

*'...with a firm reliance on the protection
of Divine Providence,
we mutually pledge our Lives,
our Fortunes, and our sacred Honor.'*

JULY 1969

ROYAL SERVICE

Fredrick Meyer
James W. Kelly
Craig E. Brown
Kenneth Page
Frank H. North and
Arthur L. Wilbur
Elizabeth Bradley
Roy Ralston Evans
Ed. Michael Butler

WOMAN'S MISSIONARY UNION

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AN EDITORIAL

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by Ethel M. Harris



by Rear Admiral James W. Kelly, CMC, USN

ONE of the stark, hard facts of modern American life was articulated by former President Kennedy during his inaugural speech when he said "In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger."

Certainly this generation of South Sea Baptists servicemen has had responsibility for defending freedom. Accompanying the sons of our churches in this area task have been very special responsibilities: the Navy chaplains. These chaplains nurtured, trained, and ordered by our churches, minister Christ's gospel to all parts of the globe and especially wherever the cause of freedom is confronted and conceived, he believed a doubt these "military missionaries"

are critically engaged in Christ's cause "where duty calls."

The list of distinguished and faithful Southern Baptist ministers serving God and country in the armed services is long and voluminous. The fact that by the nature of their military service they are continuously in the hurricane's eye of "where duty calls" is obvious. What is not obvious is the significance of the ministry of these specialized missionaries.

Into the man of warlike world of the Navy and Marine Corps (Navy chaplains provide the religious ministers for Marines as well as for the ships and shore stations of the naval establishment; even the Southern Baptist chaplain with his call and his concept of Jesus Christ's gospel should be re-emphasized. All of the love and the forgiveness of men are still used during worship services when the memory of the Word is paramount, the Lord's Supper, Bible studies, evangelism and baptismal services, the ministers of them, and the ministers of Christian education to all its many forms.

Rear Admiral Kelly is Chief of Chaplains, Department of the Navy, Bureau of Naval Personnel, Washington, D. C.

Where Duty Calls



Dedicated chaplains conduct meaningful worship services even in combat areas, such as the one above in Vietnam.

DEFENSE DEPARTMENT PHOTO

At first glance the naval chaplaincy looks like an extension of the local congregation. However, there are certain basic differences between the Navy chaplain and the local pastor. The dimensions of concern for the pastor or missionary consist primarily of the families of his congregation, some aspects of local community life, and the ongoing work of our national and foreign boards.

The dimensions of concern for the chaplain, however, are considerably different. Not only is he concerned with the people of his denomination, but he also holds as his responsibility the religious needs of all the men and women within the scope of the command to which he is assigned. Any sailor or marine attached to the chaplain's unit has, regardless of his church or creed, a promissory note on the chaplain's time and concern.

The concept of the centralized structure toward the role of pastoral responsibilities such as calling, counseling and preaching. The Navy chaplain has responsibility to provide worship services for all of his people. If a chaplain of another faith cannot be obtained, then efforts are made to obtain civilian clergymen to lead in worship. If no clergymen are available, trained and confirmed laymen are

lay leaders conduct the services of worship. The naval chaplaincy then is a truly ecumenical ministry with considerable attention given to the vital role of laymen.

Still another significant difference between the pastor or missionary and his chaplain colleague is the difference in age of the people he serves. The pastor ministers primarily to the young, to middle-aged heads of families, and to the elderly. In the Navy the chaplain ministers primarily to young adults.

Young adults range in age from persons in their late teens to those in their late twenties. A young adult, however, is best described not as someone belonging to a specific age category, but as a person undergoing an experience of life.

He is a product of the modern American family, and educational and social institutions. He has a strong belief in the right of young people to confidence in men's ability to solve his own problems and determine a personal orientation to life which excludes God.

The young adult constitutes the vast majority of the people in the Navy and Marine Corps. He is the prototype of the new urban American as that his life is in a state of extreme



OFFICIAL US NAVY PHOTO

A 140mm rocket hole serves the purpose as a chaplain baptizes this young serviceman.



Many servicemen attend the USS Oriskany participative religious service conducted by the chaplain.

A visit by Chief of Chaplains James W. Kelly encouraged the wounded servicemen in the naval support activity hospital in the Nam Republic of Vietnam.

plus. He is not committed to any motivated by normal orthodox religious value systems or ideologies. This new young adult does not tend to identify himself with many of our major social institutions including the church. In fact, he often is very much against the establishment in its various institutional forms. He certainly is not interested in the "other world" but is primarily concerned with his present life and the immediate future. He is, in other words, "now" oriented.

Since the young adult tends to be a person in transition who is looking for a definition of selfhood and for a cause that could call for his life's commitment, he is a prime target for Christian missions. He is at a very critical time in his life in that he is now on his own in the service, testing his "manhood" and feeling thoroughly weaned from his childhood religious convictions. Although young adults tend to look with some skepticism at the present-day church, they seem to be open to religious influ-

ence. This is because they are at a very formative stage in life they are striving to develop and internalize beliefs and values that will hold for the remainder of their lives.

Certainly not all members of the chaplain's congregation are young adults. Many of his people are heads of families with dependent children like the families of many organizations' people. Navy families may feel a lack of roots and permanence. Moving from duty station to duty station, settling up home for five years here and three years there, trying to create a reasonable family life between separations at sea, it is no wonder that they feel rootless.

The Southern Baptist pastor serving these people has often found that this type congregation with all its various subordinate ethnic, ethnic, national and traditional groups can contribute to the deepening of spiritual life. Here the Christian community can be founded on more than conformity and uniformity. This is

the diversity of race, race, and social position, the chapel community can bring people together in a fellowship of reconciliation founded on Jesus Christ rather than a community of comfortable conformity.

This then is a brief overview of the members of the naval chaplain's which indeed continuously find faith where duty calls. Whatever the people of the Navy and Marine Corps go and wherever the members that be our Southern Baptist chaplains share their life and their faith. In Vietnam at the North Pole upon the desert seas with the repeating fleet under the sun to their brilliant spacesuit missions with the reconnaissance ball balloons or temporal words of faith and chaplains pursue their work of preaching, teaching, and living Christ's higher gospel. For a time now it has been of God who can create faith and prepare us for high calling and great adventure of mission and ministry to the men and families of our Navy and Marine Corps.

What America Needs Most

Editor: Carl Goldmark was born in Hungary over 50 years ago. Now president and director of research for the Laboratory of the Columbia Broadcasting System in New York, he is engaged with his investigators in the development of color television, video tape recording, and tapeless records. He also directs work on space projects and atomic military research for the United States Government.

Because of his scientific and brilliant background, Dr. Goldmark was asked by the editor of a national news magazine to take a look into the future and predict what the developments which Americans may enjoy by the year 2000. There were some surprising developments which would revolutionize the world.

Dr. Goldmark listed fourteen scientific developments which appear to be "just over tomorrow's horizon." Even a partial list sounds like science fiction. He foresees:

- America's flying around at supersonic speeds powered by atoms.
- Cities supported, transported, electrically powered, value-plotted, and other practices of systems as reconstructed that a transportation can carry its complete effect to a territory.
- Generation powered by the sun's gentle beams of the Earth's surface, strong enough to furnish electricity for a whole continent.
- Radio planes carrying passengers from Chicago to Tokyo in a half hour.

Dr. Goldmark did not stop there, however. He added philosophical: "We asked: 'Will these wonders, single or in combination, increase man's happiness and peace of mind in the long run?' And he answered: 'No, they cannot.' I see an increase and I see no peace. We must catch up with the machines we already have."

He said further: "The only revolution which could give us peace is the revolution of the mind. It is the only revolution of the mind which can change the world as these things mature. We must change the way we think, work, and act. Scientists have developed new scientific methods and instruments carrying the dream that we need here is a human way to coordinate progress to peace, love on earth."

He also predicts that people will be given a purpose that is people's. Americans will be at the center of America's influence, world peace and great scientific achievement, and peace in progress with peace, progress, and a spirit of brotherhood.

These answers are available from the nation's scientists. They are the scientific progress as evidence of the nation's progress with the scientific development of the other progress. They are people's progress in a way that is not of us, but of the world. They are of



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

equality of social and economic benefits between the white man and his black neighbor, between the suburban home owner and tenant in urban ghettos. They also—as has Dr. Goldmark—as emphasis on scientific advance and material progress in the context of personal values and the Christian admonition to put love for God and love for others in first place.

In the Independence Day 1966 let us remind, with thoughtful evaluation, the reason of two great dangers in our national history.

It was in 1776 that Americans (colonists) won a higher citizenship to life than the status quo of those British colonies. They are dreamed of individual liberty, of peace and justice that they recognized their British citizenship and ruled home and life by declaring:

We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain unalienable Rights, and that among these are Life, Liberty and the pursuit of Happiness. And for the support of these Rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.

Then less than a century later the nation was again founded in 1863. And in 1863 President Lincoln re-confirmed America's goals in a visit to the battlefield of Gettysburg.

Forty-four and seven years ago our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal. It is for us the living—to be dedicated here to the great task remaining before us—that this nation under God shall have a new birth of freedom.

Now in 1966 we need new adventures to find fortune and life to bring new chapters to personal values and with that chapter a revolution of peace on earth, good will toward men. This is truly the American dream—a dream that we are truly living in our current era of the scientific progress.

missions here and there -

Military Families—Disciples

by Kenneth Day

Webb Air Force Base is located on the high plains of West Texas near Big Spring. Three thousand military personnel and civil service employees operate this Air Force installation which is concerned with primary pilot training. In Big Spring, a community of 25,000 persons, Webb is the largest employer and contributor to the local economy.

Several churches are in the area, and many of them give special attention to the military. Among these which have done a commendable job in reaching the "temporarily Absent in Force" families is the seven hundred member Baptist Temple of Big Spring. Rev. James A. Puckett has been pastor for almost seven years, during which time hundreds of military persons have been influenced by the ministrations of this church.

Mr. Puckett says they learned quickly that military families are reached best through normal church activities. Special committee programs and activities have been very little fruit. Consequently the evangelistic outreach has utilized the church organizations, primarily the Sunday School. When the church learned of Air Force arm-comers names were given to appropriate Sunday School leaders. Sunday School class social functions have resulted in a very warm response from military families. During recent years the church has baptized many young military persons besides those not related to the military, all of whom were first brought to the church through the Sunday School.

Disrupting the continuing relationship which the Church enjoys with these students is both the Puritan and the Tory found most troubling aspects and their tension solidified as our Church became protestant. Indeed we have entered the twentieth the world (unlike other times) has entered the age of Christism, moving through the living power to our Church. Many other come to us with faith in the Church (unlike equivalent with other) and identify with a church as we would Christism again. The tension which they bring indicates that there are from Christism (Christians). There is no way in the way we can make ourselves neutral to our changes as we need to reach students people for Christ.

During the execution of works upon water at Bagnat
Finglar Mr. F. B. C. has more than once right himself
previously with the authorities. But the ~~main~~ authorities
along have not remained with the. Therefore the same
will not remain a subject of the same for the authorities to other
persons and persons.

During a recent discussion, a young man in the
 town of Bangor, thought he had an idea of making some
 money by selling his own hair. He had a good head of
 hair, and he had a good head of hair. He had a good
 head of hair, and he had a good head of hair. He had a
 good head of hair, and he had a good head of hair. He
 had a good head of hair, and he had a good head of hair.

I find that most of these heavy books is a sign of deep
the old: Augustus Temples is involved in Thomas: A
man near the beginning a religious letters and his presence.
The power of Augustus Temples was to have the hands in
bury him right the power: I also encourage of his work
after we were made and called in his power the most
which is only a power given in Thomas.

A further benefit of the proposed system is that it would allow the Commission to monitor the progress of the implementation of the Directive in a more effective manner.

The work grew rapidly, requiring the rental of a second site to accommodate the congregation. Letters from their friends in Baptist Temple tell of airmen who have been won to Christ.

Army Chaplain Bill Ingram baptized ten servicemen in Vietnam into the fellowship of the Baptist Temple congregation. Each one received a baptismal certificate from the church and each week receives a newsletter from the church. The WMU sends gift packages to each of these at Christmas time.

"The whole was not beneficial to the land and the privilege of manufacturing to correct people," says Foster later. "But we are also gratified that these soldiers in an American line of conduct and conduct. I think you understand. I think it is quite and certainly together and officers were from the soldiers. They officers in manufacturing to the soldiers have been successful and forward of the land and the whole the place is certainly there."

The Art of Silence

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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¹ In *Smith v. Thompson*, 100 U.S. 147, 150 (1879), the Supreme Court stated:

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public power is beyond the comprehension of persons who live in a closed society. Currently, we who have been drawn out hardly comprehend them, and therefore do not perceive appreciating the self-expression in matters of political involvement. If the national flag has acquired broadness, it is great credit to the community from the United States. We, as a language, in these conditions, do not contribute with various contributions which is characterized by community in the presence and opinions of ourselves, particularly those from the African United States.

that of a substantial mass of disorganised persons acting as an accepted force to disorganise that and disorganise work and against capital with whatever men etc. It must either be accepted and fought for as part of the struggle of bourgeois democracy or as a social revolution, even when many bourgeois forces have been accepted and many leaders have been well known political democrats. These persons, whether known and known to disorganise work, is accepted for struggle to disorganise the authorities which would accept change in production of lawless members of the disorganised for the sake of power and to disorganise work from these persons even outside of a group a social class before such action to follow.

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Dr. William J. H. H. H.
Fellow of the H.
H. H. H. H. H.
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The Fall, San Francisco

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present 391 churches and 130 church-type ministers. This represents a gain of 472 congregations in 13 years. Membership has grown from 9,700 in 1934 to 52,164 in 1966, a numerical gain of 72,464 or 747 percent.

Presently serving portions of New York, Pennsylvania, and West Virginia as well as Ohio, the State Convention of Baptists in Ohio has 22 district associations in its fold. The number of employees has grown from 6 in 1954 to 49 in 1966, including missionary personnel and office secretaries. Dr. Ray E. Roberts, the dynamic executive secretary, has led Ohio Southern Baptists since the beginning of our work in 1953. His annual compensation budget has grown from \$72,520 in 1954 to \$1,218,578 in 1966. The mission department budget has grown from \$34,300 to \$336,782.

Giving God the glory for past achievement, we believe "the past is privilege" to the blessings we share for Ohio Southern Baptists in the future.

The Present, a Program with Purpose

Our primary task has not changed through the years. Ohio's great need is for a strong Christ-centered evangelistic witness to the lost multitudes in the heartland of America. Combined figures of the state's Protestant, Jewish, and Catholic bodies indicate that total membership of all churches and synagogues numbers less than 35 percent of the population.

With the increasing concern of Southern Baptist leaders to protect the image of Southern Baptists as "a people who care" about the social and economic struggles of multitudes of suppressed or disadvantaged people, we have become confirmed in our conviction that the answer lies to be found in Christ-centered, spiritually vital New Testament churches. Thus, we reaffirm our dedication to the proposition that New Testament churches must be established and enabled of God to minister to every segment of our population—every race, to every culture, to every economic group, in short to every person.

The 1960 census listed the population of Ohio as 9,706,397. The projected population of Ohio in 1970 is 10,843,000, which will make the increase in this ten-year period over a million. Another 3.7 million people live in the sections of New York, Pennsylvania, and West Virginia served by our convention. The most conservative estimate indicates that over 12 million people in the long area are without a personal faith in Jesus Christ.

The federal census in 1960 revealed a ten-year national increase in population of nearly 23 million people. Ohio accounted for 11 percent of the increase, more than 2.5 million—thus ranking fifth among the fifty states in national population growth. Ohio's strategic position as the heartland of America with its tremendous masses of industrialization and urbanization presents to Southern Baptists one of the world's most demanding missions fields.

In Ohio we face staggering needs in terms of America's

largest cities. Our effort to meet the needs of the urban city is illustrated in the experience of the Lakeland Baptist Church in Cleveland.

Located just a few blocks from the center of the city of July 1966, the Lakeland church had lost members to the suburbs. It appeared the church might have to be closed. Fortunately, this was a self-sustaining congregation.

The remaining members felt that a work should be continued, but that outside help would be needed to provide full-time pastoral leadership. Representatives of the church, the association, the state convention, and the Home Mission Board met at the church on a Friday day in 1967 to seek an answer to the need.

The result of the meeting was a plan to conduct a pilot ministry program during the summer months. Two young women, Carol Bradford from Chicago and Mary Lee (nee) from Tennessee, were assigned to work that summer under the supervision of Anna Sapp, superintendent of Missionary Baptist League (now Ohio's main Training Union director). The Home Mission Board and the state convention financially underwrote the project.

The response was so tremendous that everyone involved felt that God's witness in this area must be maintained by Baptists. The answer became apparent: (1) a pastor must be secured on a full-time basis, and (2) new churches must be made a part of the church's ministry.

While the congregation's services were augmented, the members were asked: "They want to look for the new qualified pastor regardless of race. These answers came in a short time in the person of Rev. George M. Lee, a native of Cleveland, South America, who was graduating from Southern Baptist Theological Seminary in May 1967. Arriving in Cleveland on June 20, 1966, Mr. Lee found a membership of 25. In the first three months, the membership more than doubled. The Home Mission Board provides a salary supplement for Mr. Lee. The future of this church is very bright.

The Future, Our Privilege

Many opportunities are before us for the months and years ahead. We now have over 100 Southern Baptist churches for every 6,000 people. A church has every 500 persons would require an additional 2,100 churches and require one for every 16,000, would require 1,500 more churches.

These figures represent the immediate picture in our own convention area. But in Ohio's Midwest of Ohio alone 1,000,000, who as Ohio's population will increase by more than 2.5 million people by 1970. This is the magnitude of adding another 1,000,000 Christians to Ohio. And, there are 50,000,000 and counting in Ohio's population.

It is our prayer that we can keep before our eyes our goal and that we will be able to accomplish that goal better than we are



In This Week's Sunday

"My Mary thinks money grows on trees! It's 'glime, glime, glime,' from morning till night!"

"Well, not my Robert! He's better at money management than I am. He hangs on to every dime."

"I don't see how he could! Teen-agers are so pressured to spend money. Do you know that I just had to pay \$43.75 for my daughter's Christmas outfit? It was the money I was saving for the sister and I need."

"If you think you've got a problem, just wait till your son gets a car. He never seems to have money left from his allowance for gas, and do you know that he has to pay more for his car insurance than we do for ours?"

"What Jill can't think of to buy, her friends can. Last sister I saw, leather shirt. But it's leather heart tags. It's hard to say so when she says all the other girls have them. Sometimes I feel down—'art' better!"

"That's a mother to do!"

Mom, Money AND THE Mob

THERE are many things a mother can do and must do to help solve the teen-ager (and her!) money dilemma. A good place to begin is to simply sit down and think. If money problems with your teen-agers are bugging you, ask yourself: How did we get into this situation? And more importantly, How can we get out of it?

Here's a brief experiment to help you think creatively about your teen-agers and money. Are you game? I hope and wish your answer! Then check your rating on page 19.

1. John has his own car. He's still in high school, but works on Saturdays at a drugstore and in the summers as a lifeguard. John knows his parents are offered to give him money for the upkeep on his car. He expects them to give him money for gas, tires, insurance, "at least until I'm through college," he insists. If you were John's parents, what would you say to him?

2. We'll take care of all your car expenses. After all, you're only young once.

3. It's your car and your responsibility. If you want to drive it, you pay. If you don't pay, you can walk. I walked when I was your age.

c.) We will take care of your license and insurance. You must save a portion of your summer earnings for winter upkeep and emergencies.

2. Sally baby-sits with the childrens next door, frequently earning more than \$3.00 per week. She spends the money as fast as she makes it, mostly on records. Last week, after her own money was gone, she begged for and got money for a movie, a pizza party, and a tape for her transistor recorder. This week she wants film and flash bulbs so she can take pictures of a hunking party she's invited to. "But Mom," she pleads, "None of the other girls even have cameras. And we've just got to have snapshots of this party." If you were Sally's mother, what would you say?

a.) All right, dear. I'll get the film and flashbulbs for you from my grocery money. Just don't complain when we have macaroni and cheese three times this week!

b.) Absolutely not. You've spent your money. You'll do without!

c.) I know you want these things very much. You should have thought of that before you spent your money for something else. Tell you what I'll do. I'll lend you the money, but you must pay me back from your next earnings and promise to be less impulsive about spending all of your money at once.

3. Susie's parents are concerned about her. She has a more than ample allowance, but spends all of it and has little to show for it. Several teenagers at her school have been caught buying and selling drugs. Susie's mother says to her father, "What if she is involved in something so awful?" Then, they say to Susie,

a.) We're sure curious about what

you're doing with your money. But, but you don't have to tell us unless you wish to do so. It's your money and your life.

b.) Beginning right this minute you will provide us with a written account of every cent you spend on them and for no more allowance.

c.) Susie, we need to know what you're doing with your money. If you'd like to discuss it with us, we're ready to listen. You haven't had enough lately for cosmetics or magazines, or so it seems. Could it be that we're not giving you enough allowance?

4. You are a registered No nukes store clerk by working at whatever job he can find. He spends little on himself and more on others. He does little, thinks he wants his parents to pay for him from birth that 90 percent of his mother's net net his 10 in the (Lord). He has a bank account which he is saving for an obscure purpose. He has just earned \$10.00 and has discovered a pocket he wants for \$5.40. "Ah, Mom," he begs. "I'll have to pay my cell every time." If you're Tom's mother, what do you say?

a.) No. I guess you'll manage that way.

b.) Yes, you do. So long as you live under this roof you pay your bills first.

c.) Son, you are free to experiment, but understand that if you're not careful, you'll exhaust the same parental goodness. Nevertheless, thank your mother with page 10.

Now there are no doubts left for answers. So the same again, read exactly the same to parental goodness. Nevertheless, thank your mother with page 10.



Prayer Requests

Mr. Ralph Galt

European Missionaries

In the summer of 1986 the Home Mission Board in Geneva for its every-fifth year gathering. The opening address, "The People of God in a World in Turmoil," will be delivered by the president of the Federation, Rudolf Thum of Hamburg, Germany. Some thought-provoking subjects of other speakers are "The People and the People of God," "The Baptist Understanding of History," "A Free Church in a Changing Society," "World Missions Today," "The Church of Jesus Christ—the Church for Others," and "Baptists at Work in Europe Today."

Attendance at the conference is expected to reach four thousand. Evangelist Billy Graham is expected to speak at a rally on the closing day, Sunday, August 10.

Mohler Foundation of Hamburg, Germany, general secretary of the European Baptist Missionary Society has announced the acceptance of eight new candidates for overseas service. Two candidates are from Poland, the others are European citizens.

The new missionaries include one couple, Hanselove and Klaus, both with nursing experience. After language study in Paris they will go to Cameroon. Two Finnish young women will also study language in Paris before taking up nursing duties in Cameroon. Dr. Mechthild Schreiber is scheduled for work in Cameroon as well, after a tropical medicine course, further medical training in Germany and language study in Paris. She is a dentist who has been serving in a Baptist-related dispensary home.

Appointed also for Cameroon as a midwife is Miss Kate Poterius who has served in the Baptist-related Altherien (German) Hospital in Hamburg. Another midwife trainee, Miss Ingeborg Mielke, is yet to be assigned.

Miss Pamela Jeth has had two semesters of medical education and is in training to be a teaching nurse. She formerly served as a midwife in Pakistan, and now works upon service in Sierra Leone, Africa.

Prayer Requests

Pray for the meetings of the European Baptist Federation next month and for the closing Billy Graham rally. Pray for a continuing missionary spirit among Baptists of Europe. Pray for new missionaries who will serve under the European Baptist Missionary Society and for the people of Cameroon and Sierra Leone.

European Mission

The European Baptist Federation meets August 6-10 in Geneva for its every-fifth year gathering. The opening address, "The People of God in a World in Turmoil," will be delivered by the president of the Federation, Rudolf Thum of Hamburg, Germany. Some thought-provoking subjects of other speakers are "The People and the People of God," "The Baptist Understanding of History," "A Free Church in a Changing Society," "World Missions Today," "The Church of Jesus Christ—the Church for Others," and "Baptists at Work in Europe Today."

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Helen and Roger Smith are not the real names of the "pioneers," nor are Ann and Joe the names of their young children. The pioneers are the hundreds of missionary families that work to build new churches in those areas of the United States where Southern Baptist work is just beginning; the Smiths are typical pioneers.



by M. Wendell Bolen

PIONEERS I KNOW

THE Smith home is a neat, rented house that from the outside looks like many others in the block, but is quite different within. And it is not the furnishings which distinguish the inside. These vary from "early missionary period" to "late discount house." People who live by a purpose distinguish the inside of the house.

It has been but a few weeks since the Smiths moved in to begin a church in the city. They had felt God's call to missions some months ago, and the

Lord had miraculously opened doors until at last they were on their feet. Now that they were there the reality of their mission was almost startling. They had to give much thought and prayer to how and where to begin. One of the things that had appeared to them about pioneer missions was the discouragement of freedom in devising means of building a church.

There were few ground rules (as the Home Mission Board pastors and missionaries had said):

- commitment and call are necessary
- never forget that your primary

purpose is to bring men to God through Jesus Christ

- maintain
- find out the needs of people and try to meet those needs as an expression of the love of Christ
- build a church that is a fellowship in Christ that discerns what it has facilities and as generosity are necessary to help the church grow
- use love and the word and help other Christian groups
- investigate the power structure of the community and seek to minister to people who are



Southern Baptist families working into a pioneer area often start fellowship meetings in their homes. Churches are developed as these home fellowships grow in number.

where do you begin in practicing it in a real community?

Before the Smiths had arrived on the field, a study of the community had been made by survey specialists and the area superintendent of missions. A pastor had written to the Home Mission Board that one of his five families was moving to this community and would like to identify with the nearest Southern Baptist church. The Home Mission Board notified the superintendent of missions and gave him the address of the arriving family. The missionary corresponded with the new family at once, and when there was no Southern Baptist church nearby, he inquired if they would be willing to start a fellowship in their home. The superintendent of missions visited the family soon after their arrival, and a meeting time was arranged for the home fellowship.

The new fellowship was made up of two key Southern Baptist families who had moved into the area. In a real sense these laymen are "pioneers." There are hundreds of pioneer families who are being used by the Lord to start and build new Southern Baptist churches. They are usually

living and how you feel they have in the name of Christ

- practice love and respect for other Christian groups in the area and seek means of helpful

work

It doesn't sound like a very big job.

The Smiths had heard the ground was more than a challenge with eight members of the Department of Pastors, Missions and on the Home Mission Board correspondence for new churches. The philosophy of this work was exciting for anyone who wanted to do God's building but

A number of the Christian Service Corps now teach a leadership course in a pioneer area church.



Dr. Bolen is secretary of the Department of Pioneer Missions, Home Mission Board, Atlanta, Georgia.



A tent is not the usual meeting facility for a Vacation Bible School unless the scene is a pioneer area like Alaska.

families who are in the military, or are families connected with business firms. In some instances, they are retired persons, or members of the Christian Service Corps, who want to render a service with their lives by moving to a place in the pioneer field.

It was with a small Christian fellowship that the Smiths began their work. They would train these few workers to become dynamic leaders and witnesses in building a church.

After prayerful consideration about where to begin, the Smiths determined that they would seek means of becoming involved in the community and in the lives of people. The pastor attended a meeting of the city council and a meeting of pastors of the city and asked, "What can I do to help?" He visited the director of parks and recreation explaining that he represented Southern Baptists who were interested in young people and asked again, "What can I do to help?" He visited the manager of a large apartment house for retired persons, explained who he was and asked,

"What can I do to help?"

Through the help of the Home Mission Board, a building was secured where the work might be started. There were many children at play around the building and the pastor invited the children in to share on the parking lot to sing and play games and to study the Bible.

Mrs. Smith, in visiting the neighbors, the grocery store and her neighbors found women who were willing to join her on Tuesday mornings for a Bible study in her home. By chance she met a student who attended a local university and a Bible study group was arranged for Tuesday evenings to meet in a dormitory room on the campus.

In visiting with the women of the community, Mrs. Smith came to feel that it would be a good measure to offer to care for small children of busy housewives so they might have an afternoon free to go to the beauty parlor, shop or just relax. The pastor's wife talked to some of the women in the young women's union if they would help with this and the

men's union organized to do so. They invited members to have their children at the mission house on Thursday or Friday afternoons. When they brought their children the women were invited to join one of the Bible study groups and attend the Sunday worship services. Each woman was given a paperback copy of *Good News for Modern Man*.

The pastor's offer "to help" drew more response than he could meet. The home for retired persons requested him to come for a regular service. The pastors of other denominations invited him to join with them in a program to improve human relations and to share with them in their radio time which was offered by a local station. The commitments of parks and recreation suggested that the pastor and his laymen could help with recreational programs and in game laws clubs and Bible study groups. It seemed, in fact, that most doors were opened for them than they could possibly enter. Ann and her five South children were actively involved in the process of building a church. As a result the care of the children of the pioneers were effective missionaries too.

Within a few months, hundreds of people were interested in the mission and people were led to know Christ in Samson through these ministries of the church.

The church was organized and its influence was felt in the whole community. There was genuine appreciation for what Southern Baptists were doing. The worship service was a great moment of excitement as many people came together from very different backgrounds—poor students, housewives, children from crowded homes, aged people from diverse cultures—as experienced the joyous and joyful work in the church.

Many promises are in fulfillment in nearly one thousand communities of America. They call themselves Southern Baptists.

PRACTICING WHAT HE TEACHES

A TRUE STORY

TWO MEN—both well educated, each holding graduate and honorary degrees, called of God to special service as regional Baptist preachers—had traveled together all day to reach the Southern city where they were to attend and participate in a convention meeting.

As they walked together into the motel to claim their room reservations, the clerk welcomed them kindly. Room keys were received, and then they turned to the restaurant to be shown to a table by a charming hostess. The two men ate and talked together. One of them, secretary of the Department of Interracial Cooperation of a Baptist state convention, turned to the other, an American Negro, and the executive secretary of the General Baptist Convention of the same state. He said, "How does it feel to be here and to know men that you can come here and in other places on this state any time you wish?"

The executive secretary replied, "Because you have always been free, you cannot understand, but it is wonderful personally to claim freedom and human dignity." He responded, "I now have more faith in both God and man."

The younger speaker of the motel and restaurant gave as his reason for opening his place of business to all men, "I teach a Sunday School class in my church. I believe I must practice what I teach."

1 TUESDAY Book Garden 3-4:15

Prof. Dr. Mrs. A. V. Ahagade, member
 among spanish Arzobispo
 Loret E. Kennedy, US, Evangelist
 Mrs. J. N. Burnett, evangelistic work
 Brazil
 Mrs. D. E. Rader, evangelistic work, Hong
 Kong
 Warren Rice, preaching minister, Indianapolis
 W. C. Richter, Jr., evangelistic work, High
 Mrs. W. H. Warren, evangelistic work
 Brazil
 Earl Parker, retired, China, Korea

2 WEDNESDAY Good 6-40-41 11

Prisoners are listed on their birthdays.
Addresses in DIRECTORY OF MISSIONS.
ARMY PERSONNEL from Foreign Ar-
my Board, P O Box 6597 Richmond
Virginia 23230 and in HOME MISSIONS.

Page 100 G. Marshall (1974) - unpublished
 work Marshall
 Mar. 2, 1974 - unpublished entire Phylog.
series
 Adam & Marshall (1974) Therapsid
 & Carnivora Phylog. unpublished with Marshall
 Volume 2 Interiors unpublished with "Phylog."
series
 Mar. 2, 1974 Marshall unpublished series

J. Toxicol. Clin. Tox. 2004; 42: 111-115

[illegible]

Pray	Thomas	Bergeron	Brown-
worker	among	Negroes	Mississippi
Morris	H. Ellison	juvenile	rehabilitator
work	Florida		
Laurin	H. Gardner	superintendent	of mis-
sions	Ohio		
George	Mitchell	worker	among Spanish
Texas			
Vestal	Blakely	educational	work East
Africa			
Mrs. J. I. Stanley		evangelistic	work Philip-
pines			
Robert D. Worley		evangelistic	work South

4 FRIDAY Road Exodus 12 1.14

July 4: This is our nation's Independence Day! Pray that our national leaders and every citizen may abide by the time-tested injunction in Proverbs 14:34: "Integrity exalts a nation: evil brings any people low." (Moffatt) Pray that in all our inner pe-

പ്രകാരം ഓരോ വർഷം ഏകദേശം 100 കോടി രൂപയുടെ വരുമാനം ഉണ്ടാകുമെന്നും, ഇതിൽ 50 കോടി രൂപയുടെ വരുമാനം കേന്ദ്ര സർക്കാരിന് ലഭിക്കുമെന്നും, ബാക്കി 50 കോടി രൂപയുടെ വരുമാനം സംസ്ഥാന സർക്കാരിന് ലഭിക്കുമെന്നും അറിയിച്ചു.

[illegible]

3 SATURDAY Read Romans 9:14-27

Mr. and Mrs. Donald Loring are present on assignment for Rio de Janeiro. Brazil has experience with printing and printing companies coupled with numerous training to him exclusively to serve the Lord is the Rio Baptist Publishing House. There is need to replace old printing equipment. Free for adequate tools for the important phase of evangelism for the literature which grows out of our lives.

[illegible][illegible]

14. **Lauren Proctor**, language studies,
 Fresno
 Amanda Shurtz, writer among others
 Florida
 Kay L. Smith, marriage counseling, Agoura
 California
 Shirley Smith, D., marriage work, San
 Jose, Alton Smith, education work
 Texas
 G. Susan Spragg, doctor, Nigeria
 Rita Green, writer, Costa, Hawaii
 A. C. Pappas, retired, Brazil

Mrs. C. G. Plowd, evangelist work, Min-
 napolis
 Herman H. Pike, evangelist work, Anglin,
 Tex. U. S. Nathan, evangelist work,
 Chicago
 Gustaf Thorsfeld, educational work, Bala-
 wis
 John Devere, school work, Grand

1. **WINTERBURY** 2. **and** 3. **and** 4. **and** 5. **and** 6. **and** 7. **and** 8. **and** 9. **and** 10. **and** 11. **and** 12. **and** 13. **and** 14. **and** 15. **and** 16. **and** 17. **and** 18. **and** 19. **and** 20. **and** 21. **and** 22. **and** 23. **and** 24. **and** 25. **and** 26. **and** 27. **and** 28. **and** 29. **and** 30. **and** 31. **and** 32. **and** 33. **and** 34. **and** 35. **and** 36. **and** 37. **and** 38. **and** 39. **and** 40. **and** 41. **and** 42. **and** 43. **and** 44. **and** 45. **and** 46. **and** 47. **and** 48. **and** 49. **and** 50. **and** 51. **and** 52. **and** 53. **and** 54. **and** 55. **and** 56. **and** 57. **and** 58. **and** 59. **and** 60. **and** 61. **and** 62. **and** 63. **and** 64. **and** 65. **and** 66. **and** 67. **and** 68. **and** 69. **and** 70. **and** 71. **and** 72. **and** 73. **and** 74. **and** 75. **and** 76. **and** 77. **and** 78. **and** 79. **and** 80. **and** 81. **and** 82. **and** 83. **and** 84. **and** 85. **and** 86. **and** 87. **and** 88. **and** 89. **and** 90. **and** 91. **and** 92. **and** 93. **and** 94. **and** 95. **and** 96. **and** 97. **and** 98. **and** 99. **and** 100. **and** 101. **and** 102. **and** 103. **and** 104. **and** 105. **and** 106. **and** 107. **and** 108. **and** 109. **and** 110. **and** 111. **and** 112. **and** 113. **and** 114. **and** 115. **and** 116. **and** 117. **and** 118. **and** 119. **and** 120. **and** 121. **and** 122. **and** 123. **and** 124. **and** 125. **and** 126. **and** 127. **and** 128. **and** 129. **and** 130. **and** 131. **and** 132. **and** 133. **and** 134. **and** 135. **and** 136. **and** 137. **and** 138. **and** 139. **and** 140. **and** 141. **and** 142. **and** 143. **and** 144. **and** 145. **and** 146. **and** 147. **and** 148. **and** 149. **and** 150. **and** 151. **and** 152. **and** 153. **and** 154. **and** 155. **and** 156. **and** 157. **and** 158. **and** 159. **and** 160. **and** 161. **and** 162. **and** 163. **and** 164. **and** 165. **and** 166. **and** 167. **and** 168. **and** 169. **and** 170. **and** 171. **and** 172. **and** 173. **and** 174. **and** 175. **and** 176. **and** 177. **and** 178. **and** 179. **and** 180. **and** 181. **and** 182. **and** 183. **and** 184. **and** 185. **and** 186. **and** 187. **and** 188. **and** 189. **and** 190. **and** 191. **and** 192. **and** 193. **and** 194. **and** 195. **and** 196. **and** 197. **and** 198. **and** 199. **and** 200. **and** 201. **and** 202. **and** 203. **and** 204. **and** 205. **and** 206. **and** 207. **and** 208. **and** 209. **and** 210. **and** 211. **and** 212. **and** 213. **and** 214. **and** 215. **and** 216. **and** 217. **and** 218. **and** 219. **and** 220. **and** 221. **and** 222. **and** 223. **and** 224. **and** 225. **and** 226. **and** 227. **and** 228. **and** 229. **and** 230. **and** 231. **and** 232. **and** 233. **and** 234. **and** 235. **and** 236. **and** 237. **and** 238. **and** 239. **and** 240. **and** 241. **and** 242. **and** 243. **and** 244. **and** 245. **and** 246. **and** 247. **and** 248. **and** 249. **and** 250. **and** 251. **and** 252. **and** 253. **and** 254. **and** 255. **and** 256. **and** 257. **and** 258. **and** 259. **and** 260. **and** 261. **and** 262. **and** 263. **and** 264. **and** 265. **and** 266. **and** 267. **and** 268. **and** 269. **and** 270. **and** 271. **and** 272. **and** 273. **and** 274. **and** 275. **and** 276. **and** 277. **and** 278. **and** 279. **and** 280. **and** 281. **and** 282. **and** 283. **and** 284. **and** 285. **and** 286. **and** 287. **and** 288. **and** 289. **and** 290. **and** 291. **and** 292. **and** 293. **and** 294. **and** 295. **and** 296. **and** 297. **and** 298. **and** 299. **and** 300. **and** 301. **and** 302. **and** 303. **and** 304. **and** 305. **and** 306. **and** 307. **and** 308. **and** 309. **and** 310. **and** 311. **and** 312. **and** 313. **and** 314. **and** 315. **and** 316. **and** 317. **and** 318. **and** 319. **and** 320. **and** 321. **and** 322. **and** 323. **and** 324. **and** 325. **and** 326. **and** 327. **and** 328. **and** 329. **and** 330. **and** 331. **and** 332. **and** 333. **and** 334. **and** 335. **and** 336. **and** 337. **and** 338. **and** 339. **and** 340. **and** 341. **and** 342. **and** 343. **and** 344. **and** 345. **and** 346. **and** 347. **and** 348. **and** 349. **and** 350. **and**

make people believe, understanding C. E. Conroy, in and most others would not be that getting the Conroy was not just all American soldiers at University of Arkansas. A son of World War II he received the Distinguished Service Cross Bronze Star Medal with Cluster, Purple Heart with Cluster and French Cross de Guerre. From the end is used to spread the good news of the group in More Greater. They say that God will call every

James A. Adams, Chicago, works as
pressman, Magnetics, Ltd., time
Mrs. Margaret Liddle, owner, among teachers,
Miss Marjorie
Josephine Higgins, teacher, among teachers, An-
napolis
Charles D. Conington, Jr., evangelist, work-
ing
Mrs. A. M. Dwyer, Jr., evangelist, independent
teaching
Doris E. Edwards, independent work, Kansas
Mrs. M. M. Moore, Jr., evangelist, work-
ing
John J. Thompson, Jr., evangelist, work-
ing
John Thompson, independent work, Michigan



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1. **ಪ್ರಶ್ನೆ:** ಮಹಾಶಿವರಾತ್ರಿ ದಿನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ
 2. **ಉತ್ತರ:** ಮಹಾಶಿವರಾತ್ರಿ ದಿನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ
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 4. **ಉತ್ತರ:** ಮಹಾಶಿವರಾತ್ರಿ ದಿನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ
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 6. **ಉತ್ತರ:** ಮಹಾಶಿವರಾತ್ರಿ ದಿನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ
 7. **ಪ್ರಶ್ನೆ:** ಮಹಾಶಿವರಾತ್ರಿ ದಿನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ
 8. **ಉತ್ತರ:** ಮಹಾಶಿವರಾತ್ರಿ ದಿನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ
 9. **ಪ್ರಶ್ನೆ:** ಮಹಾಶಿವರಾತ್ರಿ ದಿನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ
 10. **ಉತ್ತರ:** ಮಹಾಶಿವರಾತ್ರಿ ದಿನಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ

Freda Ann Jick Midwestern worker among
Spanish New Mexico
Marjorie Clyburne US 2 New Mexico
Mrs. Myrtle Samuels worker among Indian
Chilodians
Marjorie L Williams teacher-missionary
Newark Caroline
Roy T Hunt evangelist work Brazil
Mrs. E B Fager Jr evangelist work
Indonesia
Mrs. J B Graham evangelist work
Tennessee
Mrs. John Mann educational work Brazil

Baptist Church Women Baptist World
in Washington

10 THURSDAY 2nd November 1989

Fourth, Congress' intention at the 1950 amendments was to require that the United States not support any foreign government and the resulting 1950 act states: "No US... shall... create... disaster... for... and the... in... Korea... for..."

[illegible]

Ispines
Gail Montgomery, missionary journeyman, Philippines
Mrs. W. A. Pennell, evangelistic work, Indonesia
Mrs. L. C. Schochler, evangelistic work, Brazil
Jack N. Young, evangelistic work, Brazil
Thomas L. Low, Jr., furlough, Spain
Fabian H. Walters, retired, Canal Zone
Mrs. Grace E. Rankin, retired, China, Malawi, Hawaii
John A. Tumblin, Sr., retired, Brazil

11 FRIDAY Read Numbers 14:20-32

Gerald Locke has been a missionary in Kansas Twin Valley Association since 1961. Mr. and Mrs. Locke, with Gordon Dorian, pastor, went last year to help in revivals in Alaska. At the Anchorage airport church representatives greeted them by singing "Amazing Grace." Bystanders removed their hats and joined in singing the wonderful old hymn. The Lockes served around Anchorage. Mr. Dorian worked mainly among Eskimos beyond the Arctic Circle. Pray for converts and for other work in Alaska churches and missions.

Pray for Gerald Locke, superintendent of missions, Kansas
Leroy T. Edgemon, Jr., evangelistic work, Okinawa
Garvin C. Martin, evangelistic work, Philippines
Samuel D. Reeves, evangelistic work, Argentina
Charley E. Westbrook, furlough, Argentina

12 SATURDAY Read Romans 10:8-15

Last fall the Baptists in western New York and Pennsylvania reported on the work of the past year at the associational meeting. God had greatly blessed their efforts, they reported. New churches, missions, pastors for churches, increases in giving, Bible schools, work projects, laymen's witnessing projects were a few of the highlights. Pray for the home missionaries in this area, for other Baptists, pastors, Project 500 locations.

Pray for Mrs. John Hawk, mission center, Oklahoma

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

Mrs. S. G. Carwell, evangelistic work, Brazil

Marie Conner, evangelistic work, Taiwan
Mrs. F. L. Levett, evangelistic work, Nigeria

Mrs. O. D. Martin, Jr., evangelistic work, Brazil

W. Boyd Pearce, publication work, Kenya
Ruth Austin, nurse, Indonesia

William J. Webb, retired, Mexico, Guatemala, Venezuela

13 SUNDAY Read Matthew 2:1-4, 13-17

Three of thirteen women missionary doctors appointed by the Foreign Mission Board have birthdays in July. Dr. Joann Grotcher, a pediatrician, serves in a twenty-five-bed hospital and with mobile clinics which reach into the country around Bangkok, Thailand. Hopes and plans call for building an intensive care unit and expanding the leprosy and TB work in Thailand. Pray for those afflicted in body and mind and those who believe in false gods in Thailand.

Pray for Mrs. E. G. Grotcher, doctor, Thailand

Howard D. Olive, evangelistic work, Philippines

Mrs. J. A. Parker, evangelistic work, Chile
Mrs. Jasper Saurkash, Jr., evangelistic work, Argentina

Mrs. Carlos Villalón, retired, New Mexico

14 MONDAY Read Matthew 5:20-48

What does it mean to write "retired" after a missionary's name? Mrs. M. Fliss Adams knew Miss Lottie Mason in Tangchow, China. Mrs. Adams retired in 1943. Now she teaches Bible classes for orientals in Birmingham, Alabama. Pray for this work. Pray for retired missionaries as they find places of service in this country. Pray for those among whom they serve.

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

Henry W. Crowe, juvenile rehabilitation work, Oregon

J. Truett Eagle, worker among migrants, Ohio

John L. Deal, evangelistic work, Malaya
Mrs. A. W. Gammage, Jr., evangelistic work, Korea

Donald Kirkland, evangelistic work, Ghana
R. Edward Nicholas, evangelistic work, Gaza

T. Eugene Ochs, missionary associate, Liberia

Mrs. D. H. Rose, missionary associate, Germany

Mrs. Fliss Adams, retired, China, March

15 TUESDAY Read Matthew 6:10-23

Evelyn Owen, Umezu, Japan, sent this prayer request from a student in Japan: "It is the work of this small group of Christians to tell God's wonderful news to people in this area. Most of them have never heard even the name of Jesus. This makes our work much harder. Your prayer effort makes us able to share the Savior with those who have about Jesus the Savior from these dedicated Christians."

Pray for Evelyn Adams, worker among Spanish, Texas

Cris Garcia, worker among Spanish, Texas
Mrs. J. Floyd Shakes, worker among Spanish, Illinois

Mrs. Daniel Mendez, worker among Spanish, Texas

Francis Greenway, doctor, Rhodesia
John B. Hill, educational work, Nigeria

Mrs. L. G. McKinnis, Jr., evangelistic work, Hong Kong

Mrs. H. J. Palmer, Jr., evangelistic work, Nigeria

Thelma Williams, nurse, Hong Kong
Evelyn Owen, furlough, Japan

16 WEDNESDAY Read Matthew 7:21-28

Lella Jackson is kindergarten teacher in two Spanish-language missions in Phoenix, Arizona. Money for the El Paso building was given through 1966 Annie Armstrong Offering. El Paso means mission. The building and all its activities purpose to serve as a beacon to point people to Christ. Miss Jackson asks prayer that families of kindergarten pupils will respond to the gospel.

Pray for Mrs. Pauline Coleman, U.S.-2, Utah

Mrs. Phil Dunaway, U.S.-2, Michigan
Lella Jackson, worker among Spanish, Arizona

Mrs. L. M. Elmore, evangelistic work, Uganda

Mrs. J. H. Low, educational work, Kenya
Mrs. J. N. McGuirk, evangelistic work, Argentina

Mrs. F. E. Mills, evangelistic work, Rio de Janeiro

Walter M. Morris, furlough, Nigeria
Bernice Jean Ray, retired, China, Hawaii

Miss Nicole Young, retired, Nigeria

17 THURSDAY Read Matthew 8:5-13

An encouraging report in a national news magazine shows that thousands of Americans who own stocks make their choices on the basis of moral convictions. Mutual fund executives are being influenced by these stockholders. One such fund will not invest in firms with major defense Department contracts. No, it has rejected the buying or selling stocks. Pray for Christians to exercise moral convictions in every area of life and to take a stand for right in the community.

Pray for Mrs. Helen Gonzalez, worker among Spanish, New Mexico

Nathan Edward Russell, juvenile rehabilitation worker, Ohio

Olive Ray Morris, superintendent of missions, Washington

Mrs. J. A. Barnes, missionary associate, Nigeria

Mrs. C. P. Broughton, evangelistic work, Utah

What were your answers to "Mom, Money, and the Mob," page 9?

If you checked all 4 answers, you are not in any way preparing your teenager for the financial problems he will face all too soon as an adult. Perhaps you need a refresher course in stewardship. How about reading *Acknowledging My Stewardship* by Elizabeth Beadley (teacher's edition, 6th, pupil's edition, 4th, from Baptist Book Stores).

If you checked all 4 answers, be careful! You are cutting off communication with your child, widening the generation gap, may even be encouraging your teenager to lie, to steal, or to be dishonest in other ways.

If you checked all or two of the 4

answers, you have your feet solidly on the ground and have a level head, both about money and children.

If you checked one or two, and one or two are a normal, average parent—and an honest one. Read a reminder to yourself Luke 12:15, Deuteronomy 8:17-18, and Matthew 16:24.

Editor
Alice Jones, missionary journeyman, Liberia

Mrs. E. C. McGlamery, home and church work, Ohio

Kenneth B. Nicholson, educational work, Liberia

Mrs. J. C. Paul, educational work, Nigeria
Mrs. E. F. Halladay, Jr., furlough, Brazil

Ronald D. Merrill, Jr., furlough, Vietnam

18 FRIDAY Read Matthew 9:20-30

D. G. Hagan is director of the public two center in Nairobi, Kenya, East Africa. He has been told that every African home now has a transistor radio and that every one is learning to read. What will new literacy mean and read in Africa? Pray for all engaged in getting the gospel to them.

Pray for: Barbara Bernier, worker among Spanish, New Mexico

Isabelle Subark, nurse, Nigeria
Dale G. Hagan, evangelistic work, Kenya

Mrs. E. C. Valencia, evangelistic work, Brazil

Mrs. M. D. Gann, furlough, Tanzania
Mrs. F. L. Grossman, furlough, Liberia

Bernie Carlson, radio-television ministry, in domestic

Stanley D. Strang, furlough, Ecuador
J. E. Saunders, retired, China

19 SATURDAY Read Romans 12:9-21

Pray for the Taiwan Mission meeting at National Academy, Taichung. All members of missionary families came to these meetings where they discuss their hopes, concerns, failures, needs, finances, and many other subjects related to the work which they do. Pray for this meeting, that the missionaries be conscious of God's promises among them.

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

Mrs. Robert Carpenter, worker among Spanish, Indiana

Robert A. Smith, worker among Spanish, Texas

Mrs. Neal Peyton, worker among deaf, North Carolina

Warren Hayes, superintendent of missions, Rhode Island

Jimmy S. Anderson, missionary journeyman, Kenya

Joseph A. Griffin, Jr., evangelistic work, Tanzania

Mrs. E. L. Lindsay, educational work, in real

John McCullough, educational work, Nigeria

Virgil H. Woodfield, Jr., educational work, Switzerland

David F. Smith, educational work, Brazil
J. Frederick Spain, educational work, Brazil

Mrs. Ruth Davidson, Jr., furlough, Nigeria

William A. Hickman, Jr., furlough, Paraguay

Frances Roberts, furlough, Argentina

20 SUNDAY Read Matthew 11:20-26

Hong Kong Baptist College has a student body of 2,300 but only one large building to accommodate them. They dream of other buildings. Mr. J. Anderson, vice-president, has been honored by being elected to the presidency of the Hong Kong Sociological Society. Pray for this school located on the edge of Communist China, for each of the students and the human team which runs it. Pray for Hong Kong Baptists as they seek to witness to over 3.5 million people living in an area less than one-third the size of Rhode Island.

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

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

Marion J. Anderson, educational work, Hong Kong

Charles E. Buckner, evangelistic work, in domestic

Larry W. Elmore, evangelistic work, Uganda

Edith Norman, evangelistic work, Nigeria
Marion Morris, missionary journeyman, Guatemala

Mrs. C. D. Mullins, evangelistic work, Hawaii

Mrs. M. E. O'Brien, educational work, in domestic

Mrs. J. M. Philpot, evangelistic work, Mexico

Mrs. E. A. Ransom, evangelistic work, Argentina
Carl F. Butler, evangelistic work, Pakistan

Rae E. Smith, evangelistic work, Korea

21 MONDAY Read Matthew 12:46-50

Mrs. and Mrs. Jim Smith teach in two places separated by a military zone. Students in the Nursing Building at Baptist Hospital in Gaza are Arabs. Their families were refugees. The second classroom is in Afulat, Israel, nearby where all students are Jewish women. The classes include what Baptists believe because some of the patients are Christians. The Smiths say: "Young people are eager to learn, to express their hopes, fears, and dreams. Please pray for us as we try to give them a knowledge of Jesus Christ."

Pray for Paul J. Baird, associate missionary, Maryland

Frederic Denton, superintendent of missions, Illinois

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

Elizabeth Price, U.S.-2, California
John G. Wagon, worker among French, Louisiana

AT A

WMS Study and Activity Opportunities FOR JULY

• WMS Mission Study, Mission Prayer, and Mission Action Groups

We know now that a WMS member may choose any of the mission study groups. Group study material this month in *ROYAL SERVICE* is as follows: for Coreal Missions Group, pages 26 and 28, for Bible Study Group, pages 30 and 32.

Other WMS study groups are Mission Books and Round Table groups. These use the *Mission Books Teacher's Guide* and the *Round Table Group Guide*. Round Table Groups

can use any books reviewed in *ROYAL SERVICE* this year in addition to those in the *Round Table Group Guide*.

Mission Prayer Groups use the *Prayer Group Guide* and *Prayer Requests*, page 11.

Mission Action Groups see page 64 in 1968-69 WMU Year Book for list of mission action guides. Follow the suggestions in a guide in order to do quality mission action.

We know now after nine months that the agenda for all WMS group meetings is the same except for the primary activity each month.

The primary activity in a mission study group is study of missions.

The primary activity in a mission prayer group is intercessory prayer for missions.

The primary activity in a mission action group is mission action or time spent in getting ready for work, in developing skills for work, in evaluating work, and in decision-making about what, who, when certain work will be done.

But every group engages in ongoing related activity each month.

Agenda for All Group Meetings

Call to Prayer (see p. 16)
Group planning led by leader:
who will guide your study?
who will do specified work?
who will work to get new members?
who will make contacts about mission action projects and other work of your group?

Preview of study topic for next general WMS meeting (use posters mentioned above and suggestion, p. 41 in *Forerunner*)

Announcement of WMS projects and plans

Primary activity of the group (see above)

Information and discussion of help by members in mission action projects, as requested from WMS, from mission action groups, as members know of need, with members volunteering for work

Information about missions work for Bible study and mission action groups (see pp. 2, 6, and 12)

Prayer for missions causes and for those engaged in mission action in the community, and for other causes.

See Plans for General WMS Meeting, page 25

Disciples Unto the Uttermost

by Mrs. John T. Rogers

American military families
contribute to missions work
overseas and at home



LET us consider the implications of "disciples unto the uttermost." The word uttermost suggests far horizons. It implies a remote point. It speaks of quantity, as the largest amount or number. It can mean investment of all resources in a cause, going to the limit. And uttermost is the very word Jesus used to climax his commission to his disciples (Acts 1:8).

Perhaps no one group of Christian disciples today has better opportunities to be Christ's witnesses—his evidences, his credentials, his arguments—than military Americans scattered to the uttermost parts of the world.

Wayne Dehoney, past president of the Southern Baptist Convention and pastor in Louisville, Kentucky, says "Today, the American military person represents the greatest missionary potential in the world. Literally hundreds of thousands of Christian young men and their families from our churches have been dispersed by the military around the world. If we can effectively train these church members to have a sense of mission and purpose while in the military, of being 'missionaries' scattered around the world, through them we could turn the world upside down for Christ. This untapped missionary potential is one of the greatest challenges facing our churches today." An encouraging word does come to us of the Christian influences of American military families both overseas and at home bases. Such influence brings into focus the role of the local church as it sends forth its members "to the uttermost." Churches located near military bases in this country can win to Christ and train military men who may transfer to the ends of the world.

A large percentage of the over ninety Baptist English-language missions and churches overseas have been established by military personnel, men and women who have left our churches to serve in the military. One such church is close to a base near Tokyo, Japan. It is a mission of the Kanto Plains Baptist Church which had also been organized by military personnel. From a very small beginning, this mission welcomed new families who arrived, and it began to grow. Even the departure of families became a boon because they told others of the Baptist work as they moved to other bases or back to the USA. The fruit-basket-turnover situation did not seem to hamper the growth and development of the Kanto Plains mission. It is called the Yama English-language Mission. The contagion of warm fellowship has attracted many others to this congregation.

Even finding a meeting place became a blessing in disguise. The congregation now meets on Sunday mornings in a Buddhist kindergarten building. Permission was granted because the Japanese like for their children to hear singing. On Sunday nights the chapel of a local US military hospital has been used as a meeting place. This gives opportunity for the men of the church to visit the battle-wounded in the hospital and invite patients who can do so to come to services.

Wednesday night prayer meetings are held in the homes of members. These are high spiritual experiences where there is a feeling among the small groups of actually being on "sacred ground" in a land so far away from home. The women in Woman's Missionary Society have meetings with



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and
Ministry**

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emphasis on Bible study. This is their chance to involve their American and Japanese neighbors.

Although not yet a bilingual church like some overseas English-language churches, this church welcomes national members even though services are in English. This provides opportunity for nationals to improve their English. The zeal of national members often stimulates American soldiers and civilians into greater effort for the Lord. Nationals also provide entrée into the homes of those who are permanent residents. The Christian witness of military Americans is indeed unique as these Baptists away from home carry the good news of Jesus Christ.

Halfway around the world may seem distant but what about the distance below the waters of the seas where the submarines travel? Had you thought of this opportunity? American military men have opportunity to witness in this marine setting, and they are doing so. They are encouraged by the LEAD Project. LEAD (Laymen's Enrichment and Development) is a lay ministry program developed by the Navy Chaplain Corps (see p. 2).

In order to minister to those on submarines, a kit has been prepared for the Navy by the Southern Baptist Radio and Television Commission. It includes hymnals with music. To use with the hymnal, there are cartridge tapes of hymns as well as taped devotional messages. With these helps, a Christian serviceman can lead or participate in submarine sing-alongs, provide a worshipful message, and speak personally for Christ.

Remoteness is not always measured in miles. Even when he is stationed in the homeland, the military man is usually removed from his home and church. The remarkable stories of men who serve both God and country as they seek to bring their fellow Americans into a right relationship to God thrill the heart. In the center of New York City is a church the seed for which was a prayer meeting in the home of a master sergeant. It is the Manhattan Baptist Church. From this church have come many of the churches in the Northeast. Military men in the Northeast testify in the lasting results of their contacts with other Christians in northeast USA.

Bruce Shumate, an officer in the Air Force, became a carpenter as he worked alongside others to repair and decorate the building in which the Champlain Valley Baptist Church was meeting. The lasting effect of this fellowship in this church is summed up in Bruce's statement, "These years were the happiest and most wonderful years in my life."

By military assignment Charles Crumb found himself and his family at the US Coast Guard Academy in New London, Connecticut. He is a musician and used his talents and training in his new church. He says: "I was reared in Kansas, but didn't become a Christian until a few years ago in California. I was in the Navy, and my wife and I visited church services with some Southern Baptist friends.

"We have been endeavoring to serve Christ in the Pleasant Valley Baptist Church here in the Northeast since we arrived. Our family is closer together as we serve others through this church. We have seen my mother and my wife's father accept Christ. The work here is stimulating and interesting. We are anxious to see more people in this area come to know Christ as Saviour."

Upon return from active duty, military men are often led to be more effective laborers with God than when they first left the home church. A Marine sergeant volunteered for a second tour of duty in Vietnam. While at home he was ordained by his church to the ministry. During his off-duty hours in Vietnam, he works with the missionaries and churches in serving the homeless, war-ravaged people of this tragic country. The same type heroism is required in this work as was necessary under the circumstances which won for him the Bronze Star for evacuating wounded men under fire. He is only one of many Christian American servicemen who are deeply concerned over the plight of the Vietnamese and are pitching in to help other Christians witness to them of God's love.

With such potential to carry the gospel unto the uttermost parts of the world, it becomes mandatory for local churches to reconsider the spiritual preparation of its members who will have the crucial experience of entering military service. Interesting indeed is the report from the Home Mission Board entitled *Care Finds a Way Through Ministries to Military Personnel—1958*. This report deals with the sustained efforts of churches in ministering to military persons before they leave, during their service tour, when they return, as well as the military who may be stationed nearby.

From a questionnaire sent to churches selected at random, the Home Mission Board tabulated results. Thirty percent of the churches polled provide an organized, sustained ministry in pre-induction youth. Only 69 percent keep an up-to-date roster of military members, so that regular contact with these men can be sustained.

In a state Baptist paper there was an account of a chaplain who said, "I would guess that only twelve men in my battalion (nine hundred men) ever hear from home churches." Neglect by the church often discourages these men under great spiritual and moral pressures. They lose confidence in what the church proclaims. Often, they return home but not to their churches because they say, "The church forgot me when I needed strength and encouragement."

Churches can sustain an effective ministry in military men and their families. Some are providing ministries which show ingenuity.

Next month we will study about training by which the home and church enable young servicemen to witness as Christians while they are away from home. This will amplify the fact that military men and their families seek to witness for Christ and are extending his kingdom.

for General WMS Meeting

Unit theme: The Meaning of Discipleship

JULY Study Topic: Disciples Unto the Uttermost

AUGUST Study Topic: A Committed Company

SEPTEMBER Study Topic: Identity: Christian Disciple

See page 23 for July study material

Disciples Unto the Uttermost

Study Question for July: How have American military men and their families contributed to missions work overseas and in their home churches?

Checklist for July

- Pray for guidance as you seek to lead every woman to deeper interest and concern over your church's witness to servicemen who are away from home.
- Order one copy each for display and background study at both the July and August meetings from the Chaplains Commission, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309: "Your Life and Military Service," "Your Son, Military Service and You," "Care Finds a Way Through Ministries to Military Personnel," "GI Morale: Whose Fault?" and "GI Morale Stars at Home."
- Order one copy each from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230: "Scattered Abroad," "Unofficial Missionaries," "Baptists in Germany—No More Strangers."
- Place these materials on a table and encourage members to examine and read them before your meeting.
- Write servicemen from your church asking them to tell you about Christian witnessing on their bases. Place letters on posters. Ask women to read from the letters.

—If you have a luncheon meeting, appropriate napkins, placemats, and centerpieces on themes of Southeast Asia and Japan can be bought from The Wright Studio, 5264 Brookville Road, Indianapolis, Indiana 46219. Write immediately for a catalog.

Outline for General WMS Meeting

- Song
- Call to Prayer
- Business
- Promotional Feature (see WMS Forecaster, p. 40)
- Study: Disciples Unto the Uttermost (see p. 23)

For an effective study

Plan the study as a newscast. Have a commentator seated at a table with a frame resembling a projection screen slightly to her right. As the reporters from various areas are called in by the commentator, they appear behind the frame and tell their news.

The commentator's script might read like this:

Commentator: tells first three paragraphs of article, page 23. Say, And for our first report let's hear from Japan.

Reporter 1: tells story of church near Tokyo, page 23.

Commentator: Here we go again, halfway round the world. Do American military men have opportunity to witness in these remote places?

Reporter 2: Yes, and they do so. Tells stories of LEAD project and the Manhattan church, page 24.

Commentator: Remoteness is not always measured in miles. Let us hear.

Reporter 3: tells story of Bruce Shumate, page 24.

Reporter 4: tells story of Charles Crumb, page 24.

Commentator: Upon their return from active duty, military men are often led into greater service. Put a report of this let's hear from Vietnam.

Reporter 5: tells story of the Marion mercantile in Vietnam on page 24. Commentator completes the article.

Conclusion

Sing "Onward, Christian Soldiers" (No. 412, Baptist Hymnals) or read the words with piano accompaniment.

Meditative Moments

Every year more than sixty thousand Southern Baptists by preference are inducted into the military. This group needs my prayer on their behalf.

Can I pray for them regularly? Is there one I know who made to receive a letter from me? Can I write him today?

What can I do personally, or suggest to the WMS group to which I belong, to help military men and their families?

Pray for guidance of the Holy Spirit.

Alternate Suggestion 1

Ask two women whose husbands or sons are in the military to spend five minutes talking about the people, their opportunities for worship and service in and near their bases.

Say, Let's hear how military men have witnessed for Christ around the world. One woman tells the article, page 23. Conclude as above.

Alternate Suggestion 2

Use a synopsis of the society study, page 21, as introduction. Review the book *Disciples in Uniform* by Wayne Osborne (\$1.50 from Baptist Book Stores). This book deals with ingenious ways chaplains serve and lead servicemen to help in extraordinary ways of witnessing.

Follow with the above suggested use of the song, "Onward, Christian Soldiers," meditative moment, and prayer.

Fellow-up

Ask one member to find out and tell at your August meeting what your church does personally for young people before, during, and after military service.

Ask all mothers and wives of servicemen to bring a letter and pictures showing or telling about the place her serviceman is located, about the religious services he attends, about ways he and others are witnessing. Share these at your August meeting.

STUDY MATERIAL FOR

See Guide for Study, page 28

Not in a Covered Wagon

by Juanita Morrill Wilkinson



Pioneers Are People

In the early 1600's European pioneers crossed the Atlantic Ocean to build villages in the new world which Columbus had discovered in 1492. Generations later, their descendants were pushing westward to open up shops and other businesses along the Great Lakes area while others journeyed westward to homestead free land areas. Many were preachers who helped to scatter churches all across the growing country. Others were explorers who sought the headwaters of streams and the boundaries of farming and forest areas. The pioneers traveled by small boat, by horse, by canoe, and covered wagon, trudging over rugged land, facing many dangers. Who were these hardy pioneers of America? They were people like you and me. They worked, ate, and dreamed dreams like their twentieth century descendants who live in today's densely populated land areas, cities and towns. Why did these early American pioneers blaze new trails? Why cut through mountains and ford streams into strange and often hostile territory? Were they daring adventurers? Were they discontented with their way of life? Was the call of the wild west too strong to resist? The answer in all these questions is yes. They were in a hurry to discover new frontiers for America. Their courage and determination resulted in generations of Americans who continue to be challenged by new frontiers, whether in space or in response to God's call.

Although historians claim the last great American frontier had vanished by the 1890's, Southern Baptists began in the 1940's a pioneer movement extending the preaching of the gospel message to the people in the western, northern, and northeastern USA. During and following World War II, thousands of men and women left traditional homes in the South to live on military installa-

tions, to seek business and economic advantage in Alaska, the West Coast, and the Great Lakes area. Not able to find a Baptist church with beliefs and practices similar to those experienced "back home," many Southern Baptist families met in homes for Bible study and fellowship. Finally, they called upon the Home Mission Board for assistance in constituting churches in their communities.

Pioneers Are Pacemakers

Those first American pioneers set the pace for new pioneers. As gold was discovered in California, Montana, and Colorado, new pioneers were anxious to journey to the westward mines. Farmers were lured by the promise of free land already explored by early trailblazers. The trader made his "trounds" to bring new supplies from the eastern stores. Hundreds of people were attracted to the new opportunities offered in the newly-discovered territories.

In a similar manner, Southern Baptist families who journeyed to the West and North for new job opportunities set the pace for Southern Baptist home missions opportunities. However, it was necessary for the Southern Baptist Convention to reevaluate the policy and strategy of the Home Mission Board before answering the call to assist in establishing churches at new frontier sites.

Since the Southern Baptist Convention was formed in 1845, the matter of territory has been an important factor in church extension. During its first year the Home Mission Board sent missionaries to Texas, Virginia, Florida, Alabama, and Louisiana. A "gentleman's agreement" between agencies of various Baptist denominations resulted in a policy of not starting work where another group was already engaged. Consequently, the Home Mission Board limited its ministries to the nine southern

states affiliated with the Southern Baptist Convention in 1845. Many Southern Baptists migrated beyond these states and sought help from the Home Mission Board in establishing churches. In 1951, the Southern Baptist Convention, meeting in San Francisco, voted that the Home Mission Board would serve any community and people anywhere in the United States. All shackles were removed against expansion in any area of the nation. A new Baptist frontier was opened as geographical limits were erased.

To take advantage of this new opportunity in proclaiming the gospel throughout the nation, the Department of Pioneer Missions was organized at the Home Mission Board in 1952. Properly defined, pioneer missions assists in establishing churches in areas without a Baptist witness and serves existing churches and associations in new and underdeveloped areas through assistance in planning mission strategy and financial support in missionary personnel. It is one program of the Home Mission Board that will gradually work its way out of business. As Baptists grow in evangelism and in the establishment of churches in new areas, state conventions are formed, and the work gradually becomes self-supporting. In the meantime, pioneer ministry assists new work in twenty-four states, sixteen of which do not yet have state conventions. The pioneer states are Alaska, Connecticut, Delaware, Hawaii, Idaho, Iowa, Maine, Massachusetts, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Dakota, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, West Virginia, Wisconsin, Wyoming.

Pioneers Are Partners

Every member of a pioneer family had work to do. Children had chores as well as their parents. Neighbors helped newcomers to get settled. Early pioneers were willing to give lodging and a warm welcome to strangers in their midst. They realized their dependence on each other and in spirit, at least, they became partners.

The mobile Baptists who have settled into new frontiers of distant areas have greatly affected the life of Southern Baptists everywhere. We have become partners in a new awareness of the needs of our nation and in our efforts to meet these needs with unusual and untired means in gain a hearing for the gospel of Jesus Christ. Walker L. Knight, editor of *Home Missions*, has suggested several areas where this partnership has become significant.

1. Our national perspective. Having moved into other sections of our country or knowing that relatives and friends live in those areas, we are more aware of national problems which affect people throughout the country. We are less provincial in our thinking.

2. Other denominations. People of many denominations are encountered by pioneer Baptists. With the pioneer movement reaching those who pioneer and those who stay at home, a new appreciation has developed for what other religious groups are doing.

3. Civil rights and race relations. Pioneer Baptists often live in areas where minority racial groups hold church membership and are elected to positions of leadership in their churches. New dimensions in race relations reveal the partnership privileges with fellow Christians.

Not only have these and other factors influenced our thinking, but we have become partners in a financial relationship with pioneer Baptists. The main channel of support for the Home Mission Board is the Cooperative Program. The Annie Armstrong Easter Offering supplements the programs of work administered by the Board. These offerings help to provide church site acquisition, church building loans, pastoral salary aid, and other related services. In addition, some established state conventions have direct relationships with pioneer work in designated states. For example, Maryland Baptist Convention assists with work in ten states in the Northeast; Delaware, Maine, Vermont, Connecticut, New Hampshire, Massachusetts, Rhode Island, New York, New Jersey, and Pennsylvania. The Home Mission Board does not solicit direct support of pioneer missions, but will furnish upon request lists of situations in which Baptists need help. M. Wendell Belser, secretary of the Department of Pioneer Missions, states that the Board can be of help to churches in determining where their assistance can be used to greatest advantage.

Financial relationships are not the only channels for strengthening the partnership ministry. An outstanding contribution which established churches can make is to challenge well-trained, dedicated young people to pursue their careers in the North, East, and West. The example of modern-day pioneers may be emulated in many churches. A medical doctor left his southern home to set up general practice in the Northwest. He and his family have been important factors in extending the Baptist witness in the great Northwest. Engineers have sought industrial opportunities in the West and have helped in providing Bible study in home fellowships. Schoolteachers have moved to the Northeast and now serve in strategic places of leadership in young congregations. Churches in new areas need the dedication, enthusiasm, and abilities of ambitious young people willing to pursue careers in unfamiliar surroundings. Older churches can provide a great missionary challenge in encouraging their young people to seek new opportunities in these pioneer areas.

Another challenge may be extended to retired persons with years of experience in church responsibilities to lend their counsel to new congregations. Pastors and ministers of education and music who have retired from service in older churches are urgently needed to continue a fruitful ministry in other sections of the nation.

Not in a Covered Wagon

As roads developed in the early frontier days of America, families no longer traveled by foot. A covered wagon was developed to transport and protect the entire family

from heat and cold as they moved along dusty trails. Western movies have romanticized what those who traveled by wagon bore on their journey westward. Underneath the canopy rattled trunks, baby cribs, and farming tools. There the family slept. Baskets, pots, and pans hung on the outside of the flax-covered wagon. The family could set up a complete housekeeping routine and remain protected from the rain and scorching sun.

It is not necessary to experience the same inconveniences to travel westward today. After all, a mode of transportation is only a means to an end. To the pioneers the expected destination was the sustaining force of their courageous journeying. Traveling in a covered wagon at the rate of two or three miles a day did not discourage the weary travelers because ever before them was journey's end.

To extend the gospel message to all people in our country does not require travel in a covered wagon. An investment of life and resources may be the best means of communicating the good news of Jesus Christ to all people in beautiful, scenic America. Let's consider these as suggestions for implementing missions opportunities.

- As you consider vacation plans for this summer, visit a pioneer area where fellow Baptists are investing their lives and are using money you have given through the Cooperative Program and the Annie Armstrong Easter Offering, as well as their own money.
- As you visit pioneer areas, remember that your expression of Christian concern will be a great encouragement to the people who work in these areas. Share your experiences with your church at home.
- Would you be willing to assume a teaching career in a pioneer mission state or encourage your son or daughter to consider this opportunity?
- Would you consider closing your established dental or medical practice to start anew in a missions area where there are few to do the Lord's work?

JULY GUIDE for Study in Current Missions Group

Unit theme: Present-day Disciples

JULY STUDY TOPIC: *Not in a Covered Wagon*

AUGUST STUDY TOPIC: Transplanted Disciples

SEPTEMBER STUDY TOPIC: Young Disciples

See page 26 for July study material

Not in a Covered Wagon

Study Question for July: How does the Home Mission Board begin and develop pioneer work?

Checklist

- Read through study material, page 26. Notice that this study initiates a three-month emphasis on the meaning of discipleship. (See p. 12, also)
- Consider one or more possible teaching techniques as suggested on pages 52-55, *WMS Leader Manual*. To introduce the study, you may ask two women to participate in the suggested drama starter; see right.
- Display a map of the United States, showing the twenty-four states supported by the pioneer missions program of the Home Mission Board. These states are Alaska, Connecticut, Delaware, Hawaii, Idaho, Iowa, Maine, Massachusetts, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Dakota, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, West Virginia, Wisconsin, and Wyoming.
- Remember to evaluate your study each month. See page 56, *WMS Leader Manual* for suggestions.

Agenda for Group Meeting

Announcement of WMS projects and plans

- Would your family consider the challenge of a pastorate in a new pioneer missions area?
- Would you consider the opportunity of a business transfer to another section of the nation to share in the growth of the gospel witness there?
- Would you write a letter today to a friend or relative in a pioneer state and encourage him in his witness?
- If you are now living in one of the twenty-four states (see p. 27) assisted

by the Home Mission Board Department of Pioneer Missions, would you write friends or relatives "back home," telling of your activities and concern for continuing interest and prayer?

Prayer for mission action projects and other WMS activities

Group planning for next month Study

Introducing the Unit and Today's Study (drama starter—two minutes.)

Two women are sitting in a living room. One is hemming a dress. The other woman is preparing a grocery shopping list.

Number 1. I have knotted this thread three times already! The quality of thread these days is poor, or I'm losing my touch.

Number 2. Some products are poor. I'm making a grocery list. May I bring you something from the store?

Number 1. Why, yes. A large carton of instant nonfat dry milk. I use it in so many ways. What did we ever do without instant foods!

Number 2. Isn't it the truth. I would have been a very poor pioneer woman. Can you imagine doing a big wash using a washboard and endless tubs of rinse water? I'm not as hard-working and courageous as those women must have been. I'll admit it right here and now!

Number 1. Amen! Me, too. Speaking of pioneering, I read in the WMU Year Book that our current missions group is studying pioneer work. I wonder what pioneers have to do with a study group in a missionary society? Do you know?

Number 2. (turning to rest of group) Yes, I know because I've read the article on page 26 of *Royal Service*. Have you read it?

(Study leader reads study question and introduces the theme of the study and the topics for August and September, page 28.)

Follow with information, page 26.

Prayer Period

Pray for missionaries in pioneer areas; for M. Wendell Belew and his associates at the Home Mission Board; expressing gratitude for sacrifices of present-day pioneers.



millions praying and sharing

by Ethalee Hamric

ALL across the hemisphere, in remote villages, atop mountains, beside the sea, there are people who are growing international friendships. They pray together for God's blessings on Baptist efforts to win lost people to Christ. They share by letter their beliefs, hopes, joys, problems. They send gifts of love and kindness. They seek to help one another.

As a result of Pact, a mighty spirit of goodwill is developing among Baptists, limited only by the persons themselves.

When people unite in a common purpose, seeking to do God's will, miracles happen. Pact has swept the hemisphere. At WMU headquarters in Birmingham an increasing group of extras worked on matching prayer partners. They went to great lengths to fill the requests of those who wrote, giving individual attention to each one. Missionaries at home on furlough or retired helped in translation.

Pact materials were provided in English, Spanish, and Portuguese, and sent out from Birmingham. Also from Birmingham and Baptist Book Stores prayer partners can buy a WMS prayer folder, an aid to intercessory prayer, 10 for 30 cents.

There are books (available from Baptist Book Stores) suggested for study this year:

The Holy Spirit: Believer's Guide, Hobbs, \$3.50. Helpful guidelines in a study of the Holy Spirit.

Mrs. Ledbetter has written for ROYAL SERVICE readers in the past. She and her husband, a retired pastor, live in Westminster, Maryland.

Fundamentals of Our Faith, Hobbs, \$1.95 in paper.

The Gospel for an Exploding World, Paschall, \$2.95. The writer presents the gospel as the unifying force to give meaning to man's existence in today's fragmented society.

In addition to burdened interces-

sary prayer and study, there is emphasis during the Crusade of the Americas on Bible reading and particularly on witnessing to the lost and cooperating with our church's evangelistic efforts.

The purposes of the Crusade of the Americas has been stated as:

1. Deepening of the spiritual life within our churches
2. Evangelizing of the American continents
3. Establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

"Christ Is the Only Hope" is our Crusade hymn. Singing this affirmation is splendid, but revival does not come with singing alone. God's guidance has been sought in plans made by thirty-eight Baptist bodies on the continents of North and South America. Prayer and work must follow. It is God who revives man's flagging spirit and saves him now and eternally. Man must be used of God to do his work.



Crusade of the Americas

by Edith Limer Ledbetter

Crusade of the Americas!

Sound forth a clarion call
O'er mountain, valley, desert, stream.
Come rally Baptists all!

Remembering what our Saviour said
About his other sheep
Far from the safety of his fold,
Out on sin's mountains steep.

From every country, race, and tribe
These, also we must bring,
Into the safety and the joy
Of our eternal King.

From Canada's cold, northern banks,
Far southward to Cape Horn,
United prayer and witnessing
Will lead to souls reborn.

Crusade of the Americas!

The healing of each nation
From wounds of envy, hate, and strife,
Must come through Christ's salvation!

The Christian Purpose in a Pagan World

by Dotson M. Nelson, Jr.

Introduction

One of the most beautiful and heartening letters in all the New Testament is often called the letter of hope, of courage, of pilgrimage. The use of language is so well chosen that many have felt that the "big fisherman" could not have written this letter. Taking into account the help, even the collaboration, of Silvanus (1 Peter 5:12), this idea does not seem insurmountable. There had been many changes in Simon the fisherman who became Cephas the fisher of men. Now in his old and mellow age the writer gives priceless advice to his flocks as they undergo grievous persecutions, both subtle and direct.

The letter is addressed to five regions of Asia Minor: Pontus, Galatia, Cappadocia, Asia, and Bithynia. It was a circular letter. In these regions persecution had evidently been prevalent and extreme. The fires of persecution raged, and later called forth the writing of Revelation which was addressed also to people of this geographical area. This was the general area of the first missionary work of Paul and Barnabas and where Paul spent some years in developing a gospel base for the further extension of the good news to regions beyond.

Everywhere Paul went (and doubtless Peter also) he was bifocal in his outlook, looking at the faraway fields as well as at the work at hand. Neither of these great apostle-missionaries was content to cut himself off from work which he had begun. This warm and understanding letter was to give sustaining hope to the apostle's children in the spirit.

From the time of the Neroian persecution (64 to 65 A.D.) the followers of Christ had lived under persecution

or the threat of it. Peter knew something about it firsthand and, by virtue of his ministry and experience, was peculiarly fitted to give encouragement to others.

I. In Praise of God's Grace and Goodness (1 Peter 1:1-12)

This whole section is really one long sentence connected by relative pronouns. The author gives reasons for great thanksgiving: great mercy and regeneration (1:3), the resurrection of Jesus Christ (1:3), a hope which is alive (1:3), the blessed inheritance to which God's people can look forward (1:4).

Specific words describe the inheritance. It is *incorruptible* or *imperishable*. Nothing can destroy it. The change and decay we see all about us do not blight the inheritance of the Christian. It is *undefiled*, *unadulterated*, *pure*. It is *permanent*, *unfading*, *secure*. It is *reserved*, *fully assured* with no disappointment. The Christian may see his inheritance as an heir of God dimly now, but the best is reserved for him later.

Peter exhorts his readers to be joyful in trials for they are the very proof of faith (1:6ff). Faith is described as an inner experience in that which is not seen with the physical eye but is real nonetheless (1:8-9). Perhaps there is a reference here to the episode between Jesus and Thomas after the resurrection (John 20:29). Jesus is someone who lived and died and is alive forevermore. He is not a memory but an experience. The Christian can meet him through the faith of personal commitment.

What prophets did not understand now had been revealed by missionaries of the good news who spoke in the power of the Holy Spirit (1:10-12). In other words, those to whom Peter wrote were the recipients of the missionary message, and this message and its results called for continued gratitude. No truly grateful person can do less than share the good news with those with whom he comes in contact.

II. The Doctrine of the Missionary Church (1:13 to 2:10)

Out of this gratitude and blessing comes a call for alertness (1:13). Life is not to be lived in obedience to desire but in obedience to God. The church is to be a separate people (1:14-16). As God looks at all men alike, so must each Christian (1:17). There is no partiality with God. Neither shall there be with man. I used to sing a song in Sunbeam Band led by Miss Minnie Landrum, later a missionary to Brazil:

Red and yellow, black and white,
They are precious in His sight;
Jesus loves the little children of the world.

The words of this song must become the credo of the Christian. This is fitting because he has been rescued by the precious blood of Christ (1:18-19). God did it, not man. The Christian meets the power and grace of God with the acceptance of faith and the steadfastness of hope.

As a result of the transforming experience, a Christian should lay aside as old clothes such vices as lying, hypocrisy, envy, gossiping (2:1). It was an evil world in which Peter's audience lived. It was filled with deceit, trickery, hypocrisy, all sorts of envy and jealousy and gossip. These were at least illustrations of what the new man born of a transforming experience must avoid as the plague. Perhaps the new Christian does not rid himself of these immediately, but he must work steadfastly on it. First taking milk (the milk of the Word) the Christian should grow up (mature) because the Lord has been so kind (2:2-3). There must be an insatiable yearning for the better life, a sort of "divine dissatisfaction." The Christian is a pilgrim on his way to the city of God.

Peter takes occasion to describe the church as a spiritual house in the process of building. This house is composed of the "living stones" from these five regions (and others also) (2:5). Christ is the major living stone rejected by man but accepted by God (2:4). Here Peter has something to say about the foundation, the nature, and the function of the church. Christ is the foundation. The living reality of his presence is the absolute necessity for the group to be the church. Jesus as the chief cornerstone (2:6) is cemented to all other stones and is the integral part of the structure. This chief cornerstone is central, unshakable, and alive. He was chosen by God and precious not only in God's sight, but also to believers who have had a personal experience with his grace and power. To those who

do not exercise faith, of course, he is a stone of stumbling.

Carrying the picture further, Peter reminds those who read that the church is made of living stones who are real persons serving by the blood of Christ, dedicated to the cause of Christ, and as such witnessing to God's missionary purpose. Intertwined with the church as a building is the conception of the church as the family of God. A Temple erected in Jerusalem may lie in dust but the spiritual house of the family of God shall never be destroyed. This spiritual house Peter calls (1) an elect race, (2) a royal priesthood, (3) a holy nation, (4) a people for God's own possession (2:9).

The purpose of the elect race was that they might proclaim the good news of the manner in which God brings people out of darkness into light. Further by implication the royal priesthood places upon them the obligation to be the bond between God and man. By "holy nation" is meant separate people, set apart for a specific purpose which is to claim for Christ the world. By "God's own possession" we must understand that the relationship between God and the church is as intimate as that between husband and wife (Eph. 5:21-33).

This living church, this family of God, must be a redeeming community, a witnessing community, taking the light of the gospel to those who sit in darkness.

III. Relationships (2:11 to 4:11)

Between believers and unbelievers there is a difference (2:11-12). The Christian must be above the world in order to lift the world. He must be better than the world in order to better the world. He must be in the world yet not of the world. Example is the best teacher, and Christian character is the best witness.

Between Christians and the state there must be respect for authority (2:13-16). Anarchy is not advocated. Freedom must never become license. "Respect all men, love your fellow believers, fear God, and respect the Emperor" (1 Peter 2:17 TEV).

Between slaves and masters the relationship must be that of respect. If suffering is your lot, endure it, even though you may not deserve it, knowing that the blessing of God will be upon you (2:18-20).

Between wives and husbands the relationship is one of respect and quiet influence (3:1-7). Conduct is more important than appearance (3:2-4).

In summing up, love, kindness, and humility are the great virtues (3:8).

The highest law with respect to our relationship with others is contrasted here. There is the law of the savage which says, "I will do worse to you than you have done to me," and there is the law of Moses—an eye for an eye and a tooth for a tooth. Then, there is the negative law of Confucius, "Never do to others what you would not like them to do to you." Like a clarion call, there is the affirmative golden rule: "Therefore all things whatsoever

The Missionary Message of the Bible

ye would that men should do to you, do ye even so to them" (Matt. 7:12). Peter expresses it, "Not rendering evil for evil, or railing for railing, but contrariwise blessing" (3:9).

IV. Dealing with Trials in the World (4:12 to 5:11)

Do not think it strange that persecutions and suffering are a part of the life of the follower of Christ (4:12). Christ suffered, and when the Christian shares his suffering, joy should follow (4:13-14). Be sure, however, that the suffering is not deserved by being a meddler, a mischief maker, or a thief (4:15). If suffering comes as a result of being a Christian, a believer need not be ashamed (4:16). The only thing to be done is for a believer to commit his soul to the faithful creator with the knowledge that he is able to keep that which we have committed unto him (4:19).

There is wonderful counsel for leaders of the church (5:1-4). Their first duty is to feed or tend the flock of God (5:2). One cannot read here without remembering the words of Jesus to Peter by the side of the Sea of Galilee as he said to him three times, "Feed my sheep." The elders are not to dominate the flock but be examples (5:3). When the chief Shepherd comes, he will reward you (5:4).

There is a word to the younger as well as the elder. The laws of the Christian life, according to Barclay began with the law of humility stated in 1 Peter 5:5-6. The second is the law of serenity (5:7). The third is the law of vigilant effort (5:8). The fourth is the law of resistance to the devil (5:9). The fifth is the law of Christian suffering (5:10).

So Peter, who began his letter with concern, concludes it with the exaltation of Christian living recognizing that the best witness to a pagan world is a consistent Christian life.

of the Missionary Message of the Bible

The Christian Purpose in a Pagan World

by Hoyt R. Wilson

Using the Bible, the lesson on page 30, and this guide, individuals or groups may study in one to four sessions.

Agenda for Group Meeting
Announcement of WMS projects and plans
Preview of general WMS meeting study topic for next month (see Forecaster)
Information and discussion of mission action projects
Prayer for mission action projects and other WMS activities
Group planning for next month study

Study Question: How can Christians be used of God in times of persecution and spiritual indifference to greater efforts in propagating the gospel?

"An unbelievable task faced the Christians of the first and second centuries. They had to absorb a tremendous experience, translate that experience from Judaism into a radically new religion, and transmit that religion to later generations. All of this had to be done in the face of scorn and petty harassment, and even occasional official persecution," writes Robert L. Bishop.

To Begin:

Place the study question before the group and say, "Most of us have received inspiration from stories of Christian men and women who have suffered under persecution. Many have been missionaries. As I read two verses from 1 Peter, do you recall the name of a person who was persecuted for the sake of the gospel?"

Read 1 Peter 1:6-7 from the Revised Standard Version of the Bible. "In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ."

Give the group members opportunity to mention examples of those who have been persecuted. (They may include such people as Roger Williams, modern missionaries killed in South America, China, and Africa. Assignment can be made in advance for a specific story about one of these and the reports brought at this time.) Tell the group that 1 Peter was written at a time of persecution of Christians, probably at the beginning of Nero's famous slaughter of the Christians (see p. 30 in lesson).

1. In Praise of God's Grace and Goodness (1 Peter 1:1-12)

The Bible study material lists four reasons for great thanksgiving. Three are in the past or present experiences. The fourth is in the future—our blessed inheritance as Christians. List these from page 30 and read the verses suggested. Place on the board the words in italics which describe the Christian's inheritance. Discuss the meaning of each word, using a dictionary if you wish to do so.

When hard and difficult times come into our lives we ask, "why?" Our life is much like viewing a passing parade. If we stand in a crowd along the street, we can see only that part of the parade which passes before us.

It is segmented and lacks meaning. On the other hand, God views our life from the vantage point which we could have from ten floors above the parade, looking down to see both the beginning and the end of it. God knows the separate parts of a life which flow together to make a whole.

Our inheritance is sure and awaiting us. In the meantime, the present is our concern, whether we live worthily as witnesses for Christ, regardless of difficulty.

II. The Doctrine of the Missionary Church (1:13 to 2:10)

As children of God, we turn from the old life to action that gives proof of transformation through the Holy Spirit. Verse 15 can be read "be set apart, be Christlike, in all your conduct." Read it in several translations and discuss its meaning as it relates to a missionary church. Read from the lesson, page 31.

As you love God, you love the brethren also (v. 22). The basis for this ability to love in this way is found in verse 21. What is it? Discuss it together.

Write on the chalkboard: EVIL ACTIONS. Ask a group member to read aloud 2:1 as others search out the evil actions mentioned. Place these on the chalkboard. When the list is complete, add these words to the heading: TO OVERCOME. God works in us giving us the ability to grow and discard from our lives characteristics which are identified with our old life of sin.

A visual may help you teach the passage (2:4-8) describing the building of the spiritual house. Use children's building blocks. Labeling each with the names of the living stones given in this passage which make up the church.

Ask: What was the purpose of a priest in the Old Testament? Draw from the answers that he was a mediator between God and man. Peter reminds his readers in verse 9 that now each is a priest before God, they are a kingdom of priests. Refer to

Exodus 19:3-6 to get additional information on this responsibility. Discuss that Christ is our mediator before God, that we pray directly to God, and do not require another person to intervene.



III. Relationships (2:11 to 4:11)

Peter began to illustrate from daily experiences to show the change that is witnessed in the life of a true Christian.

How we need today the emphasis of 2:13-16. Read it and then lead the group to discuss respect for civil authority. Ask: Are Christians required to respect civil authority? If a law is unjust what recourse do we have in this country? Bring out Christian citizenship, responsibility to help change laws, and to be alert to injustices. Point out that loose talk and cutting remarks about those who serve our community as law enforcement officials and public officials do indeed foster among our children a disrespect for civil authority.

Like it or not it is true that most of the tone for family living is set by the wife and mother. What a responsibility and what an opportunity for good. Use the article on page 9, "Mum, Money and the Mob," to discuss parental responsibility about money. From this discussion, point out that the mother and father teach their children attitudes and standards

by the way they approach the business of living together.

Refer to the Bible study material and write on the chalkboard the five statements on page 31 dealing with our relationship to others. Cover each of these with a strip of paper held with masking tape. Remove paper strips as each statement is discussed.

Ask the group to read 3:9-12 and discuss what guidance it suggests for an effective prayer life.

An excellent reason for the need of Christian training and instruction is 3:15. We are expected to know and be able to tell what we believe. Christian living that is not carefully and regularly examined may easily deteriorate into a misrepresentation of Christ.

IV. Dealing with Trials in the World (4:12 to 5:11)

Remind the group that the audience to whom Peter wrote was experiencing persecution. They needed help and encouragement to meet it. Today we may not suffer persecution, but there are many ideas and events which challenge and test our loyalty to Christ. Discuss some of these which the group recognizes. They may include indifference to God's laws, uncertain moral standards, lack of clear-cut ideals.

Let us look again at the study question as we read it together. How will you answer it? What is required of Christians if they are used of God? Read from Today's English Version 1 Peter 5:1-11. Discuss what the writer says should be the pattern for daily living even when a stand for Christ is not popular action. Give time for a meaningful discussion at this point. Guide the discussion to help group members see that these difficult areas bring actual opportunities for witnessing.

Tell "What Can I Do?" page 12, April RYAN SERVICE, or "Practicing What He Teaches," page 15, as examples of ways people can be busy serving Christ.

Close with prayer (see p. 11).

CUSTOMS and RECIPES

of Western USA

by Sandra Meek

The hospitality of western USA might be summed up by the New Mexican saying, "What is shared is doubled." Some of the colorful year-round events which are shared by residents of the West, as well as visitors from all over the nation, are Indian ceremonial dances, Mexican fiestas, Frontier Day celebrations, rodeos, and stock shows.

An unforgettable experience is a rodeo, the roughest sport in the world. This spectacle has become a national sport, but can be best appreciated in the West where it began shortly after the Civil War. The word rodeo (ROW-dee-oh) is an adaptation of the Spanish word for roundup. Five standard events make up the rodeo as we know it today: bareback bronc riding, saddle bronc riding, calf rop-

ing, steer wrestling (bulldogging), and bull riding. Most rodeos also include barrel racing.

The cookery of the West cannot be described in one word or one dish. Because of the number and variety of immigrant settlers, cuisines of nationalities from all over the world are strongly represented in the West. Perhaps the Indians, Mexicans, and Spanish, however, have had the greatest influence on food.

No affair connected with eating is enjoyed more than the barbecue, an outdoor activity which has national popularity, but owes much to the traditional ranch barbecue. The word barbecue comes from the Spanish word *barbacoa*, which is derived from a Haitian word meaning framework of sticks. Today's barbecue may be an affair for several thousand people where the meat is roasted in pits dug

for the occasion, or a backyard supper for four with a portable charcoal grill used for the cooking.

RECIPES

Barbecue Sauce

The flavor of barbecue sauce brushed on meat has been strongly influenced by Mexican cookery. Try this sauce on your meat the next time you cook outdoors.

- 1 medium onion, chopped
- 1 tbsp. salad oil
- 1/4 c. Worcestershire sauce
- 1/4 c. vinegar
- 1 c. catsup
- 2 c. water
- 1 tsp. chili powder
- 1 tbsp. celery seed
- 1/4 c. brown sugar
- 1 tsp. salt

Dash of Tabasco sauce
Brown onions in salad oil, add remaining ingredients. Heat mixture thoroughly.

Appetizer

The next recipe can be used as an appetizer or as a main dish:

- 2 lbs. sirloin tips, cut in 1-inch cubes

Garlic salt to taste

Onion, cut in small strips

Bacon, about 1 lb., strips cut in half

Toothpicks

Season sirloin tip cubes with garlic salt. Place strips of onion on two sides of cubes, and wrap with half-strip bacon, overlapping ends. Fasten with two toothpicks stuck all the way through meat. Cook on grill over hot coals (not flaming), turning once, until well-done and bacon is crisp. Serves four.

A Salad for Outdoors

Avocados are a favorite in California cookery. Recipes exist for avocado

appetizer dips and spreads, soups, baked main-course dishes, salads, and even a frozen pudding and an ice cream! The following recipe is for a salad which is a good complement for a meal cooked outdoors and is easy to prepare.

Combine torn lettuce, peeled and chopped avocados (sprinkled with small amount of lemon juice to prevent discoloring), diced celery, and chopped hard-cooked eggs. (Amount of each ingredient will depend on the number you are serving.) Toss with Thousand Island or similar dressing.

A Dessert

Fresh fruits—tropical, citrus, and other—are often eaten at the end of a meal in California, but orange shortcake, lemon chiffon pie or a date torte topped with whipped cream are regional desserts which are favorites.

California Citrus Cake Batter

4 eggs

1 pkg. yellow cake mix

1 pkg. (3 1/2 oz.) lemon-flavored instant pudding

3/4 c. water

1/2 c. melted butter or oil

Glaze

2 c. confectioners sugar

1/2 c. orange juice

2 tbsp. grated orange rind
Fresh orange slices

Beat eggs. Add cake mix, pudding, water, and butter. Beat 10 minutes. Bake in greased and floured 10-inch tube pan for 50 minutes. Cool in pan.

Glaze. Combine confectioners sugar and orange juice and beat to boiling. Stir in orange rind. Cool.

When cake is cool, invert onto plate. Drizzle glaze over cake and garnish with fresh orange slices.



Mrs. James L. Meek is editorial assistant, A. Editorial Services Department, Women's Missionary Union, Birmingham, Alabama.

It's time to go home
to go home to the world
C... 1970

DOWN

by Catherine Allen

NEXT year Baptists of the world will cluster around Tokyo for their quinquennial congress. In build a frame for the week of multilingual listening and fellowship, a program committee is hard at work.

A group of outstanding Baptists from several countries is helping mold the Baptist World Alliance program. Their chairman, for the first time in history, is a woman. She is Mrs. R. L. Mathis of the Southern Baptist Women's Missionary Union.

Mrs. Mathis' office at the WMU office building in Birmingham, Alabama, is piled high with folders marked "Budnkun" (the pagoda-like

Mrs. Lee N. Allen is director, Public Relations, Woman's Missionary Union, Birmingham, Alabama.



Program for Baptist World Congress Takes Shape—The program committee for the Baptist World Congress in Tokyo meeting together in Washington. (Clockwise the members are: Theodore F. Adams, committee member from the USA; Curtis Askew, missionary to Japan; Yoshikazu Nakajima, executive secretary of the Japan Baptist Convention; Porter Routh, committee member from the USA; Werner Kaschel, committee member from Brazil; Robert Dennis, BWA staff; Mrs. R. L. Mathis, committee chairman; Josef Nindlenhaug, BWA general secretary.

closed sports arena in Tokyo where the main congress sessions will be held. Other folders are a variety marked "Music," "Japan," "Hotels," "Flags." Her correspondence is with legendary Baptists: E. A. Dahms, Nigeria; A. S. Clement, Great Britain; Werner Kaschel, Brazil; Shuichi Matsumura, Japan; Theodore F. Adams, Porter Routh, Edwin H. Tuller, John W. Williams, USA.

Intermingled with other folders are those with correspondence and plan sheets which reflect Mrs. Mathis' work as a vice-president of the Baptist World Alliance and as treasurer of the BWA Women's Department. And crowding these are stacks of items relating to her work for Women's Missionary Union.

Mrs. Mathis and the other program committee members were appointed by Dr. William R. Tolbert, Jr., president of the Alliance and vice-president of the Republic of Liberia, Africa.

Dr. Tolbert, who is working closely with the committee, expressed his desire that the 1970 congress in Tokyo take into consideration the needs and witnessing opportunities in Japan.

The president's concern was echoed by Dr. Shuichi Matsumura, a BWA vice-president who is chairman of the local arrangements committee.

The result: a program with mean-

ingful evangelism for the millions of Japanese within its reach; a program with breathtaking inspiration for the Baptist world family.

Mrs. Mathis revealed these glimpses of congress plans.

—Music directed by Claude Rhea of the Southern Baptist Foreign Mission Board, featuring the Japan Symphony Orchestra and choirs from the Orient wearing national dress and playing local musical instruments.

—Roll Call of Nations, complete with flags, international fashions, many languages, and music.

—Addresses by widely-known leaders, including Billy Graham, Joao F. Soren of Brazil, John W. Williams, Theodore F. Adams, and Dr. Tolbert, BWA president.

To Southern Baptists, the congress offers an invitation to travel in the heart of foreign missions work.

Advance planning will make a trip to the congress smoother and more enjoyable, according to Mrs. Mathis.

Registration will be handled with the Baptist World Alliance office, 1628 Sixteenth Street, N.W., Washington, D. C. 20036, USA. Housing space in Tokyo is reserved for registrants who plan to attend the entire congress. Requests for accommodations should be addressed to Baptist World Congress Housing, C. P. O. Box 1564, Tokyo, Japan, for your travel agent.

Where can I find information about the foreign missions work of Southern Baptists?

There are so many free pieces of material from the Foreign Mission Board we are not able to list it all because of space. The Foreign Mission Board produces for free distribution to leaders and members of our churches approximately 115 items listed on an order blank, "YOURS to tell the story": over fifty country pamphlets; "Know Your Baptist Missions—1969"; world, area, country maps, general and personnel pamphlets; "Directory of Missionary Personnel," issued quarterly giving addresses of all active and retired missionaries; "The Field Is the World," annual summary of each year's work. Remember, these are free items. Write for the literature listing—Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

But wait! There is more help in answering your question. No Southern Baptist should be without our foreign missions journal, *The Commission*. The price is \$1.50 per year for individual subscribers. There are other subscription plans for churches. Get your subscription in now in the Foreign Mission Board (address above) and learn what is happening in missions all over the world.

In what places does the Home Mission Board of the Southern Baptist Convention work?

USA—North, South, East, and West. Panama, Puerto Rico, and Cuba. And does it through Baptists in states, associations, and churches.

You can find out all about the work of the Home Mission Board by writing for free help from the Tract Service, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. A six-cent stamp, an envelope, and one sentence on one sheet of paper will bring you a "mountain of information" such as maps, personnel directory, leaflets on associational work, leaflets on ministries to the deaf, migrants, language friends, and many other persons of special need. An order blank listing all of these is available.

The Christian Service Corps and Student Summer Personnel are two very important programs of the Home Mission Board. There are free leaflets concerning how this work is done, and how interested persons can participate. All you have to do is write for them.

The official magazine of the Home Mission Board is *Home Missions*, \$1.00 for a one-year individual subscription. To subscribe, send your name, address, and money to Home Mission Board (address above).

And—most exciting—there is a brand new history of the work of the Home Mission Board just off the press. *Mission to America, A Century and a Quarter* was written by the executive secretary of the Home Mission Board, Arthur H. Rutledge. Order it from Baptist Book Stores, \$5.95 (available June 1, 1969).

And you cannot afford to miss ROYAL SERVICE each month. You need it to keep up with trends and opportunities in missions work. Subscribe to it from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, for \$2.00 per year.

...IS THIS YOUR QUESTION

by Marie Mathis...

*I thought, Oh! We can't tithe.
We can't spare the money. We have
only a little extra money to dine out
once in awhile and go to a movie
or bowling. We need a good time
occasionally.*

I KNEW, of course, that God made the world and owns everything in it. If we believe what the Bible says, we know that none of us really owns anything. We are using things that belong to God. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). I knew this.

I must admit I also knew we needed to tithe. I was pretty harsh in my judgment; what we were doing was cheating God. But we continued to rationalize our practice. We had bills for the house and for clothing. The monthly payment on the house was regular! We needed groceries and other essentials. So, our conclusion was—we just can't tithe. We will have to wait until we get expenditures decreased. But I knew that what we should do was to lay aside our excuses and begin to tithe.

My WMU experiences had a very important part in helping me to change my mind. A WMU friend also helped. I was visiting her one day and we began to talk about tithing. She shared with me from the Scriptures deep insights into the principles of stewardship of possessions.

At a WMU house party it seemed that all the tithing posters were directed to me. That I had been cheating God became more serious to me.

Mrs. Jim Long and her family are members of Wylie Baptist Church, Abilene, Texas, where Mr. Long serves as Training Union director.



Mr. and Mrs. Jim Long with their son, Rodney.

We Tithe Now

by Linda Long

I asked God for help and strength to communicate to my husband my feelings about this important issue and to help us work with our budget so we could begin to tithe. The night I returned home from the house party I shared many of my experiences with my husband. We talked about tithing. We asked the Lord to help us as we began to tithe.

I could hardly wait to give our tithe that first Sunday morning. We felt happy about it. We knew the Lord was pleased.

Tithing has brought happiness to our family. We now can teach our children with conviction the importance of tithing. We can encourage them by our example.

How good it is to realize that when we tithe we invest in God's work. We know that our small part helps to send missionaries, and in turn they can tell the story of Christ's love to countless numbers of people. My reward is blessing from heaven. The tenth I now gladly and cheerfully give to God.

WMS forecaster

PLANNED BY MARGARET BRUCE

JULY 1969 • ROYAL SERVICE

WMS president

To Do Now

- Check with study chairman to see that plans for July WMS study have been completed. See if she needs your help with equipment and materials for the study.
- Check with activity chairman to see that plans are completed for prayer experience at July meeting, for mission action projects.
- Check with secretary to see that the executive committee report is ready for the society business session.
- Check to see that publicity plans for the July meeting have been carried out.
- See that meeting room is attractively arranged.

WMS Achievement Guide

What progress has been made on the WMS Achievement Guide during the first nine months of the 1968-69 WMU year?

Look at the plan sheets (pp. 66-70, WMU Year Book 1968-69, 35¢) which you used at the beginning of this year. How effectively have your plans been carried out? What level of achievement do you expect your WMS to attain by September 30, 1969?

Preparing for 1969-70

There is only one quarter left in the 1968-69 WMU year. It isn't too early to decide which mission groups are needed for the new WMU year. This month's study of the American military may point up the need for a mission action group to minister to those from your church who are in the service of our country. A new *Mission Action Group Guide: Military* (\$1.10) will be available July 15. If there is a need for this ministry, begin making plans for a mission action group to minister to the military. The new guide will tell you how.

WMU Annual Planning

An excellent way to prepare for the 1969-70 WMU

year is participation in WMU annual planning. You will want to encourage each member of the WMS executive committee to take part in that phase of the planning which relates to their work.

Broad plans for the entire year may be made by using the planning sheets found in the WMS section of the 1969-70 WMU Year Book (available July 15, 35¢).

As WMS president you are involved in two kinds of planning. These are WMU council (if there is only one WMS in your church) and WMS executive committee planning. If there are two or more Woman's Missionary Societies in your church, you serve on the WMS committee instead of the WMU council.

Being a committee member of a planning group requires:

- being willing to give time
- being informed regarding plans to be made
- listening to others



- contributing experiences and ideas
- accepting assignments
- doing the required work.

Are you a responsible committee member, and are you seeking to help executive committee members develop committee member skills?

WMU Conferences

Do leaders of your WMS need

- opportunities for learning how to carry on WMS work?
- inspiration for accepting responsibilities committed to them?
- fellowship with Baptist women engaged in WMS work?

The 1969 WMU conferences are planned to meet these needs of WMS leaders.

WMU Conference at Glorieta, July 10-16

For reservations and rates write to:
Manager

Glorieta Baptist Assembly
Glorieta, New Mexico 87535

WMU Conference at Ridgecrest, August 7-13

For reservations and rates write to:

Manager
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina 28770

Two Important Questions

1. Are there WMS members who have not chosen a mission group in which to work? Some women do not like to make choices, so it is possible that one of the new WMS features attractive to many women is objectionable to others. If there are those who have not become a part of a mission study, mission prayer, or mission action group, assign them to one.

2. Are there mission study and mission prayer groups which have neglected to plan and participate in mission action? If so, encourage the WMS activity and study chairmen to plan with group leaders for this important phase of WMS work.

Promotional Feature

Is there a need in your WMS for emphasizing the importance of tithing? If so, you may choose to have as a promotional feature this month a report on the article "We Tithed Now," page 38.

WMS chairmen

Study Chairman

Reading Mission Books and Periodicals

July 13 has been designated by our denomination as

Christian Literature Day. The purposes of this day are:

- to inform Baptists of Christian literature which is available
- to encourage Baptists to read these materials.

One of your responsibilities as study chairman is to encourage the reading of missions books and periodicals. This month you will want to promote the reading of ROYAL SERVICE: *The Commission, Home Missions*, and your state Baptist paper. This may be done by displaying these or calling attention to an article, a picture, or some part of the magazine or paper.

You may want to review *WMS World in Books* and recommend some of the missions books listed in this catalog. Listed on page 5 are books which relate to the WMS unit themes for July, August, and September.

WMS Study Opportunities

Are all WMS members aware of the various study opportunities available in WMS? You may want to make copies of the descriptions of study groups offered by your WMS and the monthly themes for general WMS meetings and distribute them to members. In this way you can be certain that each member knows of these opportunities for enlarging her missions vision.

WMS Opportunities in General Meetings (ROYAL SERVICE)

July—Disciples Unto the Uttermost
(Military Americans, Overseas and USA)
August—A Committed Company
(Iceland and Guam)
September—Identity: Christian Disciple
(Germany, France, Luxembourg)

WMS Group Opportunities

1. Current Missions Groups (ROYAL SERVICE)
July—Not in a Covered Wagon
(Pioneer work, USA)
August—Transplanted Disciples
(Christian Service Corps, USA)
September—Young Disciples
(Summer missionaries, USA)
2. Bible Study Groups (ROYAL SERVICE)
July—1 Peter
August and September—Revelation
3. Round Table Groups—*Round Table Group Guide* (1969)
4. Mission Books Groups—*Mission Books Teacher's Guide* (1961)

Activity Chairman

Stewardship Project

You will recall that one of your duties as activity chairman is to plan WMS projects in stewardship. Read the article, "Mom, Money, and the Mob" by Elizabeth Swad-

ley, page 9. Suggest to prayer and mission action group leaders that they use some of the brain exercises in the article at group meetings. This will point up a mother's responsibility for teaching children the stewardship of possessions. See suggestion made to WMS president regarding a promotional feature on tithing.

Call to Prayer

During the prayer period at the general WMS meeting, you may want to emphasize Paul, Woman's Missionary Union's prayer plan for the Crusade of the Americas. Some members may have had experiences with prayer partners which they would like to share. If so, ask them to be prepared for this period. You may also want to encourage WMS members to read "Crusade of the Americas" by Edith Limer Ledbetter, page 29, and "Millions Praying and Sharing," page 29.

Mission Action Projects

As a follow-through to this month's study you may want to plan for mission action among the military. In the *Mission Action Projects Guide* (\$1), page 30, such projects as the following are suggested:

- a mission Vacation Bible School in a military housing or trailer area
- class in the study of English for foreign-born wives of military personnel
- sending of letters, cards, church bulletins, and/or small gifts to those in the service

Ten Pointers for Mission Action

In the February 1969 issue of *The Window*, Dr. William M. Pinson, Jr. gives "Ten Pointers for Mission Action." Ask the YWA director or YWA leader in your church or a YWA member to let you borrow her copy of this issue. Study the article and suggest to mission action group leaders that they read it, too. It has some basic principles of mission action which are good to know.

It is possible that you will find a copy of February *The Window* in your church library. Check to see.

WMS group leaders

Preview August Study Topic for General WMS Meeting

The August study title is "A Committed Company." The study will show how former training in the home and in the church has strengthened young servicemen in their Christian witness in remote places (Iceland and Guam). Explain the study title, then give to each member jumbled-up letters, such as the following, and ask them to unscramble the letters and name the two remote areas in the study in August.

d-a-l-e-m-e and a-u-m-g

Woman's Missionary Society—Changes and Choices

Have all group members read the WMS Member Handbook? If not, you may want to suggest it for summertime reading.

Why not give to seven group members one of the following questions to ask the group? You will recognize the questions as chapter headings in the *Woman's Missionary Society Member Handbook—Changes and Choices* (25¢) by Helen Fligg.

1. Can You Be Trusted with Today?
2. Will You Accept the Challenge of Change?
3. Is Your World Big Enough?
4. What Are Your Priorities?
5. Will You Help Bridge the Gap?
6. Are You Available?
7. Are You Ready for Tomorrow?

After the questions have been asked, suggest that members can find answers to the questions by reading the WMS Member Handbook.

Study Group Leader

The Chinese say one picture is worth ten thousand words. What visuals are being used in your study group? Some of the following?

Projected visuals:

Slides, filmstrips, films (see *WMS World in Books* for listings)

Flat pictures projected with opaque projector

Non-projected visuals:

Maps, globe, pictures, cutouts, puppets, dolls, charts, posters, flashcards, mobiles, flags, graphs, curios, costumes, displays

Here are some aids to use in making visuals:

construction paper	newsprint
posterboard	magic markers
paints	crayolas
colored pencils	pastels
glue	rubber cement
masking tape	scotch tape
Plasti-tak	sponges
pipe cleaners	styrofoam
ruler	Magnajector
stencils	alphabet and number sets

Remember, visuals create interest, and people remember what they see longer than what they hear. Make good use of visual aids in your study group.

Mission Action Group Leader

In order to build understandings and skills and to face adequately problems encountered in ministry and witness, mission action group members must be trained in such subjects as:

- learning to care
- being available

- being a good listener
- right relationships
- communicating the Christian faith
- witnessing more effectively
- understanding persons in crises
- understanding suffering
- relating to community agencies
- understanding other religions
- motivating

Are the members of your mission action group continuing their in-service training? The mission action group guides (\$1 each)¹ give "how-to" helps and resource lists for training mission action group members. The current guides are listed on pages 71-2, 1968-69 WMU Year Book. The following guides will be available July 15:

Mission Action Group Guide: Military
Mission Action Group Guide: Resort Areas
Mission Action Group Guide: The Aging
Mission Action Group Guide: Headliners

Make use of these and encourage all group members to take advantage of opportunities for developing skills in ministry and witness to persons of special need.

Here are some resources you will want to make available for group members.

People Who Care, C. W. Brister (\$1.50)²

Fundamentals of Our Faith, Herschel H. Hobbs (\$1.95)³

Spiritual Life Development, Mildred McMurry (85¢)⁴

How to Live with Yourself, Robert J. Hastings (\$2.)⁵

Prayer Group Leaders

Only three months remain in the 1968-69 WMU year. What is your evaluation of the work of your group? See pages 4-6 of the *Prayer Group Guide* (\$1)⁶ and ask your self these questions:

1. Am I performing my duties as a prayer group leader?
2. Am I using the twelve pointers suggested for a prayer group leader?
3. Do we follow the suggestions on the planning chart for doing our work?
4. Do we use the resource section of the *Prayer Group Guide* for planning prayer group experiences and for varying these experiences?

Suggested Agenda for July Prayer Group Experience

Call to Prayer (Use ROYAL SERVICE for names of missionaries having birthdays on day of prayer group meeting.)

Report on ROYAL SERVICE prayer requests (Ask someone to review July ROYAL SERVICE and bring prayer needs found throughout the magazine. See "Dis-covering Prayer Needs," pp. 17-18 *Prayer Group Guide*.)

Prayer period

Preview study topic for August general WMS meeting

Planning period

Announcements

Prayer period (see *Prayer Requests*, p. 11.)

WMS director

Forming New Societies

Have you and the WMS committee members studied the WMS prospect list to determine the number of societies needed in your church? Now that there are only three months remaining in the 1968-69 WMU year, a serious study should be made to determine the need for forming additional societies and/or mission groups.

Study the information gathered from the WMU Enrollment Survey Card (50 for 50¢).¹

- What reasons did women give for not belonging to WMS?
- What were their preferences for time of meeting? morning, afternoon, evening?
- What were their preferences as to the day of the week?
- Do they have children, ages birth through three?
- Is there a Sunbeam Nursery in your church for children whose mothers attend WMS meetings?

By giving consideration to answers of these questions you and the WMS committee will have some guidance for recommending the number of societies needed in your church.

WMS Achievement Guide

At the meeting of the WMS committee you will want to look at the WMS Achievement Guide, pages 54-55, WMU Year Book 1968-69 (35¢).²

Lead WMS presidents to check on the merit and advanced achievements which their organizations have attained and those still to be completed.

With one more quarter in the 1968-69 WMU year and a little more work and encouragement there is still time to finish some of the remaining achievements. What levels of achievement will the societies in your church attain?

Merit
 Advanced
 Distinguished

Sources of Materials in WMS Forecaster

¹Available from Woman's Missionary Union, 6400 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

²See WMU Year Book 1968-69, pages 56-7.

³Available from Baptist Book Stores.



by Elaine Dickson

BEING a leader is always more a responsibility than a privilege. Leaders are responsible for getting work done. And, more specifically, they are responsible for getting work done through and with others.

Some leaders lead by force and command. They are sometimes referred to as autocratic leaders. Other leaders are more democratic in their approach. They lead through the power of influence. These are the leaders who produce outstanding results without apparent exertion of force or direct exercise of authority.

Every leader should work to make maximum use of the power of influence rather than the power of authority.

Influence and motivation are closely related. Anything that helps to activate us or to influence us to do something is a factor in the motivation process. Thus, a leader's influence with the group she leads can be a dynamic force in motivation.

Motivation is usually thought of as an internal process. Conditions within each individual are the significant things that cause her to seek particular goals or take particular actions.

her interest, desires, and needs. A leader can stimulate a person's interest and help her discover ways to participate in an activity, but the goals and motives of the person being led are her own.

Every leader should recognize her potential for creating an environment in which persons will respond to the highest level of their ability—an atmosphere in which each person is motivated to give her very best.

Certain qualities can be identified as ones which help a leader have maximum influence with the group she leads. These qualities are listed below. Following the list is a series of

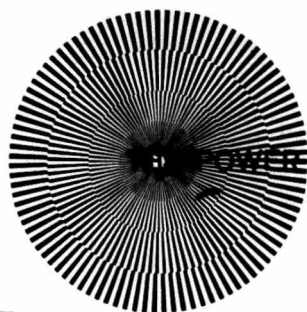
descriptions in which each of the qualities is demonstrated negatively or positively. Indicate the correct quality described in the space provided.

Qualities:

- A. Know your work
- B. Keep persons informed
- C. Make every person feel important
- D. Develop a team
- E. Make good plans
- F. Accept responsibility
- G. Set an example

Descriptions:

1. Nan Taylor commenting to her WMU council: "We are divided in our feelings about how we should conduct our annual planning. There are strong opinions on both sides of the question. Let's not rush to a decision. Perhaps if we take more time and listen carefully to the persons



POWER OF INFLUENCE

who are speaking we can arrive at the decision which will serve the best interest of our WMU program. Remember, we are all in this together."

Quality illustrated:

2. A comment by a mission study group leader to a mission action group leader: "I don't mean to be critical, but we didn't get off to a very good start. Mrs. Jones, our study chairman, had a meeting to train all of us group leaders, but she didn't seem to be too well prepared. In fact, most of us commented that we didn't know much more about our work when we finished the meeting than we did when we started. Somehow I feel we have not had proper leadership in the study area. We haven't learned how to do the work we are trying to do."

Quality illustrated:

3. One WMS member to another: "I have loved having Jean serve as our WMS president. She practices what she preaches. Her daughter told mine about the effective prayer times they have as a family and about the way they feature missions in their prayer experiences. I don't know anyone who is more concerned about people in need in our community than she is. When I look at Jean I see missions written all over her."

Quality illustrated:

4. WMU director talking to WMS

president by telephone: "Judy, I have just come from the church council meeting. I thought you would want to know that we did decide to have a churchwide observance of the week of prayer on Wednesday evening. It will be jointly sponsored by the WMU and Brotherhood. The Brotherhood director and I will be working on plans for that evening and we will be discussing them in the WMU council. I wanted you to have this information as you plan the WMS observance for the week."

Quality illustrated:

5. YWA member to her pastor: "Our YWA is meaning a lot to us this year. A lot of it is due to our leader, Janice Mitchell. She has a way of making every one of us girls feel that we have something important to contribute to missions. I have found that my ability in school has made me able to tutor children in our community who do not do as well in school as I. Some of us were commenting recently that we are discovering that God can use almost any talent a person has in his work in the world."

Quality illustrated:

6. Comment of Sunbeam Band director to YWA director about the GA director: "I am always impressed with the plans for GA work in our church. Sally leads her committee to do some of the best planning I have ever seen. It isn't the quantity that is so impressive, but the quality. Everything they do seems carefully thought out."

Quality illustrated:

7. WMU director to pastor: "I am sorry we got a poor response to some of our plans for work with the migrants. Perhaps we were not as aware of their needs as we should have been. We think we understand the situation now, however, and are ready to go back again with a better approach. Thank you for the suggestions you have given us."

Quality illustrated:

(Answers: 1-D; 2-A; 3-G; 4-B; 5-C; 6-E; 7-F)



the wmu leader

planned by June Whitlow
edited by Rosanne Osborne
July 1969 • royal service

WMU Watchword for 1968-69
"Ye shall be witness unto me . . . unto the uttermost part of the earth." Acts 1:8

information for WMU council members

Backyard Study Is Fun

Have you considered a backyard study this summer?

If the WMU leadership course has not been taught this year, even though it is late, a study would be very helpful for council members. A study of this type should be planned by the WMU director and the council.

Another possibility is for a study of the age-level leader manuals. In this case, the age-level directors would be responsible for planning their own study.

If the leadership courses have already been taught and present leaders have earned their leadership cards, plan a study for incoming officers to prepare for the new year.

Combining those who have not had the course and those who are new officers and leaders is still another possibility.

Take a look at the needs in your WMU and determine whether or not the courses need to be taught. If so, begin now to make plans for a backyard study.

Think: How shall we do it? all in one week? one evening each week during July or August? on Saturday or Sunday afternoons? Where shall we meet? in the park, on the church lawn, someone's backyard? whose



patio? a different yard each week? Shall we have a covered dish luncheon or supper? refreshments? How long will each session last? Who will teach the leadership course?

As you plan, take into consideration your own circumstances, such as, when school starts and the number who will be on vacation during these months.

If your church is in a central location for everyone—meet at the church! But meet on the church lawn.

If you are in a section of town where there is a lovely new park—use it! Perhaps you will want to go to a different home each session or you may know of a quiet retreat area. The possibilities are unlimited.

Who will teach the course? Several different teachers may be a solution. Persons may learn more and be more interested if you ask someone from a different church in town. Be sure to give any teacher plenty of time to study to gather materials, and to plan for the sessions.

How do you plan to publicize the study? Choose someone to make posters, ask someone to write news flashes for church bulletin or news letter; ask someone to be responsible for a letter chain or telephone chain announcing the study.

These are just a few ideas you may wish to use. Think of others which fit in with your own situation.

to officers

To: WMU Director and Assistant Director

A Happy Ending

Checking progress on the WMU Achievement Guide may be a good move for the month of July. Only a few months remain in the WMU year, but it is not too late to attain some level of achievement on the WMU

Achievement Guide. Three months remain in which work can be done and additional achievements completed.

Turn to pages 24-25 in your WMU Year Book, count the number of merit achievements which you think have been completed, count the advanced achievements completed. Star the achievements which will be completed by the end of the year. Check page 26 to see the overall level of achievement which seems to be a possibility for your WMU at this particular point. No doubt there are some achievements which you could attain before the end of the year and thus give you a higher level of achievement.

At the regular council meeting explain that the purpose of the WMU Achievement Guide is to serve as a tool for planning, coordinating, and evaluating WMU work and that the important thing is not the level of achievement which is attained but the quality of the work done. Help members to understand the spirit in which they should work for these achievements. Announce the level of achievement which you believe is a possibility for your WMU by the end of the year. State those achievements which have been completed and ask council members to mention any which you may have overlooked. Lead the council to decide which others are possibilities. Ask each council member to suggest one or more which she thinks are feasible and list them on the chalkboard, or, ask each to write one or more possibilities on a piece of paper. Suggest that the age-level directors look at those which they can help lead their leaders to complete. Collect the papers and read aloud the suggestions. Choose those which seem to be possibilities and make definite plans for completing them. For example, if

each council member has not read the WMU Manual, make specific plans for encouraging persons to read the manual. Plan how each member will receive the manual and the length of time which will be given for reading it. Plan a discussion session or a "talk back" after all members have read it. It is possible that several achievements can be completed before the end of the year if the council is made aware of them and if they are led to make plans for completing them.

Discussing completed achievements and planning for completing others will help council members feel more responsibility for doing effective work.

Stopping now to check progress on the WMU Achievement Guide may assure your WMU a happy ending.

A Material Review

If you have secured the following WMU materials, put a check in the first box. If you have used the materials put a check in the second box.

- ☐ WMU Manual
- ☐ Teacher's Guide, WMU Leadership Course
- ☐ WMU Year Book
- ☐ A Church Organized and Functioning
- ☐ The WMU Program of a Church
- ☐ Church Program Guidebook 1958-60
- ☐ Royal Service
- ☐ WMU Record and Report Book
- ☐ Mission Action Survey Guide
- ☐ Prayer Retreat 1958-60 pamphlet

These materials are essentials for conducting an effective WMU program in a church. They are materials which relate specifically to the WMU director. Checking these materials will help you spot materials which are available for conducting WMU work in a church. The list will serve as a reminder of how well you have used the resources which are available.

Save the list as a basis for discussion with the incoming WMU director. The list will show resources which are already available for her and those materials which need to be ordered.

Glance again at the list. How do you rate?

Looking Ahead

Has the new WMU director been elected?

If you are not serving in 1969-70, there are several things which you can do to help the new director get ready for the coming year. The new director needs to be given as much information as possible about her new responsibilities.

- Just as soon as the church elects a new director, call her and make an appointment for a conference.

- Allow adequate time for the conference, choose a convenient time and place, hold the conference in an informal relaxed atmosphere.

- Prepare an outline of activities for which WMU will be responsible during the coming year. You may want to give her a calendar which has the important events already marked.

- Discuss with her any details concerning relationships with other persons or other church program organizations which she may need to know as she carries out the WMU program for the year.

- Prepare a packet of materials. Include all the materials which she will need to conduct the WMU program during the year. (See WMU Year Book for a listing of WMU materials and "A Material Review" p. 46.) Interpret each piece of material which she will use.

- Answer questions which she may have. Encourage her to talk about her hopes and plans for the year ahead. Assure her of your prayerful concern for her as she begins her work.

Glorieta Ridgcrest

Using the information about the WMU conferences at Glorieta and Ridgcrest found in The WMU Leader in May and June, prepare a WMU conference bulletin board to announce both conferences.

Here are some pointers for an attractive bulletin board.

"Perhaps the assistant director can make this display or be responsible for getting it done."

- Select visual materials; use just enough to tell the story attractively and effectively.

- Use some three dimensional textures: folded paper, yarn, string, boxes, cloth.

- Use unusual shapes or a special color scheme to emphasize important points.

- Keep bulletin board neat and uncluttered.

- Place bulletin board in a strategic place in the church so that it can be seen easily.

- Make frequent changes.
- Remove the information when the conferences are over.

An attractive bulletin board may encourage persons to attend one of the conferences. Be sure to include in the information on the bulletin board where persons can get additional information about the conferences.

Council Agenda

Before the Council Meeting.

1. Ask a member to give a report of your church's participation in the Crusade of the Americas. This will include a report on the revival which emphasized the crusade or other crusade activities in which your church may have participated.

2. If you plan to have a more lengthy report from age-level directors at the council meeting, tell them the approximate amount of time which they will have. Read "Some Do's for July Council Meeting," page 47, and add other things which you would like for them to include in their report. Suggest specific things for them to include.

At the Council Meeting.

1. Call for report on the Crusade of the Americas.

2. Announce WMU conferences: Glorieta and Ridgcrest.

3. Discuss progress on WMU

Achievement Guide

4. Call for age-level directors' reports.

5. Discuss the article "Backyard Study Is Fun," page 45, and make appropriate plans.

6. Discuss leadership article, "The Power of Influence," page 43, and lead the members to match the correct quality with descriptions.

7. Make other plans as necessary.

To: Directors

WMS
YWA
GA
Sunbeam Band

Some Do's for July Council Meeting

Directors, there are a number of things which you can present to the council members at the July council meeting. This is an appropriate time to make a full report on the activities of the organization since it is almost time to evaluate the year's work and to begin making plans for the new year. This should be a brief report, not consuming more time than usual unless the WMU director advises you otherwise. Perhaps you can ask the WMU director how much time you will have.

This type activity can serve as an evaluation of work already done, give incentive to do more effective work during the remainder of the year, give ideas for strengthening future work, give other council members insight as to what the organizations are doing.

The report can be presented with pictures, posters, slides, or by using some other unique method.

What should the report include?

1. Report the number of organizations in your age level, give enrollment, average attendance, and some of the highlights of the year. Name the leaders of each organization and point out some of their outstanding leadership qualities.

2. State the number of new organizations which have been organized.

during the year. Mention how you assisted in the organization.

3. State the level of achievement which is a possibility for each organization.

4. Give a few highlights of the age-level committee meetings. How did you encourage attendance? How often did you meet? How did you involve members in the work of the committee?

5. Share some of the effective ways you carried out your duties (see pp. 56-58, WMU Manual).

6. Allow time for discussion of the work which has been done and ask for questions.

As you present your report you will give suggestions to other directors and, in turn, you will receive ideas from them.

New Age-level Directors

Have the new age-level directors for 1969-70 been elected?

If you are not serving in 1969-70, there are several things which you can do to help the new director get ready for the coming year. As soon as the church elects the age-level directors, you should set up a conference with your successor. The new directors need to be given as much information as possible about their responsibilities.

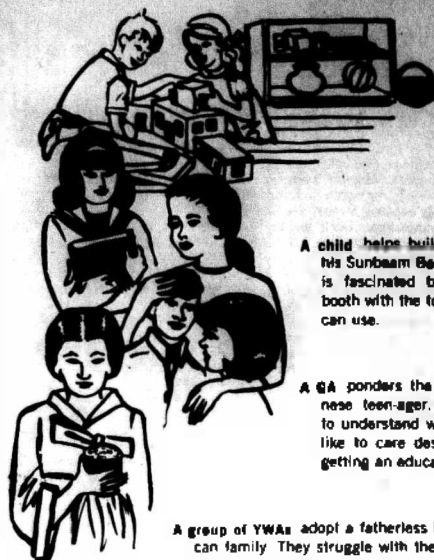
- Call the director who is taking your place and make an appointment for a conference with her. Choose a convenient time and place; allow adequate time; conduct the conference in an informal, relaxed atmosphere.

- Prepare an outline of duties for which she will be responsible during the year. Add any comments about each which might be helpful.

- Prepare a packet of materials. Include the leader manual, age-level magazine, and other materials which she will use. (Choose those materials which have been especially helpful to you.) Mark sections which relate specifically to the age level. (Check appropriate materials section in WMU Year Book.)

- Answer questions which she may have about her responsibilities.

- Encourage her to talk about her hopes and plans for the year ahead.



A child helps build a box-city at his Sunbeam Band meeting. He is fascinated by the phone booth with the toy telephone he can use.

A GA ponders the life of a Japanese teen-ager. She struggles to understand what it must be like to care desperately about getting an education.

A group of YWAs adopt a fatherless Mexican-American family. They struggle with the mother in her determination to buy shoes, tablets and pencils, and new shirts and dresses for September's school opening.

A WMS member considered the sacrifice a Korean woman made when she carefully saved a cup of rice for a special offering. She planned her own household budget a bit more carefully.

BECAUSE . . .

ONE WMU DIRECTOR URGED HER CHURCH
TO PLACE WMU MAGAZINES IN THE
CHURCH BUDGET

(See WMU Year Book, p. 134, for instructions and information on budgeting magazine subscriptions.)

Order for new WMU year

- ✓ a subscription to *Royal Service* for every member; \$2.00 for each subscription (Alabama subscribers add 4% sales tax) from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203
- ✓ a copy of 1969-70 WMU Year Book for each leader, 35¢ each
- ✓ *Round Table Group Guide* for each member of the group, \$1.00 each
- ✓ *Mission Books Teacher's Guide* for only the teacher of the group, \$1.00 each
- ✓ *Prayer Group Guide* for each member of the group, \$1.00 each
- ✓ *Mission Action Group Guides* for groups according to the needs they will seek to meet (see p. 64, 1968-69 WMU Year Book for list of guides), \$1.00 each. There will be four new guides available July 15 to help those who work with the aging, headliners, military, and persons in resort areas.

All materials except *Royal Service* can be bought at WMU headquarters and Baptist Book Stores

D69 2 07 34608216 12
DARGAN CARVER LTD THE
127 9TH AV N
NASHVILLE TN 37203

from Birmingham

Dear Pastor-

June, July, and August give us opportunity to say to some of your people, welcome to Glorieta (or Ridgecrest) Southern Baptist Assembly, USA.

These two beautiful assembly grounds are a legacy from the past. We have been using them for many years, but they also hold magnificent promises for the future. It is during these weeks of conferences in the summertime that we offer very special opportunities to church leaders and future leaders. WMU is seeking the best methods and techniques to assist in training all who come, to return home to assist in building better church missions programs.

We talked a bit about the World Missions Conference in our May letter to you. Perhaps you will read this July letter before it is too late to interest some of your members in going to this "all-age-group" week at Ridgecrest, North Carolina, June 26-July 2. We confess that we have more active plans for the young ages than we do for the "olders." For instance, we will have a day camp for the Juniors each day.

Certain states in the area of New Mexico should urge church WMU leaders to go to Glorieta for the WMU Conference, July 10-16. The Bible study leader this year is Dr. W. Bryant Hicks, associate professor of Christian missions and world religions at Southern Baptist Theological Seminary.

The week following, July 17-23, is the exciting YWA Conference with the theme, "I Must Tell Someone." Any church with a missionary vision for the future could do well to send at least one girl—several if possible. We are being told that the "now" generation tends to give the church neither time nor allegiance. What can—must—the church offer them? We promise to do our best for the girls you send.

This letter started out to tell you about the WMU Conference at Ridgecrest, North Carolina, August 7-13. But we could not let ourselves miss the final opportunity to ask your help for the three conferences in June and July.

However, we must take advantage in July to add to our numbers for Ridgecrest. The men and women and young people who have been to Ridgecrest, our older assembly, have often changed the course of Baptist history in churches and all over the world as missionaries.

We feel that much is required—and soon—to lead some Baptist people to tell the good news in the best ways possible to this generation. We will do our best to give inspiration and information to all you send our way.

Sincerely,

WMU Staff