

ROYAL SERVICE



August
1970



A CHAIN BEGINS

SETTING IN MOTION
EVENTS THAT MOLD
AND SHAPE LIVES

When adult imaginations are captured by missions urgency, their responses often introduce their children to entirely new ways of life.

Missionary Girls Help Korean Tots

Freshly baked cookies, a ticking watch, a shiny ring, a piggyback ride, a game of ring-around-the-rosy—these delights are new and exciting to the children in the orphanage in Taejon, Korea, as nine girls, all children of Southern Baptist missionaries, have discovered.

The nine MKs (missionary kids) are GAs, members of Girls' Auxiliary. They have also found that a hug, a kiss, a warm lap, and someone to hold on to are very important to the tots in the "baby fold," as the orphanage for children under six or seven years of age is called.

MAKING NEW FRIENDS



The GAs know that the need for a loving family is fulfilled for only a few of the orphans because Korean families customarily do not adopt children not directly related to them.

The girls live with their parents in Taejon and Seoul. They meet as a group once a month, alternating

between the two cities which are about one hundred miles apart. Those traveling to the meeting plan the program, and those acting as hostesses arrange for the group to participate in a missions project, such as the "baby fold."

The girls leave for the next leg

DISCOVERING A NEW WORLD

after school on Friday. An informal get-together that night allows them to catch up on the latest news and gives their counselors a chance to coordinate the next day's activities. The travelers return home after lunch Saturday.

Mrs. Samuel Choy, missionary associate who has three daughters of GA age, had the two-city idea. Other mothers liked it, and the plan was put into action in September 1966 with the arrival in Taejon of three missionary journeymen to teach missionaries' children in Korea Christian Academy.

The journeymen, Linda Nickell, Charleeda Bennett, and Carol Christilles, have been counselors for the GAs. They wrote and produced "Daughters of the King," a pageant for the group's first coronation ceremony which was held during the annual business meeting of the Korea Baptist Mission (organization of Southern Baptist missionaries).

"What can a GA do for a love-starved child?" asks Miss Nickell. "Perhaps only simple things which may seem almost nothing at times. But through their small gestures of love the GAs are developing the Christ-centered concern for others that is the heart of missions work."

Baptism in Creek Memorable for MK

Twelve-year-old Ann Brilling, daughter of Mr. and Mrs. Robert N. Brilling, Southern Baptist missionaries in Liberia, wonders how many girls her age have a chance to be baptized in a creek.



This was her experience on June 22, 1969, as she and twenty other candidates were led one by one into the water of a stream near Ricks Institute, a Baptist primary and secondary school near Monrovia, where her father is business manager and Bible teacher.

For Ann, the day began at 4:30 A.M. as she got up early to join the others in a period of Bible study and prayer led by Rev. J. Howard Hovde, missionary associate. Mr. Hovde was pastor of the Washington Chapel Baptist Church on the institute campus.

Most of the twenty-one candidates had made professions of faith in

April during a revival led by Rev. Lawrence P. Hardy, another missionary associate. Afterward, they had studied together in new-member training.

At 6:00 A.M. on their baptismal day, they were joined by church members and other students. After a hymn, discussion on the significance of the event, and a prayer, the group walked through the rain, singing "Take me to the water to be baptized." Their path led across the Ricks Institute campus, through a rubber farm, to the creek.

Upper-class boys led the candidates into the water. Two of the candidates were Liberian boys in



the third grade, three were Ricks faculty members, a Ghanaian, a Nigerian, and a Liberian. One was Ann, an American MK (missionary kid). One was a village boy, an older second-grader with a badly deformed leg. He was led into the water on crutches and carried out by a senior student.

After the service, the group went back to the campus through the rain for breakfast, Sunday School, and morning worship.

"From 5:00 A.M. to 12:00 noon had been a continuing worship experience," Mrs. Bellinger says, "as we climaxed the morning with the observance of the Lord's Supper."

MK Pianist Helps Refugee Children

Tim Fuller, thirteen-year-old Southern Baptist MK pianist, contributed his talents to a recent fund-raising concert for the benefit of Arab refugee children. The program, held informally in the home of a US diplomat in Amman, Jordan, was sponsored by the Amman chapter of the Women's Auxiliary of UNRWA (United Nations Relief and Works Agency).

Sharing the spotlight with four adult performers, Tim played Beethoven's "Pathetique" sonata and his own composition, "The Surging Sea." He also accompanied a male soloist. He is the son of Rev. and Mrs. J. Wayne Fuller of Amman.

The concert netted 132 Jordanian *dinars* (about \$370 US), which will be used to maintain two kindergartens in refugee camps. Dr. Laurence Michelmore, commissioner-general of UNRWA, flew from Beirut, Lebanon, for the performance, which was also attended by the Italian, German, French, Spanish, and US ambassadors in Amman. A weekly illustrated newsmagazine published in Amman covered the event.

The UNRWA Women's Auxiliary of Amman is composed of both foreign and national women. All officers are Jordanians.

Material compiled in this feature was released by Foreign Mission News.



DEVELOPING NEW SKILLS



Missions can be viewed through many reactions. A Christian may feel a sense of responsibility of the world and the mission of the church to do something about the world. Inevitably, the Christian moves at a certain point and begins to hear witness. As persons respond in the person of whom the missionary witnesses, churches are organized and the witness continues. In an effort to share all that is good, living and to full stature and opportunity, Christian witness for the total man is actively expressed.

Follow the possibilities of this chain of reaction in this month's ROYAL SERVICE.

Young people become aware of needs in China, pages 6-7.

Evangelistic crusades are implemented in Middle and South America, Africa, and Asia, pages 10-12.

Churches are developed in Israel, Rhodesia, Japan, and Togo, pages 13-14.

Concern is actively expressed in Liberia, Costa Rica, and Vietnam, pages 8-9.

ROYAL SERVICE

AUGUST 1970

Volume 65
Number 2

- C1 A CHAIN BEGINS
- A NEW SISTER AND HER THREE FAMILIES Judy Chase
- PROJECT AMIGOS
- MINISTERING TO THE WHOLE MAN Kenneth R. Nicholson, Betty Poor, Jane Gray
- THE HEART OF MISSIONS
- THE TASK OF CONSERVATION
- GENERAL WMS MEETING Roberta C. Edwards
- GUIDE
- CHRISTMAS IN AUGUST
- CURRENT MISSIONS GROUPS Mrs. Ralph Gwin
- GUIDE
- BIBLE STUDY GROUPS Howard P. Colson
- GUIDE Hoyt R. Wilson
- ROUND TABLE GROUPS Shirley Forsen
- PRAYER GROUPS Elene Stone
- MISSION ACTION Judy Hooley
- I DID NOT GO
- KALEIDOSCOPE
- SPECTRUM
- WMS FORECASTER Margaret Bruce
- OPEN-DOOR THINKING Kathryn Bullard
- THE WMS LEADER Kathryn Bullard
- CALL TO PRAYER Monte McMahan, Clendinning

COVER STORY—A chain of missions reactions began in the lives of these two missionary children when their parents arrived at Callaway Gardens in the fall of 1969 for missionary orientation.

Picture Credits—Foreign Mission Board: C1, C2, 1, 2; Honolulu Star-Bulletin: 4; Home Mission Board: 6, 7.

ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, 200 North Twentieth Street, Birmingham, Alabama 35203. Price: \$3.00 a year; single copy, 35 cents. Annual subscription only. Includes postage and necessary sales tax. Allow five weeks for renewal. New subscriptions, change of address, include four zip code. Entered as second class matter at the post office in Birmingham, Alabama, at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918.

J. Mathis, President
Hunt, Executive Secretary
Whitlow, Director, Promotion
Corum, Director, Editorial
Hines, Director, Field Services
Osborne, Editor
Bruce, Director, WMS
Lytie, Editorial Assistant
Jeffares, Layout and Design

ROYAL SERVICE • AUGUST 1970

FIVE-YEAR-OLD Dawn Matsunaga has a new "big sister" who comes to spend the night with her some weekends. Dawn has two older sisters of her own, but her father, Hisashi Matsunaga, says she still "really takes to" her visiting sister.

Dawn's love and admiration apparently make her new sister feel important. When they are together, Lynn's sober expression warms into a pretty smile. When a funny situation arises in the Matsunaga family,

Dawn's laughter is wholehearted and natural, not because she understands completely but because she belongs. Lynn laughs wholeheartedly, too, not because she understands completely either, but because the Matsunagas have made her feel that she belongs in the same way Dawn does.

Lynn's relationship with the Matsunagas is beautiful to observe. But her relationship with little Dawn is the most beautiful of all, because

Dawn's love is too innocent to know that Lynn is a mental patient at Kaneohe State Hospital.

The Matsunagas are one of three families who are taking Lynn into their homes on alternate Sundays for six months under the hospital's experimental family companionship program. The other two families are those of the Rev. and Mrs. Malcolm Harris and Mr. and Mrs. Douglas Gusukuma.

"The program's aim is twofold,"

said hospital chaplain Masao Yamada, who organized it. "One is to get the community to assist in the treatment of patients in the hospital. The other is to give the patients a chance to prepare themselves to face the community in the future as normal members."

Lynn, who is an attractive seven-year-old Japanese-American girl, is the first patient selected to take part in the family companionship program.

She was admitted to the hospital four years ago in an "acutely ill" state, the victim of what might be termed cultural conflict. At home where she was reared in the strictest Japanese tradition, Lynn was taught that she should not expect to be treated as a person in the way her older brother was, because she was only a girl and, therefore, useful only for becoming a wife and bearing children.

Outside her home, she learned by example that in America boys and girls were regarded as equals. Her sense of rejection at home became so extreme that she refused to eat and finally was sent to the medical ward at Kaneohe, where she has been since.

At the hospital, Lynn had her ups and downs until a year and a half ago, when, through the hospital's new family companionship program, she found love and understanding within a family context for the first time in her life.

Lynn's three families originally

agreed to take turns spending Sundays with Lynn for six months. But Matsunaga said he felt so sorry for Lynn when she seemed so unhappy about returning to the hospital that his family started picking her up on Saturdays to spend the night with them as well. They even took her home on Christmas and New Year's Eve.

"On New Year's Eve we had an open house for all our friends, and at first Lynn was frightened by all the people," Matsunaga said. "But after a while she opened up and was even setting off fire crackers by herself."

Matsunaga said he had noticed a complete change in Lynn since the first time she came to his home a year and a half ago.

"The thing I feel good about is how much more freely she talks to us now. She actually tells us things, whereas before we would have to ask her questions to get anything out of her."

"You know, she even calls my wife from the hospital now."

Matsunaga said Lynn's appearance is markedly improved, also.

"She used to come dressed in old clothes and bedroom slippers. Since my older daughter and Mr. Gusukuma's daughter showed her how to fix herself up a bit and gave her some of their clothes, she looks so much better."

Gusukuma said Lynn knows she is far behind other girls her age. "She asks a lot of questions now about what other girls her age are doing. For example, she wanted my wife and me to tell her what magazines

teen-age girls read. She is becoming a lot more aware of herself as a teen-ager, and this is good."

Lynn had the chance to spend a whole day shopping before Christmas with girls her own age—members of the Young Woman's Auxiliary of the Southern Baptist Church—and it was one of the highlights of her young life. The auxiliary gave Lynn \$20, more money than she has probably ever had, to spend on anything she wanted for Christmas. And what did she buy? Christmas cards for her families.

Mr. Harris said Lynn is even beginning to respond now to Christian teachings she hears at his church, Aina Haina Baptist.

"For example, one day she asked, 'Am I a Christian?'"

"We realize that it is very easy to coerce a child in this position into just about anything, but we are not trying to force Christianity on Lynn. If she ever does want to become a Christian, the whole thing will have to come from her," he said.

Lynn herself gives a stilted impression of her enjoyment of family life. Her expression is very sober, and she answers most questions with an abrupt "Yes" and "No." But occasionally she forgets her guard against strangers and tells you with a coy smile that, for instance, one of her favorite family experiences has been staying home and eating hamburgers and buns.

Chaplain Yamada said Lynn has shown so much improvement since the family companionship program started that she may be ready soon to go back into the community to live as a normal teen-ager. The problem is that she cannot be thrust back into the home situation that caused her illness in the first place. But she still is immature socially and needs parental substitutes.

"We think the best substitute would be foster parents, and we are working on finding some right now," Yamada said.

Reported from Honolulu Star-Bulletin, March 8, 1970

JUDY CHASE

A NEW SISTER



AND HER THREE FAMILIES

ROYAL SERVICE • AUGUST 1970

PROJECT

AMIGOS

**Provides Unique Experiences
for Young Ohleans**

WITH Project Amigos as their rallying cry, forty-five high school and college students from the Greater Dayton Baptist Association of Dayton, Ohio, spent a week last summer working with migrants in Celina, Ohio. The young people, who financed their own project, conducted Bible schools for children

between four and eight years of age and revivals for twelve-year-olds and up. Under the direction of the associational youth director, Lee Smith, and the superintendent of migrant missions, Truett Fogle, they worked in six different camps and touched 140 migrant families.

Many of the young people said

they had never seen people so hungry for love and the gospel. Nor had they ever found people so appreciative of their efforts. "I would not take anything for the experiences I had during the week," one student said. "I came to Celina thinking I had settled the matter of my vocation, but since working with the

migrants, I know God wants me in mission service," another added.

The young people set up headquarters at a 4-H camp in nearby Saint Mary's, Ohio, and traveled each morning to the six locations where they conducted worship services, Bible classes, and handwork classes, showed religious films, led in recreation, and did personal witnessing. In addition, the students had their own private prayer meetings and periods of Bible study.

They were assisted by members of Celina Church who provided them with kitchen facilities and everyday needs. A young minister living in the area led the Bible study periods.

Smith described Project Amigos as "a tremendous time of spiritual blessing for our young people and adults alike. Miracles were performed as young people turned themselves completely over to the will of God. Love for Christ and for one another grew to an indescribable point."

Each morning the young people joined for an 8:30 breakfast and Bible study session which ended with prayer. Although officially free time, many afternoons were spent in Bible study, prayer, or preparation for the next day's work.

Before leaving for their evening responsibilities, they again met for prayer. Returning from the camps, the students joined in testimony time



around the campfire and another prayer period.

The students entertained themselves by singing. "I had never realized that we had so much talent," Smith stated. "There were several guitarists and pianists. Wherever these young people went, they sang with enthusiasm."

Their ministry was to Mexican-Americans, most of whom were born in Texas, California, or Florida.

Children were constantly swarming around the young people. "Little groups of migrant children sitting awed by Bible stories told by one of the team or a group of kids singing choruses became typical sights at migrant camps," Smith stated.

Certain that the lives of all the participants had been blessed by the experience, Smith could only wonder at the results of Project Amigos in years to come.

Southern Baptist missions have always been concerned about the whole man. In the past, lack of resources has often restricted the amount of attention that could be given to man's physical, social, and mental needs. The increased personnel and financial strength of the sixties have made it possible for Southern Baptists to attempt solution of some of these problems. To the extent that Southern Baptists increase their financial and personnel support of foreign missions, the solutions to many problems of mankind can be found.

Effort is made to help national Christians see how they can and should be involved in helping their own people. When missionaries roll up their sleeves and tackle some of mankind's problems, nationals are taught by example.

"But 12 Had to Die"

Kenneth R. Nicholson

"There were seventeen children in our family, but twelve had to die," Dave Cargoe, a student in Ricks Institute, a Baptist school near Monrovia, Liberia, matter-of-factly stated. The reason for their deaths, he said was his people's lack of sanitary training, improper diet, and inadequate medical facilities.

Dave came to Ricks from a village in the interior of Liberia, where he and his family were almost com-

pletely cut off from civilization as we know it. Placed in the fifth grade when he arrived, Dave made the highest score of those who took the national examination for the sixth grade at the end of the year.

He completed both the seventh and eighth grades the following year. A leader in campus activities and a Sunday School teacher, Dave will graduate with the fourth highest average in the senior class. He plans to study medicine.

The story of Dave's family could

be repeated many times over in Liberia, where 50 percent of the children die for the same reason as his brothers and sisters. And nearly half of the sixth graders have lost one or both parents through death.

We who have so much can hardly fathom the feelings of those who have so little, in a country where the life expectancy is about thirty years. Death for them is ever present. Life must literally be lived from day to day.

Traveling Medics

Betty Poor

dentist; Dr. Hugo Miranda, a physician, and Mrs. Miranda; Mrs. Adrian Gonzalez, a nurse; Rev. Manuel Cordero, pastor of the San Isidro church; Rev. Sydney L. Goldfinch, Sr., Southern Baptist missionary in Costa Rica; and Rev. J. Beryl Boswell, Robert M. Hendrick, and Mr. and Mrs. J. Wallace Poor, missionary appointees to Latin America studying at the Spanish-language institute in San Jose.

Between noon Saturday and 3:00 p.m. Sunday, Dr. Villalobos pulled 300 teeth in the shade of a tree, Dr. Miranda examined 400 sick persons in a stable, and Mrs. Gonzalez and Mrs. Miranda gave out hundreds

of pills from their pharmacy, also in the stable. Mr. Boswell, who once worked in a hospital, gave injections, and the other missionary language students assisted wherever needed. Mr. Goldfinch and Mr. Cordero helped the doctors and witnessed to the waiting patients.

Mrs. Gonzalez and her husband, who is pastor of First Baptist Church, San Jose, and Dr. Francisco Chavarria, a physician, initiated the first caravan ten years ago to provide emergency aid during a flood in northern Costa Rica. Since then the

program, called *Caravanas de Buena Voluntad* (Caravans of Good Will), has become a regular part of the work of the Costa Rica convention.

Dr. Villalobos, a deacon and Sunday School teacher in First Baptist Church, San Jose, owns his conversion to Christianity to the witness of the caravans. At times, non-Christian professional people have helped with the medical work. When Dr. Villalobos accompanied the group of Christians on one caravan he was impressed with their joy in spite of long hours and hard work. He asked Mrs. Gonzalez where this joy came from, and she told him it was a result of faith in Christ. Dr. Villalobos began attending First Baptist Church and he soon accepted Christ in spite of family opposition.

Now he dreams of an enlarged ministry through the caravans. In the present program about six caravans are conducted each year. He

would like to have one per month. He and Dr. Miranda and other medical personnel are willing to give their time, but the Costa Rica convention needs funds for medicine and equipment.

Dr. Villalobos said he could save many of the teeth he now has to pull if he had mobile equipment for filling teeth. In a mobile dental clinic in a trailer, he could have a small electric generator. Many caravan sites do not have electricity. With a dentist's chair—a used one would do—and a motor he could operate a drill and save many teeth from extraction.

The present caravan ministry shows the potential for this kind of work. Preceding the weekend at Hatillo, Mr. Goldfinch and Mr. Cordero visited the area to alert the people. The news was also broadcast on radio. When the caravan arrived a large crowd was waiting. Many people had walked miles, some car-

rying sick children; others had come on horses. As word of the caravan spread, the size of the crowd increased. People gathered around the stable door until Mrs. Gonzalez had to ask them to step back because they were shutting out the light. She was filling prescriptions in the windowless building.

All who came were soon given gospel tracts, and many received the personal testimony of Mr. Cordero as they waited.

Dr. Miranda, who first experienced God's love while reading John 3:16, lived out his testimony for Christ in his tireless attention to the people's needs and his gentleness with each patient, especially the children.

Rejoicing in the response to the caravan, Mr. Cordero said, "Now I'll be welcomed in any home in the community to witness for Christ."

Vietnam Social Ministry

Jane Gray

The social ministries committee of the Vietnam Baptist Mission has hammered out the clearest and most comprehensive strategy for Christian social work ever devised by Southern Baptist foreign missionaries for the relief of suffering in a country.

The proposed program of social ministries resulted from a long and intensive study of human need in South Vietnam. This program includes (1) beginning and continuing a program of training in social ministries through the Baptist theological seminary in Saigon; (2) encouraging the election of Christian social ministries committees of local Baptist churches; (3) instituting day care centers and programs of weekday activities—such as classes in elemen-

tary first aid, prenatal care, home health, infant and child care, nutrition and food preparation and preservation—and starting outpatient clinics, counseling in family planning and supervised recreation; (4) establishing a continuing program of workshops for training social ministries committees of local churches; and (5) continuing the distribution of relief goods.

The Vietnam Baptist Mission has placed high on its list of personnel

requests a career social worker. In the meantime, as an emergency measure, it has asked the Foreign Mission Board to try to find a social ministries specialist who is willing to come to South Vietnam to work a year or two with the missionaries.

The missionaries in South Vietnam believe the increasing withdrawal of US troops from the country and the transfer of more and more responsibility for social welfare services to the Vietnamese government and to private voluntary agencies (including churches and missions groups) calls for an immediate response.

Material compiled in this feature was released by Foreign Mission News.

Ministering To The Whole Man

THE HEART OF MISSIONS

"The imperative nature of our world task becomes clearer every day," states Baker J. Cantlan, executive secretary of the Foreign Mission Board. "Our basic responsibility is to bear witness to the truth of God's act of redemption in Jesus Christ, our Saviour. Every human being has a right to know of God's love and of the grace He has manifested in the gift of His only Son that the world may know Him."

Evangelism is the heart of all mission service. The organization of churches and mission points becomes the center of world outreach. Church-centered evangelism is of utmost importance in the development of these young churches. Instruction in evangelism through seminars and short-term institutes is vital to the growing skill of the young churches. During the studies, national churches have had increasing success with simultaneous revivals and special crusades in Africa, Asia, Middle and South America.

AFRICA

Baptists of seven East and Central African countries will hold simultaneous evangelistic campaigns in September and October of 1970, with emphasis planned for special impact on eleven major cities. Cities chosen for the impact campaigns are Nairobi and Mombasa, Kenya; Dar es Salaam and Arusha, Tanzania; Blantyre, Malawi; Ndola and Lusaka, Zambia; Salisbury and Bulawayo, Rhodesia; Kampala, Uganda; and Addis Ababa, Ethiopia.

As part of the major thrust planned for the capital cities and other large population centers, concerts will be presented to attract people not presently being reached by the churches. Joseph B. Underwood, consultant in evangelism and church development of the Foreign Mission Board, said. Several weeks of doctrinal newspaper advertising and special programs on radio and television will be used in these cities. The concerts will be followed by three days of mass evangelistic rallies in stadiums or large city auditoriums. Choirs, acrobats, quincies, and preachers will be used in the rallies.

Pastors, missionaries, and laymen from other churches in the country will assist members of the city churches in house-to-house visitation, witnessing, tract distribution, and publicizing of the concerts and rallies.

Evangelistic services will be held simultaneously from Sunday to Sunday in all of the city churches. Pastors and laymen from sister churches will help to visit those who made decisions in the rallies.

and seek to lead them into one of the churches.

In the third week emphasis will shift to churches in the interior, with one-day rallies planned to help prepare the people for the evangelistic campaigns scheduled during the fourth week.

As preparation for the meetings, national conferences on evangelism in each of the seven countries were held in June and July of 1969. During the following twelve months, association or district conferences were conducted for the training of church committeemen and for inspiration of a large number of church members. A second series of national conferences is being held this summer in preparation for the campaigns.

ASIA

Evangelistic rallies in Hong Kong Baptist churches in July 1969 resulted in professions of faith in Christ by 120 persons. Three other registered decisions in other church-related vocations. The minister, held in preparation for the 1970 Asia Baptist evangelistic campaign, were conducted by eight Baptist pastors from Taiwan, with Rev. Stephen Chow, Taiwan Baptist leader, in charge.

A layman remarked: "These visiting Chinese pastors, with backgrounds and daily lives like ours, speak to us in a way foreigners never can. Their illustrations from Asian life are easily understood and are applicable to our lives."

Rallies were held in Taiwan in early

August 1969 with the assistance of an evangelistic team from the United States. Members of the steering committee for the 1970 campaign in Taiwan visited in more than 100 Baptist churches and chapels to help organize at least 300 prayer cells.

In Korea, pastors' conferences on personal evangelism and visioning attracted 264 persons. Korean Baptists worked out a joint prayer schedule with Baptists in Louisiana. Dr. Leonard Sanderson, evangelism secretary for the Louisiana Baptist Convention, directed this activity.

Prayer bulletins pointed out that when Korean Baptists were having prodawn (5:00 A.M.) prayer meetings, the time in Louisiana was 3:00 P.M. Based on a ratio of about three to one in the number of congregations, plans called for members of three Louisiana churches to pray for those of one particular Korean church each afternoon.

Indonesia.—More than 1,600 leaders of Baptist churches and chapels in Indonesia attended eight regional conferences designed to prepare them for their work in the 1970 Asia Baptist evangelistic campaign.

The campaigns in Indonesia, conducted from June 20 to July 5, 1970, were planned by a steering committee co-chaired by Rev. Isahak Iskandar and Dr. O. W. Schwenk, Southern Baptist missionary and professor at the Baptist Theological Seminary of Indonesia in Semarang, Java.

Rev. Joseph B. Underwood, consultant in evangelism and church development for the Foreign Mission Board, was a member of the team that traveled from

city to city to lead the regional conferences. The primary objective of these meetings was to train members of various committees in Baptist churches and chapels for their parts in the campaign.

At least fifteen countries were represented by twenty preachers invited to participate in the campaigns while en route to Tokyo for the meeting of the Baptist World Congress. Similar plans were followed in other Asian countries to emphasize the universality of the gospel.

MIDDLE AMERICA

Guatemala.—Forty persons responded publicly to an "invitation to Christian discipleship" during Guatemalan Baptists' first Crusade of the Americas public event, held February 26, 1969 in Georgetown.

Dr. Shadrack M. Lockridge, pastor of Calvary Baptist Church, San Diego, California, and Mrs. Martha Brantham, concert soprano and soloist of First Baptist Church, Dallas, Texas, were featured in a two-hour program in the Georgetown City Hall Sidney Richardson of Augusta, Georgia, was Mrs. Brantham's accompanist.

The overflow audience, part of which stood through the program, also heard singing by the combined choir of the Central and Campbellville Baptist churches of Georgetown and a testimony by George Porter, Baptist businessman of Amarillo, Texas. The audience joined in the singing of the Crusade hymn.

Bahamas.—Thirty-five of the forty-five Baptist churches on New Providence Island in the Bahamas participated in simultaneous evangelistic meetings as part of the Crusade of the Americas last summer.

"We have seen Baptists united in this effort as they have never been united in anything I've experienced in six years in the Bahamas," said Rev. Ernest E. Brown, Sr., Southern Baptist missionary.

To illustrate, Mr. Brown related events on the island of Exuma during the week of Crusade meetings. At the close of the week, people came on foot, on bicycles, and in trucks to the grounds around in George Town, principal city on Exuma. They heard preaching by the Exuma representative to the Bahamas House of Assembly, himself a Baptist. Sixty to eighty persons responded to the invitation.

SOUTH AMERICA

Brazil.—More than 110 public decisions, including 61 professions of faith in Christ, were recorded during the Crusade of the Americas meeting in March in the state of Sergipe in northeast Brazil.

Baptists in Sergipe were the first in Brazil to hold simultaneous Crusade meetings, reported Roberto E. Hampton, public relations counselor for the North Brazil Mission (organization of Southern Baptist missionaries), with headquarters in Recife, Pernambuco. Following three weeks of simultaneous meetings in Rap-

the churches in the state, the churches of Aracaju, capital of Sergipe, held a week of services in the 60-most outposts of the state historic and geographic institute. Pastor Jose Otonari dos Santos of Maceio, Alagoas, preached and 22 professions of faith were registered. Some of the 750 cruzeiros (below) in outlying Baptist churches were unable to attend the meetings in Aracaju because they lacked bus fare, Miss Hampton said.

The Aracaju meetings were publicized on a daily Baptist radio program and by spot radio announcements, sound trucks, and Crusade posters. The evangelistic emphasis of all the services was backed up by personal visitation and distribution of tracts and portions of Scripture.

Following a sermon by Missionary Durrell D. Cross, a maid of one of the missionaries professed her faith in Christ. She had attended worship services for two years but had often scoffed and made fun of her friends at church. Miss Hampton said.

An 83-year-old man was converted one afternoon after hearing Pastor Otonari preach in the Baptist goodwill center directed by Missionary Maye Bell Taylor. That night, in the service at the historic and geographic institute, the man's daughter, who works at the goodwill center, and her husband were converted.

Miss Hampton said an estimated 21,000 people in the town of Propria were reached with a written message, "Christ, the Only Hope," the theme of the Crusade. Twelve persons accepted Christ as Saviour, two rededicated their lives, and ten new cruzeiros asked for baptism. The sixty-eight members of the Baptist church in Propria engaged in personal visitation and witnessing.

Paraguay.—Simultaneous meetings in 15 Baptist churches in the area of Asuncion, capital of Paraguay, and three nights of joint services in a downtown stadium resulted in professions of faith in Christ by 631 people, reported Mrs. Wilbur C. Lewis, Southern Baptist missionary.

Despite two weeks of rain at the time of the simultaneous meetings in the 15 area churches, an average of 1,200 people attended each night. An estimated 4,500 people attended the joint services in the stadium, where Pastor Guillermo Milovan spoke and an 80-voice choir presented music.

Visiting pastors from Argentina, Brazil, and Uruguay joined Paraguayan pastors as preachers for the simultaneous services. During the campaign the pastors and participating Southern Baptist missionaries visited General Alfredo Stroessner, president of Paraguay, in his office at the government palace, and gave him

a Crusade of the Americas emblem made of mud (Paraguayan spin here), framed with no inscriptions from Baptists of Paraguay.

Radio and television publicity and wide distribution of literature provided the evangelistic meetings. More than 100 prayer groups met in homes, and 46 open-air meetings were held.

The Crusade theme, "Christ, the Only Hope," was displayed on signs in many places and, painted on rocks along highways by Baptist young people. In the capital area 42,000 copies of parts of the Gospel of John, 25,800 copies of a leaflet titled "Christ, the Only Hope," and 14,000 copies of other tracts were distributed.

Baptists paraded through downtown Asuncion the week before the meetings. A press conference at the Baptist hospital in the city was attended by twelve representatives of press and television. Their coverage and reporting were good throughout the meetings. Mrs. Lewis noted, "Times and attitudes have changed," she said, recalling that seven years ago the press boycotted Billy Graham's press conference.

Pastor Jose Maceas, Crusade coordinator for Paraguay, said the evangelistic effort had brought the spirit of Baptists to the attention of news media, national authorities, and the public. It also brought a reawakening of Baptists themselves, with an image of people on the march replacing that of a timid and fearful minority, he said, plus a harvest of many souls for Christ and a change in outlook for the future.

Chile.—Twenty-nine Baptist churches in the Santiago, Chile area registered 1,380 responses to preaching during Crusade of the Americas evangelistic services. Of the total, 786 were professions of faith in Christ, reported Southern Baptist Missionary John A. Parker. Evangelists from Chile, Argentina, and Venezuela joined with Southern Baptist missionaries in the Crusade services.

Missionary Evan F. Holmes, secretary of evangelism for the Chilean Baptist Convention, preached in a tent set up on a large lot belonging to one of the Santiago divisions. Recorded music and films helped street boys from a sporting club. The youths asked the missionary to show a film in their club. They also continued to attend services in the tent. After one boy responded to the invitation to accept Christ as Saviour, 34 others went forward. In all, 88 professions of faith were reported.

Soon after the campaign closed on April 27, 1969, pastors and missionaries met to discuss results. They expressed gratitude for the way in which the Cru-

sade was advertised over radio, in newspapers, and on the streets. Offerings from Southern Baptists made possible much of the publicity, Mr. Parker pointed out.

Follow-up efforts were emphasized to encourage those making decisions to be baptized and become dedicated church members. "Pastors and missionaries said that the quality of follow-up for this campaign was better than ever," Mr. Parker adds.

Bouadec.—At least 85 persons registered their interest in the gospel during evangelistic rallies on the nights of May 5-6, 1969, in Ouagadougou, Bouadec. Most of the responses were professions of faith in Christ, reports Southern Baptist Missionary Stanley D. Broussard of Ouagadougou.

About one thousand people each night heard testimony and songs by Ray Robles, gospel singer, and evangelistic messages by Rev. Miguel Angel Valdes and Rev. Alberto Lopez, local Baptist pastors. Missionary Archie V. Jones of Ouagadougou was coordinator of the meetings.

Simultaneous evangelistic services were held in the three churches and two missions related to the Ouagadougou Baptist Association of the greater Ouagadougou area in June 1969. Similar meetings were held in August 1969 in Quire, the capital.

About one hundred persons responded publicly during campaigns in four cities of the upper capital area of Bouadec in March 1969.

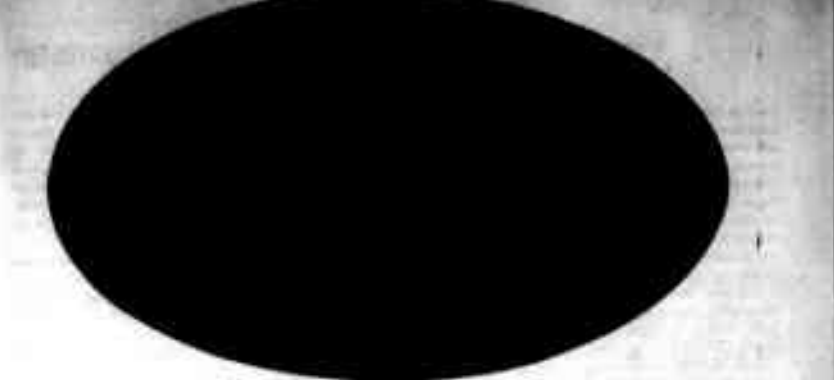
Uruguay.—Several thousand spectators lined the main street of Salto, a Uruguayan city of 60,000 some 300 miles from Montevideo, the capital, as about 400 Baptists marched in a parade that officially launched the Crusade of the Americas evangelistic campaign in that country.

"What a long parade!" cried some of the spectators. "Look how many Baptist churches there are in Uruguay!" "We have never seen such a well organized parade in Salto."

Led by Southern Baptist Missionary Bobby B. Varkough in the singing of the Crusade hymn, "Christ, the Only Hope," the marchers climaxed the day's events when they joined others for an evangelistic service in the city's central plaza.

Dr. Daniel Tisao of Buenos Aires, Argentina, psychiatrist, pastor, and seminary professor, spoke at the service and at the Uruguay Baptist Convention's annual meeting, with which the Crusade launching coincided.

Materials compiled in this feature were released by Foreign Mission Agents.



CHURCH development is central to the conservation of the results of evangelism. Through the study of the Scriptures and the cultivation of prayer, new believers are quickly involved in bearing witness for Christ.

By stressing church development, Southern Baptist missionaries build a secure future for Christianity in the countries to which they are sent. Emergency conditions terminating formal missions work are less detrimental when a strong framework of national churches exists.

Missionaries encourage young churches to develop a sense of responsibility for their own support.

On November 1, 1969, the Haifa Baptist congregation formally organized itself into a church, independent of any local or foreign assistance. It is the sixth Baptist church in Israel.

From its first meeting on October 30, 1965, the congregation expressed its desire not to become a mission but to function independently. At no time has it requested assistance from local or foreign church groups, according to Dr. Dwight L.

Baker, Southern Baptist missionary stationed in Haifa.

Also from the beginning, the group operated with the widest possible outreach. Its services were conducted in Hebrew, Arabic, and English through the means of a translation system. Friends from various national backgrounds were encouraged to participate in the ministries of the congregation.

The construction of church buildings furthers the maturity of a new church.

Often the church assumes a portion of the building costs while the Foreign Mission Board provides the additional funds.

After four years of meeting under trees and in houses, schoolrooms, and other temporary places, the Runyararo Baptist Church in Triangle, Rhodesia, dedicated its new building March 30, 1969.

The structure is in Rufaro, the main village of Triangle, a 100,000-acre sugar plantation in the lowlands of southeastern Rhodesia. It is beside the road which goes through the area on a site donated by the plantation owners.

Mr. and Mrs. Gene Phillips, Southern Baptist missionaries, had made preaching visits to the people of the lowlands for several years before moving to Triangle in 1965. They had lived in Shabani, about 140 miles away.

The Runyararo congregation has grown steadily in recent years. Seeing the need for a permanent building, the members have contributed about 10 percent of the construction cost. Southern Baptists, through the Foreign Mission Board, have furnished the rest. A national pastor has been called to lead the church.

The population of Triangle consists of 16,000 Africans, living in 38 villages throughout the plantation, and 1,000 Europeans. Roman Catholics among Triangle's inhabitants have a church hall, but the new Baptist building is the area's first sanctuary, Mrs. Phillips stated.

National conventions are encouraged to bind young churches to common responsibility for the spread of the gospel.

In its 23rd annual meeting, held in midsummer 1969 at Amag Sancho, the Japan Baptist Convention accepted nine new churches, five of

them in the Tokyo area, bringing its total number of churches, missions, and preaching stations to about 300, reports Rev. Worth C. Grant, missionary press representative for the Japan Baptist Mission (organization of Southern Baptist missionaries). Amagi Sano is the Japanese Baptist assembly, located in the Amagi mountains on the Izu Peninsula.

The more than 260 newcomers to the meeting invited a Chinese pastor from Taiwan to begin a ministry among Chinese-language residents of Tokyo. A study committee gave a preliminary report to the convention concerning the sending of Japanese Baptist missionaries to Southeast Asia.

Rev. Noboru Arase, pastor of Mount Zion Baptist Church, Kitakyushu, and former evangelism secretary for Japanese Baptists, was elected president and chairman of the executive committee. He succeeded Rev. Buntaro Kimura.

Only three of the fifteen persons elected to the executive committee by the convention were Christians before World War II, Mr. Grant said. The other twelve are the largest number of "postwar Christians" to serve on the executive committee since the convention was organized in 1947.

National churches and conventions are encouraged to develop religious education methods adapted to the local situation.

Under the direction of Mrs. Morris G. Pruitt, teen-agers in the Baptist mission in Lome, Togo, West Africa, inaugurated a regular Monday night program for youth. When she and some of the boys tried to distribute 500 invitations at a nearby school, they were good-naturedly

mobbed by the eager students.

"They were coming from all directions," Mrs. Pruitt said, "grabbing the invitations from our hands and pulling at our clothes. They were screaming, laughing, and shouting so they could not hear us say there was an invitation for each of them."

She explained that "among these Togolese, the strong, the powerful, and the forward going; therefore, there is a constant battle to get what one can when one can." She said she had not reckoned with this at first, when she had stressed to the young people at the mission the idea of "the personal touch" with the invitations.

The first "La Soiree de la Jeunesse" ("youth night" in French, official language of Togo) produced another scene of mayhem. People began arriving at the chapel thirty minutes early. Children claiming to be thirteen or over darted, pushed, and shoved for space. Adults with babies tried to barge in. The iron gate was shut, and the pressure of bodies against it bent the lock. Some people tried to climb over the walls.

Since then, the youth program has acquired a more orderly, if no less eager, audience, Mrs. Pruitt says. Activities begin promptly at seven with an educational movie supplied by the American culture center in Lome. After that, choruses are sung in French. "If the roof could be raised by their volume, it would fly off," the missionary said.

Next in the program is a prayer and meditation period, followed by a talk by a Togolese Baptist pastor. Finally comes the main feature, the showing of a filmstrip series, "The Story of Jesus," with sound recorded in the local dialect.

As young people indicate their interest in becoming Christians, Mrs. Pruitt and other missionaries counsel them, give them literature, and in-

vite them to the altar for baptism. After this personal contact, most of them profess faith in Christ, are baptized, and make with the mission. "It is thrilling to watch their enthusiasm in welcoming to others," Mrs. Pruitt said.

When churches and conventions become truly established, they are able to exert influence on community and national life.

Increasing numbers of Protestants and Roman Catholics in Japan publicly demonstrated disapproval of a bill before the Japanese Diet (governing body similar to the US Congress) last summer which would restore state support for Shinto Shinto, reported Rev. Worth C. Grant, Southern Baptist missionary. Japanese Baptists were among the earliest opponents of the bill, which called for nationalization of Yasukuni Shrine in Tokyo where Japan's war dead are enshrined.

Shinto, the indigenous religion of Japan, was legally divided into Shrine Shinto and Sect Shinto in 1882. Shrine Shinto, with more than 100,000 shrines, was intended to enhance the glory of the state and foster worship of the Emperor. Its disestablishment as a state cult in 1945 was one of the acts of the postwar Allied Occupation. The new constitution, adopted in 1947, provides for separation of government and religion.

Dr. Hisashi Aizawa, professor of law in a Tokyo university, stated in an article titled "The Yasukuni Shrine Problem": "The Christian who believes 'Thou shalt have no other gods before me' cannot, even in the name of national unity, worship at a shrine without being inconsistent."

Material compiled in this feature was released by Foreign Mission News.

GENERAL WMS MEETING

Nonrestrictive Clientele

Roberta C. Edwards

SHOULD a church provide special services for language persons or should language persons be brought into the full life of a church? The most creative, efficient ministries and the most imaginative responses to human needs are springing from the encounter of local congregational resources with local opportunities. The programs of the Home Mission Board related to special missions needs are not intended to spell out specific actions for churches, but rather to provide information, motivation, consultation, and direct assistance in the form of money and missionary personnel.

Understanding the Problem

Gerald Palmer, secretary, Department of Language Missions of the Home Mission Board, has stated: "The spirit of America today is to recognize that we are one nation and still maintain cultural diversity. Our spirit as Southern Baptists must be that people can maintain diversity and still be one in Christ."

The work of language missions must find a balance in its promotion of two major thrusts: that of growing language-culture churches and that of leading established English-language congregations to minister to language-culture groups.

"The idea of separate congregations seems contradictory in light of our stated concern for all people regardless of race or culture or circumstance," Palmer said. "But you are only going to reach people when you recognize them as individuals with cultural differences, and then use these differences as means of communication." He further emphasizes that this does not mean promotion of segregation. "Where there is unity of spirit and belief, we can afford to encourage diversity." The spirit of unity and belief can be demonstrated through an arrangement that includes the language-culture congregation in meaningful fellowship and responsibility. Language-culture groups may also be included as satellites to central congregations, and as such join in frequent worship and fellowship with the central congregation.

Important to any outreach to a language-culture group is for the church to communicate an openness to either welcome language persons into the existing fellowship or to help them establish their own congregation with their

own worship forms and language, leaving the decision to the people involved.

"Churches have been known to start separate missions in order to perpetuate separation intentionally," Palmer tells us. "And the people are sensitive to this. They don't want to be the product of wrong motivations."

One of the new directions in language missions is the use of laymen as pastors. In Los Angeles, for example, several Spanish-language congregations are flourishing without assistance from the Home Mission Board, all led by laymen or secularly employed preachers. This method has also proved effective on the Navajo Indian reservation where missionaries Jack D. Comer and James A. Nelson are finding unexpected response by training and equipping laymen.

Mr. Palmer says that there is a dramatic willingness on the part of our churches to become involved in ministering to language groups, but most of the churches are a long way from understanding how to get involved. "Need must determine approach, and there is nothing sacred about approach," he assures us.

Case 1

At the First Chinese Baptist Church in Phoenix, Arizona, an amplifying system with earphones was built by one of the members, using the amplifying system of their 16mm projector and inexpensive earphones. One of the men sits in the balcony of the auditorium, speaking softly into a microphone a running translation of the pastor's sermon which is delivered in English. This microphone is connected to earphones in one section of the auditorium, and anyone who wishes to hear the Chinese translation uses one of the earphones. The pastor furnishes the translator with an outline of his message in advance, which is especially helpful in locating the Scriptures which are to be read.

Case 2

This same approach is used in the Highland Avenue Baptist Church in the Jamaica area of the borough of Queens in New York City, where James S. Wright is pastor. As many as six different language groups may be present on any given Sunday morning, with translators

reproducing the sermon into as many different languages through microphones and earphones. This church also sponsors the Spanish Bethel Mission nearby, where services are conducted in Spanish.

Case 3

An example of what a language group can do when they receive a helping hand is seen in the rejuvenation of Baptist work on the Cherokee Indian Reservation in the Appalachian Mountains of northwest North Carolina. The Cherokees are proud of their Baptist heritage, which has produced some 17 churches among the 5,500 Indians, or 1 church for every 320 people. Baptist history among the Cherokee predates the organization of the North Carolina Baptist Convention, itself one of the oldest in the Southern Baptist Convention. These Indians look back to 1800-1830 as the Golden Age of their Baptist missions. Southern Baptists worked with the Cherokees through their Home Mission Board until 1961. At that time the missions agency moved to place most of its work under cooperative agreements with the North Carolina Baptist Convention, which now administers the Cherokee work in cooperation with the Home Mission Board.

Through the years, the congregations were small, pastors worked to supplement their incomes, and the income of the churches was meager. A few years ago, a group of college students spent several weeks on the reservation, building, painting, repairing, and remodeling church and educational buildings. They also taught, preached, held Vacation Bible Schools, and helped wherever they were needed.

The tempo of the Cherokee work picked up in 1963 when Larry Bryson was appointed by the state and by the missions agency as director of Cherokee Indian missions and was asked by the 400-member Cherokee Baptist Church to serve as its pastor. That same year a child care center and kindergarten was opened, which cares for the children of Indian mothers who work in factories, government offices, or shops. This child care center is not thought of in terms of baby-sitting or as a replacement of the home, but as a supplement and enrichment of home life. The workers emphasize the child's need of love, creating a Christian atmosphere of Christian love and making sure that each worker is a Christian. Double services are held on Sunday mornings so the working families can attend in shifts. Many people who would not otherwise have been reached have attended the services because of the invitation of the students who came to give a helping hand. One former bootlegger had fifty gallons of unsold whiskey when he was converted. His wife wanted him to sell it because they needed the money. He knew that if he kept just one pint he might get into trouble, so he destroyed it.

Case 4

In Jacksonville, Florida, a retired missionary who had spent forty-six years in Cuba, initiated a ministry to Cuban refugees. She started visiting among them with the intention of providing Spanish services for them. She enlisted the

help of women from different churches in Jacksonville to take her to visit in the Spanish-language homes. At the first service, twenty-five people were present, twelve of them Cubans. She said that this was a better start than some of the work she had initiated in Cuba.

Several churches offered space for the work. The Hendricks Avenue Baptist Church was chosen because it was more centrally located for most of the people the missionary visited. This church furnished an assembly room, lights, air-conditioning, and other things that were needed. The Spanish services were held on Friday nights. In a short while several Cubans became deeply interested in the gospel message. Spanish hymnals and Bibles were purchased and distributed.

With the great influx of Cuban refugees into Miami (as many as four thousand per month), the Baptist people of Miami reacted quickly. Twenty-four Baptist churches established Spanish departments and several others initiated Spanish missions.

Case 5

James L. Monroe, former pastor of Riverside Baptist Church in Miami, believes that eventually the Latin Americans should be integrated into existing Baptist churches.

"I realize the cultural and language barriers, but I believe we should integrate the Spanish-speaking people into our churches as soon as possible," he said. "The schools learned quickly that it was not good to segregate them and put them into English-speaking classes right away."

"I think there is a general misunderstanding as to some of the reasons for having the Spanish-speaking congregations in addition to the language barrier," Hubert O. Hurt, the Board's language missions director in Florida, said. "There is also a very strong cultural barrier. The Cubans are a sensitive people who want to hold onto their culture, and most prefer the Spanish services even after the language barrier is eliminated."

Where work and school are involved, Hurt said the Cubans have no choice—they must use English.

"But where will a Cuban go in his spare time?" Hurt asks. "Cubans will seek Cubans. They will go to Cuban clubs, or wherever the others are. They will go where they can be themselves. They are psychologically different, with their own brand of heritage, and they are proud of it."

Hurt said he believes that most second and third generation Cubans will want Spanish services, though many will have integrated into the American culture by then.

"If they wish to integrate, they certainly should be able to do so," he said. "I'm glad that our American pastors feel that they want to integrate. I think this is very healthy."

"The Spanish pastors are interested in developing Spanish churches and I believe that we need several of these," Monroe said. "But I also believe there is a need for a church to experiment in this area of integrating them into the church. We have had enough response to justify the effort."

Riverside Baptist Church has adopted integration of Spanish-language people as an official objective of the church, planning to integrate as soon as the Spanish-language members are willing. Several have already made the transition to English worship services.

Monroe said that schools and housing and jobs have been integrated with no trouble. He said he would not like to see churches be the only phase of the Spanish-language person's life that had to be segregated.

"I have a natural fear of any kind of segregated society," he explained. "Right now we might segregate with the highest of motives, but then I'm afraid of what this will lead to. Segregation fosters ignorance of each other and ignorance fosters fear."

Case 6

The ministry to the deaf is an outstanding example of how Southern Baptist churches are using their facilities to provide a witness and ministry to our nation's 250,000 deaf

persons. More than 350 Southern Baptist churches have interpreted services or Bible studies for the deaf. The Bible studies are usually held separately, just like another Sunday School class, while the deaf join the hearing in the worship service, sitting in a special section where they can see the interpreter as he signs the hymns and message. The interpreters for the deaf are usually voluntary workers who have become skilled in the language of signs.

Providing leadership for churches with a ministry to the deaf are eighteen missionaries to the deaf who serve state or area-wide conventions. Six deaf congregations have grown to the extent that they have full-time pastors.

The purpose of language missions is to communicate the gospel to everyone. If Christians fail to preach to everyone in their communities no matter what the race and ethnic background, New Testament churches will be weakened.

Copyright for the preceding study materials was adopted from the following history of Home Missions: January 1965, April 1966, February 1967, May 1967, June 1966, November 1966, March 1968

GUIDE

for General WMS Meeting

What do you want to accomplish?

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

August study materials focus upon

MEETING PLAN

Song
Call to Prayer
Business
Promotional Feature
Study Session (see pp. 15-17)

language missions. Members should be led to see that language missions must find a balance between developing language churches and leading English-language congregations to minister to language-culture groups. Members should be led to see the reasons each of these two philosophies works best in the cases presented for examination.

How can you accomplish this aim?

1. Using the introduction and the section, "Understanding the Problem," page 15, explain the two philosophies of language missions. Explain the need for a balance between the two approaches to accomplish the total purpose of language missions. Show the members that the problem comes in developing the best strategy for a given area.

2. Using the case study method, present each case cited. Follow each case study with discussion of the basic problem faced in each case.

Ask six women to present the material in each case study and lead the discussions using the following guide:

- (1) Define the problem.
- (2) Determine possible solutions

- (3) Debate each possible solution.
- (4) Show the action taken.
- (5) Support the action taken.

3. Lead members to respond to the needs of language missions through Christmas in August.

(1) List the needs, describing the six language situations on pages 18-19.

(2) Lead members to choose the needs to which they will respond.

(3) Determine means of collecting items.

(4) Delegate the responsibility of packaging material.

(5) Determine shipping day.

4. Ask designated women to lead in a season of prayer for language missions.

What planning must you do before the meeting?

1. Plan the introductory statement of the problems confronting missionaries and churches in language areas.

2. Ask six women to present case studies and discussions.

3. Plan the presentation of Christmas in August.

4. Plan the closing season of prayer.

Christmas in August is an opportunity for women to participate in missions by supplying items which can be used by home missionaries in their work. Mailed during August, gifts may be used by missionaries throughout the year.

In preparing Christmas in August packages for mailing, keep these suggestions in mind:

- Do not gift wrap items.
- Wrap and tie packages securely.
- Address the package carefully. Include a legible return address.
- Include a self-addressed postcard for the missionary to use in acknowledging your gift.
- Do NOT send used items.

Boris Rock

I am working among Slavic and other foreign-language people in the Pittsburgh area. Most of the people who are responding to our missionary work are low income people. Many are elderly people who still speak their native language.

Pittsburgh is a metropolitan city with over 1,500,000 population and there are thousands of language persons: Ukrainian, Russian, Polish, Syrian, and Italian.

These items will be appreciated:

| | |
|--------------------|----------------|
| toothpaste | shorts |
| toothbrushes | aprons |
| washcloths | sweaters |
| soap | sheets |
| towels | pillowcases |
| combs | razor blades |
| ball-point pens | shaving lotion |
| needles | thread |
| pencils | shampoo |
| first aid supplies | shirts |
| socks | T-shirts |
| handkerchiefs | deodorant |

Good News for Modern Man

Mail gifts to:
Rev. Boris Rock
668 Oxford Boulevard
Pittsburgh, Pennsylvania 15243

Christmas in August

George E. Reid

Our work is with the Mexicans in this section of Washington, whether they are migrant or not. A group lives near our Crewport Spanish Mission, and there are many more in Granger and in the outlying sections. At Crewport we operate a kindergarten and have services on Sunday morning, Sunday evening, and Thursday night.

People over our Oregon-Washington Convention send clothes which are distributed. Local people help with food when needed. We never seem to have too many baby clothes.

Things we feel could be used are:

| | |
|--------------------|--------------------|
| Elmer's glue | first aid supplies |
| crayons | baby blankets |
| construction paper | diapers |
| washcloths | puzzles |
| towels | jackets (in |
| pencils | sizes up to |
| small toys | 14-16 years) |

Mail gifts to:
Rev. George E. Reid
P. O. Box 475
Granger, Washington 98932

R. O. Rojas

The area I am in is a farming area with low income and welfare aid families. Often we come in contact with people in need, especially where the homes are made up of large families. In supplying these needs we often have opportunity to begin Bible study in the home.

These items will be appreciated:

| | |
|--------------------------|--------------------|
| crib sheets | Elmer's glue |
| puzzles | crayons |
| dress lengths | construction paper |
| needles | toothpaste |
| thread | toothbrushes |
| soap | washcloths |
| towels | scissors |
| Good News for Modern Man | baby blankets |

Mail gifts to:
Rev. R. O. Rojas
408 North Brown
Hanford, California 93230

Calvin Sandlin

We are located on the Ute Indian Reservation where approximately two thousand Utes live. We have a nice church building and parsonage provided by Annie Armstrong Easter Offerings. Many of the people here are alcoholics and derive their substance from welfare.

Our program consists of worship services, WMS, GA, Training Union on Fridays after school, sewing all day on Wednesday, and home Bible fellowships. This winter the ladies have been making quilts; each one who comes will eventually have a quilt. They are running short on materials and could use any item listed.

At Christmas we like to have a gift for each one after our program. Our children love to sing and we could use more records to advantage in our classes. Anything in the line of toys or supplies for our classes would be appreciated.

| | |
|---------------------------------|--------------------|
| Elmer's glue | towels |
| construction paper | combs |
| toothpaste | paper cups |
| pipe cleaners | shorts |
| ball-point pens | dress lengths |
| pencils | aprons |
| small toys | blouses |
| books | sweaters |
| scissors | skirts |
| Play-Doh | jackets |
| shirts | sheets |
| T-shirts | pillowcases |
| razor blades | diapers |
| shaving lotion | thread |
| zippers | children's records |
| toothbrushes | crib sheets |
| washcloths | puzzles |
| soap | shampoo |
| first aid supplies | crochet needles |
| socks | and thread |
| handkerchiefs | deodorant |
| baby blankets | needles |
| yarn (to tie quilts) | |
| used blankets (to stuff quilts) | |
| Good News for Modern Man | |

Mail gifts to:
Rev. Calvin Sandlin
Route 1, Box 154
Roosevelt, Utah 84066

Case Vincent

We have a small group of Polish Christians who meet regularly, but our greatest involvement comes in crisis for help from Polish families in desperate situations.

These items would be appreciated:

| | |
|------------------------------------|----------|
| books, especially biblical stories | dresser |
| puzzles (for ages 3-8) | blouses |
| socks | sweaters |
| shirts | skirts |
| T-shirts | jackets |
| shorts | |

Mail gifts to:
Rev. Case Vincent
2179 106th Avenue
Coon Rapids, Minnesota 55433

Samuel Hernandez

Our work in the mission proper includes kindergarten, graded Sunday School and Training Union, and numerous organizations. Most of our people are from the lower economic bracket and our families suffer many crises because of illnesses or lack of work from time to time. As a whole, however, the families are generous one with another and are able to help each other out in times of need. Transient families often come our way and it is necessary to keep on hand both food and clothing supplies to help out in these cases.

In addition, our mission sponsors two more missions in Mexico where the physical needs cause our own to pale in comparison. Already our people are savoring the pleasure it is going to be to be able to share some of your gifts with our struggling but eager sister congregations across the border in Sonora and in Michoacán.

We feel that the following items would be especially helpful:

| | |
|-----------------------------------------------------|--------------------|
| sheets | socks |
| pillowcases | diapers |
| towels | baby clothes |
| toothpaste | dress lengths |
| toothbrushes | shirts |
| medicines | T-shirts |
| pencils | first aid supplies |
| Elmer's glue | |
| crayons | |
| Good News for Modern Man | |
| Dios Llega al Hombre (Spanish edition of Good News) | |

Mail gifts to:
Mission Bautista Memorial
502 West Pima
Phoenix, Arizona 85003

CURRENT MISSIONS GROUPS

Sounding Brass and Tinkling Cymbal

Mrs. Ralph Gwin

SOUNDS are intriguing, extremely varied, and necessary to normal life. There is the shrill song of a bird, the raucous bark of a dog, the swirl of wind in pines, the drum of surf on sand. There is the sound of the city, rural sounds, lonesome sounds, happy sounds. So on and on, the list would be unending. Every living thing has its own sound. Even inanimate objects reflect sounds in typical ways.

The variety of sound within one category, like music, is innumerable. Well-known band and orchestra leaders have sought, and found, characteristic combinations—a certain sound—for their music. Popular singing groups have certain unique styles and tones.

Sounds are important. They communicate, convey information, signal for help, warn of danger. Sounds may soothe, entertain, disturb. Sounds may also be uncertain.

A Certain Sound

The title "Sounding Brass and Tinkling Cymbal" comes from 1 Corinthians 13:1: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." These are hollow sounds, meaningless.

What we want to consider most, in contrast to those hollow, meaningless sounds, is a certain sound—a purposeful, meaningful sound. Look at 1 Corinthians 14:7-8: "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

It has been said that the church today is making uncertain sounds, has lost its purpose, its meaning; that it no longer has a fruitful witness. Whether wholly true, we need to explore the question of how the church can make that certain sound; how it can be relevant in our changing, revolutionary world.

The church was never intended to be timid in approach to witnessing and service. Modest, yes, with true humility. But timid, no. Loving and compassionate, yes, without thought of gain. Courageous and aggressive, yes, without egotism and conceit. Timid, never. The timid voice, sometimes confused with humility, is like the simple tinkling

of little glass windchimes—pleasant perhaps, but ineffective.

On the other hand, loudness alone is not enough. Loud declaration of the church's affluence may be sounding brass—nothing. The effective church feels no need of a brass band to draw attention to itself.

The certain sound the church must make is characterized by love—love of God and love of all people, love freely given without computing cost against numbers gained. That sound must relate redemptively to the needs of persons. It is a positive sound, not uncertain, as it faces the inequities of the community.

Many churches today demonstrate God's love for all people. Their action is evidence that the Holy Spirit works in the church and in the hearts and lives of the members to lead them as instruments of the church. God blesses these efforts.

Where and how are churches today making a certain sound? How can my church make a certain witness for Christ? The illustrations which follow of the actions some churches have taken, sometimes initiated by an individual, in its outreach, can scarcely make a ripple in the ocean of action by Southern Baptist churches across our country. These relatively unspectacular but effective ministries have answered needs. Churches are extending ministries designed to reach people with the good news that "God is love."

Interracial, Interchurch Sounds

"Our people have caught a vision," says Rev. Bill Massey, Little River Baptist Church, Miami, Florida. "We never again will be a 'Sunday only' church, withdrawn from the community."

The church ministers in a mixed neighborhood with Negroes, Puerto Ricans, and Cubans. Yet, three years ago the church building was for sale. Sunday School attendance had dropped to 215. Now the church has seven full-time workers, with 110 volunteers from Little River and ten other churches.

"The church's impact on the community has been great," declares the elementary school principal. "It has recognized our community as it is and is ministering to it."

The church once refused the school's use of its build-

ings because Negroes were included in the activities. Now Negroes make up 35 percent and Latins 20 percent of the church's weekday program.

Little River activities include:

- Day-care center (some children get their only full meal of the day)
- After-school care center
- Monday afternoon Bible story and recreation
- Tuesday night Royal Ambassador program
- Tuesday afternoon "sing along" (60 percent Negro)
- Wednesday night Girls' Auxiliary program
- Thursday morning cooking classes
- Friday night coffeehouse for teens
- Daytime Bible classes in nearby homes and apartments at varying times
- Used clothing shop (people pay for clothes—perhaps 10 cents for shoes, 50 cents for dress).

All phases of the program have an evangelistic emphasis. The pastor is convinced that only a spiritual impact can help people to a new and better life.

Volunteers from other churches assist Rose Lee Franks, director of the weekday mission, in preparing and serving meals, sorting and selling clothing, and whatever needs to be done. Some women come daily, some weekly, some once or twice a month. Mission action groups help in all areas. One group enlisted a meat market manager who enjoys mission action by donating meat or selling at half-price.

Mission action chairman Mrs. Mary Davis, Miami Shores Church, says her society "is blessed by sharing in this service. . . . Our mission action group launched out to help our missionaries man their sing-along clubs on a sustained once-a-week basis. We shared the good news, using a Bible school approach, with an average of fifty boys and girls of every race, color, and creed. We discovered for ourselves that all God's children are personalities easy to love and care for."

High-rise Sounds

Adult education classes in religion, taught in the social room of a ten-story apartment house, were so successful that the University of Richmond offers credit for satisfactory completion of the course. Members of Greenbrier Baptist Church, Arlington, Virginia, originated the idea and teach the classes once a week.

From this activity has come the program of "adoption" in which church families adopt a young person from the apartments. Many close friendships have been established.

Greenbrier Church recognized its need to change its educational program to meet the needs of the large number of young adults who have come into the church. A college of Christian education similar to the "lay seminaries" in Europe was proposed. The year was divided into two semesters with four Bible courses offered each semester. Young people and adult students could elect two courses, one at 9:45 a.m. and another at 6:15 p.m. The latest textbooks were given to the students instead of

traditional quarterlies. Again, the University of Richmond agreed to grant college credit for *The Life and Teachings of Jesus Christ* taught by the pastor, James L. Stevin.

Sounds of Silence

A movement, a light, a touch may represent sounds to 250,000 deaf persons in the United States. Jerry St. John, Southern Baptist missionary to the deaf in Mississippi, says there is need for volunteer interpreters. Most persons, he says, can learn enough in a week to begin chatting with deaf persons.

Ed Sickafus, a research physicist, learned sign language to interpret for a Sunday School class because "it was a chance to do something worthwhile." In Detroit he located three hundred deaf persons, a number of whom organized Silent Citizens to provide recreational and cultural opportunities for the deaf. Monthly meetings feature a captioned movie, fellowship, and refreshments. Members are so starved for communication that it is hard to get them to go home.

Mr. Sickafus has the help of the Baptist Men's group of his church, Livonia Baptist, in this work. He suggests a project for a church: work up a directory of available services to the deaf to be provided by your church to give to city agencies who get calls but do not have information to make referrals. Deaf persons often need special help, such as help with income taxes or someone to go to court with them.

Rehabilitation Sounds

Trinity Baptist Church, San Antonio, Texas, responded to a call for help which culminated in the establishment of Alpha Home where alcoholic women make the transition from hospital or physician's care back to normal society.

Bob Burdick, a member of the church and president of the home's board of directors, said: "If Trinity was not committed to programs such as Alpha Home and honestly involved in people-oriented projects, I would not be a member. Being a Christian is not being able to fill in those little blocks on your envelope every Sunday; it's being involved." Both Mr. Burdick and the pastor, Buckner Fanning, believe that churches should act to help the victims of alcohol rather than acting as self-appointed judges.

Almost all of Alpha Home's approximately one hundred alumni have kept in touch with the pastor or the resident director. A very few still attend the church. At the home, church attendance is voluntary, but attendance at Alcoholics Anonymous is required.

Director Helen Fain sees changes in public attitudes toward alcoholism over the past twenty years: "I find much more compassion and understanding everywhere today. Church sponsorship of Alpha Home is evidence of the changed spirit."

Dr. W. A. Criswell, president of the Southern Baptist Convention, also has a word on this subject. "Every church," he says, "has an opportunity to become a center of home and foreign missions. In every community there

are people who need God. Our ministry is in our local church. We ought to mediate the love of God to these families. With our sister churches we can share in the evangelization of the whole world through our mission boards."

Conclusion

How can my church make a certain witness for Christ? Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, gives his answer:

"Our witness must be verbal, but it must be more than verbal. We need to learn that we witness by deeds, also. I know of a sizable number of churches which have greatly increased the effectiveness of their teaching and preaching by becoming involved with the needs of the people among whom they serve."

"Weekday activities for children, youth, the aged, and

other adults have opened doors for sharing the gospel with many persons and families. Support of community efforts aimed at relieving pressing human problems has created in many places a fresh receptiveness to the ministry of the church. Such experiences say to us that it is not enough to care for the souls of persons, or to look upon them as merely prospects for church membership; we must care for people as persons, concerned about all that affects their living the best life possible under God. We must be willing to represent Christ in meeting human needs when it will not increase church membership, as well as when it does afford such increase. We must use every possible avenue of communicating the gospel and distributing the Scriptures, especially some of the attractive modern translations, as well as [using] the traditional and still effective ways of witnessing."

GUIDE

For Current Missions Groups

What do you want to accomplish?

During this quarter current missions groups are studying "The Church Under Fire," with the purpose of finding ways women can help the church be faithful to Christ. Members will be led to answer the study question (aim): How can I help my church be faithful to Christ?

In July focus was placed upon evidence of God's presence in the world, one of which is the response of laymen and their increasing numbers in missions involvement. This month emphasis will be placed on qualities which characterize the church and ways the church relates to people. Members will be led to

MEETING PLAN

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

answer the study question (aim): How can my church make a certain witness for Christ?

How can you accomplish this aim?

1. Introduce study by asking members to participate in an association test. Say: I am going to say one word to you and then I want each of you to give me the first word or thought that comes to your mind. The word is *sound*. (Give members opportunity to respond.) Then say: Now I will give you two words linked to form one meaning, then you give me back your first thought. The words are *church sound*. (Allow time for quick response from members.)

2. Call on a member to review the introduction, page 20, and the section "A Certain Sound," page 20.

3. Call for other members to tell, briefly, the illustrations related in the study. Ask group members to name the types of work touched upon.

4. Refer to *Home Missions* magazine for additional illustrations of churches and how they witness. Quickly add to the discussion the names of other churches and what they are doing. (You will not have time for detailed stories.)

5. Distribute lists of many different types of mission action in which churches may engage. Include as many local things as possible, such

as jails, hospitals, nursing homes, poverty areas, schools, other institutions, mission Sunday Schools, the sick, language work opportunities, the deaf, the underprivileged. (Refer to mission action group guides for help. See WMS Year Book for listing of guides.) Include areas of work already being carried on by the church, society, or mission action groups. Ask members to check off items or areas in which a need exists in the local community. (Or, you may use chalkboard and make list as members name the items.)

6. Discuss with group members what they consider to be the greatest need of the church community. How can the group help the church witness in that area? Be specific and constructive in suggestions.

7. Follow through by conveying to the person responsible for mission action in WMS any worthy and valid suggestions of the group and offering to help meet the need.

What planning must you do before the meeting?

1. Enlist those who will present the study material.

2. Mimeograph or otherwise duplicate list of mission action possibilities. Provide pencils.

3. Be prepared to offer suggestions of mission action opportunities.

BIBLE STUDY GROUPS

Passages for Study: Acts 2:1-14, 37-41; 8:5-8; 11:19-26; 13:14 to 14:20; Ephesians 4:11-16; 1 Corinthians 12:27-28; Acts 13:1-3; Revelation 1:3; 1 Thessalonians 1:8; Philippians 4:10, 14-16; Acts 14:21-23; 15:36

Missions and the Churches

Howard P. Colson

LAST month the relation of missions to the church at large was studied. This month the focus is upon local congregations. The spiritual body of Christ expresses itself in the smaller, tangible body, the local church; and each local church has a definite relationship to the overall missionary enterprise. Its first task is to evangelize its own locality, but its total responsibility reaches far beyond that.

This subject may be approached in two ways: (1) what the churches mean to missions and (2) what missions mean to the churches. Although to approach the matter from both standpoints is valuable, the main emphasis of this study will be on what the churches mean to missions.

1. Products of Missionary Endeavor. Acts 2:1-14, 37-41; 8:5-8; 11:19-26; 13:14 to 14:20

These passages are only a few of the total number that might be considered. But the main point is that in every New Testament instance, the particular church came into being as the result of missions. This was obviously true of the church at Jerusalem. Its nucleus consisted of converts of the missionary work of the Lord Jesus himself and of his original disciples. On the day of Pentecost the group was suddenly multiplied through the Spirit-empowered witnessing of the hundred and twenty and the preaching of Peter (Acts 2:1-14, 37-41).

Acts 8:5-8 tells of the missionary work of Philip in the city of Samaria. The word *church* is not used to describe the company of converts who responded to his proclamation, but the assumption can be made that these believers constituted a local church. That a church was the product of missionary efforts can be inferred.

The next outstanding church mentioned in the book of Acts is the one at Antioch in Syria. It, too, came into being through missions. Following the persecution that arose over Stephen, the members of the Jerusalem church

were scattered abroad throughout the regions of Judea and Samaria (Acts 8:1). These scattered disciples were all missionaries. Some of them went as far as Phoenicia and Cyprus and Antioch. At Antioch a new departure in Christian expansion took place. Some Jewish believers began for the first time to preach the gospel to Gentiles. Remarkable results followed (Acts 11:20-21). There came into existence a church composed of both Jewish and Gentile members. The Antioch church was both the product of missions and destined to become a great center for further missionary outreach.

The verses to be studied from Acts 13 and 14 tell of certain events on Paul's first missionary tour. He and Barnabas were instrumental in establishing churches at Antioch in Pisidia and at Iconium, Lystra, and Derbe. The general area in which they were located was known as Galatia, so these may have been "the churches of Galatia" which Paul later addressed in one of his letters (Gal. 1:2).

It is unquestionably true that every local church mentioned in the New Testament was the product of missionary work. In fact, every local church anywhere in the world, at any time in history, came into being because of missions. Without missions there would be no churches—this is part of God's eternal plan.

2. Sources of Missionary Supply. Ephesians 4:11-16; 1 Corinthians 12:27-28; Acts 13:1-3

These passages indicate that when God wants missionaries, he goes to local churches to get them. The first passage probably refers to the church at large. Paul says that Christ's gifts to his church [at large] included apostles, prophets, evangelists, pastors, and teachers (Eph. 4:11) given for the building up of the body of Christ (v. 12). This statement in Ephesians is similar to the opening words of 1 Corinthians 12:28, "God has appointed in

the church first apostles, second prophets, third teachers (RSV). But in this later passage Paul is speaking of a local church; in fact, he is speaking directly to a local church. He says, "You are the body of Christ" (v. 27 RSV, *italics added*). Of course, Christ has only one body; that body includes all of the redeemed. But in a manner of speaking, a local church is the body of Christ in microcosm. It is a tangible representative of the greater reality.

Ephesians 4:11 mentions apostles as the first of Christ's gifts to the church at large. Corinthians 12:28 mentions apostles as being the first ministers God has set in the local church. Together these two ideas imply that apostles were given by Christ to the church at large and apostles are set by God in the local congregation. (Of course, there is no particular contrast between God and Christ in that statement. The point simply has to do with the word *apostle*.)

Now what is an apostle? The English word comes directly from the Greek word *apostolos*, which means "one sent out." The English word *missionary* is derived from the Latin verb meaning "to send" and means exactly the same thing: "one sent out." That is to say, the apostles of the Lord were chosen to be missionaries; they were sent out to spread Christ's message.

Look again at the two verses. In the Ephesians passage, apostle refers to the official group of the twelve. But apostleship in that sense could hardly be what Paul meant in the Corinthians passage. In this passage it would be correct to translate the opening words, "God has appointed in the [local] church first missionaries..." That rendering makes perfect sense; it is exactly the right meaning. As we have already suggested, it is to local churches that God turns when he is about to call men and women to go forth to spread the gospel beyond the areas already evangelized.

Acts 13:1-3 well illustrates this point. In the church at Antioch there was a noteworthy group of prophets [preachers] and teachers. "While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then after fasting and praying they laid their hands on them and sent them off" (vv. 2-3 RSV). The Holy Spirit called the best men the Antioch church had and sent them out on missionary business.

Thus it has always been. It is so today. Local churches furnish the missionary personnel whom God calls into his special service.

3. Bases for Missionary Extension. Revelation 1-3; 1 Thessalonians 1:8; Philippians 4:10, 14-16

The seven churches in Asia Minor to whom John addressed the book of Revelation are spoken of as "seven golden candlesticks" (Rev. 1:12). The symbolism is richly meaningful. It says in effect that each of those seven groups of believers—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea—was set in its

place for the purpose of shedding abroad the glorious light of the One who was dead but is alive for evermore (1:18). In fact, we are justified in interpreting the statement and saying that every true church of Jesus Christ has been set in its place by its divine Lord for that ultimate purpose. The figure of a candlestick reminds of Jesus' saying to his disciples, "Ye are the light of the world" (Matt. 5:14). All of Christ's churches are to send forth the healing rays of his redeeming grace. That is just another way of saying that local churches are bases for missionary extension.

The same idea is expressed in a different, but equally effective figure of speech in 1 Thessalonians 1:8. Philip renders the verse thus: "You [the church at Thessalonika] have become a sort of sounding board from which the Word of the Lord has rung out, not only in Macedonia and Achaia but everywhere that the story of your faith has become known." Paul rejoiced that, far and near, the glorious good news of Jesus' saving power had sounded forth from this local body of believers. That church was a significant base for missionary extension.

The church at Philippi could be similarly characterized. Paul said that they had worked together with him for the spread of the gospel from the very first (Phil. 1:5). One of their ways of helping the cause of missions was to assist Paul financially. In fact, the Philippian letter is the apostle's thank-you note to the missions-minded church. Happily he took note of the fact that not only on a recent occasion but also twice before they had generously shared of their material means with their beloved missionary (4:10, 14-16).

Thus we see that a local church serves as a base for missionary extension both when it evangelizes its own locality and when it sends its monetary gifts for the spread of the gospel to places beyond. In the purpose and plan of God, the local church is the effective working organization of his kingdom. Not only is it true that without missions there would be no churches; it is also true that without churches there would be no missions.

An enthusiastic Baptist did not like to hear his denominational group referred to as "missionary Baptists." This was not at all because he did not believe in missions. It was quite the opposite. He said, "Why say 'missionary Baptists' when we claim to base our faith and practice on the Bible? If we do that, we have to be missionary. 'Missionary Baptists'—There aren't any other kind!"

4. Conservers of Missionary Results. Acts 14:21-23; 15:36

The last place Paul and Barnabas evangelized on their first missions tour was Derbe. When they had finished their ministry there, instead of returning directly to Antioch, they retraced their steps in order to revisit each of the churches which they had recently established (Acts 14:21). Apparently, whenever it had been possible, they had established churches. And now they went back to

those churches for the purpose of "strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God" (Acts 14:22 RSV).

Moreover, "in each church they appointed elders for them; and with prayers and fasting they commanded them to the Lord in whom they had put their trust" (Acts 14:23 TEV). Such action seems to have been an essential feature of New Testament mission strategy. Wherever converts were made, the apostles were careful to organize them into churches and to see to it that they received the needed pastoral leadership.

The reason for such strategy is not difficult to understand. It was highly important that the converts get the encouragement and nurture which the fellowship of the local body of believers alone could give them. Had it not been for such churches, a large proportion of the results of missions work would have frittered away. Under the Holy Spirit's leadership, the apostles had the wisdom to recognize that fact. They knew that the best possible conservers of missionary results is a warmhearted, wisely led local church.

Acts 15:36 further illustrates Paul's continuing concern for the spiritual welfare of his converts and their churches. We note that some time after the Jerusalem conference

(Acts 15:1-35), he proposed to Barnabas, "Let us go back and visit the brothers in every city where we preached the word of the Lord, and find out how they are getting along" (TEV).

The apostle seems always to have carried in his heart a great burden for the churches. (See 1 Cor. 12:28.) He was keenly aware of how important these churches were to the conservation of the results of his missionary work. He knew that the continuing progress of the kingdom of God was dependent on such bands of believing people.

Both the Foreign Mission Board and the Home Mission Board of the Southern Baptist Convention major on the establishment and development of local churches. Wherever missionary representatives labor in schools, hospitals, or various forms of personal and social ministry, their important role in the missions program is to establish churches to conserve the results of the work they begin.

In the relationship of missions and the churches, there are four points to be remembered.

- Churches are the products of missionary endeavor.
 - Churches are the sources of missionary supply.
 - Churches are the bases for missionary extension.
 - Churches are the conservers of missionary results.
- Each of these four great realities is a part of God's wise intention and design.

GUIDE

for Bible Study Groups

Hoyt R. Wilson

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

Study Question: How well is my church doing as a base for missionary extension?

MEETING PLAN

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

To Begin:

In 1812 Mr. and Mrs. Adoniram Judson and Luther Rice set sail for India as missionaries of the Congregational Church in America.

Realizing they would meet William Carey, an English Baptist missionary, when they arrived in India, they studied their Greek New Testament regarding baptism. By the time they reached their destination the Adoniram Judsons and Luther Rice had concluded that the New Testament taught baptism by immersion for believers only. They were baptized, became Baptists, and desired to stay as Baptist missionaries, although there was no Baptist denomination in America to support them. Luther Rice returned to America and, riding horseback up and

down the Atlantic Coast, he called on Baptist churches to organize to support the Judsons and the cause of missions.

As a result, the Triennial Convention was organized in 1814. This first American Baptist denomination came into being for the purpose of supporting missions.

Missions and the churches have always gone hand in hand. This month the study centers on what churches mean to missions.

1. Products of Missionary Endeavor. Acts 2:1-14, 37-41; 8:5-8; 11:19-26; 13:14 to 14:28

Each church in the New Testament started with one thing in com-

mon. Ask group members to give their ideas of what it was. (Each started as a result of missions.)

List these churches on the chalkboard and discuss each as an example of the statement above.

- (1) Church at Jerusalem
Acts 2:1-14, 37-41
- (2) Church at Samaria
Acts 8:5-8
- (3) Church at Antioch in Syria
Acts 11:19-26
- (4) Churches of Galatia
Acts 13:14 to 14:20

Conclude this section by having a report (previously assigned) given on the beginning of your local church.

2. Sources of Missionary Supply. Ephesians 4:11-16; 1 Corinthians 12:27-28; Acts 13:1-3

Present Dr. Colson's treatment of the word *apostle* and its meaning (pp. 23-24).

If the local church furnishes the missionary personnel whom God calls into his service, then your group could profit from a discussion of this question: How well are you doing in sending out those God has called?

Have say gone out from your church as missionaries? Why or why not? What can be done to help more answer God's call? Would you as a parent be happy to see one of your children go as a missionary?

Discuss the various areas open for missionary service: as a life career, short-term appointments, summer missions, week-to-week missions opportunity in your own church field. (See January 1970 ROYAL SERVICE, pp. 8-9, and March 1970 ROYAL SERVICE, p. 47.)

3. Reasons for Missionary Extension. Revelation 1:3; 1 Thessalonians 1:8; Philippians 4:10; 14-16

Churches are set in place to shed abroad the glorious light of the One

Available July!



Baptist Women
DIRECTOR
PLAN BOOK

\$1.00



Baptist Women
OFFICER
PLAN BOOK

\$1.00

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

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

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

who was dead but is alive for evermore. How often do you go about it?

One way to shed light is to be a base for missionary extension. Ask group member to give a report (previously assigned) on starting new churches. Articles of this type may be found in mission magazines. (See January 1970 ROYAL SERVICE, cover 4.) A good example of this type extension has been carried on in New York City and the New England states.

Financial support for missions is mandatory. Write on the chalkboard: "Money for missions—don't sell it short." Some people accuse others of asking for money instead of asking for personal missions involvement. Sometimes this person's criticism is justified. Sometimes he criticizes because he does not want to give and is looking for a way out.

It takes both personal involvement and giving of money. Ask the group to discuss how both parts of missions extension can be properly emphasized.

4. Converters of Missionary Results. Acts 14:21-23; 15:36

Start a church, then help it grow! This seemed to be Paul's ambition.

Using Dr. Colson's material on page 25, show how Paul worked to build the churches he helped start.

Conversion and Christian growth. Which one seems to you to be more glamorous, exciting, and alive?

Christian growth takes long, hard work. Its progress is sometimes hard to measure. Because of this, it does not always seem as exciting as the conversion experience.

Churches are strong as their members are strong Christians. What can your church do to help its members grow as Christians? What can your church do to become more effective as a New Testament church? Share ideas, write them down, and plan for follow-through in mission action and support.

ROUND TABLE GROUPS

Crisis in the Nation

Shirley Forsen

WE are a nation that declares the sovereignty of law and the necessity of civil order. Yet, we have had riots, and have tolerated conditions that breed riots, spread violence, foster disrespect for the law and undermine the democratic process." Approved by the Southern Baptist Convention, June 1968, the statement on the crisis in the nation forms the framework for Round Table suggestions this quarter.

SUB-THESIS 2: The Christian church must explore the issues confronting them concerning violence, whether in Vietnam or America, and act responsibly.

Books to read and discuss:

War and Conscience in America, Edward LeRoy Long, Jr., The Westminster Press, \$1.65 (paper)
War and Moral Discourse, Ralph B. Potter, John Knox Press, \$2.45 (paper)
Vietnam: Crisis of Conscience, Robert McAfee Brown, Abraham J. Heichel, Michael Novak, Association Press, Behrman House, Herder and Herder, 95¢ (paper)
The Truth About War, J. T. Ford, Broadman Press, \$1.50 (Books may be obtained from Baptist Book Store.)

Discussion of Sub-Thesis

Since the time of Constantine, some religious groups have justified war under certain conditions. According to the classical just war theory, which was predominant from the fourth to the eleventh centuries, war had to be religious and ideological rather than political or practical. The task of the soldier was to be highly esteemed, and he was to receive extrinsic religious rewards for his deeds. Little restraint was put on military action which even culminated in revengeful hostility toward the enemy, and an absolute victory was to be achieved by all the participating community.

"Agonized participation" is the term used by one author to describe the moral response which appeared mainly during the Second World War. According to this position, war never is an act of justice but is necessary for the preventing of greater evils. Free of revenge and hatred of the enemy, the soldier is to conduct his duties with conviction. Although military victory is required, it is considered a negative attainment to reestablish order and justice. Although the agonized participant disagrees with the stand of the conscientious objector, he recognizes his right to dissent.

On the other hand, today's pacifism can be traced from

the earliest time of Christianity. The early church sought to obey the commandments of God rather than those of society. They judged their actions by standards of love.

Later, Schweitzer, totally committed to his philosophy of "revelance for life," dedicated his talents to the people of Africa. Such men driven to such total commitment may be called "vocational pacifists."

On the other hand, the "activistic pacifists" insist that renunciation of violence is socially imprudent and politically ineffective. Nonviolence is used as a positive weapon to combat evil, for the activistic pacifist remains war openly. Such groups as the Quakers and advocates of the Social Gospel work toward a cooperative order. They also believe that coercion will finally be eliminated from our society.

Although no criteria for a just war have ever been documented, certain prerequisites have become rather common. First of all, all other means of negotiation for peace must be exhausted before war is to be declared. Second, the justified war is only "to defend a stable order or morally preferable cause against threats of destruction or the rise of injustice." Third, it must be carried out with the right attitude. Fourth, it must be declared by a legitimate authority. Fifth, it must be "conducted only by military means that promise a reasonable attainment of the moral and political objectives being sought."

Not only must the church be actively concerned about the war in Vietnam but also the violence in the United States. The concerned Christian, first of all, will do all he can to alleviate those conditions which impoverish people. He also will have to ask himself whether the use of violence is the best or only answer to society's problems. Some of the criteria for war could also be applied to the use of violent methods. For instance, have all other solutions been exhausted? Is the purpose of the violence for the protection of others rather than just for self? Is it directed to preserve justice for all and not just to safeguard the privileges of a few? Could such violence be carried out with the right attitudes? Will the constructive outcome be proportional to the evil required to attain it?

The Christian church can take an active role in making the world more peaceful. First of all, dialogue should be encouraged. Discussions of various opinions and divergences of moral judgments could engender new thinking. In addition, alternatives and their consequences could be explored. Second, the policy makers should be informed of a church's viewpoint. A number of them are undecided about the future policy of the Vietnam war, and the church could influence them according to their convictions. Whatever steps are taken, the church should encourage men to live together peacefully in spite of disagreement.

Approaches to Study

Ask several people to serve on a panel to discuss the various issues and alternatives presented in these books. Bibliographical material is given at the end of each book in case additional material is desired.

Write your congressman for information concerning his stand on Vietnam. Encourage your church members to inform their congressmen of their views.

Discuss what definite steps your church could take to prevent destructive violence. Present these ideas to the church.

PRAYER GROUPS

Are Some Overlooked or Neglected?

Elene Stone

Too often Christians are prone to "pass by on the other side" when there is a special need and extraordinary opportunity for service.

AMBITIOUS BUT JOBLESS

A former Army private with three Purple Heart medals, a wife, and two small children, but no right arm, is unable to find a job upon returning to his home town. "I don't want to beg," he says. "There must be something I can do. I just can't put into words how it feels," he explains. "I swallow my pride every day. I've been to all the local factories, to the Civil Service Commission, to grocery stores. The answer is always the same."

HANDICAPPED BUT USEFUL

Confined to a wheelchair since she was stricken with polio at age three, a single girl in an eastern state has adopted two children. She teaches that being an adoptive mother is not difficult, but becoming one is.

"I've been the object of every kind of prejudice—racial, religious, professional," declares the 42-year-old Negro art teacher. "But the prejudice against physically handicapped people is the most vicious. I get pretty tired of being told what I can't do because I am handicapped."

Speaking of her first child, the young mother states: "I bathe her. I feed her. I love her. I do things a little differently from the way other mothers would, but I do them."

While the teacher-mother was in the process of adopting her second child, the director of the adoption agency commented that "through our experience with her and her care of the first child, we feel comfortable in saying that she is ready for a second."

UNWARE AND UNLOVED

At age 73, Miss C. is kept trapped

to her chair in a nursing home, unaware of the world around her, muttering as her hands knit with nothing in them. She was a young woman when committed to a mental hospital because of confusion, delusions, and what was listed as "bizarre behavior." Although her medical records reported no significant progress, she was released last year and sent to the nursing home.

TRAGEDY AND DISAPPOINTMENT

A stroke robs an elderly woman of the ability to walk and speak clearly. death claims her husband; vandals force her to sell one of her two houses; urban renewal takes the other—all this within a year.

A "LOST GENERATION"

In its September 5, 1969 issue, *Life* magazine reported on the "isolation of a lost generation of Japanese youth"—illegitimate children of Japanese women and American servicemen. The writer estimated that American troops occupying Japan after World War II "fathered perhaps 20,000 such mixed-blood children." Now, a quarter of a century later, these "half-breeds in a society that values racial purity" are battling the difficulties of getting jobs, being accepted in good schools, finding life companions. Nearly all spent their childhood enduring the taunts of other youngsters. Many were abandoned to institutions. Some have in desperation turned to dope addiction, liquor, prostitution. Others have been accepted in the world of entertainment and modeling.

"A handful of people are trying to help the mixed-bloods," according to *Life*. "Hundreds of them have been adopted by Americans" but for others there is "little to look forward to—except some impossible dreams."

Expressing Prayer

Express gratitude to God for the blessings he has bestowed upon you and members of your family.

Ask the Lord to lead employers to hire partially-disabled and handicapped persons in positions where they are able to render a service.

Thank the Father for handicapped persons who have the will to live in nearly normal lives as possible, and ask him to give them strength and hope.

Pray that adoption agencies will place children in homes where they will receive loving care, with parents who will teach them to know Jesus and his love.

Petition the Lord to guide those who are employed in institutions for the mentally ill. Include in your prayer a plea that he will help them to be patient and tender as they care for those who are unaware, confused, and disturbed.

Pray for all who feel the pangs of sorrow, delusion, desperation because of tragedies and disappointment.

Plead for God's guidance and rich blessings upon those who take care of invalid, chronically ill, and retarded persons in their homes.

Pray that compassion will be shown toward the lost generation of Japanese youth.

Ask God to lead Japanese Christians to seek these young people and point them to the One who said, "I am the way," and pray that their hearts and minds will be open and receptive.

Pray that Japanese friends and family members of these mixed-blood young people, who are innocent victims of their heritage, will accept them into their society and into their families. Ask God to provide them with Christian friends who will teach them that their Heavenly Father loves and cares for them and wants them in his family.

Prayer Possibilities

After prayer has been offered for each individual mentioned above, members of your prayer group can list people in the local community who are victims of war, tragedy, mental disease, unusual circumstances.

Discuss possible mission action projects your prayer group might want to complete.

MISSION ACTION

Persons in Crisis

Judy Halley

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

Chapter Five: About to Go Out of Your Shell

Laymen have been more successful than professionals in answering the "cry for help" calls in suicide prevention centers. Two qualities prerequisite to the layman's success are empathy and some understanding of the dynamics of the suicidal effort (p. 68).

Refresh your memory on the definition of the word *empathy* by checking it in a dictionary. Keeping the definition in mind, decide why such great emphasis is placed on it in helping suicidal persons. Examine carefully the significant facts concerning the dynamics of the suicide effort (p. 68). What clues are provided about the suicidal person's feelings and needs?

Study the six things to do in responding to a suicidal threat (p. 68-69). Are you willing to do each of these?

Consider the example given on page 69. Why did the man telephone? What was he seeking from the man called? Consider the response. Did it provide what the man was seeking and needed? Do you agree that "I care" was the most important part of the response? Was this sincere? Why did the man call say, "You can do that. I know you can. You've got guts enough to pull it off?"

The man called might have responded with the legalistic answer, "It would be murder." What reaction would this get from a suicidal person? Remember, they are very rebellious, self-willed people.

Why should a suicidal person be asked to promise to call, day or night, before he does anything rash? Is this a way of showing you care? Are elements of trust involved? Why promise not to call the police or try to stop him without permission?

Study the five conditions (p. 71) that may well lead a person to come "unloaded." Do any of these describe you or someone you know? If so, review the suggestions for handling the conditions (pp. 71-77). Decide how you could use these guidelines for helping yourself and others to live the abundant life.

Additional resources:

Herein Is Love, Reuel L. Howe

Man's Need and God's Action, Reuel L. Howe

ROYAL SERVICE • AUGUST 1970

Accepting each month, this page is designed for the individual participating in a mission action group or studying in a mission action program.

Chapter Six: How to Stay Well When You Are Sick

What does Hudson mean by "staying well" when you are sick? Probably your first thought is that he means staying emotionally well while physically sick. However, Hudson states it is possible to stay comparatively well "even when we are emotionally or physically sick."

The word *coping* gives a clue to the meaning of staying well. What advantages does the word *coping* have over the word *adjustment* concerning dealing with life (p. 82)?

The story of the man in the automobile wreck clearly indicates the meaning of staying well (p. 83). While he was both physically and emotionally sick, the man was attributed a high level of health. Why? What held more importance to the man than "crying over spilled milk"? His staying well was a matter of what?

Underline in the book the first rule for helping yourself and others in physical and emotional sickness (p. 85). Why do criticism, blame, or shame do no good? Do you agree that feeling guilty or bad about being sick does not make you feel better?

Does accepting your limitations excuse not correcting yourself when you are wrong or irresponsible? Remember the man who saw the importance of getting to work and rebuilding his life. Would giving up and saying there is no use in trying have been an honest acceptance of his limitations? For another example, consider the person who is always late. Can he honestly say he just cannot help it and will have to accept his limitations? If he does, is he a responsible person living in line with reality?

Think of an actual situation in which you would like to help someone to a better way of life. Decide what actions and words you would use in trying to help them with the (1) condemnation approach and (2) challenge approach. Decide what the person's immediate reaction to each approach would be. Which approach produces the best permanent results, helping the person to reach his highest potential? In evaluating the two approaches, remember challenge is based on the way of love and "call," condemnation is based on calling down fire from heaven, upon fear and punishment (p. 87). Read John 14:23 and 1 John 4:18.

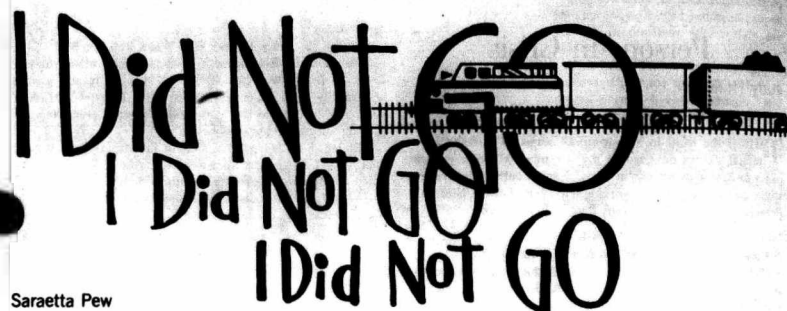
Explain the difference in the way of love and "call" and the way of indulgence and permissiveness.

Interpret the meaning of rule two (p. 89). What is the most important value of this rule to persons who are sick?

Recall the two reasons husbands and wives are afraid to tell each other their deepest inner thoughts (p. 89). What could a wife or husband do to change this situation?

In discussing rule three (p. 90), Hudson makes the significant statement that many people have never learned how to hope and then move on. What persons are specified as the most valuable for helping these crisis-crippled individuals? Appraise your own "hope quotient." Are you expectant, imaginative, optimistic, and confident? "Giving off an air that lifts the eyes of those around you to the future?"

Every time I hear the sound of a freight train,
I will remember



Saraetta Pew

THE newspaper article said he was an eighteen-year-old transient that had fallen from a moving freight train. Seriously injured, he had been taken to the county hospital in a town twenty miles away. I read the article quickly and felt a twinge of sympathy for the young injured person so far away from his home state. My eyes then passed on to other pages of the paper.

The next morning I folded the papers to take out later. I glanced at the page on top and again saw the article. Once again I felt compelled to read it. This time I noted that the boy's mother had been notified. I paused and thoughts rushed through my mind. I wondered if she would be able to come see him, if she cared about him, or if she had worried over him so long that there was no capacity for worry left within her. I sighed over the situation and stacked the papers by the back door.

Carrying the papers to the garage in the afternoon, I remembered the article again. For some strange reason, I carried that section of the paper back with me to the desk. Clipping the short item, I laid it on my desk. For a moment I pondered. If the mother comes, will she have

anywhere to stay? Will she have any transportation to the hospital? Will she need someone to share her burden and the strangeness of being so far from home? Does the boy need someone besides doctors and nurses until she arrives?

I moved the article over to one side of the desk where I would see it easily and went about my business.

The next day, clearing off the desk, I again felt the urge to pick the article up and read through it. I knew it word for word. Why did I ever clip the article, I wondered. I would not know the first thing about calling the hospital or the sheriff's department to ask about the boy. My interest might be resented or misunderstood.

I sighed, replaced the article on the desk, and went on with my work.

Three days later, moving some letters, I was reminded of the clipped article. I mentioned it to my teenage son, asking if he would go over to the hospital with me. "You go this time, Mom," he said, "and see how it is, and I will go with you the next time. The boy might resent another young person."

Busy with plans for painting the house and redoing my teen-ager's

room, I put the matter aside. Plans for youth work at the church, plans for a Bible school, plans for a trip to see my daughter, and plans for the summer occupied my time.

The days passed. More than two weeks later I sat down one evening to read the paper. There it was—a brief article about the death of an eighteen-year-old transient who had suffered severe injuries in a fall from a freight train three weeks ago. I read the words and my heart crowded up against my throat. Thoughts raced in my mind. Did he regain consciousness? Did he reach out for someone? Did his mother come to him? I read on. Since he was to be buried locally, I assumed that no one came.

Then a new thought pierced my consciousness. Did he know Jesus as his personal friend at the time of his death? Did anyone tell him?

I had not listened to that still small voice that had tried time and time again to get through to me, to involve me in a ministry of love and caring. Every time I hear the sound of a freight train, I will remember I did not go. From this experience I have learned to listen and respond to other sounds—sounds of need.

KALEIDOSCOPE

The church council is the group through which all church officers, organizations, and committees may coordinate their activities into one harmonious program of work.

The church council is made up of leaders of church program organizations, certain church staff members, the chairman of deacons, and ex officio members who attend meetings of the council when matters relating to their work are to be discussed. Examples of ex officio members are the director of library services and the church recreation director. The pastor usually serves as chairman of the council. The WMU director represents Woman's Missionary Union on the council.

The church council serves the congregation by helping with details of planning, coordinating, and evaluating the work of a church. It is not an authoritative or administrative group. In the church council, leaders see the whole church in proper perspective. The whole is given priority over the interests of the various parts. The church council assists the congregation by coordinating suggested actions to secure maximum effort and by making suggestions to prevent overlapping in program plans before they are recommended to the congregation.

When the church council reviews the plans of WMU and coordinates suggested actions of all church officers and organizations, the coordinated plans of Woman's Missionary Union are then recommended by the WMU director to the congregation. Woman's Missionary Union will report its plans to the church according to the church plan.

The church council does not direct the work of any program organization. It can suggest and recommend that WMU take certain actions. Only the congregation can instruct a church program organization to take specific action. But at all times the WMU director has an obligation to the congregation to act in the best interests of the whole church rather than in the interests of her organization alone. While a conflict of loyalties between the two is unlikely, any program organization must be willing to forego any ambitions of its own program in favor of interests that seem more valuable to the whole church at the time.

When each organization follows this simple planning process, church leaders can fit together the work of all organizations and committees in a way to achieve maximum effectiveness in doing the work committed to them.

under thirty?

The word is *Contempo*. Beginning with the October issue, *Contempo* will be the magazine for Baptist Young Women members (18 through 29 years of age).

Contempo contains study materials for general meetings, current missions groups, and mission Bible study groups. Also included are supplemental helps for mission action, Round Table, and mission books groups. The leader section of *Contempo*, *Laser*, is beamed directly at officers.

Besides all this, there's reading with a mission slant, pages of fashion and fun, and features designed to meet

special needs of young adults.

If you are in the 18-29 age range and your ROYAL SERVICE subscription expires before the October issue, wait for a renewal notice and indicate you want *Contempo*. If your subscription expires after the October issue and you wish your "due" issues to be *Contempo*, tear your name label off ROYAL SERVICE, attach it to a memo saying "Change to *Contempo*," and mail these before August 1 to Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 (Alabama subscribers add necessary sales tax).

LIFE is a series of chain reactions. Each event experienced, each idea considered has inevitable consequences in the life of the individual. Often events and ideas mesh to form a continuous chain leading to a singular goal.

For Dr. A. S. Haraszti that singular goal was to be a medical missionary. As a young boy in Budapest, Dr. Haraszti experienced the first in a series of chain reactions leading to this goal with admiration for Dr. Albert Schweitzer.

Completing a bachelor's degree at the Baptist Theological Seminary in Budapest, Haraszti took his MD at the Budapest University Medical School. Just after Mrs. Haraszti completed her medical degree in 1956, the Hungarian revolution forced the Haraszti's to escape with their five children to the United States.

From the refugee camp in New Jersey, they moved to St. Louis to complete medical internships. During those days Haraszti's desire to be a medical missionary was fired by a seven-page, handwritten letter from Schweitzer. Lack of funds made it impossible for the Haraszti's to answer his invitation to join him in Africa.

In 1959 this couple moved to Atlanta to begin residencies in sur-

gery and pathology. Years of study and sacrifice were climaxed in 1966 when the Haraszti's opened their own office in College Park, Georgia. Recently an associate physician joined them, enabling Haraszti to complete a dream cherished for nearly forty years.

This summer, Dr. A. S. Haraszti will spend one month at the Baptist Tuberculosis Hospital in Mbeya, Tanzania. At his own expense, a life-long goal has been reached.

Missions can be viewed as a series of chain reactions. A Christian becomes aware of the needs of the world and the uniqueness of divine invitation to do something about those needs. Responding, the Christian moves to a missions field and begins to bear witness.

Remember in Prayer

Baptist Evangelistic Campaigns
 June 21-July 5: Philippines, Hong Kong, Taiwan, South Vietnam, Indonesia, Thailand, India
 June 28-July 5: Singapore-Malaysia, Okinawa, Guam
 June 21-July 24: East Pakistan
 July 5-9: Korea
 September 1-24: Zambia
 September 21-October 16: Rhodesia, Malawi
 October: Kenya, Tanzania
 November 1-15: Uganda

wms forecaster

MARGARET BRUCE

wms president

New Grouping-Grading

Last January leaders in Southern Baptist Convention churches began to hear about the new grouping-grading plan which was being recommended for use in their churches beginning October 1970. Have members of your WMS been informed of these suggested changes? If not, you will want to present the new grouping-grading plan for adults, eighteen and above.

Wherever possible, a church should have at least one organization for Baptist Women (thirty-up) and another for Baptist Young Women (eighteen through twenty-nine). Because of the meeting time preference of members and prospects, morning, afternoon, and evening organizations may be needed. Further groupings may be formed for young marrieds, college and nursing students, and career organizations.

If your church has fewer than four young adult women, determine the most effective way to involve them in the Baptist Women organization. Two possibilities exist:

1. Provide one group primarily for young adult women. Encourage group members to attend the Baptist Women general meetings. Provide a subscription to *Contempo* and a group guide (when appropriate) for each member. Elect a young adult woman to be the leader of the group. Plan ways to involve young adult women in the group.

2. Involve young adult women in Baptist Women activities in the same way adult members are enlisted. Encourage them to participate in the Baptist Women general meetings and to sign up for the group(s) in which they are most interested. Provide for each member a copy of *ROYAL SERVICE* and a group guide when appropriate. Seek to involve every young adult woman in Baptist Women activities.

If your church has five to ten young adult women, one of the following approaches should be used:

1. Provide a Baptist Young Women organization. Because of the small size it would function as an organization without groups. Organizations without groups will be encouraged to have two meetings per month. At one meeting the general meeting suggestions in *Contempo* will

be followed. During the second meeting the organization will pursue a specialized area of interest using the appropriate group materials in *Contempo* or a group guide.

2. Provide two groups in the Baptist Women organization especially for young adult women—one to meet during the day and one in night. Young adult women participate in the group which meets at a time convenient for them. They are encouraged to participate in general Baptist Women activities. In most cases a young adult woman should serve as the leader.

If your church has ten or more young adult women, provide a Baptist Young Women organization with groups.

The three Baptist Young Women Posters (50 cents per set, available July 1) will be helpful to use in promoting Baptist Young Women organizations.

Getting ready for the 1970-71 WMU year should begin early. Your WMS executive committee will decide how many missions groups are needed for Baptist Women. This number will be determined by your number of prospects and the choice which members indicate for a mission study group, mission action, and a mission prayer group.

How will you present missions group opportunities? This can be done in various ways. Here are suggestions:

1. mimeographed sheet listing group work, leaders, meeting times, and places
2. presentations by leaders and members telling about group opportunities
3. slides and tape or recording giving information about mission groups
4. use of posters, bulletins, newsletters, and other means of communication.

Leadership Training

The new *Baptist Women Leader Manual* (75¢), pages 88-91, explains the plan of training Baptist Women officers. Explain the plan to all officers and urge them to study the Manual. For the teacher of the Manual there is the Teaching Guide, *Baptist Women Leader Manual* (50¢).

Encourage officers to complete the requirements for receiving New Church Study Course credit for reading or

studying the *Baptist Women Leader Manual*. These requirements are explained in the Manual on pages 125 and 126.

Christmas in August

For a number of years the WMU youth organizations have sponsored Christmas in August. This has been a plan of sending to home missionaries items which can be used by them in their work. Woman's Missionary Society has helped with this project. Oftentimes societies have paid for sending the packages and members have cooperated in buying some of the articles. This year WMS members may have a more direct part in Christmas in August. See page 18 for items needed and for mailing instructions.

ROYAL SERVICE in Church Budget

ROYAL SERVICE subscriptions provided by church budgets are handled by either the common expiration date plan or the bulk subscription plan. These plans are explained on page 79 of the WMU Year Book 1970-71 (40¢). If ROYAL SERVICE subscriptions are in your church budget you will need to study the information given in the Year Book and send the subscriptions to Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 in ample time. Allow five weeks for delivery of first copy.

Sunbeam Band Focus Week

August 9-15 is the week set apart for Sunbeam Band Focus Week in Southern Baptist Convention churches. The 1970 Focus Week will be a very important one because it will give opportunity for introducing Mission Friends, the missions organization for preschoolers. This is the new organization for boys and girls birth through five or school entrance. *Start* is a quarterly periodical for Mission Friends leaders (\$2.00 a year²). There is also a new *Mission Friends Leader Manual* (75¢). See page 74 of the WMU Year Book 1970-71 (40¢) for additional materials.

Publicity Techniques

Webster's Dictionary says that publicity is an act or device designed to attract public interest; information with news value issued as a means of gaining public attention or support; the dissemination of information or promotional material.

You will lead the executive committee in making plans to publicize the following:

1. New names for adult organizations (Baptist Women and Baptist Young Women)
2. New age grading (30-up and 18-29)
3. Missions groups (mission study, mission action, and mission prayer)
4. Times and places for general and group meetings
5. Organization officers

6. ROYAL SERVICE
7. Study of Taiwan: *Unfinished Revolution*, Carl Hunker (\$1.00²).

Here are some ways you may want to publicize these features:

1. Display Baptist Women insignia patterns (assorted sizes 50¢¹), name of organization, tasks, meeting times and places.
2. Display resources for missions groups (see WMU Year Book 1970-71, 40¢¹).
3. Use posters, church bulletins, bulletin boards, newsletters, cards, telephone calls, tags.

August WMS Executive Committee Meeting

Suggested agenda:

- Meeting of WMS chairmen with group leaders
- Call to prayer
- Reports of officers (plans for future, evaluation of previous work)
- Planning based on achievement guide
- Planning for Baptist Women 1970-71
- Checking progress on WMS Achievement Guide
- Sharing of information from WMS committee or WMU council.

wms chairmen

How long has it been since you checked on the plans (pp. 50-54, WMU Year Book 1969-70) you and other WMS officers made last fall? How successful have you been in carrying out the plans?

As you know the WMS study chairman is responsible for leading the WMS in achieving section I, "Teaching Missions," of the WMS Achievement Guide. The activity chairman is responsible for helping the society achieve section II, "Participating in Missions." All officers are responsible for section III, "Providing for Missions Achievement." You still have August and September to work on merit and advanced achievements which have not been completed.

One other question you will want to check on: Are missions groups using these resources?

- Current missions groups—ROYAL SERVICE Bible study groups—ROYAL SERVICE Round Table groups—*Round Table Group Guide* (\$1¹) and ROYAL SERVICE
- Mission books groups—*Mission Books Teacher's Guide II* (\$1¹) and ROYAL SERVICE
- Mission prayer groups—*Prayer Group Guide* (\$1¹) and ROYAL SERVICE
- Mission action groups—mission action group guides (\$1 each¹) and ROYAL SERVICE. Twelve mission action group guides are listed on page 47, WMU Year Book 1969-70.

WMS Study Chairman

One of your responsibilities is advanced achievement 2 of the WMS Achievement Guide. It reads, "Books for reading recommended to members at least quarterly chosen from reading lists in *WMS World in Books* or in *ROYAL SERVICE*." This month you may want to recommend one of the following since this quarter's study focuses on how God uses the church in his missions plan.

Mission to America—A Century and a Quarter of Southern Baptist Home Missions, Arthur B. Rutledge, \$3.95¹

By Love Compelled, Joseph B. Underwood, \$1.50²

The Gospel for an Exploding World, H. Franklin Peachell, \$2.95¹

The New Theology and Morality, Hemlock H. Barnette, \$1.85¹

Do all WMS members receive ROYAL SERVICE? Receiving ROYAL SERVICE is important but reading it and using it daily should be a greater concern of yours. Do you encourage members to read the magazine? Read the following articles and plan to recommend them to other WMS members: "Ministering to the Whole Man," page 8, and "A Chain Begins," cover 2.

Nonrestrictive Clientele
The title for August WMS meeting study is "Nonrestrictive Clientele." It is a study of USA language churches. Follow-through to this month's study should result in a concern for language groups in your community. Since August 24-30 is designated as Language Missions Week by the denomination, you will want to confer with the WMS activity chairman about how follow-through plans can relate to your church's observance of Language Missions Week.

WMS Activity Chairman

Language Missions Week

August 24-30 is designated on the denominational calendar as Language Missions Week. This means helping Baptists understand the work of language missions, discovering language groups within reach of the church, or beginning a ministry to persons who speak language other than English or who are identified as belonging to another group by their customs and culture.

Select this month's area of study in WMS is USA language churches you may want to plan a ministry to language groups in your community. *The Mission Action Projects Guide* (\$1¹) suggests such projects as:

- classes in prenatal and child care
- cooking classes
- health and first aid classes
- citizenship classes
- Bible study
- literacy classes
- conversational English classes

If your WMS has a mission action group ministering regularly to a language group, confer with the group leader about assistance they may need from the society.

Encourage WMS members to read "Project Assignments," page 6, and "I Did Not Go," page 30. These will motivate them to minister and witness to persons of special need in the community.

wms group leaders

Preview September WMS Study Topic

Remind members that September is back to school month and you want to see how much geography they can recall. Ask the questions below and then say: The September general study session will give a look at a score of years of Baptist work in Venezuela. We will see the ways of witnessing being used by Venezuelan Baptists in developing kingdom work.

Give time and place of meeting

1. What country is located on the north central coast of Latin America? (Venezuela)
2. What is the highest waterfall in the world? (Angel Falls)
3. Where is the Falls located? (Southeast Venezuela in a headstream of the Caroni River)
4. What is the largest lake in Latin America? (Lake Maracaibo in Northwest Venezuela)
5. What country is the world's greatest exporter of oil? (Venezuela)
6. What country has Caracas as its capital? (Venezuela)

Scheduling Group Meetings

When does your group meet? A regular schedule is essential to the life and work of missions groups. Group meetings should be changed only in the case of emergencies. Some societies schedule group meetings so that members may participate in the work of more than one group.

Mission Study Group Leader

Small Group Learning

Research has revealed that learning is more likely to take place when learners have opportunity to interact with other learners. When a group exceeds twelve to fifteen members there is less possibility of close interpersonal relationships. Therefore, mission study groups should be kept small in order to meet individual needs of group members.

You will want to encourage each member to learn these important group member responsibilities:

1. Listen carefully.
2. Develop sensitivity toward other learners.
3. Help clarify misunderstandings.
4. Avoid monopolizing the discussion

5. Accept differences of opinion.
6. Refrain from engaging in private conversation.
7. Apply knowledge gained.
8. Complete assignments.

It is not easy to lead all group members to become responsible group members. But you have access to a source of power that makes all things possible. The Holy Spirit can enable you!

Resources for Mission Study Groups

This month current missions groups will seek to answer the question, How can my church make a certain witness for Christ? See pages 20-22 for study material and study guide. Learning what some churches are doing in mission action should lead group members to see ways their church can make a more effective witness in their community. You may want to include in your discussion the church's responsibility for leading members to support world missions through praying and giving, and helping young people respond to the missions call.

Bible study groups have a very important subject this month, "Missions and the Churches." Make the study a very personal one as you lead group members to determine "how well our church is doing as a base of missions extension." You may want to assign the following questions to group members.

How many missionaries have gone out from our church? How many missions have been begun by our church? How much does our church give through the Cooperative Program? How much did our church give to the 1970 Annie Armstrong Easter Offering, the 1969 Lottie Moon Christmas Offering? Was this an increase over the preceding year?

Round Table groups may be discussing a highly controversial subject this month if suggestions on page 27 are followed. You will want to help group members accept differences of opinion courteously.

Mission Prayer Group Leader

You may want to lead group members to learn the secrets of Jesus' prayer life this month. If so, study John 17. See page 25, *Prayer Group Guide* (\$1¹) for study helps.

Page 28 of this month's *ROYAL SERVICE* points up persons of special need who may need your prayers. Ask someone to tell about the former Army private, the adoptive mother, the nursing home patient, the paralyzed woman, the lost generation of Japanese youth mentioned on this page. Pray for these persons. Who are the handicapped persons in your community? Pray for them. Do they need your witness and ministry? Plan to meet their needs.

Use Call to Prayer and pray for missionaries having birthdays on the day your group meets. Pray for Africa evangelistic campaigns.

Countries participating in the African Evangelistic campaign are Kenya, Tanzania, Uganda, Ethiopia, Zambia,

Malawi, and Rhodesia. This campaign will take place September and October.

Make plans for reaching absent members and untapped prospects.

Mission Action Group Leader

Sharing mission action experiences is most helpful to group members. If your group is functioning well and reaching its objectives, members will have experiences to share with each other. Sharing often gives encouragement to members. It sometimes becomes the means of helping group members with problems encountered in their mission action. Talking about what God is doing through one's witness and ministry is an art which group members should be encouraged to cultivate.

Plan times when group members can share their experiences within the group. Your mission action group guides (\$1 each) give guidelines for sharing and suggests ways sharing may be done. Some of these ways are testimony, a written report, and the question and answer method.

There are times when group members will want to share their experiences at general WMS meetings or with the Brotherhood or with the entire church congregation.

WMS director

The WMS committee plans for activities which involve more than one WMS organization. The Season of Prayer for State Missions is one of the activities in which all societies are engaged.

September is the month designated by many states for this special emphasis on state missions. The date for the season of prayer and the offering goal are set by each state. Also, the material for the observance of the season of prayer is prepared and distributed by each state WMU office.

At the meeting of the WMS committee you will have opportunity to check with each WMS president to be sure that she has received the needed materials. Is it advisable for all societies to meet together for the state mission season of prayer? If not, help WMS presidents schedule a time convenient for the largest number of members.

Encourage WMS presidents to share information and sources of material which may add interest and concern for state missions causes. Promote a worthy state missions offering.

Sources of Materials Listed in WMS Forecaster

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

²Available from Woman's Missionary Union only.

³Available from Baptist Book Store only.

Open-Door Thinking

Kathryn Bullard

IN 1838 a worker in the US Patent Office quit his position, declaring in his letter of resignation which is still on file in the Hall of Archives in Washington, "There is no future in the Patent office: all the great inventions have been accomplished." It seems that 132 years ago a man closed the doors to his future and saw no possibility of further inventiveness by others. But time and records prove how shortsighted he was! He certainly was no open-door thinker.

WMU members know that missions is too important for us ever to close any doors and say "we will not try new methods for we like things as they are" as long as there is possibility of involving more and more of us in the work of the kingdom. We must be continually opening doors to new ways to make mission study, mission prayer, and mission giving vital. We must faithfully keep the doors ajar. We must make every meeting and activity significant.

Mrs. W. J. Cox, former president and later treasurer of Woman's Missionary Union, SBC, once said: "There is no such thing as an uninteresting missions program. We make it that way."

WMU '70 style should challenge the very best in each woman in the adult WMU organizations. Redesigned periodicals provide abundant help.

Take the study material (mission study—current missions, Round Table, mission books, and Bible study) and discover lively ways to hold the interest and enthusiasm of women in mission study in order to

Open-Door Thinking

motivate them to involvement. Methods should not grow stale, but vary to fit the subject matter. How can more people be involved effectively and creatively in planning and participating in study? Use suggestions in the periodicals or adapt them to suit your needs. Ask yourself what method will be most effective in your group. Consider some of these ideas which will spark your own thinking. Remember, any method should be appropriate to content and should help the group realize the aim of your study. Here are a few suggestions:

Assign questions to members at the meeting. Ask them to search through the content for answers and respond with appropriate information.

Dramatic incidents give opportunity to act out the story.

Plant questions in the audience and ask panel members to answer the questions. The panel members study thoroughly the content material before the meeting.

A dialogue can convey information.

These few suggestions get across the idea—make the learning experience exciting and thrilling.

Small group activities open more doors for missions organizations. The key to active participation in a

group requires an atmosphere in which members readily accept personal responsibility for the work of the group. All members can share, according to their interests and abilities, in the responsibilities of planning and carrying out the plans. Sometimes members hesitate to volunteer, but with encouragement and appreciation from the leader, women will accept a job they can do or can learn to do. Rotating responsibilities among members means that all come to appreciate the work of others and the result is a sense of belonging to the group.

Small groups open more doors for active participation than large groups. A person is not apt to be overlooked in a small group, and a leader can take advantage of the creativity of every member. Participation in smaller groups also prepares persons for responsibilities in a large group situation. There is no end to open doors in the cooperative work of groups.

Enlisting people for short-term assignments also opens more doors. One woman does a specific job, completes it, and another woman is asked to assume this responsibility. So two women have participated. Busy people like this idea of short-term assignments. For example, a study chairman asks a woman to teach the home mission study book to Baptist Young Women or Baptist Women. She accepts and when she has completed the assignment she

has no further responsibility at that time for study in the organization. Busy women sometimes find it easier to assume more responsibility at one time than at another.

Another member teaching a book may decide to ask five women to help her teach. These may ask others to help in collecting curios, props, costumes, and many other items. All of these who have contributed to planning and teaching will feel a sense of satisfaction from a worthwhile study. There is a sort of chain reaction here. Doors open for those who plan and for those who experience learning.

Here is another thought. A Bible study group leader enlists a member of her group to lead members in Bible study for three months, another to lead the intercessory prayer period using the calendar of prayer, and another to prepare a "commercial" on the subject of the next general WMS study. After the three months, others will be enlisted for these responsibilities. Shared responsibility on a short-term basis enlists more women in missions and gives to each the chance to perform various tasks.

A climate must be created by leaders so that members will heartily respond. When such a spirit exists, much will be accomplished as you work both at the meeting and as the group engages in mission action projects as well as other cooperative endeavor.

In all WMU endeavor, women need to be alert to open doors and to enter these doors with courage.



the wmu leader

planned by June Whitlow
written by Kathryn Bullard
edited by Ethelene Hamric

august 1970 • royal service

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

Information for WMU council members

New Materials and Plans

In the days of computers, flights to the moon, modern kitchens, the missions organization is also taking on a new look for the 70s. There are new plans and new materials designed to match the spirit of a new decade.

The new grouping-grading calls for new divisions and new names.

The Preschool Division in our churches is for boys and girls birth through five years of age or preschool six. The WMU organization in this division is called Mission Friends. This group may be divided into different grouping according to the best judgment of the leaders and the WMU council based on number enrolled, prospects, and facilities.

The Children's Division includes girls ages six through eleven or grades 1 through 4. The WMU organization in Girls in Action or GAs. Girls in Action offers many possibilities for grouping. For example, groupings may be six- and seven-year-olds, eight- and nine-year-olds, and ten- and eleven-year-olds, or ages six through eight, and nine through eleven, or an organization for each age.

The Youth Division is for youth ages twelve through seventeen or

Mrs Bullard is WMS director for North Carolina Women's Missionary Union.

grades 7 through 12. Although there is a wide interest span in these ages, wise grouping will make for quality work in the WMU organization called *Acteens*. Possible groupings could be twelve- and thirteen-year-olds, fourteen- and fifteen-year-olds, or sixteen- and seventeen-year-olds, or ages twelve through fourteen and fifteen through seventeen, or an organization for each age. *Acteens* will challenge youth to spend their energies on missions.

The Adult Division in our churches begins at eighteen years of age or high school graduation. WMU provides two distinct age levels in this division. The first is for women ages eighteen through twenty-nine and the organization is Baptist Young Women. The other level is called Baptist Women for women beginning with age thirty. Within each organization there are additional groupings for mission study, mission prayer, and mission action. Groups are formed according to choices made by members.

The periodicals keep pace with the times, and present new ways to challenge members of missions organizations. The first issue of each magazine except *Royal Service* will be October 1970.

Mission Friends leaders and teachers will subscribe to *Start* (\$2.00 per year), a quarterly periodical included in the magazine is a leadership section called *Pacesetter*.

Leaders of Girls in Action will subscribe to the quarterly leader magazine called *Aware* (\$2.00 per year). The leadership section is *Vistas*. Leaders will also want to receive the member periodical. GA members will have a monthly magazine of their own called *Discovery* (\$1.50 per year). This magazine is designed especially for girls six through eleven years of age or those in grades 1 through 6.

Acteens will (thru) over their monthly magazine called *Arctenz* (\$1.50 per year). Leaders of *Acteens* will subscribe to the leadership edition of *Arctenz* (\$2.00 per year).

which includes a leadership section called *Highlights*.

Baptist Young Women's monthly periodical is *Contempo* (\$1.50 per year). Later, the leadership section, is included in the magazine.

Baptist Women officers and members will subscribe to *Royal Service* (\$2.00 per year), a monthly periodical which includes *Forecaster*, the leadership section.

WMU officers, the pastor, and members of the church staff will find *Dimension* (\$2.00 per year) specific in instruction in how to plan and conduct churchwide projects and how officers work as a WMU council as well as age-level councils.

For understanding of Woman's Missionary Union for the 70's, newly designed manuals are available now (\$5.00 each). Teaching guides are available for each manual (\$5.00 each). The manuals are:

Woman's Missionary Union Manual, Revised

Baptist Women Leader Manual

Baptist Young Women Leader Manual

Acteens Leader Manual

Girls in Action Leader Manual

Mission Friends Leader Manual

Individual achievement plans are the order of the day for *Acteens* and Girls in Action. These will replace Forward Steps and YWA Citation.

Student is the individual achievement plan for *Acteens*. Levels of achievement are Queen, Queen with a Scepter, Queen Regent, Queen Regent in Service, and Service Aide. The booklet, *Student: Acteens Individual Achievement Plan* (\$5.00; available July 1) is the basic resource.

Missions Adventures is the individual achievement plan for Girls in

Action. The levels of achievement are Adventure 1, Adventure 2, and Adventure 3. The booklet *Missions Adventures* (\$5.00; available July 1) is the basic resource.

Booklets for recognition services are *Student Recognition* (\$5.00; available October 1) and *Missions Adventures Recognition* (\$5.00; available October 1).

Member handbooks (\$5.00 each; available July 1) are designed to interpret each age-level organization to members. They are useful in orientation of members and for assignment.

The WMU Year Book 1970-71 (\$5.00) has a new design. This forward-looking Year Book, which is a useful planning tool, provides current emphases, dates, and other vital information for the year's work. It is for pastors, church staff members, and all WMU officers and leaders.

There is a WMU Director Plan Book and a plan book for each age level (\$1.00 each; available July 1).

Planning a WMU Calendar of Activities

The WMU council should take a long look at the new year and make broad plans using the WMU Year Book and director plan books for recording decisions. This planning is shared by all council members for it affects each age level. Schedule this meeting at a time when it will not have to be hurried. It could be a part of the regular council meeting or a called meeting. *Dimension* (\$2.00 per year; first issue October-December 1970) suggests a retreat at which time the WMU council does annual planning.

Using the WMU Year Book 1970-71 (\$5.00), you will want to look carefully at the emphases for the year and then month by month. You will consider areas which will be promoted and when, taking into account those in which your organization has been weak in the past year and giving thought to improvement in the year ahead. Follow plans suggested in *Dimension* and the WMU Year Book 1970-71 and you will discover you

have completed a plan from which to realize excellence in WMU work during 1970-71. The first issue of *Dimension* (October-December 1970) should reach you in early August if your subscription has reached WMU headquarters at least five weeks in advance of this time. When you receive it, study it carefully so that you will become thoroughly familiar with how to use it most effectively. See first the brief article "How to Use *Dimension* Effectively," page 17, October-December 1970 *Dimension*.

to officers

To: WMU Director and Assistant Director

A Prescription for Leaders

In 1969 Miss Fannie E. S. Heck, then president of Woman's Missionary Union, SBC, spoke words of wisdom for our time.

"The pages of history are strewn with the wrecks of organizations which died of inflexibility. . . . It would be possible for the Union to go on in old paths that it might outlive its usefulness and be justly numbered with the things of the past. Here is a demand for the highest statesmanship. A knowledge of changing conditions, the foresight to lead rather than to be driven, to seize and mold rather than to complain and retard progress. . . . This by no means seeks to exalt the new simply because it is new, to veer with every passing fad. . . . but constantly to have an open mind and a progressive outlook and try both old and new on the keenest edge of our clearest judgment."

These words could very well be for every leader today as she leads others into the great and thrilling possibilities for the 70's.

WMU and the Church Calendar

In WMU council, with the age-level directors bringing their suggestions, a calendar of WMU activities is

planned. Activities and tentative dates should be set subject to plans and activities which other program organizations will prepare. For some activities, perhaps several dates should be selected with preference included so that the WMU director can be flexible when she takes her suggestions to the church council.

The WMU Year Book 1970-71 is an excellent resource in helping the WMU council to plan the WMU calendar of activities for the year. Annual planning events will be added to the calendar. Also, see the Denominational Calendar (p. 78, WMU Year Book 1970-71) for those Convention-wide events which may affect your organization.

Taking the tentative calendar, the WMU director meets with heads of the other church program organizations in a meeting of the church council, or otherwise if a church does not presently have a church council. In this meeting, all church activities are considered and dates are set. There must be flexibility on the part of each person so that the church calendar, which becomes the church program, is a united effort of church program leaders. Each program organization gives support to activities and emphasizes of other program organizations. Each organization doing its part helps the church fulfill its mission.

WMU Council Agenda

See *Dimension* for specific help. Consider the following items in making up the WMU council agenda.

1. Each age level has a list of members and prospects for the new year. Be sure each director is making plans for promotion in the new grouping-grading system.

2. Make sure each age-level di-

rector has a copy of the proper age-level manual and periodical, the WMU Year Book 1970-71, and other materials needed for preparation and beginning the new church year in her organization.

3. Keep council members aware of training opportunities offered by the state, association, and church. Lead each one to attend some specialized training.

4. Ask members to share at this meeting or the next the special activities related to respective age levels which should be included in the WMU calendar and subsequently the church calendar.

5. Remind members that annual reports are to be made at the end of September.

6. Check for clarification needed in any area regarding the plans for the new church year.

7. Decide on plans for teaching the WMU Manual, Revised, and the age-level manuals if you have not already studied these in your church or association.

To: Directors

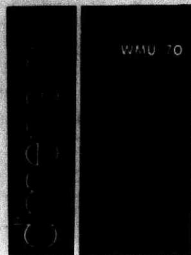
WMS
WA
GA
Sunbeam Band

Promotion Day

Promotion day is an important time, especially for younger people. Help to make promotion day a happy time for it is the beginning of another new experience.

A thorough study should have already been made of members and prospects with the new grouping-grading in mind. Following the suggested charts on pages 92 and 94 of WMU Manual, Revised, each age-level director should have at the WMU council meeting a list for her organization. Leaders should know who will be in their organization and where they will meet. The WMU council should have decided on when and where organizations will meet. New periodicals should have been ordered.

a brand-new
magazine
for WMU officers



dimension

The September issue of ROYAL SERVICE will carry the final edition of The WMU Leader. There will not thereafter be any instructions or suggestions in ROYAL SERVICE for WMU officers.

The reason for this is that we have available a brand-new magazine for WMU officers. It is *Dimension*. WMU director, age-level directors, and

leaders when there are no age-level directors, need a personal copy of this magazine.

Annual subscription price is \$2.00. The first issue, October-December 1970, should reach you in early August. Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Allow five weeks for delivery.

Orientation of Members to WMU '70

Help should be given members in understanding WMU '70. See "Orientation for Church Family About the WMU '70 Organization" in The WMU Director, October-December 1970 Dimension. Adult members of WMU will want to know organizational names, periodical names, and the whole concept of WMU '70.

Prepare Leaders for the New Year

Preparation is the key to a smooth transition with leaders as the church approaches the changes beginning October 1970. Age-level directors in Woman's Missionary Union can be instrumental in helping leaders to understand the changes within the age level. Be positive and enthusiastic. Look at the merits of the changes and clarify any misunder-

standing. You may want to include some of the following:

Freedom of choice.—From Mission Friends to Baptist Women, members have an opportunity to make choices based on interest.

Leadership opportunities for members.—Whether it is sharing leadership within a group or as an officer in Acts or a GA chooses to lead, members will have opportunity to share leadership roles.

Fewer officers.—The needs of the organization will determine the number of officers, but a minimum is required.

Better defined duties.—Duties of officers are more specific and better defined.

Shared responsibilities between

leaders and members.—The work load will be shared with members and the specific duty of the leader and/or officer will not be to do the work of the group.

Reporting easy.—Minimum reporting is required. More time can be devoted to planning and doing the work.

Redesigned study materials.—Redesigned study materials will bring month by month up-to-date programming techniques, current missions materials, and challenging missions activities for all age levels.

Enlarged age-grouping for individual achievement plans.—More people can participate in the individual achievement plans. The two plans suggested will be for Girls in Action and Acteens.

Special summer activities.—SMAY (Summer Missions Activities for Youth) booklet (\$1.00; available January 1, 1971) provides many suggested activities for Acteens and Royal Ambassadors to participate in special summer missions projects.

Camping opportunities offered.—Suggestions will be given for camping opportunities.

Flexibility.—The age grouping, grading and the structure for each age level are flexible. These are designed to meet the need of any size church.

Greater involvement.—The organizations are designed for greater participation-involvement in missions by each person, thus making the missions organization relevant in the decade of the 70's.

Sources of Materials in The WMU Leader

1 From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 only.

2 From Woman's Missionary Union (address above) or Baptist Book Store.

call to prayer

Comments prepared by Monte McMahon Clendinning

1 SATURDAY Read Matthew 7:21-27.

Does prayer make a difference? The Harold E. Hunt family of Mundana is more convinced than ever that it does. Four years ago a doctor diagnosed Mrs. Hunt's eyes as having deterioration of the retina. A later examination revealed bilateral cataracts. The doctor said she must wait two to three years for surgery. To the contrary, in less than a year surgery was possible. Friends had prayed. On the day of surgery hundreds of friends and churches prayed. Today she has 20-20 corrective vision, and the deterioration of the retina is apparently arrested.

Pray for Mrs. E. C. Branch, worker among Indians, New Mexico.

Mrs. Marshall Durham, language work, Panama.

Mrs. Larry Gardner, Baptist center, Ohio.

Leon Sampson Crisp, worker among Negroes, Alabama.

Mrs. H. L. Blankenship, home and church work, Libya.

Joan Carter, work with women, Kenya.

Mrs. J. B. Durham, home and church work, Ussu Valley.

Harold E. Hunt, student work, Mundana, Brazil.

Mrs. W. H. Lichter, educational work, South Brazil.

Mrs. J. R. Leroy, home and church work, South Brazil.

2 SUNDAY Read Genesis 1:1-22.

Appointed a year ago, Dr. W. Griffin Henderson and his wife are serving as missionary associates in Hong Kong. Pray for them in their teaching responsibilities. Pray for the thousands of Orientals in Hong Kong eager for an education.

Missionaries are listed on their birthdays. Address in DIRECTORY OF MISSIONARY PERSONNEL, from from Foreign Mission Board, P. O. Box 6397, Richmond, Virginia 23234. — in HOME MISSIONS.

Pray for Sherman Bridgman, superintendent of missions, Illinois.

C. F. Landon, worker among deaf, Arkansas.

Calvin Sandlin, worker among Indians, Utah.

Mrs. Calvin Sandlin, worker among Indians, Arizona.

Mrs. W. A. Cowley, home and church work, Nigeria.

Earl G. Gotscher, business administration, Thailand.

Griffin Henderson, educational work, Hong Kong.

Malcolm Stuart, general administration, Hawaii.

Garold Workman, music ministry, Malawi.

Charles A. Allen, furlough, Guatemala.

J. T. Owens, furlough, Mexico.

Kenneth Park, furlough, Chile.

Mrs. J. W. Fielder, retired, China.

F. M. Gaskdy, retired, Virginia.

A. W. Wilson, retired, Alabama.

4 THURSDAY Read Job 20:1-18.

Kerey Children's Home, located in Ogbomoso, Nigeria, has for many years cared for homeless children. Pray today for Ruth Womack, the director, and for the children, many of whom are later placed in Christian homes.

Pray for Ruford H. Hodges, preaching ministry, Korea.

Mrs. D. L. Miller, home and church work, North Brazil.

John N. Thomas, preaching ministry, Colombia.

Ruth Womack, nurse, Nigeria.

Mrs. C. R. Bailey, furlough, Colombia.

Mrs. K. J. Myers, furlough, Nigeria.

Grace Wells, retired, China, Hawaii, Indonesia.

5 WEDNESDAY Read Psalm 19:1-6.

Mr. and Mrs. Gilbert Oakley work among Spanish-language people in Clovis, New Mexico. They request WMS members to join them in prayer, asking God for spiritual maturity to come among their people. They further ask for prayers in behalf of better building facilities.

Pray for William Davis, worker among Negroes, Mississippi.

Robert Lents Gross, Baptist center, New Mexico.

Gilbert Oakley, worker among Spanish, New Mexico.

William E. Corwin, preaching ministry, Indonesia.

Darrel E. Garner, agricultural work, Malawi.

James F. McKinley, preaching ministry, Pakistan.

Takshing Oue, preaching ministry, Japan.

Hugh G. Smith, dormitory parent, Malaysia.

Mrs. J. A. Smith, home and church work, Philippines.

Rodney B. Wolford, educational work, South Brazil
Mrs. J. W. McGarock, retired, Chile Publishing House.

4 THURSDAY Read Psalm 68.

Prior to his death March 25, Dr. Moka Smith, Jr., former field representative of Spanish South America, requested prayer that the spiritual awakening being experienced by Baptists in several South American countries might continue to grow. In addition, he asked for prayer for his wife. All medical treatment in the States and in Colombia have failed to relieve a painful neck ailment. Pray for the family of the late Moka Smith.

Pray for Phil Dunaway, US-2, Michigan Shirley Korte, worker among Eskimos, Alaska
Della Ruth Smith, Baptist center, Kentucky
James S. Wright, pioneer missions, New York
Mrs. T. H. York, Sellers Home, Louisiana
Dorothy Emmons, educational work, Tanzania
Mrs. L. J. Harper, nurse, Paraguay
Robert H. Lacey, preaching ministry, Kenya
Milton Murphy, preaching ministry, Israel
J. Earl Passy, student work, Philippines
Mrs. C. D. Doyle, furlough, Costa Rica
Joan Law, furlough, Kenya
Marion Milner, furlough, Indonesia.

7 FRIDAY Read Psalm 104:24-35.

Mrs. Lonne A. (Janette) Doyle, Jr., writes that their one big need in Brazil is national leaders who will remain faithful to their call. One church has never had a pastor during its sixty years of existence. Pray also for missionaries who because of furloughs and retirements, often do not have a full corps of missionaries on the field.

Pray for Mrs. Preston M. Denton, metropolitan missions, Illinois
James Z. Alexander, teacher-missionary, North Carolina
Mrs. Thomas Eason, language missions, New Mexico
Mrs. A. L. Iglesias, evangelistic work, Panama
Elizabeth Lundy, Baptist center, Georgia
Mrs. B. Clyde Rackers, evangelistic work, Puerto Rico
Phillip Anderson, music work, Philippines
Mrs. L. A. Doyle, home and church work, Equatorial Brazil
Mrs. G. E. Joiner, home and church work, Ecuador
Mrs. Donald Kirkland, home and church work, Ghana
Mrs. V. N. Varner, furlough, North Brazil
Wesley W. Lawton, retired, China, Hawaii, Taiwan

8 SATURDAY Read Isaiah 40:10-36.

Continue to pray for evangelistic campaigns throughout the Orient following the Baptist World Congress. Campaigns were held before the meeting and now follow the worldwide crusade. Pray that individual Christians in their travel will be sensitive to opportunities for witnessing.

Pray for Mrs. R. M. Bradley, home and church work, Korea
Mrs. J. A. Lunsford, home and church work, South Brazil
Tomoki Masaki, preaching ministry, Japan
Glenn Patton, preaching ministry, Lebanon
Marion Sanders, educational work, Mexico
Sara Frances Taylor, secretarial work, Argentina
Mrs. T. C. Bennett, furlough, Pakistan
Ralph W. Merrill, furlough, Kenya

9 SUNDAY Read Psalm 34.

Laymen of English-language Immanuel Baptist Church, Madrid, Spain, had a very successful Royal Ambassador recognition service last spring, according to Pastor James M. Watson, Southern Baptist missionary. Seventeen boys received pins for their forward progress. Pray for these boys.

Pray for Mrs. James Beck, Baptist center, Georgia
Mrs. B. Frank Batvin, worker among Indians, Oklahoma
Charles H. Crawford, pastoral missionary, Minnesota
Earl Jackson, worker among Indians, Idaho
Neil Beland, preaching ministry, Thailand
Glynda Chambers, medical work, Gaza
Mrs. R. B. Grant, home and church work, South Brazil
Richard R. Greenwood, preaching ministry, Guatemala
Carl G. Lee, preaching ministry, Indonesia
Lawrence E. Rice, music work, Venezuela
Mrs. Maurice Smith, home and church work, Ghana
Mrs. W. E. Emanuel, furlough, Japan
John D. W. Watts, furlough, Switzerland
Edelmira Robinson, retired, Cuba

10 MONDAY Read Psalm 42.

Mrs. C. J. Lowe, retired missionary from China, continues to be active in her local church and its missions. She requests prayer for the Christians in China who now have to witness underground.
Pray for the Annual Meeting of Alaska Woman's Missionary Union which begins today in the First Baptist Church, Anchorage.
Pray for George L. Foster, rural-urban missions, Kansas
C. S. Boothwright, preaching ministry, Japan
Marion L. Corley, preaching ministry, Colombia
Payton M. Moore, radio-TV ministry, Vietnam

Mrs. A. P. Nix, home and church work, Colombia
Mrs. D. L. Saunders, home and church work, East/Central Africa
James B. Stach, preaching ministry, Philippines
Mrs. J. N. Westerland, home and church work, Rhode Island
Charles L. Whaley, student work, Japan
Mrs. R. D. Worley, home and church work, Spain
R. Paul Bellington, furlough, Equatorial Brazil
William D. Horn, furlough, Egypt
Mary Crawford, retired, China, Hawaii
Mrs. C. J. Lowe, retired, China.

11 TUESDAY Read Psalm 129:1-14.

This is the week many churches throughout the Convention are observing Sunbeam Band Focus Week. Many missionaries have testified that their first interest in missions came through their participation in a Sunbeam Band. Pray for the children involved this week in such training. Pray for their leaders throughout the Convention.

Pray for I. B. Williams, worker among Spanish, Arizona
C. E. Scarborough, juvenile rehabilitation, Georgia
Mrs. J. M. Demell, home and church work, Ivory Coast
Sigfried G. Engle, preaching ministry, Argentina
Mrs. L. M. Kruse, home and church work, Germany
Mrs. S. A. Smith, home and church work, Trinidad
Roberta Hampton, furlough, North Brazil.

12 WEDNESDAY Read Psalm 145:1-13.

Pray today for the men who direct missions affairs at the Home Mission Board in Atlanta and the Foreign Mission Board in Richmond. Ask God to fill them with His Spirit, his wisdom, and his strength.

Pray for Mrs. Kenneth Newman, pioneer missions, Hawaii
Mrs. O. K. Bozeman, home and church work, Korea
Albert Craighead, educational work, Italy
Mrs. R. H. Culpepper, educational work, Japan
Mrs. J. E. Hampton, home and church work, Tanzania
Mrs. D. L. Jester, home and church work, Nigeria
Trueman Moore, publication work, Pakistan
Mrs. H. E. Spurgeon, home and church work, Taiwan
Mrs. B. C. Thomas, home and church work, Singapore
Mrs. R. S. Dreessen, furlough, Kenya
Mrs. N. B. Eubanks, furlough, Nigeria
Mrs. M. M. Harris, retired, China
May Perry, retired, Nigeria

Remember

If

you're

moving

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

Indicate your address label from a recent issue in the space provided below. If none available, the label on your old address label will do.

Print your name and new address below. Be sure to include your old label.

ROYAL SERVICE
688 North Washington Street
Birmingham, Alabama 35202

Attach Label Here

Name _____

New Address _____

City _____ State _____ Zip Code _____

13 THURSDAY Read Isaiah 61:1-2.

Mehos Rodriguez serves with Spanish language people in Texas. His one request is for fervent prayer for the entire work among Spanish-language people of Texas.

Pray for William H. Foster, weekday ministries, Kentucky
Mehos Rodriguez, worker among Spanish, Texas
David Torres, worker among Spanish, Florida
Mrs. L. G. Fielder, home and church work, Japan
Mrs. D. R. Heiss, home and church work, Japan
Mrs. M. W. Stuart, home and church work, Hawaii

Mrs. J. T. Owens, furlough, Mexico
Mrs. N. M. Shultz, furlough, North Brazil
David H. Whitson, furlough, Tanzania
Mrs. W. C. Harrison, retired, Brazil.

14 FRIDAY Read Revelation 4.

Among those making decisions during the Asian evangelistic crusade are young people who respond to God's call to church vocations. Jackie Short of Hong Kong requests prayer for these individuals that they will follow through to receive special training to more effectively share the gospel. Pray that for young people in the seminary that they may grow and that their ministry will come from a Spirit-filled life.

Pray for Mrs. L. Ray McKinney, rural-urban missions, New Mexico

L. G. Gradford, general administration, Japan
Mrs. M. E. Fitts, educational work, Peru
James A. Foster, business administration, Philippines
Mrs. H. P. Haynes, home and church work, Venezuela
John C. Mills, educational work, Liberia
Mrs. G. D. Phillips, home and church work, Rhodesia
Jackie Short, educational work, Hong Kong
Mary Stampeley, religious education, Ghana
Harry L. Riley, furlough, Taiwan
Mrs. J. A. Treadway, furlough, Taiwan
Mrs. C. L. Culpepper, retired, China, Hong Kong, Taiwan

15 SATURDAY Read Revelation 5:9-14.

A recent study of personnel needs by the Foreign Mission Board indicates needs in almost all Christian vocations. There is a critical need for preachers and medical personnel. Pray for young people and adults to respond to God's call.

Pray for Harry Woodall, Christian social ministries, Arkansas
James Daves, weekday ministries, New York
Mrs. Ector Hemmick, Baptist center, Virginia
Mrs. R. E. Gordon, home and church work, Philippines
Leroy K. Soot, educational work, Japan
Mrs. D. R. Smith, home and church work, Venezuela
James D. Watts, music work, Italy
J. E. Jackson, retired, China, Japan, Philippines
Mrs. C. H. Westbrook, retired, China.

16 SUNDAY Read Psalm 46.

Dr. Robert L. Lindsay, Southern Baptist missionary and biblical scholar, has been working on a translation of the New Testament in Hebrew for the past ten years. Lindsay began his work when he saw the need for a New Testament which could be read and easily understood by the small Christian congregations of Israel. Pray for the effective use of this translation.

Pray for Richard F. Bumpass, chaplain, Maryland
Mrs. Orville H. Griffin, metropolitan missions, Ohio
Mrs. Lloyd A. West, worker among Spanish, Texas
Milton Boyd, superintendent of missions, Michigan
Roy Lee Hood, Baptist center, North Carolina
Mrs. C. F. Landon, worker among deaf, Arkansas
Mary E. Wigger, weekday ministries, Utah
Robert N. Bellinger, business administration, Liberia
Mrs. M. E. Dozier, home and church work, Japan
Mrs. A. J. Green, home and church work, South Brazil
Barney R. Huxson, preaching ministry, Argentina
Lynda James, nurse, Ghana
Robert L. Lindsay, preaching ministry, Israel
Lloyd H. Neil, business administration, Nigeria
Neola Young, retired, Nigeria

17 MONDAY Read Psalm 121.

Pray today for the states included within our own country. Pray that Christians living in the United States may be obedient to Christ's teachings and may be used to help solve the numerous problems of today.

Pray for Willie Johnson, worker among Eskimos, Alaska.
Mrs. Walden Stevens, worker among Indians, Oklahoma.
Lester Lee Vinson, worker among Spanish, Texas.
Herbert Coudill, retired, Cuba, Georgia.

18 TUESDAY Read Isaiah 48:37-38.

Four years ago when American military forces withdrew from France, all but one English-language church closed. At the request of French Baptists, missionaries continue to serve there. Pray for the missionaries who aid French Baptists in acquiring property, giving radio broadcasts, and extending evangelical outreach.

Pray for Mrs. Frank Wheeler, rural urban missions, New Mexico.
Rodolfo O. Rojas, worker among Spanish, California.
Thomas M. Woo, Baptist center, Texas.
Edna Ruth Wootter, Baptist center, Washington, D.C.
Mrs. W. W. Donahoe, home and church work, Colombia.
Mrs. W. C. Grant, home and church work, Japan.
Martha Heinlein, educational work, North Brazil.
Thomas D. High, educational work, Nigeria.
Mrs. H. B. Lee, home and church work, France.
David L. Martin, preaching ministry, Trinidad.
Irene Brannum, furlough, Korea.
John C. Calhoun, furlough, Thailand.
Mrs. B. B. Moore, furlough, Kenya.
Ernest C. Wilson, furlough, South Brazil.
Mrs. P. H. Anderson, retired, China, Hawaii.

19 WEDNESDAY Read Lamentations 3:22-33.

About two years ago Wilmer E. Grindstaff was with the SBC Stewardship Commission in Nashville, Tennessee. Responding to a missions call, he and his wife are now investing their lives in Israel, where he serves as principal and Bible teacher in a Baptist High School while his wife teaches English and dreams daily chapel activities. In this part of the Middle East where there is deep animosity between Jew and Arab, pray that the Grindstuffs and other missionaries may be used to build bridges of understanding between these races as they share their faith in Christ.

Pray for Mrs. Jarvis Heam, language missions, Tennessee.

Available July!



**Baptist Women
INSIGNIA SEALS**

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

**Baptist Women
INSIGNIA PATTERN**

Assorted sizes, 50 cents

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

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

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

Edward W. Parker, worker among Negroes, Louisiana.
Mrs. W. E. Parker, worker among Spanish, Texas.
Mrs. B. G. Colston, home and church work, Korea.
Perry Ellis, preaching ministry, South Brazil.
Vera Gardner, nurse, Thailand.

Wilmer E. Grindstaff, stewardship work, Israel.
Mrs. G. S. Harvey, home and church work, Rhode Island.
Garrett E. Jahn, educational work, Ecuador.
Mrs. M. D. Stodd, dormitory pastor, Nigeria.
Mrs. A. J. Wright, home and church work, ...

Mrs. H. D. Wicks, furlough, Nigeria.
S. P. Mingle, retired, Texas.

20 THURSDAY Read 1 Corinthians 10:1-13.

The East African Standard, Nairobi, recently carried a half-page feature on the new Baptist Communication Center there. "The prime function of the studio is to produce religious programming to be used in the Voice of Kenya and Radio Tanzania," the article said. The studio has also recorded programs for the Radio Voice of the Gospel, a station in Addis Ababa, Ethiopia.

Pray for Mrs. Alfred J. Smith, Jr., metropolitan missions, California.
Mrs. R. L. Kelt, educational work, North Brazil.
Dorothy Mercer, preaching ministry, Japan.
Mrs. R. E. Nicholas, home and church work, Gosa.
Paul W. Noland, preaching ministry, South Brazil.
Charles W. Oliver, educational work, Italy.
Mary Paulsen, social work, Malawi.
J. W. Riemenschneider, preaching ministry, East Africa.
A. B. Short, student work, Hong Kong.
James E. Spaulding, preaching ministry, Bahamas.
Mrs. P. M. Clark, furlough, Kenya.
Mrs. J. D. W. Wray, furlough, Switzerland.
James R. Allen, retired, Brazil.
Mrs. J. J. Conant, retired, Brazil.

21 FRIDAY 2 Corinthians 12:1-10.

Thank God today for the 8,000 individuals in Arab countries who are enrolled in a correspondence course in the life of Christ. Pray for freedom for these to continue their studies. Several governments have apparently begun to prevent the mail delivery of lessons.

Pray for Mrs. Marion L. Mayet, pioneer missions, Rhode Island.
Walter E. Allen, preaching ministry, Kenya.
Mrs. J. W. Bartley, home and church work, Uruguay.
Mrs. M. H. Love, home and church work, Japan.
Mrs. L. E. McCall, home and church work, Guam.
Mrs. P. S. Smith, home and church work, Jordan.
Mrs. B. L. Spear, home and church work, Thailand.
James R. Swadenburg, preaching ministry, Korea.

David Weger, student work, Vietnam.
George B. Constant, preaching ministry, South Brazil.

22 SATURDAY Read Philippians 4:6-19.

Pray for "displaced" missionaries such as Mr. and Mrs. A. G. Dunaway, Jr. of Nigeria who have remained in the States because of a visa shortage. They must consider such questions as: Should they wait until the doors are open in Nigeria? Should they seek appointment in another country in spite of their years of service in Nigeria? Pray for this family and others who face similar situations.

Pray for Mrs. Willie Johnson, worker among Eskimos, Alaska.
Agnis L. Jones, teacher-missionary, Mississippi.
Anna Mae Kaskie, Baptist center, Virginia.
Ted Trent, worker among Indians, Arizona.
Doris Blenner, religious education, Indonesia.
Charles A. Chilton, preaching ministry, Philippines.
James L. Crawford, educational work, Nigeria.
Joyce Dodson, social work, Kenya.
Annie G. Dunaway, preaching ministry, Nigeria.
M. Glen Fort, doctor, Rhodesia.
Robert M. Halland, educational work, Japan.
Lenora Hudson, educational work, Japan.
Jack M. Shelby, preaching ministry, Malaysia.
Norel Welch, religious education, South Brazil.
Mrs. Daniel Centu, retired, Texas.
Mrs. J. C. Quarles, retired, Argentine, Uruguay.

23 SUNDAY Read Job 19:26-37.

Just two years ago Southern Baptist missionaries began a community development program in Ethiopia which includes health centers, agricultural assistance, and vocational training. Pray for this new work. Pray that these ministries may cause persons to have a personal encounter with Jesus.

Pray for D. R. Delmar, superintendent of missions, Wyoming.
Mrs. S. R. Connate, home and church work, Ethiopia.
Buck Donaldson, preaching ministry, Nigeria.
Richard H. Hallinger, doctor, India.
Mrs. E. L. King, home and church work, Indonesia.
Mrs. Richard E. Morris, home and church work, Taiwan.
Oscar J. Quick, preaching ministry, Taiwan.



Available July!

**BAPTIST WOMEN
Enrollment Materials**

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

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

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

Wilma Rodgers, social work, Ivory Coast.
Jack Womack, preaching ministry, Uruguay.
Winfield Applewhite, furlough, Indonesia.
James E. Lingerfelt, furlough, North Brazil.
Mack Shultz, furlough, North Brazil.
Wayne White, furlough, Mexico.
Mrs. A. E. Hayes, retired, Brazil.

24 MONDAY Read John 11:28-29.

The David M. Coleman have been in Rhodesia about a year. Originally assigned for Nigeria, this couple had to make a change because of the visa shortage in Nigeria. Pray for them in their adjustment. Mrs. Coleman (Ruth) asks that WMS members pray for her to keep the right balance between being wife, mother, and missionary.

Pray for Allen Seward, worker among Indians, Colorado.
James B. Amis, radio-TV ministry, Ghana.
Mrs. R. D. Burgh, home and church work, Korea.
Vera Campbell, educational work, Japan.
Mrs. J. W. Cecil, home and church work, Hong Kong.
Mrs. D. M. Coleman, home and church work, Rhodesia.
G. C. Harbeck, preaching ministry, Paraguay.
John M. Hendon, preaching ministry, Portugal.
Mrs. Tomoko Masaki, home and church work, Japan.
Mrs. E. C. Pippin, home and church work, Argentine.
Sue Shemburger, music ministry, Bahamas.
Leis Van Cleef, medical work, Nigeria.

25 TUESDAY Read 2 Corinthians 3:1-10.

Pray for the preparations being made for the African Evangelistic Campaign to be held in September and October. Pray for these participating countries: Kenya, Tanzania, Uganda, Ethiopia, Zambia, Malawi, and Rhodesia.

Pray for Richard J. McQueen, youth and family services, South Carolina.
Mrs. Sam Morris, worker among Indians, Kansas.
Mrs. Andres Viera, worker among Spanish, New Mexico.
Mrs. V. L. Dietrich, home and church work, Thailand.
Mrs. O. C. Robison, home and church work, Liberia.
John A. Roper, doctor, Jordan.
Mrs. J. N. Young, home and church work, South Brazil.
Sidney G. Corwell, furlough, Equatorial Brazil.

26 WEDNESDAY Read 1 Thessalonians 4:13-18.

Gene M. Wise, audio-visual consultant of the South Brazil Mission, often faces the problem of film damage caused by laboratories in their processing. In producing a film on the life of an alcoholic who became a Christian, Mr. Wise filmed the last scenes in a church service. At that time he asked the congregation to pray that the film might come through undamaged. When Mr. Wise

checked the film, he found scratches and tears—but only on scenes he could not have used anyway. He concluded, "It seemed like someone had guided the 'scratches' so that the best parts of the film came out unscathed! To me, this was an answer to prayer!"

Pray for Gilbert Sklar, superintendent of missions, Washington.
Bert Longdon, superintendent of missions, California.
Dwight N. Dudley, English-language work, Japan.
Mrs. R. F. Greene, home and church work, Taiwan.
R. Eton Johnson, Sr., educational work, North Brazil.
Mrs. L. A. Walker, home and church work, South Brazil.
Gene H. Wise, radio-TV ministry, South Brazil.
Fred D. Young, religious education, Kenya.
Arthur C. Robinson, furlough, Taiwan.

27 THURSDAY Read Revelation 7:9-17.

It is difficult to realize what is involved in opening Baptist work in a city of 120,000 people where the word Baptist has never been heard. The Hemmen P. Hayeses are doing just that in Cantho, Vietnam. Mrs. Hayes (Dottie) asks that WMS members pray for them. "We're not discouraged in the least, but a little boost would help," she adds.

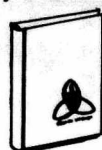
Pray for Mrs. Arlie A. Watson, Jr., rural-urban missions, Maryland.
Mrs. K. W. Rabon, Baptist center, South Carolina.
H. Earl Bengs, preaching ministry, Vietnam.
Mrs. H. P. Hayes, home and church work, Vietnam.
Lawrence D. Ingram, educational work, Hong Kong.
Eugene Lefschich, educational work, Nigeria.
Rosalie Weatherford, nurse, Paraguay.
G. O. Faulen, retired, Illinois.

28 FRIDAY Read Revelation 21:1-8.

Furlough time for a missionary can be meaningful as well as strenuous. Pray now for those on furlough. Ask God to give them physical strength, wisdom for all decisions they must make, joyful experiences of reunion with family and friends, and spiritual power to share at home what they have seen God do on their fields.

Pray for Mrs. Daniel Aleman, worker among Spanish, Texas.
Julius H. Avery, worker among National Baptists, Florida.
Coby E. Byrne, chaplain, New York.
Mrs. J. C. Allard, home and church work, Equatorial Brazil.
Mrs. C. L. Bellenger, home and church work, Botswana.

Available July!



Notebook
Binder

with Baptist
Women Insignia
8½" x 11", \$1.75

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

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

Mrs. M. D. Billings, home and church work, Guatemala.
Daniel R. White, preaching ministry, Spain.
C. Turner Hopkins, furlough, Nigeria.
Mrs. J. R. Mosley, furlough, Nigeria.

29 SATURDAY Read Revelation 22:1-7, 17.

For residents of the United States, accepting Christ may not be a difficult step. In

parts of the world such as in China and Pakistan a person may lose his life for doing such a step. Pray that the witness missionaries may be effective in all parts of the world.

Pray for Thurman Broughton, preaching ministry, Pakistan.
Ray C. McGlathery, doctor, Gasa.
Bryd A. O'Neal, preaching ministry, North Brazil.

30 SUNDAY Read Matthew 24:1-12.

Mr. and Mrs. Harold E. Pluen move to Honduras. They voice a request for all missionary families: "We ask for strength to face the great surge of indifference which is also felt on the missions field. Also, please remember the missionary children who are separated from their families in order to study in the States."

Pray for Mrs. James W. Bell, rural-urban missions, Arizona.
Wiley B. Faw, preaching ministry, Nigeria.
Mrs. H. E. Hurst, nurse, Honduras.
Mrs. J. C. Muse, home and church work, Ecuador.
Abel P. Pierson, publication work, Spanish Publishing House, El Paso, Texas.
Mrs. S. D. Reeves, home and church work, Argentina.
Charles A. Tapp, preaching ministry, Uganda.
C. Benton Williams, student work, Thailand.

31 MONDAY Read Psalm 32.

Promoting weekday ministries in all Baptist churches on Long Island is a major assignment for Mr. and Mrs. Jerry Lynn Scruggs. They ask for prayer that the middle class Christians on Long Island might accept the challenge of establishing such programs and that they may come to realize these are bridges over which Jesus can cross from their hearts to the hearts of others.

Pray for Larry Gardner, Baptist center, Ohio.
Delores A. Kube, Baptist center, Texas.
Mrs. George Madison, metropolitan missions, Michigan.
Mrs. Jerry Lynn Scruggs, Christian social ministries, New York.
Lucy Kirk Solomon, worker among Negroes, Arkansas.
Mrs. R. F. Coy, home and church work, Chile.
Harry B. Garvin, preaching ministry, Uganda.
Mrs. J. L. Hauser, home and church work, Kenya.
Mrs. S. L. Jones, home and church work, Rhodesia.
Mrs. J. P. Kutenhall, home and church work, Lebanon.
James D. Muson, educational work, Kenya.
Charles G. Tabor, doctor, Korea.

Discovery

Please send Discovery to:

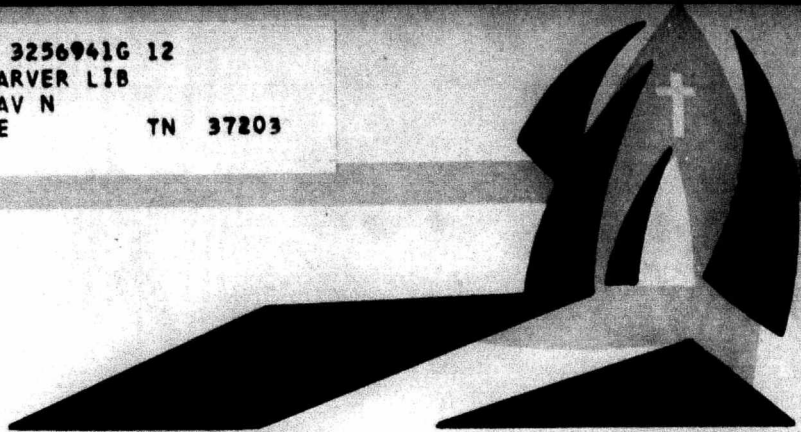
NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

\$1.50 per year. Annual subscription only. Alabama customers add necessary sales tax. Allow five weeks for processing new subscriptions.

D70 2 08 3256941G 12
DARGAN CARVER LIB
127 9TH AV N
NASHVILLE TN 37203



Dear Pastor,

Building on a rich heritage of missions education for children left by Sunbeam Band and Girl's Auxiliary, Girls in Action retains the initials GA. Girls in Action is the WMU age-level organization for girls six through eleven or in grades 1 through 6.

The GA organization has no officers. A GA leader and assistant leaders furnish leadership for the organization. There should be one adult leader for every seven girls enrolled. Members of the organization share leadership with the adult leaders by participating in planning and by volunteering to assume certain responsibilities.

Organizations are formed on the basis of age or grade. The maximum enrollment suggested is 15-25, with the larger number for organizations of younger GAs and the smaller number for organizations of older GAs.

GA organizations are encouraged to meet weekly. There are two kinds of regular GA meetings: planning and study. Each time a new unit of study begins, the first meeting during the unit is a planning meeting. At the planning meeting GAs and their leaders plan together for the unit. The remaining meetings are study meetings when these plans are carried out.

Activity teaching is the teaching-learning philosophy of Girls in Action. This philosophy implies three things. (1) Large and small group activities are provided. Within a single session GA members usually work in both large and small groups. (2) Study is planned by units. GA members participate in planning both study and follow-through activities such as mission action. (3) Members have a choice of activities. All members do not participate in the same activities at the same time unless they choose to do so.

The redesigned individual achievement plan for Girls in Action is called Missions Adventures. The three levels of achievement are Adventure 1, Adventure 2, and Adventure 3. Members have a choice of activities to help them individually learn about missions, take part in missions, and learn about their organization.

There are two GA periodicals, *Aware* and *Discovery*. *Aware* is a quarterly periodical for GA leaders. It contains the units of study for the quarter and articles and other features of interest to GA leaders. The leadership section which includes administrative helps is entitled Vistas. *Discovery* is for GA members. It is curriculum related, containing such things as stories, poems, pictures, puzzles, and other activities which relate to the units of study. It also contains regular features such as a prayer calendar and helps for the individual achievement plan.

Sincerely,

WMU Staff