's participation in juvenile rehabilitation. The guide is \$1.00 and may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

The Home Mission Board has a slide set, *Juvenile Rehabilitation*, which may be ordered from Picture Service, Home Mission Board, at the address given above. The price for the set is \$6.00. A tape may be ordered for \$1.50.

A filmstrip, *Your Church and Juvenile Rehabilitation*, produced by the Home Mission Board, may be ordered from Baptist Book Stores for \$3.50.

Mission action groups ministering in this area will find these items most helpful. The mission action group works in cooperation with and under the guidance of the associational juvenile rehabilitation director when such a program exists.

promoting WMS Work

At Society Meetings

Presenting Mission Action

To give background for mission action and a better understanding of this phase of WMS work, plan the following presentation. Ask one member to hold the letters P and S, another the letters C and M, and a third person the letters M and A. Ask each to give the information relating to their letters.

PS In 1909 personal service was the name given to the service phase of WMS work. The emphasis was on the giving of self to meet the needs of the community. Women were asked not to report money given for the work, but only that which was done personally for the moral and spiritual uplift of the community.

CM In 1942 personal service became community missions. The emphasis at that time was on Chris-

tian women and young people magnifying Christ in the community. The main thrust of community missions was personal soul-winning.

MA In 1966 the term community missions was changed to mission action. This new term is descriptive of the emphasis being given to ministry and witness to persons of special need and circumstance. This new term was also acceptable to the Brotherhood Commission whose tasks in the church are similar to those of Woman's Missionary Union. Mission action is done primarily in two ways: short-term projects and sustained or ongoing work. Mission action groups are formed for ongoing mission action. New mission action materials available July 15 are:

Mission Action Group Guide: Combating

Moral Problems, \$1.00

Mission Action Group Guide: Nonreaders, \$1.00

Mission Action Group Guide: Prisoner Rehabilitation, \$1.00

These along with the five mission action group guides published in 1967: *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*, (\$1.00 each), the *Mission Action Survey Guide* (50 cents), and the *Mission Action Projects Guide* (\$1.00) are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

At Circle and Mission Action Group Meetings

Preview June WMS Study

On a map of North, Central, and South America locate San Antonio, Texas; San José, Costa Rica; and Campinas, Brazil. Have someone give the following information:

At the June WMS meeting we shall learn of the in-service program provided for our missionaries. In San Antonio, Texas; San José, Costa Rica; and Campinas, Brazil a period of orientation and training is given new missionaries. This in-service training helps them to learn the language and culture of the people where they will serve. Give time and place of the meeting.

The Home and Missions Education

To emphasize the responsibility which the home has for missions education, you may want to present the following acrostic on the word home. You can use poster-board or chalkboard for the presentation.

- H ave regular prayer for missionaries
- O pen home to missionaries
- M agnify mission action
- E ncourage mission study and missions giving



page 45, May ROYAL SERVICE
Church Program Guidebook,
1968-69
WMU Year Book 1968-69
ROYAL SERVICE each month

the
wmu
leader

planned by june whitlow

MAY 1968 ROYAL SERVICE

THE WONDERFUL WORLD OF GAS

Who are they? They are usually described as the nine-, ten-, eleven-, twelve-, thirteen-, fourteen-, fifteen-year-olds. In terms of school grades they are fourth, fifth, sixth, seventh, eighth, ninth, tenth graders.

What are they like? Some learn slowly, some rapidly; some mature early, some later; some are group minded, some are individualistic and alone; some respond to the opportunity to think and plan, others need guidance in learning to take responsibility.

No description of the average Junior or Intermediate girl describes all girls in this classification. Each is an individual. This is a simple fact, and a fact which cannot be overlooked.

In *Educating Youth in Missions*, the late Mrs. William McMurry said: "To help the child grow into a missionary-minded adult, the methods used in teaching him about missions should follow accepted educational methods and principles. These principles point out that a child learns more quickly and happily when the [leader] discovers his world of natural interests and desires, that a knowledge of the general characteristics of the age which she is to lead is a prerequisite to that discovery. Such an understanding on the part

of the [leader] is necessary in leading and guiding youth, whether of Sunbeam age or young [women] on the threshold of adulthood."

To lead effectively in missions education, the alert leader needs to know what girls are like and what this says about their deepest needs. The leader needs to understand special characteristics of the age group. Look first at Junior girls—

They are entering into the healthiest years of their lives. They are growing steadily; they are often as much as a year ahead of the boys in their physiological growth. They enjoy activities that are strenuous; their energy is unbounded.

Juniors are characterized by curiosity. They have a natural need and desire to learn. Their code of morals makes quite clear that some things are right, some wrong. They are more impressed by what people do than by what they think and feel. They have developed a degree of dependability and are beginning to develop leadership qualities. They enjoy association with their peers and are able to work constructively with others in group projects.

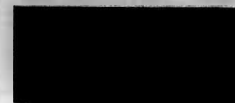
They are susceptible to religious training. They are able to understand God as dependable, just, and loving. Increasing knowledge of geography and history enables them to understand many sections of the Bible.

Now look at Intermediate girls—Intermediates, as the name would indicate, are in the period of life between childhood and maturity. This is a time of rapid physical growth which sometimes results in a degree of awkwardness. Intermediates may act shy to cover up self-conscious feelings, or may compensate by clowning.

Awareness of the opposite sex is increasing. Since girls mature faster than boys, girls may become interested in boys who are slightly older.

They are strongly aware of the approval of other people, particularly their own peers. They seek understanding and security within their own age group. They feel a strong urge to conform to the pattern of the group.

This is a time for developing leadership ability and skills. They need the opportunity to exercise initiative and accept real responsibility. As they mature, they crave freedom and independence.



Intellectual interests are broadening. They are developing a wider interest in the world. They want to know how God and religion can be relevant to them.

What does all this say to leaders of girls in Girls' Auxiliary? Simply that the leader should take an interest in the girls in the group—in what they are doing and thinking and saying. Talk with them individually, watch them play, listen to them sing or perform in a group, learn about their interests and abilities, visit in their homes and become acquainted with their families. In short, be their friend.

The wise, alert leader of Girls' Auxiliary will help girls to recognize and develop their own potentialities and to find their unique place in the world.

WMU and the CHURCH PROGRAM GUIDEBOOK 1968-69



This section will help WMU leaders become aware of the *Church Program Guidebook 1968-69* as a tool for helping a church to plan its work and for helping the WMU council to plan the WMU program for 1968-69. The WMU council will use the Guidebook along with *ROYAL SERVICE* and the *WMU Year Book 1968-69* in planning the WMU program for 1968-69. (See inside back cover.)

What Is the Church Program Guidebook 1968-69?

The *Church Program Guidebook 1968-69* is a tool to aid the church council in planning the total work of the church and for the WMU council to use in making plans to help the church reach its goals. The Guidebook is used initially in the church council in total church planning. It helps a church identify its specific needs and builds a program of work that will remedy these needs. It suggests sample goals and action plans for reaching the goals. The WMU president and other church leaders can readily see what their organizations can do to help the church reach a goal.

The Guidebook emphasizes the Crusade of the Americas and Project 500 which relate to the 1968-69 denominational emphasis on evangelism and world missions. The Guidebook contains a calendar to facilitate planning the church's participation in the denominational emphasis. The Guidebook contains work sheets and an explanation on how to use the work sheets.

The Guidebook is streamlined and easy to use by a church of any size. If your church is using this planning tool, every member of the WMU council will need a copy, for the WMU council uses the Guidebook to plan in detail the assignments made to their organization. The *Church Program Guidebook 1968-69* may be ordered from your Baptist Book Store for \$1.25.

What Is Church Programming?

Church programming is purposeful planning. A church needs to decide what it will be and do. To find the best ways to implement its decisions and determine how the entire church can help are part of church programming. While planning is not easy, it saves time, increases efficiency, and insures a higher quality of work.

How Does a Church Plan?

The planning process is fully explained in the *Church Program Guidebook 1968-69*. Here is an outline of the nine major steps in church programming. In reading through these steps, note the places where WMU is heavily involved in the planning.

1. Identify church and community needs
2. Set church goals
 1. Select action plans to reach church goals
 4. Obtain congregational approval of tentative goals and action plans
 5. Plan the actions for the 1968-69 church program
 6. Coordinate actions into a tentative church calendar
 7. Plan for organization, leader training, resources, and publicity to support basic actions
 8. Review total plans
 9. Obtain final congregational approval

WMU Action Plan

"Through providing mission study in church program organizations" and "Through involvement in personal witnessing"

"Through participating in the Crusade of the Americas"

"Through cooperating with the Home Mission Board in a plan to establish 500 strategically located churches in areas where Southern Baptist work is new"

"Through mission action groups"

"Through planned promotion of mission offerings"

"Through improving the church's program"

In the Guidebook there are suggested actions which give guidance in carrying out action plans and a list of resources in order to make detailed planning easier for the WMU council

In addition to these action plans WMU may be asked to work with other church organizations to plan and implement further assignments.

What is the Study Base of WMU work?

In planning for 1968-69 a church needs not only to be aware of the goals it wants to reach, but also of the study which lays the foundations for performance. The following are based on the broad framework statements for the WMU curriculum for

How Does WMU Help a Church Reach Its Goals?

After the church has determined its needs and has set goals for the year, assignments are made to Woman's Missionary Union within the scope of its tasks. The WMU council is responsible for planning the detailed actions to help the church reach goals. Royal Service and the WMU Year Book 1968-69 aid in making plans.

The action plans from the 1968-69 Guidebook for which WMU has major responsibility are listed here alongside the church goal to which they relate.

Church Goals

Improving our church members' understanding and response to what the Bible teaches about evangelism and world missions

Increase in total church membership

Establishing or assisting in establishing new missions or churches

Ministering and witnessing to persons of special need

Increase in gifts for the total work of the church

Having a marked improvement in the operation of church programs

1968-69 (see WMU Year Book 1968-69, pp. 31-32). These statements set forth concepts of missions work as well as areas of study to be dealt with in each WMU age-level organization. The units of study and study topics for each WMU age-level organization grow out of this framework, and they are developed in a manner suited to the age group

October, November, December, 1968

Quarterly Theme: Proclaiming the Gospel on Missions Fields

January, February, March, 1969
Quarterly Theme: The Church As a Missions Force

April, May, June, 1968
Quarterly Theme: Ministering Through World Missions
July, August, September, 1969
Quarterly Theme: Missionary Implications of Discipleship

WMU

information

for informed leaders

Dates and Events to Remember

1. Christian Home Week, May 5-12, 1968

May 5-12 has been designated as the denominational calendar as Christian Home Week. This week provides an opportunity to encourage family worship and the use of the Call to Prayer in the home.

2. GA Focus Week, May 12-18, 1968

Each year Girls' Auxiliary Focus Week is scheduled in May. Special activities are carried on by the girls. Attention is focused on the organization and work of its members.

This is the time of year when church members may show their special interest in GA meetings

3. WMU Annual Meeting, June 3-4, 1968, Houston, Texas

June 3-4 is the date for the annual meeting of Woman's Missionary Union. Read about the meeting in this issue of Royal Service, page 31, and make plans to attend.

4. Southern Baptist Convention, June 4-7, 1968, Houston, Texas

5. YWA Conference, June 20-28, 1968, Ridgecrest

Young women from all over the Convention will be making their way to the mountains of North Carolina for a week of training and inspiration. Are there girls in your church who should attend this conference?

6. WMU Conferences, July 18-24, Glorieta; August 8-14, Ridgecrest

The WMU Conference is an excellent training opportunity for leaders in Woman's Missionary Union. The new organization plan will be fully interpreted at both conferences. Make your reservations now by writing to the manager of the assembly of your choice. (See WMU Year Book 1967-68, page 25.)

7. World Missions Conference, July 25-31, Glorieta

This is the second World Missions Conference. It is planned for the entire family Brotherhood and Woman's Missionary Union, assisted by the Home Mission Board and Foreign Mission Board, have planned for a memorable experience for all ages under the theme, "Impact for Missions, '68."

How to Set Up Organization Units

After the new organization plan has been thoroughly discussed with the WMU council, pastor, church council, adult WMU leaders, WMS members, and the congregation, the next step is to determine the organization structure which your WMU needs. (Review the article on how to initiate change, page 44, The WMU Leader, April 1968.)

Let's answer a few questions:
1. Who determines the organization units your WMU needs?

The WMU council
2. When should the number of organization units be determined?

As quickly as possible
The number of organization units should be determined as quickly as possible so that all organizations will be ready to begin work October 1, 1968.

3. How do you set up organization units?

A. Study the existing organizations. Look at the number of organizations and enrollment of each along with the number of prospects for each organization. Combine members and prospects to get total possibilities for each. Analyze the total possibilities. The WMU enlistment survey is a workable technique for discovering total possibilities for WMU organizations in the church. (See WMU Manual, chapter 5, "Enlisting Members.") Make a list of the organizations needed to provide for both members and prospects.

Guides are given in the WMU Manual, chapter 5, "Enlisting Members" to help in determining the number of organizations needed.

B. Determine the number of leaders you need for each organization. Use the suggested guides found in the WMU Manual, chapter 5, "Enlisting Members."

C. Set up a WMU leadership committee to assist the church nominating committee in selecting and enlisting WMU officers and leaders which are needed. (See WMU Year Book 1968-69 for information about WMU leadership committee.) The officers and leaders which your WMU needs will be determined by the number of age-level organizations which you set up. (See WMU Manual, chapter 3, "Organizing to Perform WMU Tasks.")

D. Train the officers and leaders. Provide materials, set up leadership courses, and encourage officers and leaders to read articles interpreting their duties in Royal Service and other age-level organizations, and to attend associational, state, and national training opportunities.

Now you are ready to begin work.

WMU

president

vice-president

Church Program Guidebook 1968-69

The Church Program Guidebook 1968-69 is a valuable tool for the WMU council to use in making plans to help a church reach its goals. Month by month you will also use the WMU Year Book 1968-69 and Royal Service in planning.

As WMU president, take initiative in helping council members understand church programming and the planning process as it relates to WMU. Here are some suggestions:

1. Secure a copy of the Church Program Guidebook 1968-69, \$1.25 from Baptist Book Stores. If your church uses this planning tool, secure copies of the Guidebook for all members of the WMU council.

2. Study the Guidebook carefully.

3. Read the article explaining the Guidebook, page 45. Read the editorial on page 1.

4. Present the information in the Guidebook to the WMU council. Look at the contents pages and show what the book contains. Use the article in The WMU Leader to explain the purpose of church programming and how the Guidebook is used as a tool to help a church set and reach its goals. Put the following outline on the chalkboard and explain each point.

What Is the Church Program Guidebook 1968-69?

What Is Church Programming?

What Is the Planning Process?

How Does WMU Help a Church Reach Its Goals?

What Is the Study Base of WMU Work?

(Use the information in the article on page 45 to explain each point.)

5. Explain how your church has used the Church Program Guidebook 1968-69 in planning its work. Give some of the church goals for 1967-68 and show how WMU is helping reach these goals.

6. Point out possible goals that your church could make for 1968-69. List some of the actions which could be assigned to WMU by the church. Use specific illustrations to show how the WMU council makes detailed plans to help reach a church goal.

When the WMU council understands the planning process as suggested by the Church Program Guidebook 1968-69, the planning of actions to help a church reach its goals will be much easier and will enable a church to achieve what it believes the Lord wants it to.

Council Tips

• Under WMU Information on page

44 you will find several important dates and events which need the attention of members of the council.

At the regular council meeting

1. List these dates and events on the chalkboard.

2. Discuss the importance of each in the ongoing program of your church and the denomination.

3. Announce specific plans which the council has made for observing these special emphases.

• Discuss the leadership article, "The Wonderful World of GAs," page 44, with members of the WMU council. To stimulate response, use the procedure suggested in the section to youth directors, below.

• Using the article on page 47, outline on the chalkboard or newsprint the basic steps in setting up organization units and enlisting leaders. Discuss the steps, look at the possibilities for your organization, and proceed making specific plans according to suggestions.

An Important Question

Have you talked with your pastor about the new organization plan in Woman's Missionary Union?

☐ yes ☐ no

If you have not already done so, perhaps it would be wise to ask for a conference with him so that he will have a thorough understanding of the new organization plan (see WMU President and Vice-President, *The WMU Leader*, April 1968).

wmu

youth directors

- ywa director
- ga director
- sunbeam band director

YWA Director

In the context of the WMU council, you can work with the GA director in determining how YWA

members can lend assistance during GA Focus Week.

- Suggested activities may include:
 - Helping to enlist new members
 - Serving refreshments
 - Making posters
 - Assisting with music
 - Furnishing materials
 - Assisting with a social affair
 - Providing transportation
 - Assisting with a Coronation or Presentation Service

Present these ideas or others to the YWA committee. Determine the needs that each YWA group can meet most effectively.

After GA Focus Week report to the WMU council the things YWAs did to make this week a meaningful one for GAs.

GA Directors

Discuss the leadership article, "The Wonderful World of GAs," with members of your committee this month. Before the meeting ask them to read the article and be prepared to discuss it.

Here are some things you may do to provoke discussion at the meeting.

• Ask: Why should a leader understand special characteristics of her age group?

• Ask the group to react to the quotation from *Educating Youth in Missions*.

• List characteristics and needs of Junior girls; Intermediate girls. Show how the GA program meets those needs.

• Suggest that it would be wise to know the following things about each girl in the group.

1. What does she enjoy in public school?
 2. What are her special abilities?
 3. What are some of her weaknesses?
 4. What are her hobbies?
 5. What is her family situation?
- Discuss ways a leader can become a friend of each girl.
- Let members of the group suggest good books or other reading material which would be helpful for leaders working with this age group.

Here are some suggestions (can be ordered from Baptist Book Stores):

Educating Youth in Missions, McMurtry, 35 cents

Effective Work with Intermediates in the Sunday School, Kirk, 35 cents

How to Work with Juniors in the Sunday School, Rice, 35 cents

See Baptist Book Store catalog for suggestions of other books which help workers meet the needs of Juniors and Intermediates.

Sunbeam Band Director

Discuss with your committee the possibility of a day camping experience for eight-year-olds in your church. The leader of the eight-year-old group takes initiative in planning, but the director and committee can give valuable help in planning.

• Study the booklet, "Day Camping," available June 1, 1968, for 30 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. This booklet gives helps in planning for day camps.

• Read *Sunbeam Activities*, April, May, June, for additional information about day camping.

• Make specific plans for the outing. Decide an appropriate time and place, select the director and staff, discuss how the children will be transported, the menu for the day, and other details that may be necessary.

After the plans have been made, report them to the WMU council and the council will assist where necessary.

Day camping can be a rich experience in the life of a Sunbeam child.

special planning helps *

* ROYAL SERVICE each month

* WMU Year Book 1968-69

* Church Program Guidebook
1968-69

* ROYAL SERVICE, subscription \$2.00 a year from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203

WMU Year Book 1968-69, 35 cents, from Woman's Missionary Union or Baptist Book Stores

Church Program Guidebook 1968-69, \$1.25, from Baptist Book Stores

2 OF 23047 IN
DARGIN CARVER LIBRARY
127 9TH AV N
NASHVILLE TN 37203

from Birmingham

Dear Pastor-

It is the frank purpose of this letter to invite you to get acquainted with a wonderful, new Southern Baptist meeting, the 1968 World Missions Conference. This special week will be at Glorieta, New Mexico, July 25-31. This is the second such conference and the theme this year will be "Impact for Missions '68." The conference is sponsored by Brotherhood and Woman's Missionary Union, assisted by the Home Mission Board and the Foreign Mission Board.

If you have been to Glorieta, you know what to expect in the way of beauty. The mountains, nearby Santa Fe, and the Indian villages steal both your head and your heart away and make you want to follow wherever the magic roads lead you. If you have not been to New Mexico, then you owe it to yourself and your family to see this beautiful country which is one of our most interesting missions areas.

WMU assumes your view of the world is already broad—that you have reached a degree of missions knowledge which enables you to lead your church into deeper commitment to pray and give for missions. But we promise depth to your own love and understanding through a program that zeroes in every hour about all our missions work.

During these days there will be daily emphasis on the mission action program of a church in a community. Associational and state missions will claim a share of our time. Consultations with home and foreign missions personnel and missionaries will provide opportunities for discussing ways to spread the gospel in our day.

Children and young people have a schedule suitable to their needs and interest—many thrilling hours filled to the brim.

We will have an international fair on Saturday night beginning with a special banquet, missionary displays, interviews with missionaries, and winding up with a New Mexico tradition called "luminarias." Fireworks will finish it off in true American style.

There will be many features such as stories of the work our missionary journeymen have done (the first ones have returned after a two-year service period), US-2 testimonies, commitment service of new appointees led by Jesse C. Fletcher and Glendon McCullough, and on and on.

Please urge your church families to consider going to this missions conference.

Reservations should be made at once. Mr. Mark Short, Glorieta Baptist Assembly, Glorieta, New Mexico 87535, handles all reservations.

One last word about the assembly. The new auditorium at Glorieta which partly belongs to you is one of the most beautiful buildings that Baptists own.

Sincerely,

WMU Staff