



Dr. Guffin, what does this new book with your byline have that the last one we published doesn't?

Miss Hunt, this second volume takes up where the first one left off—with the New Testament story of God's missions purpose



Alma Hunt, executive secretary of Woman's Missionary Union, and Gilbert L. Guffin, retired dean of religion at Samford University in Birmingham, Alabama, are talking about his new book The Bible: God's Missionary Message to Man, Volume 2 (New Testament). This book is appropriate for study by individuals and families as well as by organizations and groups. A Teaching Guide by Lawrence E. Webb provides study helps.

The Bible: God's Missionary Message to Man, Volume 2 (New Testament) \$1.50 and Teaching Guide 140 cents are available July 1 from Woman's Missionary Union (see order form p. 48) and Baptist Book Stores.

Vol. LXIX

JULY 1974

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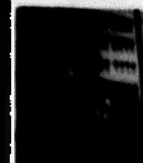
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ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.50 per year, single copy 30 cents. For subscription outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Allow five weeks for renewal, new subscription. Second-class postage paid at Birmingham, Alabama.

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Page 6
Ever considered ministering through drama? This powerful people-reaching tool makes an excellent summer project.



Page 10
Mae Gordon has been a teacher-missionary of the Home Mission Board for thirty-five years. There is no way to estimate the number of Baptist preachers and young people whose lives he has touched.



Page 23
What ministries does home missions make available to persons engaged in prayer and recreation? This is the question to be answered at Baptist Women meeting.



Some tell you that coal is West Virginia's leading natural resource. But Mark McAllister, missionary associate of the Home Mission Board and pastor of Calvary Baptist Church in rural Bolair, disagrees.

"It's our young people," McAllister says.

"When I first arrived, only four or five teen-agers were in the church. So we held a Halloween party and ended up with sixty-three kids running through the house. It was a beginning."

Now, five years later, thirty-three-year-old McAllister conducts programs almost every night in the week. The strongest emphasis is on youth: fifty or more high schoolers meet weekly.

McAllister came to Calvary as his first full-time pastorate after serving six churches—simultaneously—while in college. He says he "would have a rough time leaving now."

"Relationships have been built, and if a new man came in a lot of that would have to be done over. It takes a while to win the respect and confidence of these people. In the past year my rapport with them has doubled," he says.

Bolair is in Webster County, which has a total population of only 9,300. That is six persons per square mile of raw, forested, undeveloped land. Isolated mountain country, it has no rail and no bus service, and is the state's only county without access to an interstate highway. There are no industries in Webster County, and 75 percent of the people receive financial assistance.

When McAllister first came to Calvary Church, he found that one community need was transportation. He began a bus service in an old van. He also set up clothing and food ministries. These services have since been taken over by a community-run group, United Appalachian Poor People, with whom McAllister works closely. "They meet a lot of needs," he says, "but they can't meet them all. We still help three or four families a month with such things as food crises."

Mr. Nicholas is photo feature editor, Department of Editorial Services, Home Mission Board.

Photos by Ken Touchton



In bad weather McAllister's jeep is pressed into service to help out Calvary's church bus.

With Home Mission Board help, McAllister purchased an old skating rink, which he has refurbished as a community youth center. The community has no other recreation facilities.

He is deeply involved in an interdenominational work camp that attracted two hundred young people last year for repair and rebuilding projects. One summer the group visited a mother and her three daughters who live in a converted corn crib with no electricity and no plumbing. They live five miles "back in the woods on a road that is impassable to anything but a four-wheel drive vehicle six months out of the year."

Volunteers put a new roof on the home, siding on the breezy side of the corn crib, and cut a year's supply of firewood. At Christmas, McAllister took the women a battery-powered radio; their only other one had broken fifteen years before, and they had never been able to afford repairs.

"The summer youth project has united the people," McAllister says. "The community recently passed a school bond issue that had failed four times; churches helped to get it passed. This fall we are planning an interdenominational laymen's program of evangelism. I sense a growing cohesiveness among God's people to get things done."

"We have a saying in the mountains, 'Do, make do, or do without.' We have just been making do."

Besides pastoring Calvary Baptist Church, McAllister conducts a Bible fellowship twenty-five miles away and preaches weekly at a mission in Sutton, forty-three miles distance over twisting mountain roads.

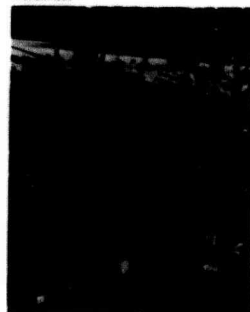


Mark McAllister with Karm, one of six foster children living in his five-room house. Four of the children are in their teens. Someone suggested he start a children's home; he responded, "What do you mean, start?"

McAllister visits the Fudders, a mother and three daughters who live in a converted corn crib in a remote section. "I expect during the winter months I'm the only one who visits them," says McAllister.



Neighborhood work camp group headed by McAllister each summer. Throughout the community McAllister and more than two hundred youth repaired bridges and rebuilt rooms in homes for Webster County residents.



Leading the fifty-three-member mission taxes him. Visiting hospitalized members means a one hundred-mile drive. Late-night crises often find him on the road before sunlight. "It's just about more than I can handle," he says. "But the mission is getting ready to issue a pastoral call. Tremendous potential is in that group, given full-time leadership, it could pass Calvary in attendance in no time."

Mark McAllister is making a difference in the mountains of West Virginia.



what do you have to give?

Forgiveness and Renewal

Carolyn Rhea

"I acknowledge my transgressions and my sin is ever before me" (Psalm 51:3).

Last month you will recall we emphasized acknowledging specific sins as personal dramatic responsibilities. This initial step of verbal acknowledgment is necessary.

Please begin to remember these failures which you confessed to God. If you do not readily recall them use the following guidelines:

Words and deeds in your past which could be a stumbling block, opportunities for witnessing which you did not use.

Failure to do anything constructive about sinners.

A grudging, distant, doubtful or pompous attitude toward your mission responsibilities.

Lack of concern for lost or inactive people in your own neighborhood or genuine caring for the interests of individual people throughout the world.

Lack of consistent prayer support in your past.

Failure to give others gladly and generously of undegraded time and prayers.

Tell God very simply your answers to each of these. This is confession.

Forgiveness

Repentance is an essential part of confession and forgiveness.

In your reaction at this point something like, "Oh, I've admitted my failures. I know I'm not perfect. No need to do what."

Do you feel sorry you have failed God? Do you genuinely regret wrong thoughts and actions failure to be and do what God desires, endeavor involvement in sinners? Then tell God that you are sorry. Do not exaggerate or dramatize your feelings of guilt and regret. Express to him your need for forgiveness.

Now be still and quiet for a few moments and open your heart and mind to receive God's forgiveness. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

Prayer is deeply personal spiritual experience involves the soul and therefore, forgiveness is not experienced only at the emotional level. It is experienced also with one's mind at the level of the will.

If at this moment you feel no deep emotional reassurance of God's forgiveness then proceed to act at the level of your will.

God is faithful. Claim his promise of forgiveness as stated in 1 John 1:9. Accept his forgiveness. Thank him for it. Admit simply positively.

Now let go completely of those failures which you have confessed and for which you have received for-

giveness. "Forgetting those things which are behind..." (Phil. 3:13), chart your direction from here with the help of Jesus Christ!

"And reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Renewal

Complete your period of confession and forgiveness with positive petitions for guidance in ongoing involvement.

"Help me recognize my opportunities this day Lord, to witness naturally in my contacts with people. Give me courage and wisdom to use those opportunities."

"Help me create an opportunity to witness constructively to my neighbor."

"Show me how to encourage my country Christian neighbor to become involved again."

"As I go to Baptist Women meeting, make me eager to learn and participate in mission emphasis."

"Strengthen my self-discipline in my intercessory prayertime for sinners. Guide me in knowing what to pray for and how best to pray it."

"Help me want to give generously to sinners, Lord. Help me involve my family in missions, too."

"Intensify my sense of caring. Father, let love people all around the world."

Benedict Blanker, author of *Prayer: Conversing with God*, suggests that we should pray "with eyes" requests rather than grand and glorious ones we cannot believe possible.

Look back over the suggested petitions for renewed direction. Choose one which you can really back up with your faith. Pray it loudly when it is truly faith-filled for you personally.

Now go forth believing!

* Foundation paper. * Lines about 12-14. * Available through Baptist Book Stores.

drama in the park

Carol Tomlinson

If you are interested in planning an experience which will live for you in many lives, launch a drama. Turn up your sleeves, loose up your imagination, give your creativity a chance to shine and become a dramatist. Neither you nor anyone else involved will ever forget the thrill of it, and it may years before you can follow to depths of joy and friendship what the experience began. You would be hard put to find a better way of reaching out to a new neighborhood or new group of people than with the experience of a dramatic encounter alive as your friendships with them come alive. Here are a few tips to start you off.

CHOOSING A DIRECTOR

The first thing to do is select a director for the play. This person should be finished with this key person is recruited. Since the person will likely put out the most strenuous effort toward a successful project, (the play) have a major role in decisions made concerning the drama. In selecting a director, consider these important factors:

1. The director should know something about drama. This does not necessarily mean (s/he must be professional). But the person in charge should at least know what is involved in carrying out a drama and should show enough creativity so that you know that the problems which arise will simply present a challenge and not a burden or a frustration. Problems will arise, but they can be fun and can be part of the spirit-building a drama can do. If the director handles problems with a cool head and a good sense of humor.

2. The director should understand the people with whom (s/he will be working. If children or teenagers will have a part in the play, the director should be a person who can capitalize on their energetic spirit and who knows how to use their intelligence. Some wonderful people might

do not have this talent with youth. If the play is to be presented using youth or adults from groups other than your own church, be certain that the director is a person who can relate to them and who can use the many positive attributes they bring to the production. Unless the director can both enjoy and be enjoyed by the cast, the drama will be less than it ought to be.

3. The director ought to know Christ and know how to share him through action and attitude. Often the least effective way of sharing Christ with a new acquaintance is the direct approach which confronts a captive audience with the question: "Are you saved?" This assumes that you see yourself as superior in some way to the person you are addressing. And though you would understand that you are simply trying to commend Christ, this is often hard for the non-Christian to see. The actions of the director can be a direct exposure to Christ. As the cast and crew see Christ acted out in the leadership of the director, it becomes natural and exciting (as open discussion of faith to evolve. The director who is most effective in the outreach potential of the drama will be one who respects the dignity of the individuals with whom (s/he is privileged to work. Not all people can be won quickly, and many times rapport comes in slow, small bits.

After you have selected a director, involve that person in the remainder of your planning in as active a way as possible.

DECIDING ON THE WHO AND WHERE

With the advice of the director and your pastor, decide with whom you wish to share the ministry through drama. Two basic approaches are open to you. You might decide to cast and rehearse the drama, using only the resources available in your own church (or in cooperation with another church). This would mean that the cast and crew would be people familiar to you. You might then take the play to a nearby park, and in

shopping center and present it for the people in that neighborhood. While this approach offers fewer risks than a second alternative, it also offers fewer opportunities to share life-shaping friendships with people beyond your immediate circle. In this case, you would want to select a drama with a more direct message than might otherwise be the case—if your purpose is primarily to share the message of your faith with your audience.

A second alternative would be to cast and rehearse the play with members of your group as well as members of the community for which the drama is planned. If actors and crew come from both groups, both groups stand to gain much more from the drama than if one group simply receives the performance of another. Your pastor or your WMU mission action director (or Baptist Women mission action chairman) can help you decide on a group in your area who could be involved in the production. The community with which you decide to share the fun of producing the drama may not be one that is easy to penetrate, but it should, of course, be one that it is possible to penetrate. You may need to approach the director of a Baptist center, a boys' club or girls' club, an anti-city YMCA or YWCA, or a police department that has community action programs as you seek to find a group of people to share in your two-way ministry. This agency might also assist you in finding a rehearsal site as well as a performance place. With each group supporting your project, factors such as publicity, cast recruitment, attendance at performances, and even performance safety are made considerably easier.

SELECTING A DRAMA THAT IS RIGHT

Again with the help of your director, look over a number of possibilities for a script.

1. Would you like to select a play which has high family entertainment value and which could therefore be viewed as a valuable public service,

though its primary intent is not evangelistic? A play such as *Champion by the Dawn* or *A Man Called Peter* might fall into this category.

2. Would you like a play which leads itself to thought-provoking conclusions? This type of drama might be especially adapted to a setting in which discussion groups could be formed as a follow-up activity to the drama. A play such as *The Lampy* might be a possibility in such situations.

3. Is your intent for the drama properly evangelistic? If so, consider plays which have this thrust and which are well written so that an audience which is not church-oriented can be reached by its content. An example of this type of drama is *Christ in the Concrete City*.

Whatever you select as a script, be sure to select it with a given audience and a specific goal in mind.

You may write the address before requesting a copy of the latest play catalogue. The brief descriptions of the dramas and discussions of availability will help you in planning.

Art Craft Play Company
P.O. Box 1058
Cedar Rapids, Iowa 52406

REHEARSAL, REHEARSALS AND SUCH

It is a rule of thumb that the rehearsal time for a drama should extend out to eight weeks. The trick is to allow enough time for the play to jell—to allow for an excellent performance, yet avoid the problem of cast and crew becoming bored with the process of production. Only you can judge the wholeness of your cast and crew and the complexity of the chosen script. If you are working in a neighborhood with newcomers to your group, it would probably be wise to add enough extra time for the cast and crew to find unity as a group and to avoid last-minute panic if circumstances have prompted some planned rehearsals.

(Continued on p. 38)

"Class dismissed," the professor said. The students in Religion 212, Studies in the Old Testament, rose slowly from their seats and left the classroom.

Study for this particular day had centered on the fifty-third chapter of Isaiah. The teacher had asked Gladys to read aloud the sixth verse. She read in a clear, strong voice: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

For an hour this teacher-preacher looked into the faces of more than thirty students and presented God's plan of salvation for men. Sometimes tears would flow gently down his cheek; sometimes he would smile, his white teeth glistening against the background of his black skin. The students listened, their faces upturned to him. He saw joy and belief in those faces. He knew that the four ministerial students in his class would probably use this discussion as a basis for a sermon later.

He knew that many of his students had heard the old, old story before. But most of all, he knew that he had a golden opportunity to present Christ to these young people.

As the bell rang and the students left, far in the back of the classroom a tall, dark boy rose, his torn shirt open at the neck, his trousers dusty and shabby and held up with an old necktie. He looked serious. "You mean business, don't you?" he said to the professor. "You mean that Jesus took my sin, and it nailed him to the cross."

"Ah," the professor said. He placed his hands on his hips and looked to the ceiling as if to thank God for this inquiry. "You are beginning to know the truth. Your eyes are opening; now open your heart." He placed his arm around the student as both of them walked slowly into the corridor.

Portrait of a Teacher-Missionary

Ernest A. Mehaffey





It was late in the day when he reached home and stretched out on the couch to rest. "Come what, Ethel," he said to his wife. "Today, let Simpson make a profession of faith and tell me he would be in church today to make it public. I've watched that boy every day in my class. He has great potential for the Lord." He stretched and closed his eyes. "Child," he groaned, "that makes it worth it all."

Ethel was rushing around in the kitchen. She had bought two pork chops for supper and now she had opened a can of peas. "Maxie," she said, "have you forgotten this in Monday night? You have got to drive to Aiken. I wish you could get some of the other pastors to go there for you. You work too hard. You have got your church, you meet three classes on the campus, you visit the hospital, bury the dead. You drive to Aiken, then Barnwell, and meet with three preachers. I think you need an assistant or two."

"Wreckan," he cried. "I think you need to do more thinking and less talking. It is getting late."

An hour later he was on his way to Aiken, fifty miles away. The road was not particularly busy, but there was a little mist of rain. He wondered as he drove how many preachers would be there. This was a new session. It had been announced that a new class would start. He would try to combine Preparation and Delivery of Sermons with Bible Interpretation. He could conduct the class according to the wishes of the pupils. There were no strict academic requirements other than a thirst for knowledge and a willingness to study.

The car turned the corner and he saw the church with the lighted letters above the door. Second Baptist Church. A few men stood in the yard. He walked over. A neatly dressed, clean-shaven young man spoke for the group. "Dr. Gordon, it is good to see you. We have been looking forward to this session. You know we

Mr. Michael, at direction of world and Southern Baptists in South Carolina.

were just talking before you came. You have been coming here every Monday night for three years, trying to teach us a few things. No telling how many lives you have touched in the classroom as well as the pulpit. Come inside. We have something for you." They walked into the little auditorium and inside were several other men. "Brothers," the spokesman said, "before Dr. Gordon begins his lecture, I would like on your behalf and mine to present him with this token of our love and appreciation." He handed the professor a chair. "Thank you very much," the teacher said. His gray hair shone in the light as he looked over his class.

It was 9:30 when he got home. He pulled the chair from his pocket. He was made out for \$21.83. He said to Ethel, "Here," and stuck it in his hand. "We had twenty-two men in our class tonight," he went on. "They are eager to learn. It is a group of the element's questions they ask. That is not much money, but they didn't have to give me anything. All I ask of them is a desire to work and study. Every man can be a better man if he is willing to prepare."

Education means a lot to Maxie Gordon, pastor of First Calvary Baptist Church, Columbia, South Carolina, and director of Contemporary Theological Education and professor of philosophy and religion at Benedict College in Columbia. One of his sons, Thomas, earned the doctor of philosophy degree. He has accepted a postdoctoral fellowship to study at the University of Pennsylvania, taking leave from Temple University where he has been teaching for two years in the university's Institute of Black Studies. The other son, Maxie, Jr., is in the state legislature of Michigan, serving as an administrative research assistant. Dr. Gordon's wife, Ethel, was a public school teacher for many years and today is involved in various programs of Benedict College.

How does one explain such dedication to the ministry of teaching preachers? Now in his eightieth year, Maxie Gordon talks freely about the many influences of his childhood which helped guide him in making notable contributions to education and the pastoral ministry. It all began when he was a boy in Sunday school.

Everyone said that Maxie would be a preacher when he grew up. He would carefully listen to Pastor Brown and watch every move he made. In the wagon bed on the way home from church, Maxie would answer his grandparents by preaching with the same words and gestures of his boyhood pastor.

Maxie Gordon was reared by his maternal grandparents. His mother died when he was twenty months old. His grandfather, a deeply religious man, started the boy reading the Bible at an early age. He remembers kneeling at his grandfather's knee and reading out loud from the Bible. His grandfather had told him about his mother and his request that his son be brought up "in the fear of the Lord." It was not surprising, therefore, that at the age of nine, Maxie Gordon accepted Christ and began telling his friends that when he grew up he was going to be a preacher.

He graduated from Westside High School in Anderson, South Carolina, and entered Benedict College. He received his BA and BD degrees from Oberlin, the STM degree from the Oberlin Graduate School of Theology, and additional study at the University of Chicago, the Sorbonne in Paris, France, and at Harvard. Benedict College conferred on him the honorary doctor of divinity degree.

On graduation from Oberlin, Dr. Gordon became minister of the Royal Baptist Church in Anderson and also began a teaching career at Freedman's College in Rock Hill. In 1939 while at Friendship College, he was appointed teacher-instructor by the Home Mission Board of the Southern Baptist Convention. To become a teacher-instructor, one must be approved by the board of trustees of the school or recommended by the president. He is then recommended to the Home Mission Board for its approval. Each teacher

must prepare religious subjects for which credit is given by the institution. In addition, the teacher-instructor conducts one summer institute on the campus each year. This is a week of emphasis on biblical beliefs and politics, stewardship, and missions.

Dr. Gordon has refused other opportunities in his position as teacher-instructor. He has held lay instruction during the summer and provided in-service training for new pastors. The men would come to the campus one night a week for Bible study. Some drove for miles; later he was called on to go to other towns. Today, six in-service training classes are held in many areas in the state. Maxie Gordon's popularity as a Bible teacher grew until he was elected Bible lecturer for the South Carolina Baptist Educational and Missionary Convention. His name spread nationally. He was elected the Bible lecturer for the National Sunday School and Training Union Congress. He began to tell *Flashlights*, a newspaper commentary on the International Sunday School Lessons and became the South Carolina representative of the Foreign Mission Board of the National Baptist Convention, USA, Inc.

In his role as teacher-instructor, Dr. Gordon teaches an average of three hours per week in regular college classes. He teaches the lives of seventy-five to eighty students in these classes. On Monday evenings, he drives to Aiken, South Carolina, where he meets with a group of pastors for a two-hour session. This class may have as many as thirty-five or forty enrolled. On Thursday evenings, he meets with another extension class at the college campus. Pastors and other church groups in other parts of the state have his supervision. More than one hundred active pastors who do not have the advantage of high school or college come to these classes for instruction.

During the summer, Dr. Gordon teaches courses on the South Carolina

[Continued on p. 26]



Aline Fuselier

Girls in Action is a missions organization for girls six through eleven, or in grades one through six. Maybe someone told you it replaces the old organization in WMU called Girls' Auxiliary. That is not entirely true. Girls in Action involves a different age span, the structure of the organization has new dimensions, and the content of missions is more exciting than ever.

The following are facts you will want to know about Girls in Action. If you already know them, please share them with someone who has a daughter in grades one through six.

Girls in Action is an organization.

Aware is a magazine for GA leaders.

Discovery is a magazine for GA members.

Missions Adventures is an individual achievement plan for girls.

"This Is Missions Adventures" is a leaflet explaining the individual achievement plan.

Girls in Action Member Handbook tells girls all about the organization.

Girls in Action Leader Manual tells leaders all about the organization.

This Is Girls in Action is a film strip telling all about the organization.

"Girls in Action" is the name of a song too. It was written just for members of Girls in Action.

"Girls in Action Needs You Too" is a leaflet for parents of Girls in Action members and prospects.

These items plus many more are available for members and leaders of Girls in Action.

Now that you know about these things, what can you do for Girls in Action in your church?

1. Check with the WMU director. Suggest that your WMU conduct a survey to locate all potential members of Girls in Action. They can be found in Sunday School departments, Training

Union, and church. Or, you may find girls not involved in any of these organizations—in church at all.

2. Volunteer to be a Girl in Action leader.

3. Provide a subscription to Discovery** to a potential Girl in Action member. Leaders need Awareness**.

4. Encourage your daughter or a friend through sixth grade to join Girls in Action. ☐

*See WMU order form, page 44, for ordering special items. "This Is Missions Adventures" is available free on request from your state WMU office.

**From Women's Ministries Union, 800 North Fairview Drive, Birmingham, Alabama 35201. Annual subscription cost: Awareness subscribers add members who too. Please include reference to money: \$1.65 per year (single copy .25 cents). For subscription outside the U.S. add \$1.00 for postage and handling. Awareness \$2.00 per year (single copy .35 cents). For subscription outside the U.S. add \$1.00 for postage and handling.

• I would like to tell you that our Baptist Women think the material in ROYAL SERVICE the past two or three years has been splendid. We remark about the programs every month we meet, and I would just like to pass that good word to you and the staff. Keep up the good work.

Mrs. H. J. Roberts
Bowling Green, Kentucky

• I have a wonderful experience to share with you and your readers. In the December issue of ROYAL SERVICE, there was an article suggesting a Christmas shopping center in a rest home. Since our mission action group meets in our Crestwood Rest Home each week anyway, this idea was just great! Our group goes each week to Crestwood and shampoos and sets hair for ten to fifteen ladies. We have a great time visiting with them and making each of them "pretties." In turn we receive a greater blessing than they do.

We had a Christmas shopping center for them, and I shall never forget that day. Many thanks to you.

Norma Burns
Manchester, Tennessee

• Your March ROYAL SERVICE has just come to my desk. It is beautiful. Beginning with the first cover I went through it page by page reading parts of it.

Congratulations on the good work you are doing.

Doris Swann
Nashville, Tennessee

• I wish I could share some of the testimonies of how God has used ROYAL SERVICE to bless and reach people for Christ. I know our own ladies here say it is the greatest. Each family receives it the assured of our continuous prayers and support.

Mrs. George C. Hammond
Venice, Louisiana

• When our Baptist Women saw the article in the February ROYAL SERVICE "New Conventions" George, West Virginia, they were thrilled. However, after reading the article they were disappointed that it was written by an outsider. We feel that much was omitted from the article that should have been included.

The conversations gained in all areas in 1973 except Brotherhood and Church Unioning. Our mission offerings were real good. Also the article didn't mention the wonderful spirit of our people.

ROYAL SERVICE • JULY 1974

I can't imagine an article on the West Virginia Convention of Southern Baptists not mentioning Mrs. Ole Cox, our state WMU director. I realize that the article was written before the West Virginia convention could get off to some real state missions offering "The Ole Cox State Mission Offering." Although confined to the hospital for over a year, she continued to carry on part of the WMU work from her bed.

I don't think it is fair to ask members to concentrate on the image of West Virginia they will carry away from a study of the article.

Sarah Davis
Charleston, West Virginia

• My birthday was October 23. A few years ago our work family and the different language situation in Sweden were given a Call to Prayer. There was also a request for prayer and for people to write to us. I would like to have testimony in the wonderful fact that people do read the Call to Prayer they do pray, and many of them are concerned enough about such a request to write letters. I have received the most heartwarming deluge of cards and letters to even calm my way! What a thrill it has been to have people were giving us love, encouragement, and promises of prayer support.

I have heard from pastors, fellow South Carolinians, Baptist Women members, missionaries, the entire organization signed a letter, church members, young mothers, widows, missionaries in Sweden that day, and a state convention.

All expressed love and concern for us and promised continuing prayer support. Most shared something of what the Lord means to them. Many people shared the marvelous way God is working in their churches. Some shared their own problems and asked us to pray for them.

The greetings ran all the way from "Dear Mrs. Jones" to "My dear darling." The closing of one read "May I be Mission Service to you, please?" My husband and I wept.

This has been an exciting time for us. I mention to the missionary fact that God is alive and well in the hearts of many Southern Baptists today—and they're not too busy to write and tell about it. Isn't it so wonderful that it can bring such a thing to come to pass?

Marilyn (Mrs. Harold) Lewis
Savannah

• I composed the following for use in magazine sales at our church and associational meetings for Vicinity Shop.

(Turn page.)

A ROYAL SERVICE will share a new Discovery for you to become Aware of the Answer on missions. The Dimension of your mission knowledge will become brighter as you become a Conscience person on missions.

The ladies at our church enjoy ROYAL SERVICE and the materials used for our studies.

Mrs. Maxine Felch
Columbia, Pennsylvania

I wanted you to know April ROYAL SERVICE thrilled me through and through. I do not know if it was because I sat right down and read it from cover to cover in one sitting, but whether or no—I am delighted!

Lou Privett
Montgomery, Alabama

No matter how rich the heritage, an organization can be no better than the generation that holds it in trust.

The purpose of WMU has not changed and the cause of Christ spurs us on. Baptist women are women of courage. If the spiritual resources of this mighty force can be combined through intercessory prayer, we can carry the message of Christ to a lost and dying world.

Three words furnish us the key to witnessing: lost, Lord, and love. We must believe people are lost, we must acknowledge Christ as Lord, and we must love. The heart of our mission task is witnessing.

I am very excited about the years ahead for our WMU, and I praise and give thanks to God for his work through our witness.

Being a member of WMU for many years I have learned more about how to worship God and to seek an awareness of his presence, his holiness and majesty. I also recognize the commitment of prayer in the stewardship of my life. I resolve to worship God and be a better witness.

He is counting on you and me. If we fail him, what then?

Mrs. F. C. Parker
Atlanta, Texas

I just wanted to take this opportunity to say thank you especially for the monthly Bible study and "My Spiritual Pilgrimage" in ROYAL SERVICE. Of course, there are many other means of interest too. But I wanted to tell you of a way I am using "My Spiritual Pilgrimage" other than for my own spiritual growth. I teach a young married Sunday School class; each month I give each couple a copy of "My Spiritual Pilgrimage" and encourage them to do the Bible study as husband and wife. I feel that joint study and worship are important and that if the habit is formed in the early years of marriage they are more likely to continue family worship and Bible study. Just a thought!

Thank you again for a wonderful publication. May God continue to bless each of you there.
Mrs. J. Horace Newham
Portsmouth, Virginia

I am a leader of a mission action group. We have an elderly group of very faithful members. I would like to make a complaint about program materials. I do wish we could have better programs. I travel about twenty miles to and from these meetings and receive absolutely nothing from the meeting except the fellowship I have from WMU work for many years but I've never seen programs like we now have. I have many complaints. Could you offer some suggestions?

I hate to complain, but I'm at the "giving up" stage.

Mrs. A. G. Kewand
Silver City, North Carolina

Editors: Since Although it is not clear exactly what kind of material this group would like to see in the magazine, we take the complaints seriously and will work on providing more of a variety of help. In the meantime, consider following some of the suggestions in your mission action group guide—especially for activity planning, intercessory training and sharing. Also, since a mission action group should be praying for missions, you might consider using some of the material on the prayer group pages in ROYAL SERVICE each month.

summer eco notes



"When I look at the sky which you have made
at the moon and the stars which you set in their places
what is man, that you think of him more than that you care for him?"

For you made him intelligent only to yourself
you crowned him with glory and honor
you made him ruler over all you have made
you placed him over all things
sheep and cattle and wild animals
too
the birds and the fish
and all the creatures in the sea.

Lord our Lord
your greatness is seen in all the world! (Psalm 8:3-9 TEV)

"Energy crisis? Conservation of our natural resources? Why not look at these challenges in light of our Christian stewardship? This is our Father's world. He has given us dominion over it. As Christian stewards, part of our responsibility is to care for the earth for him. It is rightly said that God keeps his fingers on the bars that 10 percent is his and 90 percent is ours. All is his. He is not concerned with our bookkeeping and his wealth. God is concerned that we be responsible for the whole of creation." (Morris Astor)

Photo by permission, American Bible Society



more or less by a third. "What's the message?" (This year the average U.S. household will use more than thirteen times as many kilowatt hours as a household did in the 1930's.) In the

"An observable law in community living is that good gardeners normally have an improving effect on their neighbors." (Marcia Hollis, Down to Earth) Recycle your own vegetable wastes by starting a compost pile. All kinds of vegetable matter—every thing from coffee grounds and banana peels to leafy stems and seed pods—can be mixed together, piled up and left for a couple of months to decompose to make a fine soil conditioner or mulch for your garden. Any vegetable wastes from your kitchen are good for composting. But don't use bones or other animal wastes as they may attract rodents. "Turn" or loose your pile every couple of weeks. Some dirt mixed with the organic material helps, since it contains decomposing bacteria. The compost will "smell" better if it is kept damp.

home little energy is required to produce light, more is needed to power small appliances, and the most energy is demanded for cooling and heating. Use your toaster, grill, fry pan, and coffee maker instead of your stove. Other tips: Open the faucet at the base of your water meter at least once a month to drain out heat-robbing sediment. Replace the filter on your air conditioning unit at least once a year (turners, too). Plant trees and shrubs on the sunny side of the house to create a heat buffer.



Husband: What's for supper, honey? Wife: Charles roast. He: Charles roast? She: Yes, don't you think at \$1.65 a pound "Chuck" seems a little underdressed? Mine the most of your meal dollar by munging chuck (or hump or round) roast. Mine I sliced onion, 1 chopped celery stick, 1 bay leaf, 4 whole cloves, 1 tablespoon sugar, ¼ teaspoon each of savory, paprika, and salt. I simmered garlic cloves in cup red wine vinegar, ¼ cup water. Cover and refrigerate overnight, turning occasionally, before cooking.



ER FAVORITE THINGS

Catherine Allen

When Alma Hunt took office as executive secretary of Woman's Missionary Union twenty-six years ago, a co-worker gave her a significant welcoming gift. It was a charming Hummel figurine titled The Happy Traveler, delivered with warm wishes of Miss Juliette Mather, then the editorial secretary. The wishes came true, and Miss Hunt's million miles or so have been happy ones.

The happy travelers, both figurine and owner, today stand smiling as ever among a mass of mementos from around the globe. By jet, train, car, Land Rover, small boat, and seaplane Alma Hunt has gone, often making body miserable and spirits happy by lugging along a new favorite thing.

The traveling Hummel has been joined by many others arranged in the guest room for the pleasure of visitors. For company from his native Germany, The Happy Traveler shares a home with fragile Meissen figurines.

Among other favorite European treasures is a set of Coalport china cups and saucers purchased by a fellow-traveling co-worker, the late Mrs. William McMurtry. She willed the antique china to Miss Hunt, who now likes to serve guests with them.

Happy traveling has taken Miss Hunt to Middle Eastern countries, where she has put together a display of brass coffeepots. These swashing pots include two ancient examples from Damascus and another given by missionary friends in Arabia. They add a glint of the exotic to Miss Hunt's kitchen, where she dishes up American delicacies for appreciative guests.

The mystique of Bible lands glimmers through a Hebron glass chandelier and a blue cruet of olive oil, pressed in a Jerusalem museum. A feminine-blue Damascus oil lamp sits in the bedroom.

One of the tiniest treasures is a box carved from the cedars of Lebanon.

Traveling may have worn many a garment to wrinkled shreds, but it has also introduced beautiful dresses into Miss Hunt's wardrobe to be worn year after year. Silks from the Orient, a midnight-blue cloak embroidered in Middle Eastern silver, European wools and knits, South American blanket weaves, and African cottons help make her appearance as international as her conversation.

Reminders of Oriental wanderings hang on the walls in the form of silk screens and prints. But among the artful clutter on tabletops are cloisonné vases from Singapore, an old Japanese satsuma bowl showing the four seasons, and a rice set in the official china pattern of WMU, presented by missionaries.

From South America came a series of brass Colombian stirrups used by horsemen in the period of the conquistadores.

Representing Africa are delicately carved ivory figures of impalas and an ebony letter opener.

Some of Miss Hunt's favorite things were given by observant missionaries who noticed her appreciation for native arts, struck bargains, and bestowed the gifts with gratitude for her enthusiastic support of missions. Such is the case with dozens of these rare things of beauty.

Let anyone think that Alma Hunt sets store only in possessions, no matter how sentimental, take note of some other loves. One friend says that these are her true passions:

Having a weary missionary or WMU worker stop at her "oasis."
Making the guest bed with hand-trimmed sheets. Serving goodies on antique china given her by an elderly friend.

Harvesting blazing red ripe tomatoes at the market, slicing them thickly on thin white bread and feasting.

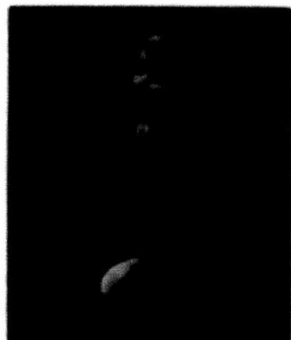
Making friends with people who practice exceptional skills, without honor or reward, for the sake of their Christian faith.

Nieces and nephews, who fully return her adoration.

The WMU office in Birmingham, Alabama—not only the beautiful building which Miss Hunt led WMU to purchase in 1952, but also the hundred loyal employees and the efficient working operations.

These she loves and speaks of wherever her plane ticket takes her. □

The Happy Traveler leads the line of Hummel figurines.



Antique stirrups from Colombia.



Wearing an unbuttoned shirt from Africa, Alma Hunt sets up lunch. Arabian coffee pots, a Chinese bagpot, a French Louisiana drip pot, and a trusty American iron skillet stand at attention.



Sandy, along with Baptist Women members, admires the quilt made for her by young people at the Youth Development Center.

something to do

Juanita Keadle Adams

As I pulled into the parking lot of the Youth Development Center Monday morning, the sound of the lawn mower cut from suddenly stopped. Sixteen-year-old Cary strode toward me and said, "Mrs. Adams, I'll carry your sewing machine in for you." Actually it was a bit heavy, and with the bag of patterns to carry in also I was glad to have help.

Was Cary goofing off from cutting the grass? I knew that was not so. Even cutting the grass on the front grounds was better than being cooped up inside.

We waited a minute for Emmie Morrison and Emily McAber to park

so we could all go in together. No sooner had Cary picked up the machine than he said, "When are you going to do something with the boys?"

"Well, you've got me three days," I replied. "You see, it is easy for us to sew with the girls. That is something we know how to do."

"How about letting us sew?" said Cary eagerly.

Somewhat I could not see us taking a shirt or pants with the boys. We asked Cary to let us think about it and see if we could come up with an idea.

The center had two sewing ma-

chines. If I brought my portable, three girls could sew each Monday. It was up to Mrs. Davis, a house parent at the center, to select the girls who got to sew.

Today all the patterns we had brought were sizes 10 and 12 and they were not going to do for Becky, who was looking them over. Mrs. McAber suggested, "If Becky will still be here next week we could borrow a maternity pattern." Mrs. Davis knew from the records it would be several weeks before Becky would be going to training school so she let Cary sew instead.

The sewing went well and Emmie

Morrison, who was sewing with Jean, was already pinning in the bust. "Mrs. Davis, this is not too short, is it?" asked Jean, as she slung a bit so that not quite so much leg was showing. "What do you think, Mrs. Morrison?" replied Mrs. Davis, as if to have someone share the responsibility of the decision. "No, I don't think it's too short, the way they are wearing them now," answered Emmie.

"Will we get it finished so I can wear it to court Thursday?" pleaded Jean. "Well," said Emmie, "I can stay after lunch and help you finish."

Just then Sandy, a high school senior from our church, passed the door and stopped to see Jean's dress. "Hey, I like that!" she shouted. She had been working with the girls in drama, recreation, and crafts; they were getting ready to give a play they had written. Another month or so and Sandy would be graduating. How we hoped to see her go off to college.

She was extra special with the girls. Had I not been so used by the week she did with them, I might have welcomed those rare occasions when a girl chose to work with Sandy on writing a play, making wooden key holders or twirling, when it was her turn to sew.

Sandy could only stay a minute so she had to get back to school for her next class. As she turned and left the appliqued butterfly on her grass came into view. Appliqued designs were quite the fad at the time. Why couldn't we applique some designs? One of the machines at the center was a zigzag. Maybe the girls would like to try some applique.

If each appliqued a square or two, the girls could even make a quilt for Sandy to take to college. This would come at a chance to do something for Sandy.

We asked the three girls who were sewing what about the idea. They were all for it and for keeping it a surprise.

We had four yards of yellow cloth. Mary Emma had brought by quilts that would do for the squares. Each girl could applique a design and have some on a square. We could bring scraps for the designs and get members of the church to add theirs. Mrs. Oliver would be glad to give her quilt frames out of storage for our use.

Mrs. Davis would be sewing the boys. Did Cary mean it when he said, "Let us sew?"

When the quilting days started with several of us at the frame, quilting, the center allowed a group of boys to quilt along with the group of girls. Quilting and chairs were makeshift of each session.

One morning we arrived to find the quilting frames surrounded with boys. Perhaps the new girl who had been admitted that weekend was especially attracted. It was a first doing anything so better than doing nothing.

The boys thought a party was needed to present Sandy the quilt. Why not have a Fourth of July party? They knew "Yankees." While so the kitchen would go along with the idea that to have a party extra special food was needed.

That night began working. Made the vintage group at the church been looking for something to do. And Grandmother's Sunday School time and prayer group often were looking for a place to meet and they were good cooks.

The boys donated that for a real party they needed an electric guitar and amplifier. A local music store agreed with them and loaned it.

The nice round table the girls had collected at Lake Lanier on a recent outing would make fine paperweights, and the boys would create their own patterns designs with needle points. There were enough rocks for them to make one for every guest.

Party day arrived with red and blue streamers, music, the dining hall. This was the work of the boys and

"Granny" Wells. But the girls had been busy, too, setting up eleven tables with red cloths, matched with the rock covers. Quilts with dishes of food began arriving. Cary took Mrs. Oliver's arm and guided her to a table so tenderly as if she had been her own grandmother.

Could that girl with hair short and lightly curled really be Jean? In fact, even if Jean were here on the early morning before the mirror, because all eyes and lips were put on just so.

With a little moving and crowding, space was found for every dish of food. Later, boys and girls, guests, and staff members found their way back to the table to try a strange but not apple tart, or pie for they had missed.

Our pastor Dr. Ginn talked after lunch on "The Great American Dream." He completely captured the young people's attention as he spoke about planning and dreaming in their lives could have the fulsome God in trouble.

Fun time came last. After a game and a center teacher were "emotional" and by having demonstrated in order to see the girls presented Sandy the quilt so that the girls could not be forgotten.

As we were walking out the door I heard the new girl ask, "Mrs. McAber, do you think you could bring a point pattern to fit me Monday when you come?"

Monday would find us sewing with the girls again. But each paperweight on tables would speak the telling over town about "that new boy at the center who made it his own." And we would hear Cary say, "When are you going to do something with the boys?"

Mrs. W. W. Adams, Gainesville, Georgia, is a homemaker who enjoys working with youth and writing.

worldbeat

news from home and foreign missions fields

beirut, lebanon

A bride's souvenir book published by Baptists has established several "firsts" in Middle East publishing. *Wedding Memories* is the first such book based on Middle East culture and the first published in the Arabic language. The book is also distinguished from similar imported books available in Lebanon because it is Christian and includes Scripture quotations concerning ideals of marriage. In addition to being shipped to several Arab countries, the book is sold in secular book stores and camera shops.

san antonio, texas

With an old converted trailer, the young people of First Baptist Church conduct a six-day-a-week summer recreation and inspiration program in city neighborhoods. Everything from checkers to basketball to tennis to snow cones is offered, with a "religious" puppet show thrown in.



The children reached are mostly ages 10-14 years old. The program has been particularly effective in areas where the church runs Sunday bus routes and in the neighborhoods around the church's mission.

atlanta, georgia

"Why should I ask an Anglo about an Indian when I can ask an Indian?" mused Oscar Romo, director of the Home Mission Board's Language Missions Department. So he transferred a career Indian missionary from local work in Oklahoma to be the Board's first Indian field consultant.



Frank Belvin, a Choctaw Indian with twenty years' experience relating to his people in the name of Christ, is now working on a nation-wide basis. Any time Southern Baptists need a representative in Indian affairs, Belvin will do the job.

"I'll run interference to get Baptists and Indians together," says Belvin, a respected leader among both white and red men. He will acquaint the public with Indian work and consult with Baptist associations and state conventions to "show them how

to expand or open work with the Indians." His office will remain at Okmulgee, Oklahoma, where he formerly served as general missionary to the Creek and Seminole Indians. Belvin is a member and has been president of the Inter-Tribal Council of the Five Civilized Tribes (Cherokee, Cherokee Creek, Seminole, and Chickasaw) which represents almost 100,000 Indians nationwide. He has also been Muscogee area vice-president of the National Congress of American Indians. And he was a presidentially appointed member of the National Council on Indian Affairs which was to promote Indian programs such as housing, getting land disputes settled, and helping Indians get jobs.

Belvin says that where there is a difference of opinion among Indians, he'll represent the general views of the elected tribal leaders. He's not worried about the possibility of being castigated for his religious affiliations. "In most cases Indians respect religious leaders," says Belvin who holds the doctor of religious education degree from Eastern Baptist Seminary in Philadelphia. "Most of the Indian religions are good morally, but they lack Christ."

Many good photos of Belvin by Tom Hadden.

bentol city, liberia

For the first time in their history, Liberian Baptists have licensed a woman to preach. Mrs. Genevieve Garnett, a dietitian and hostess-director of the Government Guest House in Monrovia, was recently licensed here by members of her church, Zion Praise Baptist Church.

In 1969 Mrs. Garnett realized a need to minister. At that time she felt that her family, work responsibilities, and Baptist tradition would prevent her preparing for a preaching vocation. In March 1970, however, she enrolled in

the Monrovia Bible Institute.

After her 1972 graduation she approached church members "with her diploma and her sense of call she met before her church, and they licensed her to preach and recommended her to the Union Meeting (annual training program) to be qualified as a licentiate," said Mrs. Robert K. Slinger, Foreign Missions Board and representative in Liberia.

Mrs. Garnett said her husband, a assistant minister in his church, Justice of the Peace of Liberia, and their children get spiritual help from her new role.



Baptist Women Meeting

Mission to Leisure

Mary Foster

Leisure—time free from pressuring obligations — confronts Americans with decisions about how to spend this valuable possession wisely. Early retirement, shorter work weeks, extended holiday weekends, and longer vacations all add to the time Americans spend away from home. While the fuel crisis is changing vacation travel patterns for many people (this summer people will probably be traveling shorter distances), free time is more than ever a fact of life.

On any average summer day more than a million Americans are on vacation, driving to and from resort areas. On these pleasure trips alone over 40 billion dollars are spent annually—over 10 billion dollars on motels, camping parks, cottages, and hotels. The nation's 500,000 campsites provide 40 million families with space to make camp with a tent or trailer.

Americans are rediscovering the land; they are no longer satisfied to

spend leisure time without adventure and entertainment. Why? A vacation is an investment in family unity, a time to share experiences in the wonder of nature. A vacation provides the atmosphere for relaxing, for reordering life's priorities, for finding solutions to problems, and for renewing respect for one's fellowman.

With these statistics and attitudes forming the challenge, Southern Baptists throughout the nation are providing vacationers with opportunities to worship and bring their spiritual life into perspective.

Campground Ministry

More than ten thousand families from forty-nine states and five foreign countries take part in the Home Mission Board's program called Campers on Mission. The informal spirit and friendliness of the campgrounds, combined with the enthusiasm of members, makes this venture a success.

Campers on Mission is a fellowship of Christian campers who want to share their faith. Members re-

ceive suggestions from the Home Mission Board about witnessing in camping areas, periodic mailouts of additional ideas, and two emblems for use on autos and campers. (See illustration, next page.)

Members of Campers on Mission help in campground church services, Bible studies, and recreation programs by advertising and inviting other campers. Spontaneous witnessing develops as members share new friendships and plan campfire sing-outs and informal gatherings.

One of the most outstanding examples of taking an informal Sunday worship service into a campground area is found in the Jamestown Campsites in Virginia. Led by Pastor Edward Bezanon and sponsored by the Brotherhood of Grace Baptist Church in Williamsburg, members in teams of eight pool their talents to provide an effective service. Attendance ranged up to 1,100 last summer.

Beginning at 8:30 A.M., members of the team arrange the speaker system, lead the congregation in singing, play the portable organ, distribute hymn sheets, and welcome the campers as they arrive. Youth from the church and from William and Mary College provide special music and give testimonies. Only eight miles from Grace Church, the beach campsites is located near historic Jamestown Island on the James River. In 1607, the first colonists arriving at Jamestown reported that they saw "fair meadows and goodly tall trees." Still today, the countryside of Virginia contributes to the attitude of worship.

An interdenominational ministry to campers was begun two years ago at Table Rock State Park in the Piedmont Region of South Carolina. Baptist work is directed by the Pickens Minister's Conference and the local association under the leadership of missionary Bomar Raines. During Sunday worship services at 9:00 A.M., local pastors supply the message and youth choirs sing.

Mrs. James Foster, Jr., is a homemaker living in Greenville, South Carolina.

Unique to this venture is the quaint "country" church building that was moved into the park after having been part of an entertainment center which closed. Equipment includes rustic benches and wooden pegs for hanging hats. The wood-stained church is now surrounded by tall pines and clusters of mountain laurel. So peaceful is the setting that five couples exchanged wedding vows there last summer.

After the service one Sunday, a small boy summed up the attitudes of campers toward this ministry as he shook hands with the missionary and said: "I like your church better than any!"

Two student summer missionaries are expected this year to begin a weekday program in the park.

Music and Drama

Many young people are becoming involved in resort missions through the presentation of dramas and musicals. In Gatlinburg, Tennessee, a tourist town in the Smoky Mountains famous for its crafts, campgrounds, and the wildlife that roams the national park reserve, Carl Mays writes and develops Christian musicals and dramas, using Gatlinburg youth. These young people share their faith with tourists and residents through high-quality entertainment. The productions are designed to entertain both young and old alike, yet at the same time present the true gospel of Christ.

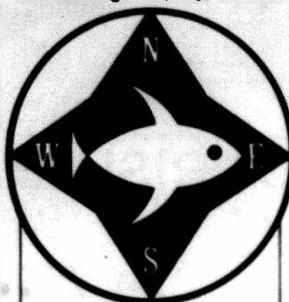
Publicity in the form of "dinner runs" informs the tourists of these productions. Beginning two to three hours before curtain time, the cast visits local restaurants and campsites passing out bulletins and presenting a song or skit as an invitation to the evenings' attraction.

Last year's successful drama *Celebration, a Writer in Search of a Play* was presented over a dozen times to several thousand viewers. So effective was the presentation that many requests for it from out-of-town have been received.

New to the 1974 schedule is a coffeshouse dinner theater project for single young adults and teenagers. Attractive to the entire family are puppet shows in a downtown mall.

Coffeshouse Ministry

An interchange of ideas. Listening. Searching for truth. Witnessing with a feeling of empathy. All these



This emblem is designed to help campers on mission recognize each other so that they can get together in a campground to plan and conduct activities. These activities may include organized services like those described in this study material, spontaneous gatherings around one campfire, or one-to-one sharing of Christian fellowship or witnessing testimony.

The emblem is also a conversation starter. The circle around the edge of the symbol represents the unbroken presence of God. The four-pointed star which forms the background represents the four points of the compass, indicating God's participation in all of creation. The fish in the center is one of the earliest Christian symbols which suggests acceptance of Jesus as the Christ, Son of God, and Saviour.

are a part of a coffeshouse ministry. The simple setting of dim lights, bright colors, and the gentle strum of a guitar add to the easy flow of conversation and freedom of expression.

Crossroads Coffeshouse is part of Tahoe Resort Ministries in Kings Beach, California. Charles R. Clayton, pastor of First Baptist Church, directs the coffeshouse. The two-room cabin is located on the north shore of Lake Tahoe and is open from 9:00 P.M. to midnight five nights each week during the summer months.

The atmosphere is casual as ten to thirty guests who attend each night are invited to play guitar, sing, or chat. A positive Christian witness is shared with everyone, but no high pressure is placed on individuals. Five professions of faith were made during the summer of 1973. At least a dozen more young people are giving serious consideration to the claims of Christ.

Some of the youth who visit the coffeshouse are students working at Tahoe for the summer. Others are vacationing with their families. Many are transient young adults.

Mike was eighteen, out of work, and on drugs. After building a relationship with a Christian friend over a period of several weeks, he gave his life to Christ about 1:00 A.M. one Sunday morning. On Sunday evening, he sang the only religious song he knew at the worship service in the local church. It was not very "churchy," but it was from the heart. On Monday night he gave his testimony. "The last two nights are the first two since I was thirteen that I have not been drunk or stoned."

Mike's brother Dave was twenty-one and already an alcoholic. On the same night Mike accepted Christ, one of the staffers was talking with Dave. Three weeks later he came to the coffeshouse beaming. He testified the Lord! The next Sunday he shared his experience with the church and was baptized.

Chris, seventeen and a senior in high school, was vacationing with his family. During his first visit to the coffeshouse he was an outspoken atheist. A week later he was merely an agnostic (doubter). On

Friday night the coffeshouse was filled with songs of faith in a contemporary style, and Chris left to be alone on the beach with his thoughts. Later he told his sister that he found himself crying out, "Oh God, I want to be a Christian!" Returning home, he shared his new faith in Christ with his family. Despite his father's opposition, he attended church the next Sunday and professed his faith before the congregation.

When the snow begins to fall, Crossroads Coffeshouse changes style. On Friday and Saturday nights it is open to the local youth and to church and Christian groups for all retreats and conferences. Pastor Clayton also serves as ski chaplain for local areas including Squaw Valley. He shares his hopes for the future. "We would like to have a year-round Christian house, where we could help new brothers and sisters get out of the world and their pagan life-style and into mature Christian growth. We have the facility, but we now need a person who could live in and provide the discipline and love such a house needs."

Hotel Ministry

Nine years ago, members of Weliki (WYE-lee-kee) Baptist Church in Honolulu, Hawaii, realized that their ministry and witness had to begin "where the people were." No problem finding people! Thousands of tourists invade the beautiful crescent beach each week. Luxurious hotels line the streets surrounding Weliki Church.

A ministry began with a Sunday chapel service in a local hotel lounge. Herman S. Ray, pastor, describes the beginning of the work: "With fear and trembling, but under the guidance of God, we began at the Kahala Hilton Hotel. This was the key. Each hotel has let us start on a trial basis, and God has enabled us to continue year after year."

Today, worship services are held in six hotels. Half of the thirty-minute service is filled with music

including the welcome song, "To You Alone." Dr. Ray and a team of forty members serve as greeters, visitors, Bible readers, soloists, and organists. These Christians of various Oriental backgrounds add the charm and enchantment of Hawaiian friendliness to the service.

Since 1965 when Dr. Ray came to Weliki Church, the ministry has grown. But so has the tourist traffic. By 1973, visitors to Hawaii are expected to reach three million. Hotel guests go surfing, swim, feast, and sight-see while on the island; but they also have the opportunity to hear the gospel of Christ. Private counseling sessions have relieved many from grief and depression. Divorces are avoided, and potential suicide victims surrender to a new life in Christ. Dr. Ray also serves as chaplain-on-call for hotel guests. He writes: "There is a glow about our members. Only one-third live in Hawaii; others drive from two to thirty-two miles to help in this min- istry. We have very few inactive members. I think I am the luckiest chaplain in the world!"

Planning the Baptist Women Meeting

IN ADVANCE

One month before the session, contact your associational superintendent of missions, state director of missions, or the Department of Special Mission Ministries of the Home Mission Board to discover answers to these questions:

1. Where are resort missions ministries presently taking place in our area?
2. What opportunities are open for beginning a new ministry in nearby resorts?
3. What can Baptist Women of our church do to help?

CALL TO PRAYER

Write names of birthday mission-

aries (see Call to Prayer, pp. 43-44) on pictures of landscapes cut from magazines or calendars. As the names are read, members attach pictures to poster paper placed in the front of the room. This will result in a collage-type prayer poster. Read Scripture verses that use nature as a reminder of God's presence (Psalm 23:2; 121:1; Matt. 7:17; Luke 12:27). Plan a quiet time for silent prayer for missionaries.

HYMN: "This Is My Father's World" (Baptist Hymnal, No. 59)

AIM FOR STUDY

As a result of this study, members should be able to:

understand the challenge of a Christian ministry to traveling Americans

describe methods of home missionaries witness to vacationers in resort areas

become aware of opportunities for personal witnessing when traveling

locate needs for ministry in local resorts

LEARNING AIDS

Provide pencil and paper for all members.

Secure maps of the areas in focus (road maps from service stations will be excellent).

Prepare a casual setting. Include a cloth-covered table or two with coffee cups. Sewing baskets or art boxes on the floor could contain a few crafts or pictures which could be shown at the appropriate time.

Arrange chairs in a large circle, dividing into mini-circles later for interest groups.

LEARNING METHODS

Ask five members to present the study material, selecting those who can converse easily and who will be willing to lead enthusiastically into discussion of a follow-through project. Simulate a mid-morning coffee break where these five women are chatting eagerly about vacations, sipping coffee, and doing some hand-

or handwork (writing, stitching, embroidering, etc.).

Provide all others present with pencil and paper and ask them to listen for the type of resort missions activity that interests them most and to make a note of it.

As the study opens, the hostess begins a casual conversation about vacation plans. She continues, as the others express interest, to share the statistics found in the introduction to the study. One by one, the four guests tell with excitement about their missions vacation trips; they use the study material, but share in first person as if it had been a personal experience. To add interest, ask them to show pictures, crafts, or souvenirs that depict the ministry and location, or to use a map to pinpoint resort areas.

The hostess should keep the flow of conversation moving freely as each woman begins to put aside her handwork and becomes excited over what's happening in resort missions. The hostess mentions the possibility of missions in local areas and shares information secured by the study chairman (see in Advance, p. 25).

The coffee break guests put away their handwork completely and begin making notes about contact people and plans for action by the organization.

The hostess then calls attention to the notes members have made during the study and divides the large group into five small groups. Each group will consider a possible

follow-through project. (For additional ideas, see below.) Be sure to allow time for ideas to be shared in the total group and for the organization to decide what it will do.

Close by reading Isaiah 55:6-13 and praying together.

FOLLOW-THROUGH

Any of the following would be a good follow-through activity for this study session.

Encourage Christian campers.—Make arrangements to show the filmstrip *Campers on Mission*, perhaps on a Wednesday evening just after a family night meal at church. It is available from the Baptist Book Store; price, \$6.50. Distribute to interested families the pamphlet "Introducing Campers on Mission," available free from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Pray for student summer missionaries.—Challenge Baptist Women members to set aside a time every day to pray for student missionaries who are working during the summer months in resort missions. Approximately two hundred students out of the one thousand assigned by the Home Mission Board this summer are involved in resort projects.

Missions vacation service.—A mission vacation atlas has been recently published by the Home Mission Board. It lists all of the resort projects and other points of interest where persons may visit and engage

in missions activity while they are on vacation. Write for this atlas free from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309. Offer to serve as a source of information for church members who want to check specific places for resort ministries when planning trips. Or, place the atlas in the church library. A notice in the church bulletin or newsletter will inform members of this service.

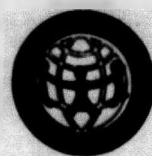
Mission action project in a resort area.—Study the local needs you discovered through contact with the sectional superintendent of missions or others (see in Advance, p. 25). If your church has a mission action group working in resort missions, ask the leader about ways other Baptist Women members may contribute to the group's ministry. Arrange for further planning on another date and secure the resource person to help begin the work. A new mission action group may develop from an interest in resort mission ministries.

PREVIEW AUGUST BAPTIST WOMEN MEETING

Identify, if one exists, a Baptist center in your own community. Have you made a visit to see what work is being done? Have you participated in mission action that supports its work? Next month we shall learn in our Baptist Women meeting what God is doing through Baptist centers throughout our Convention.

far has grace to do consecutively. In the time I live, what he wants me to

Dr. Gordon has been a teacher-missionary of the Home Mission Board for thirty-five years. There is no way to estimate the number of Baptist preachers and young people whose lives he has touched. His wife Ethel says, "Mama's not such a popular black preacher, but his words are like the sowing of seeds. These who hear them may look forward to a first harvest."



Current Missions

Turning to the Cities: Washington, DC

Martha Nelson

The White House, Smithsonian, Lincoln Memorial, Cherry blossoms, Kennedy Center, The Potomac.

The nation's capital is a city of stately buildings, shining synagogues, marble shrines. It is a beautiful city, a place where history is made daily.

ALL IS NOT GILDED SPLENDOR

The city of Washington today is much more than the District of Columbia. Its expanding population has pushed past state lines to include three counties in Virginia and two in Maryland. Think of fine suburbs like Bethesda, College Park, Georgetown, and Arlington as we speak of Washington in this study. There, too, of the core city, where 72 percent of the population is non-white and many are disadvantaged.

Mrs. Con Nelson, Littleton, Colorado, is a pastor's wife and author of *The Christian Woman in the Working World: A Woman's Search for Identity and On Being a Woman's Wife*.

Washington was a planned city, one of the first. But early planners did not anticipate the masses of people who would come to care for the majestic buildings, the beautiful gardens, the broad avenues; the people who would come to clean up in the night after the important persons who live and work there have gone to their glittering parties.

Problems? You name them. Washington has them. Political problems, yes—but these are the nation's headaches. Metro Washington has its personal problems, pressing people problems. It has experienced great growth, from 4,000 residents less than 200 years ago to its present 2.75 million.

In the inner city, as ghettos haunting has been demolished, already-crowded families have crowded closer into low-rent quarters. High-rise and multiple-family dwellings are everywhere, and many more are on the drawing board. Small,

poorly insulated cross such as Filson (near Dulles Airport) are being developed to care for the anticipated influx of people. The city is hard at work, too, trying to provide transportation (including a subway system) to handle the population load.

Providing adequate educational facilities for such rapidly growing communities requires much money and foresight. And police protection—not only for residents, but also for the 18.5 million visitors annually—is a major problem.

Crime is prevalent. Even though the heroin epidemic of 1968-69 and its attendant crime have been broken, the city's crime rate continues high. Washington is perfectly beautiful at night, but as night falls, its streets are deserted. A shadow of fear lies over the city and its visitors. A heart-breaking aspect of its crime is the youthfulness of the offenders. Almost half of all crimes are committed by juveniles, most under sixteen.

Every city has a problem keeping its people working. Here the poor find themselves primarily in domestic services, lacking the alternatives of factory work. The median income of blacks is far below that of whites. In one month alone in 1972, more than 644 million dollars was paid in public assistance to families with dependent children.

NOT ONLY THE POOR HAVE NEEDS

Consider the people with Washington addresses who also maintain addresses "back home." Political leaders and their staffs, professionals in the field of research, public relations and communications, scientists, lobbyists from a diversity of interests, secretaries, and clerical workers. Many of these people have unspoken dreams which have been unrealized. Many are disenchanted, their ideals and values shaken. Many are discouraged, realizing they cannot cope with major issues affecting millions.

There is a sense of temporariness among many people in the capital

PORTRAIT OF A TEACHER-MISSIONARY

(Continued from p. 15)

Negro Baptist Pastor's Conference. This is a week of in-depth training for the pastors of the state.

God has blessed the efforts of this hard-working teacher-missionary. He has had offers from larger and more prestigious universities and has been invited to move to larger and better paying churches. But through the

years, he has kept his commitment to his congregation and his students in Columbia and to his pastor-students who have gained so much from his keen mind.

"You know," he says, "there are only two loves: the love for self and the love for God and others. And each time I love myself, it is a little less love for God and others. My life has been full. God has given me far greater opportunities than I ever dreamed possible. I do not ask God for time to do this or that, but I pray

city. They let community and church relationships slide while on the Washington scene.

Living in high-rise apartment buildings, they isolate themselves from their neighbors and the problems of the city—and from Christians who would seek them out.

Consider also the strangers. Washington is a cosmopolitan city; over 100,000 foreign-born persons live there. More than 6,000 foreign students study in the universities, and others intern and do research in its medical centers.

BAPTIST RESPONSE TO THE CITY'S NEEDS

Southern Baptists have set up an organization in the DC area which functions as a state convention. Unlike any other state convention, however, the District of Columbia Baptist Convention is dually aligned, cooperating with both Southern Baptist and American Baptist conventions. Each church in the convention designs its own program and chooses its own literature. Likewise, each is free to give financial support to either or both of the conventions.

The DC convention operates two benevolent institutions. It also ministers through a special mission center in cooperation with the Home Mission Board.

Baptist Home for Children.—Established to care for orphan children, the home today finds itself working largely with troubled youth. Youngsters are loved and accepted. They receive personal help with health needs, dress, and studies. Group counseling with house parent, social worker, and psychiatrist is provided to solve special problems. Church members sponsor the children and see that they get to enjoy some of the "extras" not always provided children in institutions.

Baptist Home for Aged.—A half-million dollar institution with a ninety-two-year history—the first such home to be established by Southern Baptists—this institution cares for sixty-five residents, members of DC convention churches.

Even though the average age of residents is eighty-four, some twenty-five participate in a workshop which provides lectures and other items for hospitals and service centers. The recreational capacity of the home is limited by zoning regulations, but other senior citizens are involved through a day activity program.

Johanning Baptist Center.—Located in a predominantly black area, this center represents a missions thrust of the DC convention. DC Baptists bought the land; the Home Mission Board and local Baptists fund the director's and assistant director's positions.

Johanning Baptist Center is community-oriented, seeking to minister to the total human needs of community residents. Some of the work is done in conjunction with community groups and agencies. Center activities include a pre-school, the Red Cross Social Service to Military Families, special education classes, and neighborhood music classes.

Many volunteers come from the local community. Police help with a recreation program, thus improving kid-cop relations. Other adults, local clubs, and interest groups tutor and help meet a variety of needs. Delinquency prevention is a priority aim. A US-2 worker was posted here in recent years, and summer workers were sent by the Home Mission Board to assist with the program.

CATALYSTS FOR CARE

A prime moving force in ministry to people's needs is the dedicated professionals who serve in the DC convention.

One is home missionary Harry Heame, director of Christian social ministries. He is trained in meeting needs of urban people. This leader, whose salary was paid by last year's Annie Armstrong Easter Offering, serves as a consultant both to the Home Mission Board and to local churches.

Another is H. Wesley Wiley, former pastor of a black church, who

directs the Department of Cooperative Ministries with Black Baptists. (Black Baptists are the largest Christian group in the District of Columbia.) Wiley's job is that of equipping, and encouraging blacks and whites to harmonious and effective Christian service.

Minor Davidson (for fifteen years a Southern Baptist missionary in Malaysia and Singapore) stresses work with internationals. "Catechisms," involving local Baptists and persons in Washington from around the world, give opportunity for making acquaintances which may lead to lasting friendships. In several churches, groups are exploring attitudes and methods of ministry in order to be more effective in their contacts with the strangers in their midst.

As soon as local funds become available, the Home Mission Board will place a Spanish-speaking couple in Washington for an expanded ministry to this group of internationals. Mission dollars help support work with the deaf at Gallaudet College, the largest college for the deaf in the world. Clifford Bruffley ministers in this area of need.

Work with Baptist students on Washington campuses has been led by Howard Rees, who represented Southern Baptists with a strong ministry until he retired recently. He established personal relationships with countless students over the past thirty years.

Kathryn (Mrs. Worth) Grant, DC Women's Missionary Union executive secretary, is putting her twenty years' experience as a Southern Baptist missionary in Japan to work in unique ways in the nation's capital. She has led in meeting special needs of residents through such projects as a rally at Kennedy Center attended by thousands of young people, a mission study cruise on the Potomac for a select group of young people with great potential for service, and a brunch for career women, featuring Mrs. Mark Hallfield as speaker.

LAY INVOLVEMENT

Through the influence of leaders like executive secretary James Langley, his dedicated staff members, and home missionaries, lay Christians in Washington become increasingly aware of the needs about them.

All of the special efforts, such as Johanning Baptist Center and the children's home, must be undergirded by dedicated involvement of Christians in their local churches. Resources are multiplied as churches are strengthened.

One DC church tells how a little girl brought a friend to her Mission Friends meeting. Next time the parents brought the child. They became so interested in the church that they joined. Then they brought two neighbor families into the church.

A little child led them, yes. But that small one stood in the shadow of another, an obedient woman taking seriously the Lord's command to witness for him at home and to the ends of the earth. Through love at work in seemingly small tasks, DC Baptists seek to meet spiritual needs in the nation's capital.



Planning the Current Missions Group Meeting

AIM FOR STUDY

This is the first of a three-session unit on American cities. This month the focus is on Washington, DC. Focus will be on San Francisco in August, and on Detroit in September.

As a result of study, members will be able to identify each city's most pressing problems, the needs

of residents, and what Southern Baptists are doing to meet these needs.

LEARNING METHODS

The three sessions might be presented as "a coast-to-coast bus tour." The study leader could act as general tour conductor, whizzing members from city to city.

Arriving in Washington, a local tour director conducts a rapid tour of the "tourists' Washington."

A Southern Baptist "friend" of someone on the tour invites the travelers to stop in her home for coffee and gives them a picture of the city as only residents know it ("All is Not Gilded Splendor" and "Not Only the Poor Have Needs").

Then, a member posing as Kathryn Grant, DC Women's Missionary Union executive secretary, conducts them on a tour of Baptist ministries in the area, using information in "Baptist Responses to the City's Needs."

At the first stop, Johanning Baptist Center, the director of the center presents the information in "Lay Involvement."

Urging each participant to study the material carefully, make a few brief notes, and give the information very informally.

Ask "tourists" to jot down their impressions and list at least two prayer petitions related to the city's needs.

At the close of the session, ask members to share impressions and prayer petitions which came to mind during the presentation. Allow time for prayer for ministries in our nation's capital city.

LEARNING AIDS

Prepare an ad about the coast-to-coast tour, using a collage of pictures of destinations, along with a picture of a bus, and possibly a

sign ("Go by bus, leave the driving to us").

"Tourists" may be asked to bring photos of each locale, and one could be responsible for gathering pictures representative of the "backside" of each city. These could be laid out on a table or used for show-and-tell. (Washington was featured in Better Homes and Gardens, September 1973; San Francisco in October 1973.)

PLAN FOR FOLLOW-THROUGH

Get the attention of group members by holding up one of your church's budget offering envelopes. Explain that home missions monies come through the Cooperative Program and the Annie Armstrong Easter Offering. (Explain that if you have new members.) Help members realize that we help support missions work in Washington through our week-to-week giving. Encourage prayer support for ministries in Washington; ask members to include in individual and family prayer times the requests they have written down.

RELATED ACTIVITIES

Call to Prayer.—Use a reproduction of Dumas's *Praying Hands*, or a picture of a person praying, to focus on this activity. Give each member a slip of paper with a missionary's name (see *Call to Prayer* for this day, pp. 43-46). Ask her to hold it in prayer-clasped hands as prayer is offered.

Preview the August Baptist Women Meeting.—August study, "Awakening Baptist Centers," is related to Johanning Baptist Center in today's study session. On newspaper draw a big question mark. Print the study session title above it, and between write, "What can we do to help?" Announce the time and place of the August Baptist Women meeting, inviting all to attend. □

My Spiritual Pilgrimage

Work Sheet 10: July 1974

Scripture passages: 1 Corinthians 12:12-31; Ephesians 1:1-10, 19-23

Study Questions

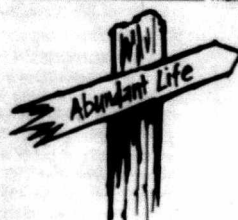
The listing of affirmations below is an effort to tie together studies on the church for these three months. Therefore, some statements go beyond the focal passage for study today.

Match the affirmations in the left column with the Bible references on the right.

- | | |
|--|-------------------------|
| _____ Jesus is our living Lord | a. Ephesians 1:22 |
| _____ Our living Lord is head of the church | b. Ephesians 2:22; 5:18 |
| _____ As believers, we are part of the body of Christ | c. Ephesians 5:14-17 |
| _____ Our living Lord dwells within and empowers us | d. Ephesians 1:20 |
| _____ Our living Lord expects us (his church) to be agents of redemption now | e. Ephesians 1:23 |

Fill in the blanks.

_____ is head of the church, according to Paul's teachings, and make up the body.



To Enrich My Spiritual Life

Memorize Ephesians 1:22-23. The understanding I have of these verses in my own life is _____

My Prayer List

Item	Date Entered	Date Answered

Topic for Summer Months: "Redemption for All Mankind"

July: Jesus, Our Redeemer: Head of the Church (1 Cor. 12:12-31; Eph. 1:1-10, 19-23)

August: Redemption for All: Purpose of the Church (Eph. 2:11-22)

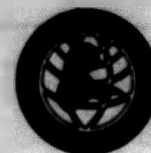
September: Women in the Church: Agents of Redemption (Eph. 4:7-16; 5:14-18)

With this study we begin the last three studies of a series in this year's spiritual pilgrimage. May you experience such growth that God can use you in building his church in the world today.

Focus your attention on how God works through your own local church.

Realize that, as a family is responsible for caring for its own members, you must assume your responsibility for nurturing your church family—the local church you elected to join.

As you help to strengthen the body of Christ through your local church, you can then be in a better position to reach out to other groups in helping to bring in the kingdom of God throughout this earth.



Bible Study

Jesus, Our Redeemer: Head of the Church

Walter Chantry

Passages for Study: 1 Corinthians

12:12-31; Ephesians 1:1-10, 19-23

When you ask individuals, What is the church? More than likely their responses would include some of the following:

The building at Seventh and

Broad

Mine is Baptist

People who make up a congregation

Group of baptized believers to whom Christ left his redemptive work

Place where we send the kids on Sunday

Body of Christ, who is its head

Place where I spend most of my time away from home

A living organism

In our study these three months

(July-Sept.) we shall consider the Church as the body of Christ, whose head is Christ and through whom the gospel is taken to all the world

as believers exercise their gifts of the Spirit.

ORGANIZATION IN THE CHURCH (1 Cor. 12:12-31)

Organization, according to one dictionary, means "the way in which a thing's parts are arranged to work together."

Take a look at a human skeleton. Is it organized? The skull is in its position as is the backbone, arm bones, hand bones, leg bones, foot bones—all are in their correct position, rightly related to each other. The skeleton is organized, but it does not work together, for no life is present. Directions from the brain (the head) no longer influence movement of parts of the body.

Before this group of bones was a skeleton it was a living, human being. Each part of the body had its own function, and each moved as a result of messages sent from the brain (head). Directed by the brain,

all parts of the body worked together. The result was a human being, a community full of life and power, capable of making its contribution to the world.

What makes the difference in these two illustrations? Both have bone structure organized in the same manner. The difference is that the second one has life.

In 1 Corinthians 12 Paul referred to the church as having a head and a body. What did he mean? He meant that the church, too, is organized. Jesus is its head, the one who gives directions to the body. This body is made up of believers who have received new life from him. In obedience to directions of the head (Jesus), parts of the body (believers) carry out their responsibilities as they all work together. The result is a powerful, living force extending the gospel into the world.

DISTINCTIVES OF THE CHURCH'S BODY (Eph. 1:1,4)

In this passage Paul did not describe all the distinctives of believers as the body of Christ. We must not overlook those he did mention, however.

Believers are saints (Eph. 1:1) — Saints — saints? Never! May be our reaction. Our thinking may be colored by experience with other religious groups which consider special individuals. Or we may think of a saint as being an unusually good person whose life blesses our community.

The New Testament concept of the word "saint," which Paul used in this passage, was that of a Christian. When a person believed in Christ, he became a saint. A distinctive of being part of the body of Christ (Eph. 1:4) is that as believers are saints, eager to become more like Jesus.

Believers are to be holy (Eph. 1:4) — On every hand we have pressure to conform to certain standards and ideals. Advertisers bombard us with words and pictures about their

products which will "make you beautiful or thin or charming."

Paul sounded quite a different note. He taught that believers were to be holy—not apart, different.

A distinctive of the church is that its members should be different. How easy is it for people to identify us as Christians by the way we live in the office, with our acquaintances and friends, and in our own homes? All too often church members are too much like non-church members.

Are we Baptist women ready to pray the words of a Christian writer: "Lord, make me as holy as You can make a sinner saved by grace?"

DISTINCTIVES OF THE CHURCH'S HEAD (Eph. 1:2-10, 19-23)

Paul burst out in praise to God for all his spiritual blessings (vv. 3-4). It is through Jesus that believers (the church) may receive these heavenly blessings. Paul seemed to be filled with emotion as his ideas almost tumbled over each other—ideas indicating why Jesus is worthy to be head of the church.

Jesus brings God's grace and peace (Eph. 1:2).—We did nothing to earn our salvation. Rather, God reached down to us and offered us Jesus Christ. God's amazing grace in giving us Jesus is what saved us. And in accepting that salvation we experience peace—not the end of trouble and conflict, but inner peace that comes regardless of circumstances, because we know we are rightly related to God.

Through Jesus we are adopted into God's family (Eph. 1:5).—In God's plan from the beginning of the ages, we are now in his hands rather than in the hands of fate. (The idea of fatalism was prevalent in the first century.) Paul explains the doctrine of election this way: "Because of his love, God had already decided that through Jesus Christ he would bring us to himself as his sons—this was his pleasure and purpose" (Eph. 1:4-5 TEV). Jesus' role as our "older brother"

makes him worthy to be head of the church.

Jesus offers us freedom and forgiveness of sins (Eph. 1:7).—By law we deserve to die because our sinful lives could not measure up to the righteous standard of God. Jesus took our sins in his own body, dying on the cross for us, and paid the ransom for us. Such love in action we cannot understand. We can only experience it.

Not only did Jesus take our sins into his own body, but he forgave them—sent them away. This is as if no crimes are committed and remembered our sins no more. No one else can qualify in this way to be head of the church.

Jesus reveals the mystery of God's will (Eph. 1:9).—God had promised a Messiah, but his coming remained a mystery. It was in Jesus' coming that God's intentions for salvation for all mankind were to be clearly understood. "God did what he had purposed, and made known to us the secret plan he had already decided to complete by means of Christ" (Eph. 1:9 TEV). Jesus revealed the Father; this fact qualified him to be head of the church.

Jesus brings unity (Eph. 1:10).—In Christ the entire universe finds its purpose and explanation. "There is no aspect of human society and human life outside the scope of his redemptive work, and no hostile force in heaven or hell which can frustrate God's eternal purpose," says Bible scholar Ralph P. Martin. Such a distinctive marks Jesus Christ as God's selection for head of the church.

Jesus demonstrates God's power in his death and resurrection (Eph. 1:19-20).—Members of religious groups over the world make pilgrimages to the graves of their leaders. But ever since a group of women look spices to anoint the dead body of Jesus and heard the startling words of the angel, "He is not here; he is risen," people through the ages have recognized something of

the power of God in Christ. Jesus had broken the power of death. Such power makes him worthy to be head of the church.

Jesus is near with God (Eph. 1:21-23).—When Jesus went to heaven, he went to be with God, who gave him power above all others forever. Jesus is worthy to be head of the church because God placed him in that position.

It is through Jesus that we as his body, the church, are empowered to share him with all mankind that they, too, may be filled with Jesus.

THE CHURCH—CONCLUSION

A legend is told that when Jesus returned to heaven, the angels—naming Jesus' scarred hands and side—asked, "Do all men down there know about how you loved them and what you did for them?"

Jesus replied, "Oh no, just a few who are to tell others and others who will tell others until the world knows."

One of the angels asked, "But what if the disciples grow tired? What if the people who came after them forget? What if down in the twentieth century men just forget to tell others about you? I haven't you made any other plans?"

"I have no other plans," Jesus answered.

Jesus, our living Redeemer—qualified in every way to be head of the church—is ready to empower his body, the church, to communicate his powerful love to all the world.

Am I prepared to assume my part of this responsibility?

Planning the Bible Study Group Meeting

AIM

As a result of this study each member should be able to verbalize her understanding of the head-body

relationship of Christ and the church.

LEARNING METHODS

Spend two or three minutes in brainstorming the question, What is a church? Encourage members to share quickly the first answers which come to mind. Summarize by reading the scripture given for this study (p. 31).

In advance ask three members to be ready to lead the group in discussing "Organization in the Church," "Distinctives of the Church's Body," and "Distinctives of the Church's Head." Ask each to read directly from the Bible the suggested passages. Under "Distinctives of the Church's Head" you may

prefer to ask seven members each to read one distinctive, giving her own interpretation.

If members have not filled in the work sheet, take time to do so. Encourage them to look up suggested Scripture references. (Answers to matching test: d, a, a, b, c; filling in the blanks: Jesus, we believers.)

Close by telling the legend in the study material's conclusion.

PREVIEW AUGUST BAPTIST WOMEN MEETING

Identify, if one exists, a Baptist center in your own community. Have you made a visit to see what work is being done? Have you par-

ticipated in relation action that supports its work? Next month we shall learn in our Baptist Women meeting what God is doing through Baptist centers throughout our Convention. CALL TO PRAYER

Ask members to pray silently for each missionary on today's list as the name is called.

Close by asking one member to share with the group how she uses the calendar of prayer at home. Remind group members how the missionaries depend on the prayer support of Baptist women. Encourage group members to pray daily for missionaries listed in the Call to Prayer section of MONTHLY SERVICE (p. 43-48). □

DRAMA IN THE PARK

[Continued from p. 9]

You will need stagehands, people to handle props and assist with costume changes during the play. Be innovative with job assignments. Lots of committees with lots of workers will build lots of support and interest. Not all committee members need to be at all the rehearsals, but a good committee coordinator working with wise committee chairmen can keep a lot of people productively busy and enthusiastic.

GET THE MAXIMUM INVOLVED

Not everyone sits out on his first attempt, but a drama that is done for him and for community involvement should lure away as few people as

possible. There are many jobs to share. You will need people to gather props (and perhaps costumes). There will be a need for people to work with the stage or sets. Makeup is easy to learn and fun for many non-actors. Lighting is important if the production is a night one. Many times, schools, large churches, stores, or recreation departments will allow you to borrow lights. If not, make your own out of tin cans (no. 10 size) and buy gels (lighting gelatin) from a store which handles theatrical or party supplies. Many boys thoroughly enjoy lighting. But don't discount the girls; they can be experts, too.

You will need many people to help with publicity. Make handbills to be distributed throughout the neighborhood. Prepare posters to go in any

likely spot. Ask someone to write publicity for the local newspaper and television or radio stations. It takes many pairs of willing legs to cover a neighborhood. Use as many people as you can. Be enthusiastic with your publicity. Know you have a "winner," and let it be known by others.

REMEMBER WHAT YOU ARE ABOUT

Drama is a powerful people-reaching tool. It satisfies the human appetite for productive activity, creativity, recognition, recreation, and approval. You are about to become a minister in this vibrant medium. Remember the compassion of the Lord whom you represent and the beauty of the people with whom you work. Have lots of fun and lots of success! □



Planning the Bible Study Group Meeting

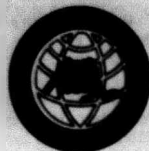
AIM

As a result of this study each member should be able to verbalize her understanding of the head-body

books that help you do your job

WMU Year Book 1974-75 (176 pages), Bound Women League Manual 1980 (166 pages), See WMU order form, page 46.

MONTHLY SERVICE • JULY 1984



Round Table

Urban America

Stuart Calvert

It was in the city I heard about Him.
It was in the city I looked up to Him.
and I saw Him.
then I saw me, wretched, undone, a ghetto, a slum I called to God and He answered me.
He gave me forgiveness and He took the city out of me.
Now, free separated, alive in Love, I hear His voice again.
"Be a city."
He is saying.
"A city set on a hill..."

*From *City Poems* by Marie Chaplin. Copyright 1972. Moody Press. Moody Bible Institute of Chicago. Used by permission.

Mrs. Robert Calvert is a homemaker and a pastor's wife in Pleasant, Alabama.

If America is to turn to God, it must happen in the cities. The fact that 73.5 percent of the population lives in metropolitan areas should burden us with the need for a dynamic witness of our Lord's concern and care. William Pinson has observed: "We may remember the country, but Southern Baptists now live in the cities."

The books for July have been selected to help us "feel" the heartbeat of the city. Three aspects of urban living are represented. First, we will enter some homes in a middle-class suburb and react to the community situation. Second, we will view a flashback into our history and follow a minority group from rural America into the ghetto. Third, we will share the frustration of several families as they tell how their decent neighborhood became a slum.

Then, having seen the problems, we will seek some ministering alternatives.

Books for Reading and Study
While We Wait by Patti Bard (Zondervan, 1969) 95 cents*

At first glance, the novel may seem too brief to bother. Not so!

Every page contains a message of desperation from the "velvet ghettoes." The author introduces her affluent families. Transplanted from settings with close home ties, these eight people are unprepared for the isolation of Suburbia, USA. They erect barriers between themselves and others. Awareness of unfilled personal goals has plunged each family into a pathetic rut. We view these people in two ways: as they see themselves and as they appear to their neighbors. A crisis occurs, and one person calls for help. Helplessly, but effectively, the neighbors respond to the helplessness of a baby and begin to discover each other as "people who need people." We have eight people ready to receive the message of "the way, the truth, and the life." We are challenged with an urgency to find these people—our neighbors.

Study Methods (choose one or more of these suggestions):

1. A brief study of American suburbs would be helpful. Ask one member to do some research in recent issues of *Home Matters* magazine (check your church library) and other magazines.

2. Ask four members to present character sketches of the four families. Include how they feel about themselves, their neighbors, and God. These could be prepared as monologues (in the first parish—I am Doreen Lent. My husband Carl and I...).

3. Provide each member a copy of *While We Wait*. Let members read as a skit several instances when the neighbors meet. Then read to their behavior. For example: Lent and Tallo, pages 30-32; Lent, Whitl and Johnstone, pages 95-98.

4. Discuss the various attitudes toward religion, pages 60-65, 80-81, 89-90, 130-141, and chapter 14.

5. Ask one member to summarize the problems of suburbia illustrated by the characters in the book (for example, boredom, superficial relationships).

6. Suppose your church began a mission in Willow Park. How could you minister to these families? Lead a discussion, listing the possibilities.

The Black Migration by George W. Gresh (Weybright and Talley, 1972) \$8.95*

Migrations begin in hope. "Such were the visions of the first mass [black] migration. Jobs, equality, personal dignity and a future to build all seemed within reach." The author reviews the circumstances under which the blacks lived in the rural South for more than half a century. Mechanization and other pressures pushed the blacks onto the highway toward the ghettos—and hope. Ill-prepared for this transition, they found their hope smothered by a new set of pressures and the same specter of mechanization. Mr. Gresh describes in layman's language the government programs that have tried in vain to help. He concludes by suggesting some practical solutions to help relieve the crisis.

Study Methods (choose one or more):

1. Take an imaginary trek from the country to the ghetto:

(1) Assign to three small groups study of chapters 1-3 to determine the reasons for the migration. After these are shared with the whole group, one person could summarize the possibilities for improving conditions in chapter 5.

(2) Does the ghetto offer relief? By using a series of vignettes (brief word pictures) launch discussion about these situations:

job opportunities (pp. 116 and 189); economic problems (p. 187); schools (p. 128); drugs (p. 130)—interview teacher who knew Sharon (p. 133); housing (pp. 160-163)—group member could pretend to be Mrs. Williams (pp. 172-176); collapse of social services (pp. 194-198).

(3) Using some of viewpoints in chapter 10, discuss solutions to these problems.

2. Select a member to study the government programs described on pages 88-87 and in chapter 7. You might invite a resource person representing a welfare agency or Head Start to speak to the group.

3. "They riot because they have no hope and nothing to lose." Ask one member to present in some creative way a "profile of a riot," using information beginning on page 200.

4. Project your feelings: ask each member to fashion from pipe cleaners a symbol of frustration that particularly touched her. Suggest members share these at home during family discussion and prayer-time.

The Making of a Slum by Michael Oerman (Delacorte Press, 1972) \$6.95*

How can an idyllic neighborhood deteriorate to the point where "Adults gaze calmly from the grimy windows of their tenements while robberies, stabbings, and shootings occur on the streets below"? To illustrate the enormity of the problem, former residents remember more pleasant, productive years; they lead us then to today's lawless urban jungle, a slum characterized by every conceivable vice, apathetic citizens, and neglectful city officials.

How can Round Table group members from comfortable communities relate to a slum? The following suggestions may help.

Study Methods (choose one or more):

1. Have one member describe present conditions in the slum, based on a consideration of the specific crimes described in chapter 6.

2. A then-and-now session could be effective as one member interviews a few of the people in chapters 1, 5, and 12. Group members could then list signs of deterioration in their own community (for example,

lack of discipline, ethnic prejudice).

3. Ask three members to describe in first person the slum life of a policeman (chaps. 6 and 9), a school principal (chap. 13), and a businessman (chap. 14).

4. "If we could eliminate narcotics, we could eliminate at least sixty percent of all crime in this precinct." Let one woman trace the effects of drugs in Hunts Point, concluding with a discussion of SERA (chap. 10).

5. Arrange a confrontation between city officials and citizens to air community problems such as juvenile homes, hospital services (see chaps. 8 and 11).

6. Lead the group to pray. Say: Now we know a few of the names and needs among the thousands of faces and myriad facts. Let's pray for them!

(Continued on p. 37)

Book Forecast

Books for August

See Me Tomorrow by Bernard Palmer (Moody Press, 1971) \$3.95*

The End of Youngblood Johnson by Aaron Johnson as told to Jamie Buckingham (Chosen Books, 1973) \$4.95*

Wanted: The Story of My Son's Drug Addiction by William Chapin (McGraw-Hill, 1972) \$5.95*

Books for September

Who in the World? edited by Clifford Christians, Earl J. Schipper, and Wesley Swanson (Hardmore, 1972) \$1.95*

Inside America: A Black Africa by Fred Keesey Hayford (Acropolis Books, 1972) \$4.95*

The First World and Mission by Dennis E. Clark (Word Books, 1971) \$3.95*

*Available through Round Book Store. Be sure to check early with your book store in case it will have to order the book for you.



Prayer

Alaska

Eula Stotts

Isaiah, did you know your words, spoken so long ago, would be applicable in this Old Testament book marked chapter 40, verses 1-5, we claim as our own challenge and promise.

A current map of North America shows a huge network of highways—constructed, under construction, or planned. From cities along the Canadian boundary of the United States, the Atlantic, the Gulf of Mexico, the Mexican border, and the Pacific, the highways move through inland cities.

Highways have been strategic in man's advance in the world. Isaiah cried out for highways to be prepared for messengers proclaiming tidings of the Lord. Today we will pray for travelers representing the Lord on the highways leading north and west to Alaska.

Alaska is the name of a sprawling mass of land and islands. The name is said to come from a word of the island natives, *alaskash*, meaning "great land." The name, adopted by early Russian traders, is the name of the forty-ninth state of the Union.

Miss Stotts before her retirement was WMU executive secretary for California. Today, living in Daly City, California, she continues to be active in missions work.

Alaska could be called the "last" state, largest land area, smallest population, highest mountains, greatest glaciers, farthest north, the "flyingest" travelers, the strangest arrangement of night and day, the grandest sunrises (northern lights). Some visitors find the friendliest people; others the highest prices on goods. All these "lasts" effect the work of God's messengers in the land of Alaska.

There are records of Baptist work in this area dating back to 1879. World War II planted service personnel who were concerned about winning Alaskans to Christ. The results of their efforts are recorded in Baptist history. The Alaska Baptist Convention was constituted in 1946. The Southern Baptist Convention granted Alaska recognition as an affiliate in 1951.

Like most of Southern Baptists' pioneer areas, Alaska has had times of discouragement, controversy, and achievement. Men and women have dreamed dreams and worked and prayed to bring them to reality. At the 1973 annual meeting two hundred messengers were registered. When they met August 12-13, 1974, at Calvary Baptist Church in Anchorage, they hope to rejoice in reports of attainment. The 1975

meeting goes to the North Pole.

Requests for prayer come from leaders and church members in Alaska, from interested travelers, and from those sent by churches to preach and teach on special assignments. The needs are varied.

Prayer Requests

Pray for summer camps. This is the only time many young people can be with their peers in a Christian environment. It is good for youth to know other young people are interested in the same things. Summer camp in Alaska is rugged, but satisfying.

A WMU director asks for earnest prayer for young people who come to Alaska as summer workers. Pray that they will have physical strength, spiritual stamina, and much more—that they will be called to return to spend their lives in Alaska.

The wife of a businessman who lives in a remote area asks for prayer for work in the villages. Not many people live there, and few of those are Christian. It is difficult to remain faithful with no pastor and no continuing worship opportunities.

Pray that more adequate salaries will be provided for pastors. Well trained and dedicated men in the full time to the work are needed.

Many pastors elected to office a year ago will not complete the year; they are transferred because of their work. Feelings that must be faced and overcome are frustration, loneliness, and isolation. Yet, new people move in and new workers are enlisted.

Some people who have been on "live back home" will not become part of the small church in Alaska. As these Southern Baptists travel the highway, pray they will answer the Master's call.

Pray also with thanksgiving. Thank God for the wonderfully hospitable people in cities and forest villages. Many believers in Alaska have a beautiful, abiding faith that cannot be shaken. Thank God for those who keep on at the task and

have a compelling urge that sends them out to tell everyone of the love of Jesus, for the numbers of young people who attend services in the churches and are interested in all the activities.

During recent months there has been a revival of interest in Royal Ambassador work. Thank God for this.

Pray for pastors and families arriving on new fields. It is a long way to travel. Pray that they will adjust to living in a new environment and be able to lead the church members to work with them.

On the highways are travelers who are full of greed, out to get what they can from the land and the people. Others seek only a good time. Pray that among the travelers to the "great land" will be messengers with the good news.



Planning the Prayer Group Meeting

AHEAD OF TIME

Secure US and Christian stick pins (make them or purchase them at a novelty store) for use during Call to Prayer as suggested below. Have pencils and paper for members.

If the recording is to be used (see below) have everything carefully arranged. Or, enlist a reader for the Scripture passage.

Ask one member to be prepared to lead the "last" discussion (see below).

THE PRAYER EXPERIENCE

1. Play the portion of the Message including "Comfort Ye My People" and "And the Glory of the Lord." These portions of Handel's great oratorios are based on Isaiah 40:1-5. Ask members to listen carefully and to think about the words. If the record is not available, have Isaiah 40:1-5 read slowly.

2. Distribute pencils and paper. Tell about the network of highways

to Alaska. Ask members to "sketch" an outline map of the US, placing your town or city and other key cities, and making a heavy line from your location to Alaska.

3. Call on a member to present Alaska's "last" conditions and to lead in a prayer that members in your church will become more concerned for American Christians as they travel far from home.

4. Ask individuals to pray definitely for one need mentioned in the material. Have a chain of prayer for several related requests. Do not close the prayertime until each woman who wishes to do so has prayed.

5. Closing: What of the future? Young people often remind us to have faith in the future. One little girl, when asked, "What is a honeymoon?" replied, "It is something like a vacation, only romantic. You get acquainted and talk about the future. Some are too busy and go later. I'm going to have one in the year 2000 and go to Alaska." Let us help make Alaska a great land for this girl to visit.

Read Isaiah 40:28-31.

RELATED ACTIVITIES

Call to Prayer.—July is flag time. On a world map place US and Christian flag stick pins at the place of service of each birthday person. Point out that a flag stands for protection of citizens and calls for allegiance to the cause which it represents. As you read the names of the missionaries with birthdays today (see pp. 43-46) and point out the places of service, ask members to pray silently for their safety and effectiveness.

Preview the August Baptist meeting.—Locally, if one exists, a Baptist center in your own community. Have you made a visit to see what work is being done? Have you participated in mission action that supports its work? Next month we shall learn in our Baptist women meeting what God is doing through Baptist centers throughout our Convention. □

ROUND TABLE

(Continued from p. 36)

Conclusion: A suburb, a ghetto, a slum. What is the common denominator? People! But points of contact are rare. In the morning suburb dwellers and ghetto dwellers pass each other on the freeway as "reverse commuters"; then each evening both groups return to their own forms of isolation.

The suburban church tends to become self-centered, forgetting that "today's suburb is tomorrow's transitional community." The church exists to minister, to heal, to care.

The Home Mission Board is involved with eight pilot programs to aid "communities in crisis" (See Home Missions, February 1973, p. 7.) Today contact your district office. Seek information about the nearest opportunity. Offer a helping hand.

Remember our WMU watchword: [We are] "Laborers together with God" (1 Cor. 3:9). From this study we know definite problems; let us pray for solutions. We know names of people in crisis; let us pray for them.

CALL TO PRAYER

Use a reproduction of Durer's *Praying Hands*, or a picture of a person praying, to focus on this activity. Give each member a slip of paper with a missionary's name (see Call to Prayer for this day, pp. 43-46). Ask her to hold it in prayer-clasped hands as prayer is offered.

PREVIEW AUGUST BAPTIST WOMEN MEETING

Identify, if one exists, a Baptist center in your own community. Have you made a visit to see what work is being done? Have you participated in mission action that supports its work? Next month we shall learn in our Baptist women meeting what God is doing through Baptist centers throughout our Convention. □



Mission Action

Know the Other Person's World

Dorothy Allred

Participants in mission action cannot view the world through rose-colored glasses, but must face realistically the facts of life which the target person must face.

A generation ago a small boy from a Southern city traveled with his father on a half-day's journey to a city in an adjoining state, a distance of about one hundred miles. When they reached their destination the wide-eyed youngster turned to his father and said, "If the world's as big back the other way as it is this way, it's a whopper!"

In 1974 the world is big, but the world of most young people reaches much further than one hundred miles. Transportation has dwarfed distances both for recreational travel and for population shifts.

An experienced participant and leader in mission action work, Mrs. Moye T. Allred is the wife of the superintendent of missions for Gaston Baptist Association, Gastonia, North Carolina.

Life in today's world is no longer simple. Change is constant. The day of small, friendly communities, neighbors who care, and the church as the pivot point of community life is almost gone.

Mobility is a typical American phenomenon. In a five-year period more than half of all Americans change residence, and of those who move 40 percent move to a different county or state.

From early civilization man lived close to the soil as hunter and farmer. In 1900 eight of ten Americans lived in rural areas. Following the two world wars people moved into the cities at an accelerated rate, until today almost 90 percent of all Americans live in urban or suburban settings—on 10 percent of the land area.

Urbanization makes this kind of world: traffic jams, development housing, high-rise apartments, rootlessness, ghettos, loss of identity, loneliness in the midst of many peo-

ple—a different world from any known in human history.

Consider the impact of urbanization on life patterns. What does it mean to be uprooted? To become a stranger in a new environment? To be subjected to new tensions where personal acceptance has to be won all over again?

Family structures are being shaken. Each year there are more one parent homes than the year before. Each year more women work outside the home in order to add to family income or provide total support for the family unit. Such experiences can be traumatic for both children and adults.

Up dark stairs, down alleys, in rent homes, even in plush apartment houses are people who feel "nobody cares."

Consider your own world. What is it like now? Think of the people who make up your world, those who are important in your life. Ask yourself these questions:

- | | Yes | No |
|--|-------|-------|
| Are you are part of a family unit? | _____ | _____ |
| Do the people in the family love and want you? | _____ | _____ |
| Do you sleep in a bed every night? | _____ | _____ |
| Does your bed have sheets and pillows? | _____ | _____ |
| Is food prepared in the home on a regular basis? | _____ | _____ |
| Does the family usually eat together? | _____ | _____ |
| Do you have clean clothes to wear? | _____ | _____ |
| Is there a bathroom in your home and water and facilities to take a bath and wash your hair? | _____ | _____ |
| If you did not come home at night, would anyone know it? | _____ | _____ |
| Would anyone care? | _____ | _____ |
| Do you have at least one friend? | _____ | _____ |

Did you answer yes to all or most of the questions? Now, reread the questions and answer each with no. How do you feel? What would your world be like if your answers were all no? Many people in America would have to answer no to these questions.

Consider the worlds of these target persons. Each is an actual case in a Southern community.

Kelly is fourteen years old and has been in difficulty with the law for theft and vandalism since he was eleven. He is from a family in very low economic circumstances. One of ten children, he does not know who his father is. The family receives a monthly check from Social Services and community funds. Kelly is a school dropout. His playground is the inner-city streets. He has tried everything the neighborhood gangs have offered him.

Consider the world of an eighty-four-year-old woman who has only one family member left, a sister. The sister allows her to live in an unheated room of her home. Unwanted, health gone, old-age benefits her only meager income, this woman finds her days start early and are long—and so lonely.

Consider the world of an eight-year-old girl who is shifted from one parent to the other. Each parent tries to buy the favor of the child without giving time to be a parent. One Saturday, not unlike many others, she was taken to a local shopping center, given a \$100 bill, and instructed, "Get lost for the day." Plenty of money, but nobody to have as companion, a friend, a parent. This story reads like the preface of many cases that now appear on juvenile court records for drug immorality, vagrancy.

These "worlds," these conditions, are real. It is a paradox of modern Christianity that many Christians remain indifferent and blindly unaware of the lives people live in these geographical areas.

As mission action participants develop their skills, they will see

the world of their target group more clearly and with greater understanding. Under leadership of the Holy Spirit they will move into that world with Christian love and compassion.

An unknown poet expressed it like this:

Love has a horn to her garment
That trails in the very dust.
It can reach the stairs of the
streets and lanes.
And because it can, it must.



Planning the Mission Action Group Meeting

IN-SERVICE TRAINING

Referring to the article on the preceding page, discuss the "world" of your target group. As a refresher, review the material in the Orientation section of the mission action group guide which applies to your group.

Ask group members to express opinions and impressions about conditions or people whom they have observed in the target group. Encourage members to mention things they may not have recognized before as being significant.

Call on the group to share experiences and new knowledge gained from ministering and witnessing as participants with the target group last month. Encourage members to write in individual or group notebooks any new knowledge or information about the persons or group. Record the type of mission action done and the date.

Evaluate your work with the target group. Have actions met specific needs? What are the unmet needs? Can these needs be met by the mission action group? If not, can other groups help meet the need, or should referrals be made to an agency that can meet the need?

Make definite plans for this month's ministering and witnessing. Assign specific responsibilities.

RELATED ACTIVITIES

Call to Prayer.—Write names of missionaries on airplanes cut from construction paper. State that we would have to fly around the world to visit the missionaries personally, but we can pray for them wherever we are. Let each person holding a missionary's name lead the group in praying for that person.

Preview the August Baptist Women Meeting.—Mission action groups are a vital part of the total Baptist Women program. Mission action group members should be especially interested in next month's Baptist Women meeting which will inform them of ways they can help with Baptist centers.

Approximately forty Baptist centers are directed by home mission areas under the Home Mission Board's Department of Christian Social Ministries. Baptist centers, providing a variety of ministries to persons of low-income and transitional areas, need trained and dedicated lay assistance.

NG? MOVING? M

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forecaster

Allen Peadar

Planning for Baptist Women work is the primary function of the Baptist Women officers council. Forecaster helps officers plan. Evaluating these plans is another function of the Baptist Women officers council. Forecaster helps officers carry out these plans.

Annual Planning

Before October, Baptist Women need to do the following things:

1. Elect all officers
2. Train officers (manual study)
3. Make broad plans (annual planning)
4. Launch the year

*Annual planning is getting ready for the new year. It is a process. It has several steps:

1. WMU council makes plans of general interest. These plans are shared with Baptist Women officers
2. Baptist Women officers make plans for Baptist Women. (See pages 33-45 in the WMU Year Book 1974-75.)
3. Plans made by Baptist Women officers are coordinated in the WMU council with plans made by other age-level organizations

If these steps cannot be completed by the suggested time, it is still important that each one be completed.

Annual planning is built around the Baptist Women Achievement Guide. (See WMU Year Book, pp. 33-45.)

June
23 15 6 78
P H I E N G E
K E B W A H U
M H A C F A H
N

July
1 2 3 4 5 6
7 8 9 10 11
12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

August
1 2 3
4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

Evaluate Study of Yes

Mission study chairman, duplicate the following evaluation form to be used after Baptist Women have studied and/or read Yes? Allow ten minutes in the general meeting for members to think through and fill in the blanks. If time permits, discuss members' comments concerning the study of the book.

Praying

• What have I done to make my intercessory prayer more specific and intelligent?

• Do I use the prayer calendar more than I did before the study?

• What have I done to lead my family to pray for missions?

Giving

• Did I decide to increase my giving through the Co-operative Program?

to the Little Moon Christmas Offering?

to the Annie Armstrong Easter Offering?

to the state missions offering?

• If I thought my church needed to increase its giving to missions, what have I done to bring this about?

Reading

• What have I done since the study to encourage a young person who is considering her (his) vocational choice?

• Am I willing for my son or daughter or grandchild to be a missionary?

Going

• Am I willing to go?

• Am I qualified to go?

Studying and Training Officers

Officers to be covered in Baptist Women are: president, mission study chairman, mission action chairman, mission support chairman, group leaders, secretary (optional).

The Baptist Women president is selected by the WMU leadership committee; suggests the name of a person to the church nominating committee for consideration and election. After the Baptist Women president has been elected by the church, she leads the Baptist Women organization to elect a nominating committee. The nominating committee then recruits the other officers.

When contacting prospective officers remember:

1. The initial contact is very important and is the first step toward training the officer for the job.

2. Follow through with another contact. Tell her you will contact her later for an interview.

As soon as the new Baptist Women officers are elected and elected, they should participate in a study of Baptist Women Leader Manual. Plan a manual study. Secure a teacher, and provide her with a manual and Teaching Guide.

The manual study needs to include instructions in the use of the following:

ROYAL SERVICE (including Forecaster)

WMU Year Book 1974-75

Baptist Women Officer Plan Book

As soon as the manual study is completed, officers need to begin participating in annual planning. (See p. 46.)

Officers need a subscription to ROYAL SERVICE, a copy of the WMU Year Book 1974-75, and Baptist Women Officer Plan Book for use in regular planning each month.

(See WMU order form, page 46.)

WMU Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.50 per year, single copy 30 cents. Please enclose remittance. For subscription outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

AUGUST and a Prayer Retreat

August is a good time for a Baptist Women prayer retreat.

Articles entitled "What Do You Have to Give?" in April-September issues of ROYAL SERVICE are appropriate for use as the content of the prayer retreat.

Buy a copy of Mission Prayer Guide. Follow the suggestions on pages 41-48 in planning the prayer retreat.

Group Work Checklist

Effective group work must be evaluated according to the type work the group does. Use this checklist in officers council meeting.

Yes	No	Mission Study Groups
_____	_____	Group members read and use the material in ROYAL SERVICE designed for their group
_____	_____	Group members participate in follow-through activities in further study, prayer, or mission action
_____	_____	Group members attend the general meeting
_____	_____	Group members participate in the weeks of prayer and Little Moon Christmas Offering and Annie Armstrong Easter Offering
_____	_____	Mission Action Groups
_____	_____	Group members read the mission action pages in ROYAL SERVICE
_____	_____	Group members use the appropriate mission action group guide
_____	_____	Group members participate in training activities
_____	_____	Group members attend regular meetings of the group
_____	_____	Group members attend the general meeting
_____	_____	Group members participate in the weeks of prayer and give to the Little Moon Christmas Offering and Annie Armstrong Easter Offering

_____	_____	Mission Prayer Groups
_____	_____	Group members use the prayer group material in ROYAL SERVICE
_____	_____	Group members attend the general meeting
_____	_____	Group members participate in the weeks of prayer and give to the Little Moon Christmas Offering and Annie Armstrong Easter Offering

Each group should have a group leader. Each group has regular meetings. Each group follows an agenda, including these items:

- Primary activity (study, prayer, or mission action planning, in-service training, sharing, and evaluation)
- Call to prayer
- Planning activities (those related to primary activity plus other items, including follow-through and evaluation)
- Promotion of general meeting attendance
- Evaluation of work

a week of enrichment

Enrichment through Bible study and personal testimonies of missionaries.

Enrichment through a choice of methods conferences and special interest conferences in the morning and afternoon.

This enrichment is available at WMU summer conferences at Glorieta (July 20-26) and Ridgecrest (August 3-9).

On Monday and Tuesday mornings choose from the following Baptist Women conferences:

New presidents
Experienced presidents
Mission study chairmen
Mission action chairmen
Mission support chairmen
Mission study group leaders
Mission action group leaders
Mission prayer group leaders
Baptist Women members.

On Wednesday and Thursday mornings choose from the following:

Family mission action for mothers
Enlistment in Baptist Women
Working in a missions group
How to pray
Demonstration officers council meeting
Demonstration October general meeting
Planning a parent workshop
How to train officers.

In the afternoon, Baptist Women officers and members can choose from the following:

Foreign Mission Graded Series teaching techniques
Home Mission Graded Series teaching techniques

Praying
Spanish WMU
Enlistment in WMU
Associational Baptist Women work.

For reservations write: Reservations, Glorieta Baptist Conference Center, Glorieta, New Mexico 87535; or Reservations, Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770.



Have you checked your Giant Step goals lately? This special emphasis winds up in September.

The Giant Step

My right foot wants to go forward,
but the left one's logging behind.
The right one's following a vision,
the left one's walking around blind.
The right one knows where the work is,
but the left one's staying away.
The right one says, "Let's do it,"
the left one answers, "No way!"
The right one is stripped for action,
and freedom of movement, you see,
but the left one is shod with excuses,
and is really quite useless to me.
My right foot is ready for adventure,
and the "Giant Step" is calling today,
It wants to go forward for missions,
but the left one stands in the way.
So I'm about to make a decision,
and if tomorrow you come this way,
And see me stretched out on the sidewalk,
say, "Her feet did the splits yesterday!"

Boots (Mrs. W. D.) Shaver
Falls Church, Virginia

call to prayer

Eunice Allison

1 Monday Luke 1:5-17

Approximately ninety missionaries whose work is related to National Baptists are jointly supported by the Home Mission Board and respective state conventions. Our support in prayer and money goes to teacher-missionaries, state directors, regional missionaries, center directors, field workers, campus ministers, scholarships to students, leadership training, and conferences. Pray for Mrs. Aron I. Jones, working in Mississippi.

Mrs. A. V. Alvarado, retired, Arizona
Doris Blas, Spanish, Alabama
Mrs. Aron I. Jones, National Baptist, Mississippi

John F. Anthony, administration, Israel
Mrs. Johnny M. Barnett, home and church, Equatorial Brazil

Clifford H. Bone, religious education, North Brazil
Mrs. Jerry E. Joergensen, home and church, Hong Kong

Thomas B. Kirkpatrick, preaching, Bangladesh
Saul Parker, retired, China, Korea

Mrs. Gordon B. Rasse, home and church, Chile
Wesley Riss, preaching, Indonesia

W. C. Buchel, Jr., English-language, Italy
Marilyn Smith, journeyman, student work, Thailand

James C. Shelly, Jr., student work, Equatorial Brazil

2 Tuesday Luke 1:26-33

For several years, F. Gilbert Ross has used a small, twenty-seven-year-old plane to reach isolated areas in Mexico. Six of the eight missions he visits by plane are without a pastor and without funds. Pray for Mr. Ross in this preaching ministry, and

Mrs. Bradley Allison is a pastor's wife and teacher of educable mentally retarded children in public school in Springfield, Missouri.

that the needs of these small congregations will be met.

Mrs. Ruben J. Casas, Spanish, Texas
Mrs. Tommy A. Garza, Spanish, Texas
Jack T. Martin, Indian, New Mexico
Elsie Ashman, journeyman, music, Taiwan

G. Harold Clark, preaching, Malaysia
John H. Paulkner, religious education, Rhodesia

Mrs. Calvin L. Fox, home and church, Philippines
Mrs. Glenn E. Hickey, music, North Brazil

Alton L. Hood, doctor, Thailand
Wayne B. Madden, religious education, China

F. Gilbert Ross, preaching, Mexico
Brent A. Sherry, preaching, Malawi
Mrs. James E. Young, home and church, Bangladesh

3 Wednesday Luke 1:46-55

Countless needs face Eunice and Hollis Bryant, working with the Chugach Baptist Association, Alaska. The population is transitory. As she visits in the hospitals, Mrs. Bryant sees patients with burdens of loneliness written across "their almost expressionless faces." Alcohol is a serious problem. Teachers for literacy classes are lacking. Trained WMU leaders are needed. Ask God to give the Bryants strength and encouragement.

T. B. Brown, National Baptist, Mississippi
Mrs. Hollis V. Bryant, associational services, Alaska

Morris H. Elliott, youth and family services, Florida
Laurin H. Gardner, superintendent of missions, Ohio

Mrs. D. S. Martin, church extension, New Jersey
Ronald L. Rogers, Christian social ministries director, Maryland

Virginia Adlan, education, Kenya
Vernon H. Shubley, education, Tanzania
Mrs. James I. Stanley, home and church, Philippines

Robert D. Worley, preaching, Spain

4 Thursday Luke 1:67-80

"Until now we have felt no personal sacrifice for serving in Japan. But when calls for separating yourself from your children by thousands of miles you take a long, hard look. We're sure all missionary parents agree this is the hardest thing we have to do," say Darrell Mack and his wife Norma. Pray for missionary families experiencing this sacrifice.

Mrs. Rafael Arriaga, Spanish, Texas
Russ Lee Francis, weekday ministry, Florida
Candido Guzman, Jr., Spanish, Texas

David Kirk Hillard, US-2, student work, Washington
Mrs. A. Wilton Lane, church extension, Arkansas

Mrs. Robert Lee Poirud, associational services, Illinois
Mrs. Donald Justin Rollins, Eskimo, Alaska

Mrs. Elliott Smith, associational services, California
Andrew Villanov, Spanish, Texas

Robert L. Campbell, journeyman, student work, Zambia
Mary Alice Siteworth, publication, Indonesia

Mrs. A. Rose Park, music, South Brazil
Mrs. Harold W. Fuller, home and church, Hong Kong

Adrian Lynn Gary, preaching, Guadeloupe
John E. Mills, field representative, West Africa

Darrell A. Mack, religious education, Japan
Mrs. Ira H. Patterson, retired, Nigeria
Mrs. Cecil F. Robinson, retired, Nigeria

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

The desktop copy started coming because the first church has bought subscriptions for all 100 members of Saint Woman. You just got the money purchased subscription before and the subscription notice to the pastor at your church who is responsible for ordering magazines like this (WWD) secretary in your church may have this job! She will answer for you

There are some other reasons why readers occasionally get a double mailing of NOLA SERVICE. Perhaps a friend owns a gift catalog or someone is a person handy in what the catalog is meant, but because of lack of either correction for someone who already submitted a request, we think it is a new subscription. Our computer is charged with error. Our computer is charged with error according to the monthly magazine. And we will discuss the magazine mailing labels, and we will discuss the magazine mailing labels.

And we will discuss the magazine mailing labels, and we will discuss the magazine mailing labels.

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James H. Bump, preaching, Colombia
Mr. C. Bunch Tress, home and church,
Univacuity
3 Friday La 2:0-2:20
How you ever heard of a church tithing its pastor? A church in Tennessee has Henry M. Chiles spend 10 percent of his time in pioneer areas. Today he is superintendent of missions for South Dakota. "Our greatest difficulty," reports this missionary, "is adequate support for pastors beyond their capacity to bear." Pray for pastors who serve in areas where southern Baptist work is relatively new and weak.
Moony M. Cahoon, superintendent of missions, South Dakota
P. M. Bunkley, retired, Texas
Mr. Benjamin Davis, Jr., Spanish, Texas
Aimee Lander, retired Chile
Mrs. Carl L. Thompson, education, Argentina
6 Sunday La 2:25-35
"Oh, we thank you, Lord, that there was someone who cared enough for our needs that they made possible the missionaries." We prayed a Christian in Barbados. The Bill Wrenlock's office is in Barbados with the limited work permit. This area includes four other islands and 700,000 persons. Pay that on extended work permit will be granted these missionaries.
The Mayaguez, South America center, Michigan
Gale Rivers, Spanish, Texas
Agustina Sannes, Spanish, Florida
Mrs. J. Amossey Avery, home and church,
Bismark Square, women's work, South Korea
Hong Kong
Mrs. Grace B. May, education, South Georgia
Mrs. W. Henderson, preaching, Guatemala
Eugene W. Hendricks, medical, Nigeria
Robert R. Hendricky, preaching, South Brazil
Paul W. Chandler, preaching, Israel
Fred Wilson, publication, Hong Kong
William L. Robinson, publication, Viet-nam
L. Weissert, preaching, Barbados
7 Sunday La 2:40-52
Carlinio, Texas, has a population of 9,500 and a Baptist church with 180 regular members. In 1969, Frances (Mrs. Mobry) Chiles helped organize work among Spanish-speaking people. Results are encouraging. There is a good relationship between Catholics and non-Catholics. Mrs. Chiles' responsibility has been organizing, directing, and teaching in the kindergarten.

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Joan B. Gresh, Spanish, Texas
 Mrs. Gayla Butler Wessels, Baptist center,
 New Mexico
 Albert L. Dwyer, retired, Brazil
 G. Clayton Reed, preaching, Togo
 Edgar P. Haddock, Jr., preaching, South
 Brazil
 Mrs. Beaulieu E. Hope, home and church,
 South Brazil
 Pearl Johnson, retired, China, Taiwan
 James P. Kibbendall, field representative,
 Iran, India, Bangladesh
 Alma Gabe, women's work, South Brazil
 Mrs. J. Boyd Sutton, music, South Brazil
 William Wilson, business administration,
 Taiwan

27 Saturday Luke 9:18-26

When a Masai warrior of Kenya was attacked by a buffalo, the animal's horn penetrated the man's arm, breaking the bones and leaving a hole. After walking two days, the warrior reached the Baptist hospital and asked Dr. Ralph C. Bethea for help. The operation was successful, and the warrior heard about and accepted Christ. Pray that African leaders will become active witnesses of God's power to save.

Mary Shikwaga, Chinese, Arizona
 Francisco Gavito, Spanish, Texas
 Carl Jacobs, superintendent of missions,
 Illinois

Pauline Mallico, retired, Texas
 Mrs. R. Edgar Ables, home and church,
 Ecuador

William H. Barry, retired, Brazil
 Ralph C. Bethea, doctor, Kenya
 Mrs. Sutton A. Bennett, Jr., home and
 church, Dahomey

Stephen W. Barrow, preaching, Argentina
 James M. Boyle, preaching, Vietnam
 S. Judson Lomas, preaching, Thailand
 Bertha C. Lovelace, religious education,
 Japan

Mrs. J. D. McMurray, publication, Baptist
 Spanish Publishing House, El Paso, Texas
 Gerald W. Plakatos, publication, Indonesia
 Mrs. W. L. C. Richardson, home and church,
 South Brazil

Mrs. J. D. McMurray, publication, Baptist
 Spanish Publishing House, El Paso, Texas
 Gerald W. Plakatos, publication, Indonesia
 Mrs. W. L. C. Richardson, home and church,
 South Brazil

28 Sunday Luke 9:28-36

Carl Whitley, principal of the Nigerian Baptist Theological Seminary in Ogbomoso, feels keenly his responsibility in training pastors, pastors' wives, and religious education workers. Nigerian pastors and laymen lead almost 2,000 churches and preaching stations. Pray for Dr. Whitley in his strategic position.

Eugene C. Broad, Indian/Eskimo, Alaska
 Kenneth Lynn Brooks, pastor, California
 Fernando Gavito, retired, Texas
 James M. Reamer, Jr., pastor-director,
 California

Raymond H. Singleton, Christian social
 relations director, Texas
 Mrs. E. Lee Bivins, home and church, Israel
 Mrs. John B. Cheyney, home and church,
 Ethiopia

Mrs. William E. Helms, retired, Bahamas
 James M. Hill, publication, Kenya
 Mrs. Marlene T. Linsburger, Sr., home and
 church, Argentina

Carlton F. Whitely, education, Nigeria
 Sarah Wilson, social work, Argentina

Carlton F. Whitely, education, Nigeria
 Sarah Wilson, social work, Argentina

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A Moving Love Story

About 7:45 A.M., her hands submerged in dishwater, Margaret assisted an exhausted doctor in Korea in performing a late-hour emergency operation.

Twenty minutes later, as she made the beds, she encouraged a frustrated American preacher studying the Chinese language.

At 8:25 a counselor in a Louisiana home for unwed expectant mothers was groping for words. Margaret entered the room. Fifteen minutes later a frightened, pregnant girl had stopped crying.

Before 9:00 A.M. Margaret, between trips to the washer, had helped a clown friend in Oklahoma plan activities for Indian children. Then she assisted a total stranger as he distributed Bibles in an African city.

By 10:00 A.M. she was somewhat tired and nauseated—there would soon be three in her family.

As she rested on the couch, the telephone rang.

"Hi, Margaret."

"Hello, Sally."

"Busy this morning?"

"Yes, but I'm enjoying it. A little sick now, but I'll be OK after awhile. Got a lot more things to do."

After Margaret hung up the phone, she picked up *The Living Bible*, and began reading. "Pray for each other . . . The earnest prayer of a righteous man has great power and wonderful results" (James 5:16).

Margaret was kind of a woman's life fan. "Prayer of a righteous man," she read again, thought for a moment, then grinned. Wonder what Mister James had against women!

By James V. Hudson, Jr., a missionary teacher in the school for MKs (missionary children) in Korea.

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29 Monday Luke 9:43-50

Working at the laboratory of Baptist Hospital in Mboya, Tanzania, Barbara Wilson comes in contact with about 200 patients each day. From the hospital, she goes to work with about 125 girls and boys who gather on the hospital grounds for a sports program. "I need your prayer that with each individual I will be able to communicate that Jesus is Lord," Barbara requests.

Mrs. Glenn Field, associational services,
 Montana

Mrs. Kenneth Pridgen, special missions
 ministry, New Mexico

Clyde J. Sutton, retired, Rhodesia
 Mrs. Thomas Y. Jackson, home and church,
 Kenya

Jerry E. Kay, education, South Brazil
 Mrs. Gene E. Ringley, home and church,
 Malawi

James M. Short, Jr., preaching, Mexico
 Barbara Wilson, medical, Tanzania

30 Tuesday Luke 10:1-12

Sue (Mrs. Hubert N.) Lindvall asks our prayers in the months ahead. Finishing their furlough year will bring this family a new assignment. They will go to Panama, where Ted will be president of the Baptist seminary. "It will be much like starting all over again," Sue says. Pray that the Lindvalls will make the many adjustments that must be made. Pray that they will find new avenues of service.

W. B. Bushness, retired, New Mexico
 Mrs. Billy Joe Gossens, associational services,
 Michigan

Mrs. Omar E. Ryde, associational services,
 Washington

Mrs. Ethel Wilson, National Baptist, South
 Carolina

Mrs. Gerald Ables, Jr., home and church,
 Tanzania

Mrs. Hubert N. Lindvall, home and
 church, Panama/Canal Zone

Mrs. E. Layton Lynch, home and church,
 Taiwan

Mrs. William W. Marshall, home and
 church, Near East/North Africa

31 Wednesday Luke 10:25-37

God is reaching Spanish young people in Pecos, Texas. Missionary James Mitchell refused to hold "conferences" until he learned that the youth wanted personal conferences to learn more about Jesus, and to make personal professions of salvation. Pray for the Baptist witness to workers who walk 150 miles to cross the border illegally in order to work in Texas fields.

Antonio C. Gavito, Spanish, Texas
 Gerald Davis Smith, Texas

Alan Johnson, retired, Arizona
 James Mitchell, Spanish, Texas

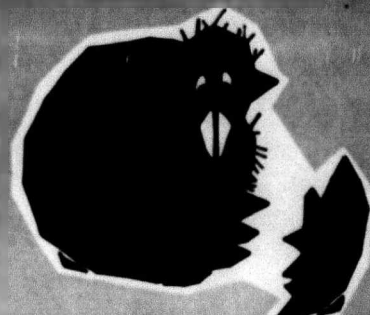
Mrs. Wayne Randolph, associational services,
 Colorado

Sheryl Jean Woods, US-2, Indian, Arizona
 Mrs. W. W. Bente, retired, Brazil

Mrs. James E. Bente, education, Colombia
 Ronald C. Hill, preaching, Thailand

P. Eugene Milby, preaching, Rhodesia
 Mrs. Arnold A. Peterson, home and church,
 Korea

What's NEW?



brand-new materials designed to help you in
 baptist women work

WMU YEAR BOOK, 1974-75, 75 cents

The Year Book contains a planning section for Baptist Women officers as well as general information, a listing of WMU materials, and a preview of WMU emphases for the new year.



THE BIBLE: GOD'S MISSIONARY MESSAGE TO MAN, Volume 2, \$1.50

This volume provides an in-depth look at New Testament passages and characters significant to the Bible's missionary message and their relation to God's mission plan through the ages. (See inside front cover.) Teaching Guide, 40 cents.



1974-75 HYMN OF THE YEAR—"CHRIST FOR THE WORLD WE LIVE,"

12 for 25 cents

A sheet of words and music of the WMU hymn of the year.

MISSION ACTION GROUP GUIDE CHILD CARE, \$1.50

The guide provides mission action groups understandings necessary for child-care ministry, suggestions for activities, guidelines for planning activities, and in-service training suggestions.



SPECIAL SKILLS FOR MISSION ACTION, \$1.00

For individual study, this book helps the reader recognize and practice these skills: understanding behavior, relationship, establishing trust, avoiding dependency, communication, listening, and detecting distress signals. This is the third in the series that includes *Persons, Past Things and How to Use Community Resources in Mission Action*.



These materials, available July 1, are listed on the WMU order form, page 46. They are also available at Baptist Book Stores.

Order from Woman's Missionary Union, 600 North Third Street, Birmingham, Alabama 35202. Price \$2.00 per year, single copy 60 cents. For subscription outside the U.S. add 50 cents for postage and handling. Annual subscription only. Addressing materials and necessary labels. If you have not received a copy, check with the World Council to see if it was sent. Please enclose remittance. Payment in cash or with your state, federal, union and city tax receipts.

WMU State

Last year, the WNU emphasis for 1974-75, for the purpose of leadership and support. The goal was to get each person in the church not only to be a neighbor but also to act as a neighbor. The Southern Baptist Convention has chosen to speak words of love to the whole world to hear in 1974-75. Love Thy Neighbor emphasizes mission action. Love Thy Neighbor and passion in the church. Love Thy Neighbor projects are designed to help church members to minister and witness to people of special need or concern and to demonstrate God's reconciling love. The thrust of the emphasis is twofold: family and churchwide mission action.

Arms of the emphasis are:

For families to become aware of needs for mission action and to discover persons of special need
 For families to develop skills in caring, ministering, and witnessing to persons of special need and crisis.
 For families and churches to become involved in mission action projects and long-term activities
 For single-parent or one-member families to become involved in mission action.

The family mission action group is a special approach and will be promoted throughout the year. In addition, churches are encouraged to sponsor at least one special churchwide mission action project during the year. Because the Love Thy Neighbor emphasis is important to Woman's Missionary Union this year, we urge you to read and use material in the suggested outline as a basis for an overview of the suggested activities and serve as a place to inspire persons to become involved in the emphasis.

This coming year lead members of your church to discover that persons of special need are their neighbors and to find practical ways to act as neighbors.

Dear Pastor

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NASHVILLE TN 37203