



Rural America

August 1975

ROUAL SERVICE



If you struggle for words to tell the drug addict that God loves her as she is, you should study **Special Skills for Mission Action #2** (see order form, p. 48).

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Madill, Oklahoma, leads five fish dinners to serve 20,000 visitors during its annual National Lead Bass Festival. The third week of June is a busy one for the little town of under 4,000. Members of First Baptist Church in Madill say busy, busy. Members working in various volunteer groups with the church and logistics, members of that church involve themselves in this special opportunity for women.

They accept the use of the local theater and during the week of the festival show films which blend science and religion into an interesting show. Titled by persons handle questions and counseling of audience.

Searching for some ways to participate in the festival and provide a Christian witness, pastor Don Jones says the church is looking for a large to first on nearby Lake Texoma. "We could accommodate maybe a hundred people, have music, a choir, and call it 'The Gospel Shoreline'."

A dinner tavern in the church serves in the United Lake Museum which goes to various resort points on the lake.

First Baptist of Madill is one of dozens of Southern Baptist churches in rural areas which are wide awake to the nation's appreciation offered by the influx of thousands of tourists to their neck of the woods.

But Vicksburg, minister director for Oklahoma Baptists, says he is discouraged because in Oklahoma rural churches are trying to break away from their former preoccupation. "They're realizing God is bringing people to their doors."

Joe Jackson, pastor of First Baptist Church, Tufala, Oklahoma, says there's still a tendency toward stagnation in reaching out. "You've got to be creative and creative like to identify with a country church. Some of our more liberal members are worksheds. This is a way they can become a part of the community."

Now we're trying to develop our own ministry. Last year we had a Backyard Bible Club and are planning for next year at beach area this summer."

First Southern Baptist Church of West Yellowstone, Montana, had been importing its youth ministry workers from nearby Yellowstone National Park imports in the last few of the workers are local. Last summer the little church (in a town of 700) had three Baptist Student Union summer missionaries from Texas, nine young people serving in the Home Mission Board's program called leave-takers, and several outstanding youth choir. "Our young people even had eight simultaneous Backyard Bible Clubs, one pastor Byron Burt. "But we won't have as many workers this summer," he says.

Joe Jackson, chairman of the church's missions committee and owner of a drive-in restaurant, sums up the feeling of the church members. "We've watched others assume our responsibility. Why should everyone else get a blessing and spiritual growth out of the ministry here?"

So the church members themselves, who already maintain Bible distribution racks at the airport, bus station, two local libraries, a grocery store, and a restaurant, will do their own share, volunteering and congregational ministry.

In Arkansas, Ann Williams, US-2 missionary at Mt. Ma, is training local people to minister at campgrounds around Lake Ouachita. "We go out to teams of two for campgrounds, singings and services with student summer missionaries and local people. In the past, summer missionaries have done everything," she explains. This summer, local people will be involved in day camps, puppet ministry, and the music program.

Other adults we're recruiting will identify with campers who won't respond to younger people. Also, the missionaries are having another trailer at similar team of summer workers can live at the campground. The ministry here is so much better if the workers can live at the camp rather than spending valuable time running back and forth to town," she says.

Bill Gamble, a student at southwestern Baptist Theological Seminary in Fort Worth, Texas, and his wife Lou, a registered nurse, spent the past two summers living at a campground in a trailer at Hunting Island State Park in South Carolina.

Bill Gamble is director of missions for Savannah River Baptist Association which brought the trailer for ministry. He reports that Bill worked pairs come with the Department of Parks as a recreation program. Lou opened a first-aid station. Campers camped in at all hours with burned fingers and sunburns.

Churches in this South Carolina association minister to another by recreation-camping area called Point South, where two main interests highway system interest. "We go to it on bus days advertising for the worship services the next day," says Gamble. "Many of our church groups go to Point South for weekend campers and ask the managers for worship services. The managers in turn call the association, and we do something up."

They're key calling on us mainly because Baptists are predominant in the area and we've told them we're available," says Gamble.

Availability is the key word in Kentucky's Land Between the Lakes Area Ministry. This campground ministry is operated by representatives from six denominations. Earl Wurfel, director of missions for Blood River Baptist Association at Murray, Kentucky, serves as chairman of the ministry's coordinating council.

"We couldn't get into the Tennessee Valley Authority project as a denomination but as a group—we problem," says Wurfel.

"We take turns with the services. But when cancellations occur, Baptists get as much as one-third of the time to minister. We serve them down for services."

"We have eight services each Sunday and provide chaplains during the week to live in the camp (the Baptist association has three campers of its own). The ministry made in these ministers or laymen to the summer each week to help TVA personnel with lakes or campers."



Another substantial attendance is what "Wash" brings, the Murray-Gibney County, brings a "very traveler emergency."

"It's easier to get to people in a camp than in a city," says Pete Perry, Fayetteville, Arkansas, director of aid for the Washington-Midwest Baptist Association. "It takes in Dorety, Don Bates Park" (which is a natural place where you don't just drop in," says Perry. "You go to plan to get there"). "At a lake people are swimming, at a camp people usually just sit there and swim." Perry supervised two student summer sessions summer who lived in the park in a camp. "They started day camp three days a week, and everything nights a week. Most nights they had 100 students, but recreation with 10 to 40 people participating in ball every night before the recreation days."

"The summer students played in last in summer and so small just summer," says Perry. "One little boy them he had's house that you could walk directly to be attended three days of day camp."

The students visited local churches as part of their after services at the camp. "They found the most been good," says Perry.



"You know, so much of the work could be done by the camp—the families in Campers on Mission. People in any day," said the traditional summer."

Donnell doing it is to having to temporarily doing a summer. "People want to stay down all night in they get for their money's worth," say John and Betty Long, U.S. missionaries at Carbondale, Colorado—between the shores of Vail and Aspen. "Camp-country doing which we like is like a luxury with in the woods. There's opportunity to stay and talk for a while, and watch the children, all and done."

The downhill skiing, we help on a one-to-one basis, help people with their kids, talking together on the hill, being the people. Our men worked at the houses for them to talk about Christ on the way back up," they say.

"We see some a Presbyterian from Dublin, which used to being a Baptist church on every corner. When we told him we were doing, and who we were, he said, 'You know me'."

The basis is expected to get a Baptist on a ski slope, the men and more Baptists are becoming convinced of the need for the camps—about being done.





On Mission in Rural America

Nancy T. Ammerman, Louisville, Kentucky

The country church—white frame landmark amidst farms and dirt roads, Sunday morning church bells, and historic graveyards. Fiery evangelists, brush arbors, and dinner on the grounds. America's religious heritage abounds in the folklore of small rural churches.

For more than two centuries these outposts of Christianity have provided a place of fellowship and comfort for people who had no other place to go. They have built traditions and a sense of local pride. And most of all, they have preserved the gospel message, given religious education to each new generation, and evangelized the countryside.

The roots of these churches reflect the values, independent spirit of pioneer America. In older areas became less popular, the frontiers turned adventurous settlers near the mountains. And with the pioneers and big cabins came a new breed of Baptist preachers, taking on their mission the spirit of the pioneer into these new lands. Reflecting a culture where travel and communication were difficult, the churches that appeared were independent of each other and very localized. When these settlers were first concerned, their purpose was strength and fellowship. The autonomy of each church was as carefully guarded as was the religious independence of the members from Europe.

In America's hinterland, settlers traveled toward the birth of a new age and cities and towns began to form and actively rural America (close to the spirit of farms and villages) and country churches that it knew. Through the late 18th and the industrial boom that followed, life changed little for this part of America. It was still the country church that was the only center of the Christian community through out most of the land. Even at the dawn of World War II, a vast majority of the American people were living in rural areas. But once the war ended to end the dominance of the rural way of life.

It was a whole different world. Big cities were getting bigger, school cities were getting bigger, even the villages had more appeal. The one mission to go to live on the farm, however, schools, consolidated people, concentrated in jobs, at home, and people there just stayed. In the North, most from 1940 to 1970, the number from the farm related rural areas of the birth of their population. From the migration that started in the 1920s did not stay on the farm as their fathers. Travel was easy, and there were abundant opportunities in nearby towns. What emerged was a different world, everything had centralized outside the country church.

Today, the results are striking. In Kentucky, for example, the rural 15 percent of the state's people live on farms, yet

over 50 percent of the total number of Baptist churches—over 100,000 from people, poor and lower people, scattered over a wide area, and commitment to look to towns and cities for all their social, economic, and personal needs—this is the problem facing country churches today.

If then, the rural church, your church, is to make an impact in an increasingly urban world, it must discover its own reason for existence. It must move beyond the old-fashioned optimism that has sustained it in the past to find its own rural's defined mission for today.

To know what God has to send for your church, you must first be aware of the needs that exist around you. Immediate problems are not easy to see sometimes they have been around for so long that everybody just accepts them. Some times it's more comfortable not to see them. Nevertheless, if any condition exists that keeps people from knowing that God loves them—mind, body and soul—then that problem is your legitimate concern as a church.

For instance, if you distance and rough terrain separates people from each other and from the church, some sort of people travel should be a consideration. If your region's children are no longer being reached by Sunday morning religious education, perhaps a weekday program is in order.

It is very likely that many of these same children are going to school every day with inadequate clothing and without breakfast. If as a church you are aware of these needs, a new way of them could provide an opportunity to show them the reality of God's love. A substantial number of preachers are now used outside care. They observe the privilege of the religious tradition, Christian supervision and learning that system and now a year church might provide.

It is not only the children who have needs. Adults, too, long to know what it is to be a part of God's family. Adults, too, need religious education and care for their physical needs. Many times they need a sympathetic listening ear, or more skilled counseling. Many have never had the education they need and want. Some need help in achieving the basics of a healthy or financially sound life. Some long for some counseling or for the joy of learning a craft in which to find pleasure. Others just need reassurance that they are persons of worth.

The needs are there, and they can be met. Every Christian has gifts to give, and no church is going to do it if it does not ask us to give the gifts we have. Some can listen, others can help. Some are skilled with hands and the others with the spoken and calm pen. Our greatest duty is

able to do wonders with children, another with a budget. Whether large or small, any skill mastered by one can be shared with another. And most of all, we can share the gift of caring love and grace that has been given to us.

Becoming aware of your neighbors' needs and discovering the gifts you have to give are the first two steps toward establishing your church's goals. The intertwining of these two threads will paint the pattern of the ministry your church family will provide.

But sometimes one person, one group, one church, does not have all the resources it needs. Some problems are just too big. The temptation is to give up. Don't! Find additional help. One possibility is associational, state, and national Baptist agencies and leaders. Often financial, human, and creative resources are available to the group that is willing to ask—and to give of itself in using those resources.

Another source of help is state and local governments. Programs already exist to meet many needs about which Christians are concerned. What can often be accomplished is a uniting of government resources with practical Christian concern. For instance, many rural people are eligible for government food commodities, but do not get them because of the distance, time, and difficulty involved in making a trip to town. Christian people could make a difference in the lives of these people with the simple act of delivering to them food and companionship. Where the hunger is for knowledge and skill, adult education could be an avenue of concern. Government-paid teachers could bring their classes to rural people by meeting in a country church. Church members could then provide refreshments, nursery care, and support for those who come. Often a once-a-month social worker is just not enough for neglected and delinquent children. Through local welfare or correctional offices arrangements can be made by Christian adults to become "big sisters and brothers" to disadvantaged children.

The opportunities for Christian outreach are endless even for a rural church. ~~Hunger need to end the problem of crime~~ urban areas only; vast numbers of country people also need the ministry of an alive Christian church. The excitement and challenge of being a Baptist church is that no two areas—and thus no two ministries—are the same. Each area has its own geography, traditions, biases, economy, and way of life. And it is that setting that will determine how each church goes about responding realistically to its own call to mission. That is your challenge.

We are called to bear one another's burdens and to go into all the world. We are called to love as we have been loved—by God and by our Christian family, the church. This call comes to urban career woman and rural farm wife alike.

A "Sunday-morning" religion can no longer be a penetrating force in any part of America. What our country ~~needs~~ is the sounds of ordinary men and women discovering meaning in a world that changes all too fast. So it is essential that those men and women, whether rural or urban, find in their church a place of worship, study, training, and renewing fellowship—a place from which they can go out to serve and proclaim.

Each rural church must discover its own distinctive and build from its rich heritage ways to reach its particular countryside for Christ. The answers are as individual as the churches. The beginning is when a group of people dares to examine its reason for being.

When we begin to understand our area and its needs, and when we begin to see the gifts we have to give, the answers are very near. These answers lie in our willingness to commit ourselves to becoming the penetrating and redemptive force that Christ first called us to be. It is that commitment that will finally shape the distinctive of each church that dares to make it. That will be the miracle that restores the vital, historic position of country churches in America. □



SUMMER IN SPEEDWELL



Marcia Anderson, Dallas, Texas

They say it's the meanest town in Virginia! That was the cheery sendoff Patty, Kathy, and I got as we left for our mission assignment at Speedwell, Virginia. But as we drove through the beautiful winding roads and looked down on the lakes and meadows below us, it seemed unlikely that there could be anything mean in them thar hills.

Finally we reached Speedwell, six stores facing each other on the highway, three on each side. A half block away on a crossroad stood the Speedwell Baptist Activity Center, quietly awaiting its staff-us! Us? meant Patty Bailey, a college junior; Kathy Fagg, a sophomore, and me, their temporary mama.

The center is housed in what had been a Baptist church building. In the former sanctuary are a pool table, a Ping-Pong table, games, checkers, puzzles, and a piano. And we were housed there too! Our boudoir had been a Sunday School classroom at one time, and an adjoining bathroom had been added in our behalf. Our "closet" was a long pipe nailed across a wall corner, on which we could hang our clothes. The smallness of the room necessitated putting one cot under the hanging clothes; the clothes had to be ported at bed-time.

James and Helen Murphy had brought us to Speedwell. As director of missions for the Lebanon association, James Murphy supervises summer missionaries in southwest Virginia. Not only do the Murphys plan and organize missions outreach in rural areas, they also house, feed, and train the novices who staff the activities. They rustle up beds, sheets, towels, dishes, pots and pans, canned goods, poster board, fingerpaint, and teaching materials to make it all workable.

James and Helen stayed several hours, long enough to get the stove hooked up, the walls scrubbed, screens hung, bathrooms cleaned, and a bolt installed in our bedroom. We hated to see the Murphys leave for more reasons than one; it was night now, and let's face it—we were afraid! We had been told that most of the teen-agers who would be coming here used and sold drugs and were wild and tough. We read some Psalms together as we went to bed and reassured ourselves of God's presence with us and of his purpose in sending us here.

Our customers started coming early the next morning, boys and girls from seven years old to twenty-five. A fifteen-year-old girl showed us her arms, each of which had about six diagonal

scars, four or five inches long. She told us about her most recent knife fight: "If you're gonna fight, knives is the only way. I'd just as soon cut someone as look at 'em."

The younger boys had their own small pool table in a back room, to which they reluctantly adjourned when the older fellows came in and wanted to play on the big one. The older boys went in and out all day long, alternating their time at the center with occasional trips to the filling station on the highway to check out what was going on there.

Although it was unusual for us to see so many older fellows who apparently didn't work, we soon came to realize that there is simply no employment in Speedwell. So, they live at home with their parents and take seasonal or temporary jobs. This might mean working for a power company stringing wires on the mountainside, working at the nearby textile mill, at state-owned resort areas in the vicinity, or baling hay. In between jobs, they come to play pool.

We enjoyed some rousing games of badminton and volleyball in the late, lazy afternoons. And there were long talks on the front porch, and singin' and pickin' the guitar in the evenings. Several times after dark we sat around a campfire roasting marshmallows. As a "flotlander," I delighted in watching the lovely full moon rising slowly above the mountains around me. Our fears evaporated into the thin mountain air as we came to be good friends with the very ones with whom we had been on our guard.

I had walked part way home with two little brothers one day. Coming back down the mountainside I felt a tremendous lift of heart as I luxuriated in the beauty all around me. Big tree covered mountains rose into the bright blue skies on all sides like a fortress. The air was crisp and cool. Red and white potanias surrounded the little mountain cottages franted by fragile, spindly mountain wildflowers grewing along the fence lines; purple fuschia and white larkspur; blue cornflowers; dandelions; and many others. The snowball bushes were heavy with blooms, and the cherry trees laden with plump maroon fruit; raspberries were ripening on their vines. It was enough to make me forget momentarily the sardiness and pathos of the drug scene down the road. I just contemplated the love of God who treats his people to such incredible beauty.

But it isn't all fun and pool games at Speedwell. Satan is alive and doing as well there as in the big cities. Marijuana is easy to get. Most of the young people use it—including girls as young as

fourteen. Many of the boys were at least a little "high" on it nearly every night. To others, getting drunk was the easiest escape route from the boredom and futility of their lives. Stealing was not generally considered wrong, as long as the victim was not a friend. There was regular "partying" in the mountains one or two nights a week, with pot, beer, whisky, and sex.

Making friends was the first essential step toward our goal of making a spiritual impact on these youth for whom Christ died. We had a Vacation Bible School with the usual Bible study, crafts, and refreshments. When that concluded, we began a daily morning Bible study class for the girls aged nine to twelve; and we were encouraged by their interest and enthusiasm.

We attempted an afternoon Bible study class for the older girls, but it didn't work out too well. We soon realized that our most effective way to share the gospel would be on a one-to-one, personal basis. We were able to communicate with these young people because they knew we loved them, just as they were. As we expressed our love in many ordinary ways, we were able to share in personal conversations and discussions the extraordinary love and concern for them that God has demonstrated.

Since most of our new friends had hardly been in Sunday School or church, they had mixed-up ideas about God and what it means to be a Christian. God, to them, is a giant policeman, waiting to punish. Being a Christian means giving up everything that is fun in life and going around with a long, pious face. One eighteen-year-old boy said, "I didn't think you all was really Christians, 'cause you laugh and have such a good time with us. I haven't ever seen no Christians before that acted like they was happy." Needless to say, that comment opened the door to more conversation about the joy, confidence, and peace of heart that come only as we commit our lives to our Father and claim forgiveness for our sins. This, in fact, was our message for Speedwell.

Now that we are back at home, we pray that the seeds we planted that summer will somehow be watered, and that the Holy Spirit will bring forth much fruit.

An old-timer we met in another town and who had once lived in Speedwell told us what people used to say about it: "At Speedwell the mail is brought in by a 'possum, and the sunshine is brought in by wheelbarrow." We summer missionaries hope that because of our having been there at our Lord's behalf, they will now need a bigger wheelbarrow.

Dear Editor

• I have one suggestion to make: In Call to Prayer why don't you list the addresses of the missionaries? Many times we would like to write to a missionary with a specific question, or send a birthday card.

Do you have a booklet with all the addresses of missionaries?

Mrs. Ward Brown, Cullman, Alabama

◆ In paragraph 20, the author writes that the "national" team was "trained" to be "winners" and that the "national" team was "trained" to be "winners".

The mosaic idea perpetuates differences—division—which is not helpful in these days of disunity.

Sarah W. Pierce Wilburson, Oklahoma

• How wonderful to know that I can read Royal Service every month and find out how the mighty power of the Lord is in the places I can't go.

I particularly enjoyed the article in the February issue by Brenda Poinsett 'One Petition, Many Replies.' For I am Japanese myself.

My prayer is with you!

Mrs. Chiko Tempieman, Falls Church, Virginia

• It delights my heart to still be a part of WMU although on a limited scale due to lack of vision. How marvelous it is that our Library of Congress, through the Kentucky branch at Frankfurt, sends me a wide assortment of tapes and records without cost. This service is for the blind and handicapped I have ordered twelve Baptist tapes. How very grateful I am that this service is available.

Flory (Mrs. Robert A.) Jacob Franklin, Kentucky

* Twice I have written this letter and not mailed it. I really enjoyed the prayer retreat suggestions (November) although my efforts to lead it were a flop. I spent about ten extra hours gathering enrichment materials from other mission sources.

[illegible]

and intended to be used (i) as a tool in clinical and health care practice;

[illegible]

3. Vertrag (Art. 117 Abs. 1 S. 1 Grundgesetz) : Einigung zwischen zwei oder mehreren Rechtsfähigen Personen (natürliche oder juristische Personen) über die Herstellung, Änderung, Ergänzung oder Beseitigung eines Rechtsverhältnisses (z.B. Eigentum, Besitz, Forderung, etc.).

* "Supervisors Reported as 4 Brothers in August" is the same note as printed in Reading Bulletin members.

[illegible][illegible]

• As a representative of an adult women's Sunday School class and of a mission group at First Baptist Church of Leesport, Louisiana, I am requesting some information. We have become concerned about the needs in Bangladesh. We would like to be able to do something in the way of contributing to the food situation. Could you tell us whether there is any organization in the Southern Baptist Convention that handles this work?

Frances Cromwell, Logansport, Louisiana

[illegible]

with wings as eagles

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run, and not be weary, and they shall walk, and not faint" (Isa. 40:31).

is meekness weakness?

ann west granberry

"The young boys next door make living here unpleasant. They break shrubs maliciously. They put our children's toys in the street to be run over. Their behavior is irritating, expensive, and a disturbing example for our children. The family does not attend any church. We want to introduce them to Christ. How can we maintain a Christian witness while approaching the parents about disciplining the boys?"

"We made a mistake in choosing a business partner. Even though he attends church, Tom's business conduct is not ethical. Jim feels miserable. He's trying to decide how to approach Tom about the business, but even more he wants Tom to discover the Christian way of life. Is turning the other cheek necessary in our situation?"

"My children take advantage of me. They do not keep their clothes and rooms in order. They

act like I'm a short order cook. I believe it should be a blessing and joy to serve my family. Why am I so often angry and demanding my rights? How can I be the gentle Christian mother I want to be and still teach the children to be responsible?"

A comedian once quipped, "If the meek are going to inherit the earth, who will drive the buses?" Most of us struggle frequently with this matter of "turning the other cheek" as we live a life of obedience to Christ. Must the Christian constantly be "run over"?

Since meekness is a fruit of the Holy Spirit (Gal. 5:22), if we have the Holy Spirit in our lives, we have the potential for meekness. We must allow the Holy Spirit to produce it in our lives.

William Barclay sheds light on the concept of meekness in his book, *New Testament Words*. He explains that the Greek word translated meekness or humility means "gentleness" and "grac-

iousness." The Greek word translated meek was most often used to describe an animal which had been tamed. It had no loss of strength and spirit but had great gentleness. The secret of meekness is that the spirit is controlled.

Jesus said, "I am meek and lowly in heart" (Matt. 11:29). What a kind of meekness would Jesus want us to have! During the week before the crucifixion, Jesus used four incidents to teach his disciples.

Jesus taught that a meek person can be forceful. After entering Jerusalem on a donkey to show his meekness, Jesus went directly to the Temple. There he "began to cast them out that sold and bought in the temple and overthrew the tables of the moneychangers and the seats of them that sold doves, and would not suffer that any man should carry any thing through the temple. And he taught, saying unto them, 'Is not

written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves'" (Mark 11:15-17). Is this a picture of a meek man? What can we learn here?

We should speak up or act when our Lord's name, church, or plan for the world is abused. Matthew 19 declares that Jesus hated injustice and inequity.

The moneychanging took place in the Temple's court of the Gentiles. What kind of worship could take place amid cries of animals and loud talk? Jesus felt that the Temple was not kept a holy place. He was concerned that Gentiles did not feel welcome and free to worship. We also should be concerned about injustice for the Lord's sake; we should be angry for disadvantaged and helpless people who are mistreated.

However, Ephesians 4:26 cautions, "Be ye angry, and sin not: but let not the sun go down upon your wrath." We must be careful that in anger our words, demeanor, and actions are acceptable before God. We must deal with the problem quickly so that bitterness and hatred do not get a foothold in our hearts. (Read Matt. 5:23-24.)

God sets the example and gives us the power to act. "The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide; neither will he keep his anger for ever" (Psalm 103:8-9).

The meek person can be a disciplining force in the home, church, and society. Ephesians 4:25 and Galatians 6:1 say, "Wherefore putting away lying, speak every man truth with his neighbor." And the servant of the Lord must not be quarrelsome, fighting and contending. Instead he must be kindly to even one and mild to everyone, preserving the bond of peace; he must be a skilled and suitable teacher, patient and forbearing, and willing to suffer wrong. He must correct his opponents with

courtesy and gentleness, in the hope that God may grant that they will repent and come to know the Truth" (2 Tim. 2:24,25 Amplified New Testament). If only we could learn to tell the truth in love!

Does it not take more courage and love for the woman to confront the neighbor about his boys than to endure the problem? Does she care enough to take the time to talk with the neighbor and to risk much?

Will Tom see God's rules of righteousness and justice in Jim's life and testimony if Jim remains silent?

Is a mother's love just soft and sentimental or does she encourage her children to fulfill their God-given potential in all areas of life?

Jesus taught that the meek person can serve others. He used a towel to teach an object lesson. "He wash from supper and laid aside his garments, and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:4-5).

True meekness is freedom! The task Jesus did would normally be done by the lower servant of a household. The disciples were arguing among themselves concerning their places of power in the Kingdom of God. All of them were too meek to perform such a menial but needed task. Jesus, however, knew "that the Father had given all things into his hands, and that he was come from God, and went to God" (John 13:3).

When a person knows his true worth in God's sight and accepts it, he does not lose dignity by serving others. A meek person is a secure, mature person. Most of us cannot risk losing our masks of importance. When we women feel degraded by doing tasks around the house, we need to read the requirements set by the early church for those who wanted an office.

They must be "of honest report, full of the Holy Ghost and wisdom" (Acts 6:3). Is this a demanding picture?

Later that evening of the last supper with his disciples, Jesus taught the most important lesson about meekness. Meekness requires choice. It is not weak, spineless cowardice. It is a deliberate choice of meekness and will to submit to God's will in a trusting attitude. In Gethsemane Jesus made a choice. "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done" (Luke 22:42). It is painful to make the choice. It takes great strength to submit rather than to demand "our rights." Meekness is the ability to make the higher choice.

Jesus taught that the meek person is willing to be hurt. He can teach and demonstrate this teaching in its ultimate profundity. Sometimes meekness means personal sacrifice.

In summary, what can we learn from Jesus about meekness? Meekness is the ability to act with strength at the right time about the right things. Meekness is the mature confidence in our place in God's Kingdom which allows us to serve. Meekness is the definite choice to submit our will to God's will. Meekness is sometimes the willingness to be hurt by and for those we love. Meekness disciplines, teaches, loves, and serves.

Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Is our meekness weakness or gracious humility? □

worldbeat

oklahoma city

Providing 82,000 meals. Holding thirty Vacation Bible Schools. Giving free medical care to almost 1,000 people. Last year Capital Baptist Association of Oklahoma City sponsored these and dozens of other usual and unusual ministries.

The Christian Family Health Center was begun in August 1973 by Ed Onley, the association's Christian social ministries director, with the help and encouragement of W. J. Hale, an Oklahoma City doctor.

With Dr. Hale's help, the clinic has enlisted a volunteer staff numbering between 80 and 120, including doctors, nurses, technicians, pharmacists and lay persons.

This clinic is well-run, says volunteer Dr. Harold Masters. I've been involved in free clinics before. If you don't have facilities for accurate, quick diagnosis, you can make mistakes that are more harmful than doing nothing. Here we have all we need.

We want to meet the needs of every unchurched person who comes here, says Frank Baugh, pastor of Exchange Avenue Baptist Church. The church relates closely to the center, including sponsoring its Sunday services.

But, says Mr. Baugh, "I don't want to take advantage of these people by putting them in a corner and making them become Christians. We have a testimony for the Lord in the fact that we're here."



south dakota

In the West, ranchers seldom ride their horses to church any more, but today some do. By the church. Instead of driving the fifty-two miles of dirt and gravel roads, Martin Caruthers and his wife Sunny fly to Horstford Community Baptist Church, the

Southern Baptist church nearest to their \$7,000-acre ranch near Phenixville, South Dakota. For the Carutherses, flying is more economical. There's no airport. Caruthers says, "Flying only takes 20 minutes, driving takes one and a half hours. But another reason for flying is the Piper Cub in order to fly out of the heavy brush in the area." (Photo by Tim Shellen, Writer, Charlotte Decker)

small towns usa

Sociologists are gathering statistics which cause them to suspect a new population trend: not just the usual siphoning from city bedrooms to suburban bedrooms, but a retreat from city life styles and values back to rural small towns. The figures are oddly but interesting. The US Census recently reported that in the period between March 1970 and March 1973 more people moved away from metropolitan areas (including suburbs) than moved into them, reversing a flow at least 100 years old.

manhattan

Renovating a vacant storefront on Manhattan's Lower East Side was a tedious, somewhat intimidating task for a hardy and dedicated group of Sanford University (Birmingham, Alabama) students. What was once a nondescript room on the ground floor of a tenement house is now a cheerful place for youngsters to meet, share ideas and puppet shows.

The students, who were members of a class in mission outreach, offered, during a

short academic term between the regular fall and spring semesters, the class attended information lectures by Sanford religion professor W. T. Edwards before embarking on their mission trip. They were accompanied by Esther Burroughs, Sanford director of religious activities.

Armed with hammers and paint brushes, the students in staff painting and flooring, rewired the room and added plumbing. The exterior was painted and decorated with the center's new name, Grapple. The town portion of the walls was deliberately left blank to conform to the life style of the neighborhood. We know the walls should be written on any way, said student Rex Hammock, "so we just left plenty of room and called it Grapple."

Now the students found the New York mission opportunity is a story in itself. The children's community center, sponsored by Metropolitan Baptist Church, grew from a neighborhood, very pocket Bible school begun last summer by Bruce Schoonmaker, a student at Union Theological Seminary in New York. Schoonmaker realized the children in the predominantly Puerto Rican neighborhood could benefit greatly from a center of their own, so he located a vacant room and put out an appeal for

help. Gradually, the seminary's appeal filtered southward to Mrs. Burroughs, through a mutual friend, Gene Betts, director of campus ministries in Maryland.

Funds for the trip came from churches throughout Alabama, Lumbert and other building materials were bought at discount prices through arrangements made by local suppliers. After we got to New York, we found we needed \$200 more than the \$1,175 we had, said Hammock. A quick phone call relayed the problem to Dr. Edwards, who soon phoned back that a Birmingham church had committed the money.

New Yorkers Rex Hammock and were surprised we were there and interested in the fact that a group of students would go all the way from Alabama to New York to renovate a building.

If the students had any doubts about why they were in New York, they got their answer the first day of the stay when thirty-three children and their parents turned out for the first puppet show. Bright eyes and giggled laughter say a lot.

Although the renovation project is complete, the students' commitment is not. They decided to raise \$600 to send two campus missionaries to help with the project this summer. —Mary Wimberly



**a cool
drink of
water**

ideas for families

lynn madison barrett

"They drove him out of the synagogues. The world seemed to be a natural habitat for his gospel!"

—Chris Horne

DIGGING A DITCH became the thread that wove our community into a neighborhood. So many times I have quoted, "A neighbor is someone who needs you."

The "someone" in our neighborhood was the Barretts. Water had seeped into our newly-carpeted and paneled basement family room. The problem was found to be ten feet underground. The solution was to lay a drain ten feet underground around two sides of our house. The ditch needed to be three feet wide. My experience consisted of digging a twelve-inch hole for planting a shrub. Jerry's, because of his military experience, was a bit more extensive

To save hundreds of dollars we began digging—and digging—and digging. Next door was a fairly new, quiet neighbor with whom we chatted in the yard on Saturday afternoon. That neighbor helped every free minute he had. His wife soon began shoveling gravel. We now are cashing out together. Their basement also developed a water problem, and we'll begin there soon.

Across the street lives a man we still didn't know after more than a year and several attempts to get acquainted. Soon after the digging started, he came to help. Several afternoons he was working beside Jerry in the ditch. Now we call the entire family by their first names.

Two other men in the neighborhood came often. One had never been to our house or talked with us. That bond of being needed has created a real neighborhood. Little

did we realize we'd be able to say, "Thank you, Lord, for a ditch to dig." Accepting help from the neighbors—practically strangers—was difficult for Jerry and me. At first we secretly wished they'd go away and leave us alone, because we did not know how to repay them for their labor. After the first day, and a long talk together, we discovered our role as Christians included accepting sincere offers of help. And anyone willing to spend hours digging a ditch had to be sincere.

We also found a new insight for our own efforts at ministering. Now we more thoughtfully consider the recipient of our offers and enter with care into the lives of those we are trying to help. It is not easy to admit that one is not self-sufficient and needs help.

Finds four problems in our reluctance to accept help digging: it is a thick wall that is difficult to go over, but can be surmounted when we remember that people are persons, not things. And when we minister it is because we love.

I WISH THIS account were "make believe," designed to encourage families to look for missionaries' children and give them a home. But it's very real. Only the name and country have been changed to avoid embarrassing friends and family.

Wade's parents were missionaries in Malaysia. He was a junior in a Baptist university. At that time all dorms closed during Christmas holidays. Wade tried to avoid thinking about what he would do during the school break. Friends were over and everyone packed to leave. Wade included his things into the back of his car, old under the wheel, and began to drive aimlessly.

He thought about the family in his church who often asked about his parents, and their work. He knew they were concerned people. Finally he mustered the courage to drive to their home, knock on the door, and ask if they would let him sleep in their home during the holidays.

Most of us would gladly share home and family with a missionary's child, but we never quite get around to asking.

Go and look for them, students too far from home to get there for holidays. Get in touch with the student director of a school within driving distance of your home. Invite a student to come, and provide a way.

A WRITER TOLD of living in an apartment building in a large city. A short distance from her building was the window of a woman she had never met. Each afternoon she saw the woman reading or sewing by her window.

After several months the writer began to notice how smugly and dirty the window was across the alley. She wondered why the woman didn't wash away the dreadful dirt.

One lovely morning the writer decided to do her spring cleaning, including window washing. By late afternoon she was finished and set by the window to have a cup of coffee. What a surprise! The woman across the alley was clearly visible through a sparkling window.

At *Amos* might say, "The moral of the story is, how often do I look at and criticize others through the veil of my own ignorance." Ask first, Am I looking at another person through my own "dirty window?"

If you want to be a channel through whom the Lord can work, inform yourself and your family about the people whom you plan to help. Make sure you understand why these persons are in need, how they feel, and what approach they will respond to. There's no better source of this information than the mission action group guides written for almost every target group you can meet. See list on WMU order form, p. 48.

One pastor became excited when he first saw these group guides and declared his intention of using them in a churchwide training session. The husband of a Baptist Young Woman member became an avid supporter of this mission organization

as he read these books. He was surprised and excited to learn how serious we are about ministering and witnessing.

PARENTS, BEWARE! Television is a creature I could well do without. My mother's eye view is usually limited to glimpses of the screen as I move from bedroom to kitchen to bath; occasionally I see a football game in its entirety.

I sometimes realize my children use television as a crutch, especially if the weather is bad or they've had a quarrel with a buddy. But a closer scrutiny of the reason for their excessive watching began to show a definite pattern. Without exception, the problem cropped up whenever I had become involved in one of my many projects and had failed to give the children my personal attention. A parent's personal interest in each child is all that's needed to direct their creative minds.

Take a few moments each day to suggest and/or join in activities. Share game practice. Voluntarily assist with one of his (her) projects. Take the child to visit an elderly friend. My favorite sharing activities are playing games and baking with my children.

However you share your time with your children, you'll find they much prefer your company to watching TV.

MIXED EMOTIONS FILLED the mother of two involved and active children as she listened to her church's plans for family mission action. She acknowledged that the plans offered a good way to teach her family that ministering and witnessing is a Christian's way of life. But her negative reactions came as she thought of the already frantic pace dominating her family's life and what it was doing to them.

Sincerely wanting to involve her family in mission action, she studied the opportunities available. With the advice of an informed, sensitive mission action director she became acquainted with a college student from Egypt. He was eager to visit in an

American home. He needed to be part of a family, not a guest.

The mother invited him over, deciding not to make a big production of the occasion. They ate at the kitchen table, using the everyday dishes and flatware. Later when they needed a night in the sleeping quarters, they took him along and ate hamburgers.

The family deliberately showed its pores when the Egyptian student was there. They took time to talk, watch television, and play games.

After a short while, the family found that its own roles of home life began to change. Family life became more important to every member. Their mission action had become a two-way ministry—they ministered and were ministered to.

THE QUIET POWER of listening is perhaps the most needed tool for everyone concerned with mission action. Can the average person learn to be a good listener? Norman Vincent Peake says yes. He says, "It's simply a matter of realizing how hearing and helpful a sympathetic listener can be and then applying some common sense rules." Six of these follow:

1. Be concerned. The best listener is one who cares. If you really don't care, this fact will be communicated to your confider.

2. Be at peace with yourself. If your mind is filled with your own problems, you won't be able to focus on another's conversation. Try to clear your own mind and listen at last.

3. Be patient. Often in the first conversation a person cannot speak openly. Be patient. Leave him an opening to come back. "Just remember, I'm always available." "How about having coffee with me in the morning?"

4. Be helpful. Sometimes a quiet question or comment is needed to get a person back on the track. But don't rush the person. Groping for words

may help him find answers. Perhaps the problem only needs to be put into words.

5. Don't judge. No matter how shocking the words may be, if you register this expression, the talker certainly won't feel free to express himself again. And our orders came from the highest authority: "Judge not."

6. Don't violate confidence. For some of us, this is perhaps the most difficult lesson of all. But it is so pardonable. Dr. Peake suggests that listening is a sacrament. Do not profane it.

A wise man once said, "The first duty of love is to listen." And the ability to listen, properly cultivated, will become the most effective ministry tool you possess.

THE SIMPLE FAMILY traveled eight hundred miles to a famous US national park for a camping trip. Three days going and three days returning and in all those two days of vacation Irving to night and morning was difficult with a comfortable traveler.

The park was unbelievably crowded. An attempt to have a complete workshop service as they had planned would have been defeated by the constant glare of radios. So they did not try. A lakeside service was provided by a local church that helped put away it. But the entire family was refused to get home to rest before school started.

That was Mrs. Samuels got mad, for their retreat to nature. She checked with the state park's commission and discovered a great spot at the foot of a mountain, almost in the open of a beautiful waterfall. Would you believe it was only eight miles from home? The local ranger gave permission for them to choose some large plants along the stream with which to plant a terrarium.

The plants were placed in paper bags with roots about and watered with stream water. The bags were set inside a large plastic bag which was inflated giving the plants a temporary terrarium. Every one of the

plants survived the trip home and two terrariums were planted.

The trip was so inexpensive that the parents suggested they take two boys with them who otherwise would not have had a vacation. The four boys had a fabulous week, and a strong friendship has developed.

A PICTORIAL HANDBOOK for parents of retarded children entitled *Help Them Grow* by Jane Blomquist, Pearl E. Thompson and Bernice S. Vogel (Abingdon Press, 1971, \$1.75) through Baptist Book Stores stress the importance of providing companionship for a retarded child. Frequently the retarded child's play may be "parallel play"—playing beside but not with another child. The book offers many suggestions to help adults direct this play, for the retarded child will need to learn to play with other children.

Fortunately is the normal child whose parents use an opportunity for mission action and train their child to love and help the retarded. The handbook would be invaluable to anyone concerned with helping a retarded child.

DEAR LORD

HELP US
TO EXPAND OUR NARROW
CIRCLE OF CONCERN
AND BECOME INVOLVED
IN MEETING THE CRUCIAL NEEDS
OF PERSONS IN YOUR NAME
HELP US TO BE
LOVE IN ACTION

AMEN



BAPTIST
MISSIONARY

Wendell Brown of the Home Mission Board with one of his volunteer students.

It was a small house in a remote section of Appalachia. The two visitors had brought in to the community to improve or with the need to begin a mission work. She had told us about the poverty and the broken homes—the sad struggle of many people for simple existence.

"And loves them," the missionary said as we approached the house. They lived in a tiny, three-room house.

The first camp could of outcome had been the best. The mission leaves on the highway from which stood in the road. The clean and well-kept surrounding fields signs of poverty were everywhere. I wondered where these three women who were so deprived of material things would go to find a home.

When we were made the house gradually our eyes became adjusted to the dim light. At one side was the kitchen where had been a small but useful work. Cleaned in a corner were five or six small children.

The children were obviously so used to being present that in their minds they did not need to be invited. The missionaries with the women in had revealed them that was and immediately from her stories.

The children welcomed strangers cheerfully and I noticed behind them a love and an old cup of milk with one small candle. It was apparently a terrible case.

It is a woman's burden," I asked the children. They nodded with reverence and pointed toward a little girl whose face was pale. "Death is a terrible burden," she said, and crying said, "I made a bad night."

How could she have done it? I thought. She looks too old to get out of bed.

I got right up and responded, "I was a burden to you and couldn't sleep at all." I remembered it was one of the young men's burden. I was down if she knew it, I would say.

"I didn't have nothin' to get her a present with but I thought about the communion from the welfare folks, and remembered there was enough stuff to make a cake. So's I got up and laid a fair in the stove. It ain't such a party cake come in cracked on the top, but my people know I love 'em."

We all did. They would understand about love's love.

Rural-Urban Strategy

Rural-urban work at Kentucky is one of the oldest programs of the Home Mission Board. Almost a century ago J. T. Tichenor, corresponding secretary of the Home Mission Board from 1893-1900, said that wherever could reach the people of the mountains would be the destruction of democracy in America.

Early home mission strategy focused on establishment of Baptist schools in areas where there was no public school system. At one time there were about thirty-one Baptist schools or academies in rural Kentucky. These were closed during the Depression, but many of these schools later became four-year universities.

Today's complex new trends call for new mission strategies. Despite our life-style and great economic and social progress, however, pockets of people retain the primitive life and attitudes of under-education and isolation.

What do we mean by rural-urban missions? The term includes ministers in rural counties, villages, towns, and cities of less than fifty thousand population. The Home Mission Board works with many communities, organizations, and churches in developing new and implementing effective ways to strengthen Southern Baptist work in rural-urban areas. The Board wants the Kentucky division of ministers and the churches

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of anecdotal evidence in developing strategy for rural-urban areas of Kentucky.

When we have completed this study, we should be able to assess the approaches and objectives for Baptist work in rural-urban Kentucky.

Trends

Barriers of mountain isolated rural Kentucky in the past and contributed to poverty conditions. These geographical barriers are being overcome by transistor radios, television, interstate highways, scenic parks, and new resort towns. Concepts and life-styles of the people are changing.

Now that coal energy is more important than ever, the miners have a larger voice in their working conditions. Coal and timber industries have lacked controls. The fact that owners of these enterprises have lived outside the state has encouraged exploitation of people and land in the past. The trend, however, suggests reclamation of the stripped land and improved economic and health conditions for the people.

A. B. Coblin, Kentucky director of missions, points out a trend that makes an impact on mission strategy. People are moving away from the metropolitan centers into outlying areas where they are forming satellite communities near rural-urban communities and churches. These people have different life-styles than the rural Kentuckian. The rural churches must realize the changing patterns of their communities and adapt their programs to these new needs. (See "On Mission in Rural America," p. 6.)

Strategy

What does the word "strategy" mean in home missions? It has to do, first, with determining major objectives, according to Leonard Irwin of the Home Mission Board. Then, strategy involves "the policies and strategies that will govern the ac-

quisition, use, and disposition of resources to achieve those objectives."

Rural-urban missions in Kentucky has a statewide strategy that is as effective as any state Baptist convention's. This fact is due largely to the leadership of A. B. Coblin and Bob Jones, state director of mountain missions. These two men work mainly in rural areas.

Current rural-urban strategy in Kentucky calls for greater effort and more financial support in areas where the percentage of Baptists is small. For example, in parts of Kentucky there is only one Baptist for every eighteen people. Other areas of the state have one Baptist to every three persons. Coblin says, "Where Baptists number one in eighteen we feel a greater need to give financial support."

Another strategy is to get as much local supervision, leadership, and finances as possible. In some places state leaders provide supervision, but the local people are able to take care of the cost. In other places just the opposite is true. The ultimate goal is that all Baptist work will secure locally its supervision, leaders, and finances.

Another strategy was made possible by a generous gift from an anonymous Baptist donor. The donor specified that the money be used to support Baptist work in new places using new people. He also insisted that distribution of Christian literature be a major part of this effort.

In community program, four pastors are each placed in an area where there are perhaps only two churches in the entire county. The pastor preaches in his church on Sunday, and during the week he visits five other communities.

He distributes literature through crossroads stores and village businesses. He visits door to door and ministers through clothes distribution or medical assistance. He witnesses to the people with no thought of sending a man into the area or

starting a mission there. Instead, he establishes the area of the church in persons and then then address communities.

Development

The people of rural Kentucky are basically religious, having great devotion for the Bible; but they are conservative in the way they handle the Bible. It is important to have, in every rural community, "church people." Few evangelistic success stories emerge from the Appalachians area of Kentucky.

In 1947, A. B. Coblin began to direct mountain missions in cooperation with the Kentucky state convention. He established a strategy of seeking to get a church in every county-west towns. The support of the Home Mission Board and its state convention would help him characterize to carry out evangelistic programs in their counties. They aimed to establish mission centers in outlying areas. Thus the strategy was for stronger churches to provide leadership and other support for Baptist work in surrounding areas.

These programs met all sorts of community needs. Some churches had a mountain nurse. Coblin worked with public health workers and county agents.

The strategy grew to become a force whereby the Christians of the community put their faith into action through their jobs and professions. This activity built bridges to the people so that the churches could better witness.

The Baptist church in Highland, Kentucky, received support at the time from the state mission board. When J. S. Bell went there as pastor and thirty years ago, twenty-seven men had made up the church. He would serve years before there was even one profession of faith. In time, the

people of Highland accepted Bell, and the church soon as many as one hundred professions a year.

This church has established many mission outposts. One "grassroots" of this work is a mission at Pigeon Pass where Lawrence and Martha Parnes have been working for twenty years. They have developed a week-day ministry of Bible studies, home visitations, and after-school programs as well as regular Sunday services in the little chapel. Mr. Ballbridge also preaches each Sunday in another mission at Maypicks.

The Home Mission Board helps Kentucky Baptists develop rural-urban strategies. It provides advice and financing. The board also assists through conferences for missionaries and other leaders and through the in-service guidance program, which will be discussed later.

Problems

"The greatest problem comes in trying to upgrade the existing churches, the training, and general caliber of pastors, we call for the churches," says Mr. Coblin. "We know of the experiences in which a seminary graduate goes to a mountain area and stays there twenty-five years. We are grateful for men like this."

On the other hand, some pastors go into mountain areas and do good work to a point, but never achieve a feeling of being at home there. Mr. Coblin always says to any man who is considering work on the mountain area: "If you cannot be at ease and comfortable with mind and your shoes, don't go." The amount of education a man has is not

the important factor. Education work is being done by voluntary and college graduates, as well as by men who have never been to college.

The day is past when mountain people stand around and look at a man for a year before they will listen to him. That may have been true twenty years ago, but improved communications and transportation have changed things. A pastor may be accepted by the people very quickly. But he must be able to accept the environment and the people.

Another problem is that although Kentucky is an old state in Baptist missions work, it is still young in terms of some of its work in rural areas. Therefore the people are first-generation Christians.

"A church will be doing great work when a member will make a

writable mistake which just about describes the work of that church for another year," says Mr. Coblin. "Many things can happen in the life of a new church that just defy description. It is the life of the community that also encourages the Christians in their spiritual lives."

Another problem is the lack of homes for pastors. When a church is able to provide a home for its pastor, it is on the threshold of real progress. In the mountain areas pasturing cannot afford a down payment for a home, even with housing allowances.

Another problem in mountain missions areas is the tremendous expense for living necessities. It is difficult to support a pastor, for things are more expensive where they must be transported long distances than they are in metropolitan areas.

Successes

When Davis King went to little Sandy Hook in Elliot County twenty years ago, there was no church, no water supply, no paved street or sewage system. Davis King was, of course, interested in building a church. But he also was interested in the total life of his people. Every time the new pastor mentioned one of the community needs, he was made chairman of the committee to look into it. There was not even a civic organization to get things done.

Today Sandy Hook has all of the above services. When the Baptist church building burned, Davis King led in its rebuilding. He secured the materials and work needed



If you wonder how to show the congregation from the physical needs of your club attend to their spiritual needs, you will find help in Special Skills for Mission Action #2 (see order form, p. 46).

for the job. The entire community is better because of that one man. This change resulted from mission strategy that involves the total person.

One of Mr. Colvin's favorite stories took place at Langley and Maytown. Two years ago three women asked him and another state leader to come and start work. A new school had been built in a new community called Eastern, Kentucky. Mission work had faded there in the past, but Mr. Colvin and Bob Jones decided they would try anyway.

In two years the work has grown to the point that 150 people attend services. Over half of these are men, an unusual situation in eastern Kentucky.

The congregation constructed a building now worth at least \$75,000. Many of the members are civic leaders who were won to the Lord in that church.

Neighboring pastors do the preaching. The church hopes to have a full-time pastor soon.

Wendell Belew of the Home Mission Board is impressed by the vitality of the rural Kentucky churches. "These churches are absolutely tremendous. One member of one of these Kentucky rural churches would compare with several typical Baptists elsewhere. The work has grown and churches have multiplied because lay persons have gone out all day on Sundays, often starting at eight in the morning, to conduct services and minister in many communities."

In-Service Guidance

Another program which is causing new vitality in rural churches is the in-service guidance program offered at three of the Baptist schools in Kentucky. In-service guidance in Kentucky is a cooperative venture between the Home Mission Board and the state District Mission Department, offering help to the churches in training pastors and other workers.

The program assigns students to

areas in which they can serve. They are given training and counseling as they practice their Christian ministry. For the students, in-service guidance can provide the opportunity for him to preach on weekends for the church; the program furnishes a needed preacher.

The results have been evident in the improved quality of the ministry performed by pastors and workers. Almost every person helped by this in-service guidance program is now in a rural mission.

Future

Rural communities in Kentucky as everywhere, are changing.

The future of rural Baptist work depends partly on the churches' awareness of changing patterns. Awareness conferences and training of leaders and missionaries are part of Kentucky Baptists' strategy for the future.

"Villages" is the situation that grew out of the Mountain Mission Conference held each year at Omega Baptist Institute. Financed by the Home Mission Board and the Kentucky State Baptist Convention, this conference draws a "full house" every year. Not only does the conference provide the only vacation some of the rural pastors and missionaries get, it also gives instruction in preaching, fellowship, and strategies.

Every effort to meet changing situations in rural-urban Kentucky basically is designed to meet the same goals of the original mountain mission strategy, introduced more than twenty-five years ago. That plan had five goals:

1. A church in every county and town.
2. Strengthening of every existing church.
3. Each mission church to become self-supporting.
4. New missions sponsored by local churches.
5. Leadership conferences, fellowship meetings, and structures.

Kentucky is still working toward

those goals, but expanding and updating them.

The Strength of the Hills Is His

(Scripture passages from Psalms 121:1-2; 92:4; 72:3-4; Ezek. 36:1; Isa. 55:12)

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

In his hand are the deep places of the earth; the strength of the hills is his also.

The mountains shall bring peace to the people, and the little hills, by righteousness.

He shall judge the poor of the people; he shall save the children of the needy; and shall break a power to the oppressor.

Also thou sent of them, prophesying unto the mountains of Israel, and say, Ye mountains of Israel, bear the word of the Lord.

For ye shall go out with joy, and ye shall bear the word of the Lord; ye shall have the word of the Lord; ye shall have the word of the Lord; ye shall have the word of the Lord.



STUDY MISSION AIM

As a result of this study, members will be able to name some approaches and techniques used in rural-urban missions in Kentucky.

BEFORE THE MEETING

1. Secure a recording of country music, preferably folk music, to be played as members arrive. Or, ask someone who is handy with the Acoustic to play it (as a substitute for the album, an instrument associated with Appalachian culture).

2. Get a map of Kentucky and arrange to display it.

3. Write an sign of paper the following questions and give them to women as they arrive. The questions will be answered as other members discuss the study material. The questions are also numbered to the order of the activities:

1. What are the dominant rural-urban trends in Kentucky?

2. How can current rural-urban strategy for Kentucky be defined?

3. How was this rural-urban strategy developed, and what role has the Home Mission Board played?

4. What special problems does the mountain woman worker face?

5. What are some examples of successful rural-urban work?

6. How has the in-service guidance program benefited rural-urban missions?

What about future strategy?

AT THE MEETING

Notes: "When the Roll Is Called Up Yonder" (Baptist Hymnal, No. 482) or another old hymn associated with rural America's favorites.

Call to Prayer (directed by mission support chairman)

Point out that mountain people have always tended to form barriers between people. Mountains have often created barriers and obstacles for mountain work, as we will learn in the study course. But almost every mountain's top is to hurdle some kind of barrier in attempting to reach people for the Lord.

Ask the women to pray silently as you read the names of missionaries and workers today (see pg. 42-46).

As the women hear the places and types of service, they will be able to imagine some of the barriers faced by the missionaries and pray more intelligently.

Study Session The study chairman presents the introductory material and points out on the map the rural-urban sections of Kentucky. Missionary work is done in Lexington, Lexington-Maryland, and Paducah areas, as the rest in rural areas.

Call on members to read questions. Then ask everyone to listen as those who have been assigned volunteer sections present the material which answers the questions.

Ask members to name as many examples of strategy as they can recall from the discussion.

At the close, ask everyone to participate in reading responsively the verses which conclude the study material on page 22. In each verse of the women do not have copies of verses; however, provide typewritten or mimeographed copies of the Bible verses. (If you may want to ask a small speaking choir to be responsible to read the verses.)

Follow-through: Encourage Baptist women members to read about Appalachian and mountain missions.

Check your church library and bring books up the subject to the meeting. Here is one possibility: *Mountain Runs the Way* by James C. Brown (Broadman, 1973) \$5.95.

Preview September Baptist Women Meeting

Be sure that each member knows about next month's meeting. The topic (see Preview, this page) and the date, time, and place.

An outline Plan a mountain arts and crafts show along with the Baptist Women meeting. Invite women interested in mountain crafts to bring and display items for the show, as

in demonstrations made during the show. For starters, here are some ideas: quilts and quilting, weaving looms, herbs and seeds, recordings of mountain folk songs. See "Mountain Arts and Crafts for Fourwomen," inside back cover.

*From Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$3.00 per year, single copy 35 cents. Please enclose remittance. For subscription outside the US, add \$1.00 for postage and handling. Annual subscription rates: Alabama subscribers add shipping costs too.

**Available through Baptist Book Stores.

preview

of September Study Action Plans

Baptist Women Meeting: Brothers and National Baptists...Partners in Education

Current Mountain Group: People Who Need People

Bible Study Group: The Living End (Am. 27:1 to 28:31)

Round Table Group: Women's Changing Role (see back for p. 35)

Prayer Group: Northwest Mountain Action Group: Understanding Persons in Crisis

Missionaries serve as directors for local associations. They encourage volunteers from churches in the associations to sponsor youth in trouble and to be foster home parents, carry connections, tutors in reading programs, or counseling pastors. The missionaries are usually jointly sup-

Our first reaction may be youthful offenders deserve what punishment they get when they "brought it on themselves." The youth need the love and concern of Christian adults who can lead them to faith in Christ and help them become useful citizens. If they know the redeeming influence

group made public decisions. A request for girls was held at a church in Cincinnati with similar results.

The mother and three other children later publicly accepted Christ and were baptized. The father and two other children were baptized, but the mother and one child refused to accept Christ. The mother and one child are now in prison to financial help for their

[illegible]

Mr. Johnson is a leadership artist. He used this unusual talent to attract attention and to give confidence as he visited the centers. A child would hold a breath and point out a leaf for Mr. Johnson to snap off with the whip. He said, "The trick is: spirits not only read respect but read trust as well." A public newspaper reported that the same element of trust in the reading program itself, observing, "The relationships between teacher and students are obviously close and trusting; and the children learn not because they have to, but because they want to."

Mrs. Roemer in Newport News recently led a Saturday outing for a group of teen-agers who were blind or near-blind. The day included crossing a river on a ferry, playing games, swimming, eating, and building a bonfire. Twelve adult leaders accompanied the fourteen young people from the State School for the Visually Handicapped. A Sunday School class and a Baptist Women's group provided food for the hot dog and hamburger cookout.

At the river the students enjoyed the various sizes and shapes of shells.

In a house where the mother is a deaf-mute, Mrs. Roemer worked with the four children who wanted to be beyond parental control and handling. A lawyer referred the family to Mrs. Roemer. The eldest daughter, age fourteen, needed orthodontic work. The braces were provided by a dedicated Christian orthodontist as an expression of concern for the girl and her family.

It took Mrs. Roemer eight months to gain the confidence of another woman who was the mother of five. All the time Mrs. Roemer was working with the woman, Newport News Baptist were providing food and clothing for the family. Finally, the mother confided that the real problem was a drunken husband who did not provide money for family necessities. When this level of trust was finally established, professional counseling was provided.

A woman in Cincinnati asked Ed Armitage to visit her friend who was in a psychiatric unit of a hospital. After the visit, the woman's psychiatrist was upset that a minister had gone to see his patient without his approval. The doctor inquired concerning Mr. Armitage's qualifications as a counselor. Mr. Armitage sent a biographical sketch revealing four years as a counseling and guidance officer to the St. Louis service.

officer to the St. Louis service. He had a specific career in the church looking for associations. The needs vary from association to association and from year to year within an association.

Many of the needs director listed exist in associations which have no one rectifying youth or family services.

Some of the needs for help include:

Church members who will help with visiting cases and give their own time to help those in need.

Persons with whom to take people to church from the church.

Persons who can provide special needs for other leaders.

Persons who can help with the work.

eight months to gain the confidence of another woman who was the mother of five. All the time Mrs. Roemer was working with the woman, Newport News Baptist were providing food and clothing for the family. Finally, the mother confided that the real problem was a drunken husband who did not provide money for family necessities. When this level of trust was finally established, professional counseling was provided.

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Persons with whom to take people to church from the church.

Persons who can provide special needs for other leaders.

Persons who can help with the work.

Royal Automobile, Armitage and other youth groups who would play in various sports against youth living in public institutions. Adults who would visit juvenile courts to gain understanding of urgent needs for children with troubled youth.

Persons to conduct chapel services or lead Bible study at institutions.

Individuals who could help secure employment for youth and adults—especially adults paroled from prison.

Persons to help secure foster homes for youth and follow up each month with youth in the homes.

Persons with special talents as interior decorator to set up the director's office tastefully and simply for counseling sessions; a camp director; typists; men to build clothes racks for a clothing center; workers to help show learners with reading and math books, month, and police and fire departments.

Other needs include: families interested in adoption, persons to provide used clothing and furniture for needy families, persons who could give money but whose time is limited, persons for telephone follow-up with troubled youth and their families for placement in churches.

planning

AIM FOR STUDY

As a result of this session, each member should be able to describe the work of an institutional director of youth and family services.

ROYAL SERVICE • AUGUST 1975

BEFORE THE MEETING, do this

Consider the following possible approaches to study. Choose one, it's a combination of the ideas—write a study method of your own.

Researcher's journal—Write a knowledgeable person to talk with your group about ministering to youth in trouble. Ask this person to be prepared to give information and to answer questions about specific activities your group could do.

This person may be a Baptist director of youth and family services, a judge of juvenile court, a public defender, a probation officer, a law-enforcement officer, or a pastor or layman who counsels court-referred youth.

Field trip report—Visit juvenile court in advance of this month's meeting to learn of the needs of troubled youth. If it is not practical to go as a group, one or more women may attend and report their observations at the meeting.

This activity could complement the visit of the resource person suggested above. Or the visit to court could be in place of the visit to the group meeting.

Harvest—If you cannot arrange a visit to juvenile court or a resource person for your meeting, ask three group members to help you present the study materials in the form of interviews with the youth and family services director: Jean Roemer, Edna Armitage, and R. C. Johnson.

Secure a copy of *Mission Action Group Guide: Juvenile Rehabilitation* (see page 48) under item, p. 48. Be ready to share with the group what the suggestions in the *Mission Action Group Guide* tell you.

Prepare the proper guide sheet as suggested below under "Call to Prayer."

IN THE MEETING, do this

Study Session

Carry out the procedures you have planned (see above). Be sure to allow adequate time for the group to decide what action it will take as follows through to study.

Call to Prayer

Give to each member a proper guide sheet on which is written the name of one ministry (see Call to Prayer, pp. 42-43) and the following service. Ask members to pray individually for the ministry, using the service as a guide.

Participation in building loving, mature relationships with members of his (her) own family, his ministry and national coworkers, and persons in special need

Recorded enthusiasm for sharing the gospel

Active participation in creative methods of witnessing

Yielded to God's will and the Holy Spirit's leading

Energy—physical, emotional, spiritual

Relaxation and rest in the Lord

Resurrection that he is in charge of their lives.

Preview September Baptist Women Meeting

Be sure that each member knows about next month's meeting: the topic, date, time and place (see Preview p. 23).

This study material is reprinted from *Contemporary*, June 1974.



The day I had dreaded since we came to the mission field had finally arrived. Today was the day that our firstborn would leave home and return to the States for college. I realized how fortunate we had been eleven years on the mission field to have our four children live at home through grade school and high school. And as I read of our friends in other countries who had had to send their children off to school when they reached seventh grade, I felt a pang of guilt that I was dreading my leaving after high school.

I talked with others who had gone through the experience and found comfort in their testimonies of how God had blessed them. I began to try to exercise my faith and trust in the Lord for all those details that had to be cared for five thousand miles away. The Spirit made me aware of the fact that God loves our daughter even more than I love her. How foolish I had been to forget this!

And how could I fail to be grateful that Sherry had achieved maturity necessary for college, that she had attained the necessary academic requirements? These facts, too, were reasons for satisfaction.

As I began to take pride in the peace that the Lord had given me concerning Sherry's leaving, the Spirit spoke to me again, providing me an answer that something was still lacking. As the realization of what was lacking struck me, my first reaction was, "Lord, you want me to rejoice when she leaves!" Then many of the Scripture passages concerning rejoicing began to fill my mind: "Rejoice in the Lord always" (Phil. 4:4). "The joy of the Lord is your strength" (Neh. 8:10).

I began to pray, "Lord, give me joy in my heart as Sherry leaves." So it turned out that our family, never noted for quietness and solemnity, filled the week before Sherry left with fun, joking, and expressions of love.

As we rushed around during the final day, the happiness continued. My husband set the tone for the day as he thanked the Lord for all the blessings he had bestowed on our family and as he commended Sherry into the Lord's keeping. The two-hour drive to the airport in Seoul was filled with excitement and love. But unbridled praise, contentment, and assurance made the outward expressions possible.

Truly, the joy of the Lord is my strength.
Continued on (Mrs. Rolla M. Brudley, Korea Baptist Mission, Taejeon, Korea, this birthday is August 8)

Meet the Missionary



bible
study

Passage for Study: Acts 21:17 to 26:32

Who has not known a time in life when his best-laid plans were stymied? Who has not known the frustration of being unable to move toward a goal, being forced by circumstances to sidestep, or mark time? Yet God is often at work even in such circumstances. When one's life is committed to God's will, even the frustrating circumstances that hedge us in can fulfill his purposes. Apparent defeats can become God's victories. This was true in the life of Paul.

Paul had decided to visit the Christians at Rome and then eventually to go to Spain, the western frontier of the Roman Empire. Storm clouds had been gathering, however, and numerous warnings had come to Paul of trouble that was brewing. At Jerusalem it all broke loose. Paul was arrested. This was the beginning of a long, uninterrupted restriction on his work and activity. At more than one point he was in danger of losing his life, yet out of these experiences God's purposes were to be realized.

Paul ~~was~~ to reach Rome, but not the way he had thought. Having appealed to his right as a Roman citizen to be judged at Caesar's court, he was eventually sent to Rome as a prisoner. Some believe that it was during this time that Paul was able to influence those with him, especially Luke, to new investments for God. Perhaps it was during the long days at Caesarea, awaiting Paul's trial or ~~imprisonment~~, that Luke began his work on the Gospel that bears his name.

Our study focuses on Acts 21:17 to 26:32, a passage which recounts Paul's arrest, imprisonment, and appeal to Caesar.

Paul Arrested (Acts 21:17-36)

The remaining chapters of Acts tell of Paul as a prisoner. The amount of time that this account covered is not positively known. But

it was probably somewhere between three and five years.

The occasion for Paul's arrest was an act on his part that was intended to help his relations with the Jewish members of the Jerusalem church. Many Jewish Christians had heard all kinds of rumors about Paul and those who did not know him appeared disposed to believe them. It was being said that Paul wanted Jews who became Christians to live like Gentiles, to give up their customs and forsake the Law of Moses. In order to calm such fears, Paul's friends in the church advised him ~~to~~ to observe a Jewish religious ceremony which would prove he did respect Jewish traditions.

Four Jewish Christians were in the process of observing a ritual known as a Nazirite vow. This vow was taken as an act of gratitude for some special blessing that God had given. The procedure lasted for thirty days, during this time a man did not cut his hair, eat meat, or drink wine. The last seven days were probably spent in the Temple courts. The man also had to make several sacrifices at the Temple, the price of the offerings sometimes came to a considerable expense. Paul was asked to provide the expenses of these four men and he agreed. The intention of this action was to prove that Paul was not against Jewish tradition, but some Bible students have charged him with compromise. This incident, however, is an example of his becoming all things to all men. (See 1 Cor. 9:22.)

Some unbelieving Jews from Asia recognized Paul in the Temple and seized him. They accused him of bringing Gentiles into the Temple, because they had earlier seen him with a Gentile from Ephesus. The charge was untrue, but the people ~~remained~~ angry.

The riot that followed Paul's seizure came to the attention of the chief captain of the fortress of Antonia which overlooked the Temple compound. (The fortress was connected to the Temple by two

flight of stairs that ran down into the court of the Gannites.) A cohort, consisting of 1,000 soldiers, was stationed there for just such emergencies. The fact that more than one cohort in commander of a company of 100 men) was involved probably indicates that several hundred soldiers were called out. These Romans rescued Paul.

Paul Defends Himself (Acts 21:27-22:21)

The chief captain of the Roman garrison had jumped to the conclusion that Paul was a famous Egyptian revolutionary. The historian Josephus tells of an Egyptian who about A.D. 54 had come to Jerusalem to lead a revolt, and though the Romans had swiftly scattered his followers, the leader had escaped. Apparently the chief captain thought he had arrested this man. When Paul identified himself he also asked permission to speak to the crowd from the steps of the fortress of Antonia.

Surely this is one of the most dramatic scenes in the book of Acts. Paul was bruised and beaten, his clothing torn, perhaps there was a trace of blood in the corner of his mouth. Surrounded by soldiers, he began to speak to the angry mob. What a man he was! In this difficult situation he was able to command a hearing. Things grew strangely quiet as he began speaking in the Aramaic (Hebrew) language. This fact seems in itself to suggest part of the explanation for the willing news of the crowd to hear him at all.

Paul simply told the story of his life. Several facts are mentioned here about Paul's early life that had not previously been told. He had been born at Tarsus and had been a student of Gamaliel. In the description of his experience with Jesus on the Damascus road, one notes several variations from the account given in chapter 9. There is an added detail here: Paul's encounters with Jesus took place about noon. In this account Ananias gave

Paul his commission while in the earlier account it came directly from Jesus. Some have thought they found a contradiction in that Acts 9:7 says that the men with Paul heard the voice but saw no one, whereas Acts 22:9 says that those with Paul saw the light but heard no voice. The first word translated "to hear" is the key. If it means to hear something that brings a message the verb "to hear" has an object in the accusative case; if it means to hear only a sound, the object is in the genitive case. This probably explains the difficulty between Acts 9:7 and Acts 22:9. The men heard a sound, they did not get the message that Paul received.

Verses 17-21 tell of an experience which is not recounted elsewhere. During Paul's visit to Jerusalem described in Acts 9:26-30 he saw in the Temple a vision of Christ. He was warned to flee his enemies to Jerusalem. He was to leave and go to the Gannites. At the fortress of Gannites, rescuable birds out again.

Paul Has a Hearing (Acts 22:21 to 23:11)

When the chief captain had moved Paul safely into the fortress, he ordered that his prisoner be examined by the common method of hearing the truth out of him. As he was being tied up for a hearing, Paul claimed his Roman citizenship, for it was illegal to scourge a Roman citizen who had not been convicted by a court. The centurion in charge sent a host's message to the chief captain, which brought him at once to question the prisoner personally. Here we learn that Paul's father had been a Roman citizen.

The next day arrangements were made to take Paul before the Sanhedrin, the governing religious council of the Jews. Presiding over the Sanhedrin was the High Priest Ananias (the third man in this name in Acts). As Paul began to speak, Ananias ordered Paul be struck, apparently for what he considered impudence. Paul responded with

the retort, "God shall strike you who strike me!" (Acts 23:2). When challenged because it was inappropriate remark to a superior, Paul said he didn't realize he had been speaking to the High Priest. But, he added, he was a Pharisee and believed in the resurrection. The Pharisees believed in the resurrection, the Sadducees did not. When Paul continued to talk, ground and his enemy in the high court, he was broken down. The next day a divided council met in Paul's part. He had been called to a Pharisee, and the heart of the message was the resurrection of Jesus.

Again Paul had to be rescued by soldiers and returned to the fortress. That night another vision came to him and the Lord himself told Paul that he was going to Rome after all.

Paul Sent to Caesarea (Acts 23:12-26)

Paul's enemies were not deterred with their effort to do away with him. They plotted that as he was brought again before the council, someone would be at work to kill him as he passed from the fortress to the Temple. As this plot unfolded, the new lieutenant about Paul, he had a vision in Jerusalem. In vision understood was his captives heard about the plot and brought word to Paul in the fortress. Paul was so that the men were brought to the chief captain who decided to transfer Paul to Caesarea as the capital for safety. Under cover of darkness, a large force of soldiers accompanied Paul away from the fortress.

With Paul the chief captain sent a letter from Felix, the governor. The letter is worth a study in itself. The words carried an all-around to his mistake in identifying Paul as an Egyptian, at last, he passed off a lie that was recorded to make him look good to his superior.

He did reveal, however, a contradiction that Paul was not guilty of violating Roman law. Now we know that the Emperor Nero replaced Felix sometime between A.D. 54 and 59. This gives some indication of the time when these events took place. The governor put Paul under guard in a palace at Caesarea which Herod the Great had built. There Paul waited for several days to confront his accusers again.

Paul Before Felix (Acts 24:1-27)

Felix the High Priest came down to Caesarea to appear against Paul but the special spokesman of the emperor was a man named Tertullus, apparently a Hellenistic Jew. Paul was charged with being an agitator and the ruler of the sect of the Nazarenes. He was also accused of having persecuted the Temple.

Paul admitted that he belonged to the group referred to as Nazarenes, though he preferred to speak of it as "the Way." He defended this common name in light of the scriptures, especially at the point of the resurrection of the dead, which had been the basis of contention in the Jerusalem controversy.

Felix judged in this situation and ordered a delay on the grounds that he needed to talk with the presiding official. Paul was to remain a prisoner, and there is no indication that the chief captain ever came. Paul seems to have made a strong impression on Felix's mind. There were the men living with the governor who kept hoping for a word to be Paul go.

Verse 27, which

notes that after two years Felix was replaced by Porcius, is important. It can be understood in two different ways. It could mean that two years after he had been appointed, Felix was replaced, or it could mean after Paul had been a prisoner for two years. Whether two years or not, Paul seems to have been in Caesarea for an extended period of time.

Paul Before Porcius (Acts 24:27-25:1)

Very little is known about Porcius. The coming of a new procurator seems to have suggested to the Jews a new opportunity to get hold of Paul. However, instead of yielding to their suggestion that Paul be taken to Jerusalem, Porcius continued with the suggestion that the Jews come to Caesarea. This is what happened and again the procurator was better a judge and his accurate

Paul may have become weary of all the frustrating coverings of his situation, but certainly he claimed a right which belonged to him as a Roman citizen: the right of appeal to the judgment of a higher court. This was not an automatic right but one that could be granted under certain circumstances. Paul consulted with his advisers and authorized the appeal.

Paul Before Herod Agrippa II (Acts 25:12 to 26:32)

Herod Agrippa II (the eldest child of Herod Agrippa I) had been given charge of the High Priest's government, which made him the head of the Jewish religion in about the same way that the monarch of Great Britain is the head of the Church of England. Agrippa was well versed in religious matters. He was married to his own half sister, Bernice, with

whom he came down to Caesarea to give an appeal to the new procurator.

The last major speech in Acts is Paul's defense before Agrippa, in which he was displayed more as he was a curiosity. Again Paul recounted his experience with the living Christ on the Damascus road. Certain distinctive aspects in this account jump up to Paul in Acts 26:12-18. Some of the things Jesus said provide additional evidence about remarks previously ascribed to Jesus. Also, Ananias, the Christian in the Damascus dream, out of the story entirely.

Agrippa told Paul about with the remark, "In a short time you shall be made as a Christian!" This was apparently a sarcastic comment, not an offer.



If you find it hard to explain the good news of salvation to an aging parent to whom you are being a friend, you need to study Special Skills for Mission Action #2 (see order form, p. 48).

times of conviction. But Agrippa and those around him acknowledged that Paul had done nothing. He could have been set free if he had not appealed to Caesar.

It must have seemed to Paul as a prisoner that all of his plans and dreams for spreading the gospel, especially his hope to reach the imperial city, Rome, the heart of civilization in his day, had gone down the drain. As the long months multiplied into years, Paul's spirit must have been severely tried. Yet in all of this, God's providence was at work. As a prisoner Paul was going to Rome—not in the way he had planned—but nonetheless to Rome!

IN THE MEETING

1. Introduce the study by serving Hellenists after groups have eaten to make them more attractive to guests. Some Hellenists use a recipe but quickly turn their frustrations into a different and appealing dish. One woman, faced with a crumbled angel food cake, added some coconut flakes and a custard mixture, and turned out a delicious dessert for her friends.

Clareish has another meaning besides ornamentation. Legally, garnish means "to adorn, or bring into court." This meaning of the word "garnish" is relevant to today's study.

2. Assign the following passages to three subgroups, asking members of the groups to read the passages and be prepared to summarize the events in each passage.

Acts 21:17-36
Acts 21:37-39:11
Acts 23:12-26:32

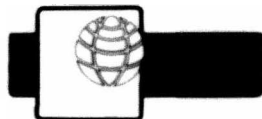
3. After the small groups have shared their summaries with the larger group, let members talk about Paul's reaction to the frustration of his plan for journeying to Rome.

Ask: Do you know of a twentieth-century counterpart of Paul, a missionary who was tried and imprisoned? Call on the members who have prepared a report of *The Freedom's Edge* for a report at this time. Guide members to reflect on the experiences of these two missionaries and determine how they can let God turn their frustrations into fruitful purposes.

4. List the missionaries in today's Call to Prayer (see pp. 42-48) and the areas where they are serving. Ask: Have any of the nations listed been involved in political revolutions, wars, or government turn-over within the last decade? What frustrations may have come to the missionaries because of these events?

Point that these twentieth-century missionaries will allow God to use their frustrations as opportunities to fulfill his purposes.

5. Preview September's Bible Workshop meeting. Be sure that each member knows about next month's meeting, the topic (see Preview, p. 23) and the date, time, and place.



jeanette m. wilkenson

STUDY AIM

As a result of this study of part of Paul's life, each member should gain insights about how frustrated plans in her own life can become sources of fulfillment.

BEFORE THE MEETING

From your kitchen bring one or more of the following items used to garnish a dish: parsley, paprika, grated coconut.

Ask someone to read *The Freedom's Edge* by Herbert Caudill (Home Mission Board, 1975, \$2.95 through Baptist Book Stores, or in your church library) and be prepared to share impressions of this twentieth-century missionary who was tried and imprisoned in China.

KNOW THE STATE LEADERS



Sue Nicklawa



Mary Lee Ashew



Margaret Gillispie

Sue Nicklawa, WMF executive secretary in Hawaii. Mary Lee Ashew, promotional vice president of Hawaii WMF, does work like that of a Baptist Women's Director.

These two leaders share their thoughts on leader training today and some other spiritual insights.

"Training is learning and growing in love for the Lord and for people," says Mrs. Nicklawa.

Training which can appear to help people learn about Jesus Christ. Training opens the door to a person growing in love for the Lord and love people more and for training shows us how we can use our time and talents to the fullest to do God's work.

Training helps a Baptist woman learn what WMF is all about so that she won't want to miss the thrill of being a part of an organization dedicated to carrying out God's Great Commission. Training helps her know how she can shoulder responsibilities of leadership with enthusiasm and devotion.

WMF special moments include Homecoming, especially Hawaii's Homecoming history and Hawaii's Baptist leaders, using God's hand to work through the lives of totally committed persons.

"I also enjoy having a part in every meeting in Waikiki, as a member of Waikiki Baptist Church, witnessing to visitors from many parts of the world serving as one of the six teams in local missions."

"I don't feel that I am in the service as my twelve years and nights, and one day-and-a-half grandchild."

Mary Lee Ashew says, "I am convinced that every woman possesses some measure of leadership. It may be to influence one person, to challenge a few, or to lead a large group. We must consider each woman, discover her abilities and interests, and determine what she may have to share."

Encouraging the possibilities in an insight given to us by the Holy Spirit. The leader can seek the Lord's help to see possibilities in another person. Those who lead let leaders see let them choose the way even through them.

"From the moment of insight, an approach and set a person to consider a responsibility, small or large. The challenge has to be let her know she is needed and that she has something to give. An empowered leader guides a group, positive leader toward truth to study, leadership pattern to take suggestions to be methods."

"Fulfillment may have seemed an unlikely person for future leadership, but Christ was the future in his hands. Many whom we may consider unlikely leaders are perhaps just waiting to be discovered, too."

"My interest in people—meeting new friends and learning about them, coming with old friends, sharing, listening, or teaching, introducing people to the church and the Bible and Christ, and seeing them grow into mature, active Christians."

Margaret Gillispie, WMF director in Hawaii, says, "I believe that members and leaders should be taught and trained together. Good leaders are good members first. They learn how to lead because they learned by following. Leaders understand the followers and identify with them. They have walked in their shoes."

Trained members will be better understood, more sympathetic with leaders, and more willing to follow than members who do not know where they are going or what they are to do.

"My personal interests are teaching, social group work, reading, history, political science, and travel."



the family solving its problems

"Ordinary families never had it so good. They live well. Yet, families of the '70's are in trouble." Does this quote echo some of your own personal thoughts—thoughts which you might be afraid to verbalize for fear they may come true?

But families of the seventies are able to recognize many of their problems because they are the same ones which confronted families of the sixties and even the late fifties. No longer do families have to face these problems and have sought to share their experiences with others. Families of today are better able to bring understanding to the problems and seek for workable solutions to even to take preventive action before problems arise.

The books for study this month help families solve their own problems. Christian families are not exempt from the troubles of our society, but they do start with some pointers on their side. They should be better able to cope with their family problems and even to help other families who know facing the Christian experience in their problem solving.

Books for Reading and Study

Family Problems and What to Do About Them by Wallace Linton (Westminster Press, 1971), \$2.95 paper*

Drugs at My Door Step by Art Linkletter (Word Books, 1973) \$5.95*

Teaching Your Children About Sex by John C. Howell (Broadman Press, 1973) \$2.50 paper*

Family Problems and What to Do About Them

This book is written simply and for an ordinary family. And most families are ordinary. That does not mean that all families are the same, because each family has its own style of life, its own uniqueness. But the problems with which Dr. Denton deals in this book are problems that confront most ordinary families at one time or another.

One of the first matters with which Dr. Denton deals is marriage. He says that communication provides the real intimacy in marriage. Communication is the next in which two people are themselves, "show each other," and give and receive love without reservation. Success in marriage depends on this ability to communicate.

Other subjects discussed in the book are money, family time, parent-child relationships, and the new generation.

Family Problems includes pointers for finding personal satisfaction in the family structure and for maintaining vitality in a marriage. The book gives guidelines for parent-child relationships as well as for constructive marital quarters.

Approach to Study How each person briefly review the book, pointing out the variety of problems faced in a marriage and how to use the questions at the end of the book. Discuss in detail chapters: "The Real Intimacy in Marriage," "Communication."

Drugs at My Door Step

How can a family cope with the problem of a family member if the problem happens to be drug abuse? Art Linkletter, an influential personality, would be the first to tell you that none of the easy, put family to work. But families can work. Honest, understanding approach to this problem as well as any other.

Drugs at My Door Step tells the anguish of a personal tragedy, the family's tortured search for answers to the drug culture. The drug abuse of a daughter is a difficult case at any time; but the Linkletter's book makes the agonizing admission that their daughter was under the influence of LSD. Mr. Linkletter's book is his personal anguish in the face of a national epidemic, the pitfalls and confining drug abuse which stem from drug abuse.

Drugs goes even further to suggest possible solutions to the drug problem. The book also includes suggestions

to help each family to cope with the drug problem.

Approach to Study Every group should read the book. Ask each group member to tell the story of Linkletter's personal experience with the drug problem in the opening chapters of the book. Ask a small group member to read Mr. Linkletter's search for answers to the drug problem. Discuss the chapter, "Questions and Answers About Drugs."

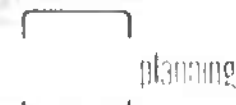
Teaching Your Children About Sex How does education go on whether it is planned or not? In the past, a great deal of the talk about sex education has debated the issue whose responsibility it is—the parent, the school, or the church. Howell's focus in *Teaching Your Children About Sex* is that the responsibility belongs primarily to the home and only secondarily with the church.

Because Christian sex education is essential to a person's healthy development toward himself and others, the church should be a part of each child's development and maturity process.

Howell discusses at length the confusion and misunderstanding about sex and sex education. He believes that this is the aspect of the problem today. He states that personal preparation is necessary for an education. This book includes a look at personal attitudes toward sex, communication, or "just plain talking", and how teaching takes place.

Chapter-by-chapter look through the phases of human development. How much sex should a child know? What is the important part of sex education? How can parents communicate with their children about sex? How can parents make more responsible decisions about their own participation in it.

Approach to Study Ask two or three people to prepare a dialogue review of this book. In the dialogue the participants should give special attention to the topics, "Sex Education in the Christian Family," "Sexuality in Christian Perspective," "Personal Preparation for Sex Education," and "Sex and Our Society." Allow two minutes for the dialogue.



STUDY SESSION

Make assignments as suggested in the approach to study (see above) as developing studies that will work for your group.

For atmosphere and discussion only, make small posters of various shapes and sizes. On each poster focus a problem facing families: sex education, drug abuse, generation gap, career confusion, communication, handicapped children, rebellious children, women doing "man's work," etc. Discuss, as suggested in approach to study, how to solve "man's work," parenthood, etc.

As the group discusses problems that families face and are trying to solve, lead group members to focus in on a particular family that the group very help through a service action project.

CALL TO PRAYER

Prayer suggestions: on small pieces of paper—one for each name on the prayer schedule. Offer these prayers to inspiration paper and so the book only the name of a missionary, his field of service, and type of service. Put up a world map in the meeting place before the week "Baptist Women Members Around the World" from 1973-1974. Have each group member pray for one from Prayer Schedule. Read Linkletter, P. O. Box 6997, Richmond, VA 23230.

At the meeting give the pictures to members. Introduce the call to prayer with a statement like this: A home is not a home without a family. But each picture represents a missionary family somewhere in the world trying to make a home. They have the same care and love of the same problems faced by families here and around the world. Ask each member to locate on the map the place each home represents; and with marking tape, place the home on the map. Then lead in prayer for the missionaries, their families, and their work.

PREVIEW SEPTEMBER BAPTIST WOMEN MEETING

Be sure that each member knows about next month's meeting: the topic (see Preview, p. 73) and the date, time, and place.

BOOK FORECAST

Books for September

Women in Church and Society by George Mathews (Abingdon Press, 1972) \$4.75

Beyond Faithfulness by Marilyn Emma Olson (Abingdon Press, 1971) \$5.50

Christian Freedom for Women and Other Women Scripts by Dr. Mary Malin. In with Dr. David Marx and others (Broadman, 1974) \$5.95

Books for October

Across Continents by Ethel Hardy Wells (Marquis and Ross, 1973) \$4.95

From Our Ancestors by James and Mary Malley (Word Books, 1973) \$4.95

Little Can by James and Mary Malley (Word Books, 1974) \$4.95

*Available through Baptist Book Stores. Be sure to check early with your book store in case it will have to order the books you want.

The first of these is the fact that the government has been unable to raise the necessary funds to finance the war. This is due to a number of factors, including the fact that the government has been unable to raise the necessary funds to finance the war. This is due to a number of factors, including the fact that the government has been unable to raise the necessary funds to finance the war. This is due to a number of factors, including the fact that the government has been unable to raise the necessary funds to finance the war.

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1. 6. 2011. 2011. 2011.

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Abstract



When the full moon was high over the North Carolina mountains there was a peace in the woods, and a time of sharing and getting acquainted began. The group of weary-day people included their ministers and their families, people from seven different denominations, and those families without church affiliations. On

In 1800 the average work week was 80 hours; in 1900, 60; in 1940, 40. The average work week for farm occupations is expected to decline to 38.5 hours in the years. Already some jobs

...with great opportunity to reach every person with the gospel of Jesus Christ. More people and more time will be available to concentrate on the Christian mission in the world.

planning

*See WWUJ order form, page 48

Divide the group into two sub-groups. Assign one group responsibility for finding ways a church is a desert area might witness and minister to people who come into the



forecaster

online issue

Agenda for Officers Council Meeting

- Discuss forming new groups in Baptist Women
- Look at and use new materials
- Plan Baptist Women meeting for next month
- Plan a mission action project as follow-through to study
- Continue to make plans for the new year

Are officers elected?

Are officers trained (manual study)?

Have officers received and used officer orientation kits?

A New Year Is Coming

Incoming officers plan for the new year. The following things should be done:

Election of Officers

Baptist Women nominating committee, this is your job. The president should be selected by the BWM leadership committee and elected by the church. Use the officer orientation kits when enlisting officers. Give each person the first sheet in the kit when asking her to take the job. Contact her later to get her answer after she has had time to work through the first sheet. When she accepts, the Baptist Women president should work with her to complete the rest of the kit. The president may choose to give her either one sheet at a time or the entire kit.

(Note to nominating committee: the president should have received the same kind of help from

the BWM or Baptist Women director, or BWM materials unit for that.

Manual Study

As soon as officers are selected they must be trained. Basic training consists of a study Baptist Women Leader Manual. Two possible practices include: (1) A study retreat or all meeting when the entire manual is studied at once; (2) Study of the manual during three or four council meetings before the October meeting.

Set the time for study. Choose the best location. Ask each officer for a personal commitment to attend. Provide her with a copy of the manual. Choose a teacher or make provisions for officers to lead the study. Follow suggestions in Baptist Women Leader Manual Teaching Guide.

Annual Planning

Each Baptist Women officer should have a BWM Year Book 1975/76 to guide annual planning. Before the planning meeting, each officer should look over the annual planning helps. Find items to be responsible for, and have some ideas ready to suggest.

Annual planning may be done at a BWM planning training fellowship, prayer, retreat, or details from your BWM director or Baptist Women director. Encourage each new officer to attend, think ahead about her work, and have suggestions ready for planning. If no BWM aids are planned, arrange for Baptist Women to plan on own. In either case, follow the planning guide in BWM Year Book 1975/76.

Member Handbook Study

A study of the Baptist Women Member Handbook will be led by the new officers in a follow-up October general meeting. Lead study suggestions in October Royal Service.

FORMING GROUPS

Attention, new officers!

Each Baptist Women member can choose specific areas of missions in which she would like to participate through groups. Three types of groups may be provided: mission study, mission prayer, and mission action.

Mission study groups include current missions Bible study and Round Table. The primary function of a mission study group is study, but members also participate in praying and giving mission support and mission action projects. Royal Service is the basic resource for study groups. Look at page 24 this month for study material for the current mission group, page 29 for the Bible study group, and page 26 for Round Table group material.

Mission action groups are of many kinds. The kinds of groups are determined by the needs of the community. Examples of mission action groups include: sick, aging, economically disadvantaged, handicapped, international, and language groups. Mission action groups meet to minister and witness to persons; they also meet for training and support activities. The appropriate mission action group guide are listed on WWM index form p. 48. It is the basic resource. Royal Service provides help each month. See page 28.

The primary function of a prayer group is praying for missions. Members of prayer groups also study and participate in mission action projects. Royal Service is the basic resource. See page 26. Missions Prayer Guide is an additional resource (pages 12-33) relate specifically to the prayer group.

Groups vary in size. They can be formed with two members, even as few as three.

Groups should meet at least monthly. Some choose to meet more often.

Women can belong to more than one group. Some Baptist Women organizations may want to ask several women to form the nucleus of a group and allow the group to be enlarged by volunteers.

Follow these steps in forming groups:

1. Determine the approximate number and kinds of groups needed.

2. Inform members and prospects of the types of groups to be formed and possible meeting times. Invite persons to sign up for groups indicating their first, second, and third choices. You might ask for one in the church bulletin to explain the group possibilities, or ask persons to indicate a preference or make a booklet presenting choices and opportunities or have a "come-together" of all

Baptist Women and interpret the work, or show slides of mission action opportunities in your community.

3. Decide on the number of groups and leaders needed from the sign up chart.

4. Train group leaders. Provide resources and materials for doing the work.

New Materials

If you have not already received an OFFICER ORIENTATION KIT, get one for yourself. Study it on your own. There is a kit for each officer in Baptist Women. There are five sheets in the kit; the first is given to the woman when she is enlisted. The other four sheets provide sequential help in training to become an officer. Basic information plus a plan for studying the manual, the Year Book, the magazine, and other materials related specifically to the job. The sheets point the new officer to training meetings and to persons who can help her do her job.

Also available is the new WWM YEAR BOOK 1975/76, which provides an introduction to the year, BWM and WWM emphases, watchword and hymn, directory, activities for the year, materials information for WWM, and each age level.

SPECIAL SKILLS FOR MISSION ACTION #2 is the fourth book for individual training in mission action. It provides help in a self-instruction type format for developing skills in witnessing in mission action.

The new BAPTIST WOMEN ENLISTMENT FOLDER provides a detailed description of Baptist Women for the purpose of enlisting persons in the organization. Space is also provided for you to write in plans for your next Baptist Women meeting.

BAPTIST WOMEN STARTER MEETING provides materials for one meeting for women interested in organizing. It explains the purpose of the organization and includes all the regular elements of a Baptist Women meeting.

See WWM index form p. 48.
Baptist Women's Ministries, c/o Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$3.00 per year (single copy \$1.00). Please enclose remittance. For subscription outside the U.S. add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.
Available free on request from state WWM offices.
Distribution according to state plan.



dorothy (mrs. w. j.) hughes
hanna, wyoming

Earl Jackson, Indian, Idaho
Marshall W. Moore, Christian social
ministries director, Indiana
Edmunds Robinson, retired, Cuba
Mrs. Barlow Singleton, Christian so-
cial ministries, Tennessee
Deborah Burger, journeyman, educa-
tion, Dominican Republic
Mrs. Wayne E. Emanuel,* nurse,
Japan
Mrs. William R. Gaddis, Jr., home
and church, Indonesia

Mrs. Alvin L. Gary, home and church, Guatemala
 Mrs. Richard B. Grant, home and church, South Brazil
 Richard R. Greenwood, preaching, Guatemala
 Carl G. Lee, preaching, Indonesia
 Lawrence E. Elin, music, Venezuela
 William P. Roberts, music, Japan
 John W. Watts, education, India
 Mrs. Larry C. Yoder, home and church, Belgium

10 Sunday Hebrews 10:15-23

Ministry W. O. (Bill) Ware wears several "hats." He is superintendent of missions for Beirut, Lebanon; professor of practical studies for the Arab Baptist Theological Seminary, and fraternal representative of the Foreign Mission Board to Egyptian Baptists. One of his duties for 1975 is to start at least ten home Bible study groups under his leadership in Beirut.
 George L. Foster, pastor, Kansas
 Meredith E. Wyatt, pastor, California
 E. Paul Ballinger, preaching, Equatorial Brazil
 C. S. Sawright, preaching, Japan
 Mrs. James E. Canfield, home and church, Philippines
 Marlon L. Coffey, preaching, Congo
 Mrs. Mary Crawford, retired, China, Hawaii
 William O. Moore, preaching, Lebanon
 Larry N. Kottam, student work, Spain
 Mrs. Clifford J. Lowe, retired, China
 Peyton M. Moore, radio-TV, Vietnam
 Mrs. Alan P. Nandy, home and church, Colombia
 James B. Smith, education, Philippines
 John G. Tatum, doctor, Indonesia
 Mrs. James N. Wundersland, home and church, Rhodesia
 Charles L. Whaley, Jr., business administration, Japan
 Mrs. Robert D. Werby, home and church, Spain

11 Monday Hebrews 10:32-39

Home missionary Robert Wells is completing a busy summer working with student summer missionaries, visiting church youth groups, and erecting two church buildings. Mr. Wells writes: "Pray for the many small communities in northern Nevada that have no regular church services of any kind. Our goal is to have a church, mission, or preaching point within attending distance of everyone living there."
 Lawrence Canfield, Spanish, Texas

Mrs. Matias Quintanilla, Spanish, Texas
 C. E. Scarborough, retired, Georgia
 Robert A. Wells, associational services, Nevada
 I. B. Williams, Spanish, Kansas
 Mrs. James H. Durnell, home and church, Ivory Coast
 Sigfried G. Ege, preaching, Argentina
 Roberto Hampton, press, South Brazil
 Mrs. Shelby A. Smith, home and church, Antigua
 Mark Terry, education, Indonesia
 Mrs. Charles E. Smithers, home and church, Paraguay

12 Tuesday Hebrews 12:1-16

Japanese Baptists have reached the midway point toward their goal of full self-support. The annual session of their convention in 1974 admitted seven new churches, bringing the total of self-supporting churches to 163. Pray for Katherine (Mrs. Robert) Culp, pastor of the women through her home and church in Japan.
 Mrs. Gabe F. May, associational services, Washington
 Clara Benge, kindergarten, Texas
 Joe G. Aubrey, student work, Korea
 Mrs. (Mrs. E. B. Bostman), home and church, Korea
 Albert B. Coughland, education, Italy
 Mrs. Robert H. Coughland, home and church, Japan
 Mrs. N. Brunson Edwards, home and church, Nigeria
 Cathy Forman, journeyman, religious education, Japan
 Linda Gahner, nurse, India
 Mrs. James F. Hampton, home and church, Tanzania
 Mrs. Harold M. Hild, home and church, Kenya
 May Perry, retired, Nigeria
 Mrs. Bill C. Thomas, home and church, Malaysia

13 Wednesday Hebrews 12:23-26

Ministry I. M. Terry writes from Laos: "Pray that God will send forth laborers in Laos, a field that is open and ready for harvest. Pray that these laborers will be forthcoming while it is yet day. The darkness comes so quickly when Christians are threatened to choke out the source of truth to the people."
 William J. Barclay, retired, Maryland
 Mrs. Norma Garcia, Spanish, Arizona
 Terry M. Hurd, student director, Georgia

Mrs. Danny Moss, Japanese, California
 Matias Rodriguez, Spanish, Texas
 David Torres, Spanish, Florida
 Mrs. Andrea Viera, Spanish, Mexico
 Mrs. Malcolm R. Webb, Jr., dentist, Mississippi
 Mrs. L. Gould Fisher, home and church, Japan
 Mrs. W. C. Hartman, retired, Brazil
 Mrs. Donald R. Hahn, home and church, Japan
 Mrs. William W. McNeil, home and church, Colombia
 Philip R. Overton, maintenance, Panama
 Mrs. James T. Owen, education, Mexico
 Mrs. N. Mark Smith, education, North Brazil
 Mrs. Malcolm W. Stuart, home and church, Hawaii
 J. Murphy Terry, preaching, Laos
 David H. Whitson, preaching, Tanzania

14 Thursday Hebrews 12:1-11

The Harry Raley family returns to Taiwan this month after a year in furlough. Mr. Raley's main work will be general evangelism and church development. He will continue as adviser to the eight Baptist Christian Literature Centers in Taiwan. Mr. Raley asks us to pray "that I will go deeper with God and that my ministry to the Chinese will be more fruitful as I begin my twenty-first year as a missionary."
 James Anderson, Indian, Oklahoma
 McDuffie Bowen, retired, Mississippi
 James Garcia, Spanish, New Jersey
 Claude Henneman, Spanish, Texas
 Paul Elaine Klein, US-2, Spanish, New York
 Mrs. Byron Lutz, church extension, New York
 Duane McCornick, center director, Nebraska
 Mrs. L. Ray McKinney, associational services, New Mexico
 L. Gale Bradford, business administration, Malawi
 Mrs. Charles L. Culp, retired, China, Hong Kong, Taiwan
 Mrs. Marvin E. Finn, religious education, Peru
 James A. Foster, business administration, Philippines
 Russell A. Harrington, music, Costa Rica
 Mrs. Gene D. Phillips, home and church, Rhodesia

Harry E. Raley, religious administration, Taiwan
 Mrs. William L. Sergeant, home and church, Korea
 L. Jude Short, education, Hong Kong
 Mary Stomphay, student work, Ghana
 J. Luther Williams, religious education, Equatorial Brazil

15 Friday Hebrews 13:1-9

Harvard Street Baptist Center in Alexandria, Virginia is a busy place during the summer months with day camps for children from the inner city. During August the staff will take several weeks for rest and relaxation before beginning the school year's activities. Pray for Carol and Ector Hamrick as they direct this program.
 Mrs. John Campbell, Christian social ministries, Louisiana
 Mrs. Lutz Chapa, retired, Texas
 Mrs. Robert F. Forcht, Christian social ministries, Arkansas
 Mrs. Ector L. Hamrick, Baptist center, Virginia
 Allison Holman, Indian, Arizona
 Harry E. Woodall, Christian social ministries director, Arkansas
 Dorothy Elliott, secretary, Japan
 Mrs. B. Edward Goetz, home and church, Philippines
 Mrs. J. Shannon Long, home and church, Chile
 Mark L. Sacco, business administration, Lebanon
 Larry E. Scott, education, Japan
 Mrs. Donald R. Smith, social work, Venezuela
 David R. Wallace, student work, Kenya
 James D. Wells, music, Italy
 Mrs. C. H. Westbrook, retired, China

17 Sunday James 1:16-27
 As George Reid looks toward retirement in January 1976, he is con-

vinced that a capstone mission year will come to serve Templo Bautista Mexicano, Sunnyside, Washington. This is the only organized Spanish-speaking Baptist church in the Northwest Baptist Convention. Pray that the Lord will guide a capable leader to this church.

Mrs. Kenneth Lynn Brooks, church extension, California
 Herbert Canfield, retired, Georgia
 Jose Juan Corti, Spanish, New Jersey
 Willie Johnson, Eskimo, Alaska
 George Reid, Spanish, Washington
 Elmo Rodriguez, Spanish, Florida
 Mrs. Weldon D. Stevens, Indian, Oklahoma
 Maurice L. Randall, doctor, Rhodesia
 18 Monday James 2:14-26
 Lou Ann (Mrs. Hal) Lee and family have just arrived in the States for a year of furlough. Mrs. Lee requests prayer for her three children as they prepare to return for a pioneer ministry with the French people after many years among English-speaking transients in France.
 Charles Lawton, Filipino, Florida

19 Sunday James 1:16-27
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 Charles Lawton, Filipino, Florida

Mrs. William A. Park, Spanish, Texas
 Mrs. Frank Wheeler, associational services, New Mexico
 Thomas M. Wen, center director, Texas
 Frances Anderson, retired, China, Hawaii
 James J. Bohn, business administration, Vietnam
 Irene Branson, nurse, Korea
 Harry T. Bush, Jr., preaching, Indonesia
 John C. Colburn, Jr., English - language, Guam
 Martha Holman, education, North Brazil
 Thomas O. High, education, Nigeria
 Mrs. Jack W. Klumb, home and church, Laos
 Mrs. Ed B. Lee, Jr., home and church, France
 David L. Martin, preaching, Trinidad
 Mrs. Clyde N. Roberts, home and church, Mexico
 Ernest C. Wilson, Jr., preaching, South Brazil



If you wonder how to present the gospel message while you are helping someone with an emotional need, you need to study *Special Skills for Mission Action #2* (see order form, p. 48).

19 Tuesday James 3:1-12
The largest single area of language missions in the US is among Spanish-speaking people. Almost 700 missionaries are assigned to Spanish-speaking communities. A Spanish-language Baptist Book Store opened in 1973 in El Paso, Texas. Pray for the two missionaries among the Spanish in Texas who have birthdays today.

Mrs. Jarvis Hearn, deaf, Tennessee
Vance C. Holman, US-2, church extension, Massachusetts
Garrett E. Johnson, Spanish, Texas
S. P. Mikes, retired, Texas
E. W. Parker, National Baptist, Louisiana

Mrs. W. E. Parker, Spanish, Texas
Mrs. Herman S. Ray, deaf, Hawaii
Stanley L. Stephens, US-2, deaf, Oregon
Mrs. Billy G. Colston, home and church, Korea
R. Perry Ellis, preaching, South Brazil
Mrs. Billie F. Fulgh, home and church, Korea

Vern Gardner, nurse, Thailand
Mrs. Gerald S. Harvey, home and church, Rhodessa
Thomas M. McCaslin, music, Taiwan
Mrs. Maxwell D. Sheld, home and church, Nigeria
Mrs. Harold D. Wicks, home and church, Nigeria
Mrs. Morris J. Wright, Jr., home and church, Japan

20 Wednesday James 3:13-18
Many communities in northwestern Ohio lack an active evangelistic witness. Elizabeth and James Pinkley are concerned that missions and churches be established in these communities. Pray that Baptists already living there will be concerned about their neighbors, and that doors will be open for meeting places.

Lola Edwards, Spanish, Texas
Mrs. Ralph L. Gardner, associational services, California
Mrs. James R. Pinkley, Jr., associational services, Ohio
Mrs. A. J. Smith, associational services, California
James R. Allen, retired, Brazil
Mrs. E. H. Clark, women's work, Kenya
Mrs. Thomas A. Chary, home and church, Austria
Jackie D. Everhart, education, Korea
Mrs. Raymond L. Koth, education, Brazil
Dorey E. Mercer, preaching, Japan

Mrs. E. Edward Nicholas, home and church, Guam
Paul W. Nelson, preaching, South Brazil
J. W. Rhonemachale, preaching, Kenya
James E. Spaulding, preaching, Trinidad
Mrs. John W. Watts, home and church, India

21 Thursday James 4:1-10
Jeanette (Mrs. Bobby L.) Spear is setting up housekeeping in south Thailand after a time of furlough. She requests prayer in two areas: "For our children as they are separated from us, and that we may know how to share Christ's love with people who are blinded to their need of a Saviour by religious teachings."

Mrs. Joe D. Gilbert, church extension, Pennsylvania
Mrs. Marlon Hayes, church extension, Rhode Island
James H. Pope, pastor-director, New Jersey
Walter E. Allen, preaching, Kenya
Lloyd R. Ashdown, preaching, Chile
Mrs. James W. Barbery, Jr., education, Uruguay
George B. Cornett, preaching, South Brazil

Mrs. Max H. Lave, home and church, Japan
Mrs. Mack L. Sares, home and church, Lebanon
Mrs. Paul S. Smith, home and church, Jordan
Mrs. Bobby L. Spear, home and church, South Brazil
James R. Swedberg, preaching, Korea

22 Friday James 4:11-17
James Crawford is professor of Old Testament and Hebrew in the Venezuelan Baptist Theological Seminary. The seminary has just finished its fifth year of classes and has graduated two classes. Pray for the Christian youth of Venezuela, especially young pastors as they strive to reach into all areas of the country with the gospel.

Mrs. David Cuth, retired, Texas
William Floyd Cuts, Jr., field work, Tennessee
Mrs. Willie Johnson, Eskimo, Alaska
Arno L. Jones, National Baptist, Mississippi
Ann Krollin, center director, Virginia
Darle Blumner, student work, Indiana
Charles A. Collins, preaching, Philippines

James L. Crawford, education, Venezuela
Archie G. Danvers, Jr., missions, Rhodessa
M. Glen Fort, doctor, Rhodessa
Jack M. Shelly, preaching, Malaysia
Nervel W. Welch, religious education, South Brazil

23 Saturday James 5:13-20
Since 1951, O. R. (Benny) Deane has helped organize seventy churches in the Northern Plains countries. Today he serves as Wyoming's director of associational missions. With the unprecedented growth reaching some areas of Wyoming, "Brother Deane" is eager to start new missions. Pray that he may find pastors and laymen to establish the witness in these areas.

O. R. Deane, director of associational missions, Wyoming
Robert Felt, retired, Oklahoma
Mrs. Fernan Flores, Spanish, Texas
Mrs. Candace Rangel, Spanish, Texas
Pearl Spikes, kindergarten, Texas
Mrs. Mack Ivan Taylor, student work, Massachusetts
C. Whitfield Applewhite, doctor, Indonesia

Mrs. Samuel R. Cameth, Jr., home and church, Ethiopia
Charles E. Gardner, preaching, Thailand
Mrs. Arnold E. Hayes, retired, Brazil
Richard H. Hollinger, doctor, India
James E. Lippert, retired, Brazil
Mrs. Tommy R. Markson, home and church, Togo
Mrs. Richard Morris, home and church, Taiwan

James A. Park, education, Liberia
Gerald J. Quirk, preaching, Taiwan
William Rodgers, social work, Ivory Coast
Fred H. Sudard, preaching, Delaware
N. Mark Thadde, education, North Brazil
Betty Ann Smith, social work, South Brazil
Wayne White, religious education, Mexico

24 Sunday 1 Peter 1:13-25
"And the truth shall make you free" was the theme for youth camps held in Portugal last summer. Baptist young people are discussing their role in a changing society. Pray for John M. Herndon as he preaches the true freedom to be found in Christ.

Mrs. Amanda Maynor, Christian solid ministers, Texas

Mrs. M. C. Mages, Spanish, Texas
Mrs. Leopoldo Samudio, Spanish, Texas
Allen Bryant, Indian, Colorado
James William Whitman, pastor, California
Vern Campbell, education, Japan
Mrs. James W. Cook, home and church, Hong Kong
Mrs. David M. Colburn, home and church, Rhodessa
George C. Harbuck, Jr., preaching, Paraguay

John M. Harbuck, preaching, Portugal
Mrs. Yonahel Mizuki, home and church, Japan
Mrs. Ernest C. Pippin, home and church, Argentina
Mrs. David R. Roberts, home and church, Zambia

25 Monday 1 Peter 2:1-10
Richard McQueen directs Christian social ministries in Charleston, South Carolina. He receives calls for help from people with every kind of human need. He often refers these calls to churches and other agencies in the community who can minister to the persons involved. Mr. McQueen requests prayer that he will always be sensitive to these needy people, and that the churches will respond to them in an effective way.

Phyllis D. Kinsburgh, Baptist center, New Mexico
Richard J. McQueen, Christian social ministries director, South Carolina
Robert Lee Schneider, Jr., US-2, church extension, Maine
Shirley G. Cornwell, preaching, Equatorial Guinea
Mrs. Vernon L. Elshick, home and church, Thailand
Mrs. Owen C. Roberts, Jr., home and church, Liberia
John A. Raper, Jr., doctor, Jordan

26 Tuesday 1 Peter 3:6-17
The Robert Greenes are beginning their second term of service in Chiayi (Jahai), Taiwan. Mary Greenes' main responsibility is her home and family. Pray that her home may be a Christian witness. Also pray for another co-worker to assist in the work in Chiayi.

Edo Fye, Indian, Arizona
Delano R. Humphreys, center director, Ohio
Berl M. Longman, director of associational missions, California

Mrs. Camerleon Padilla, Spanish, California
Mrs. George Reid, Spanish, Washington
Gilbert Reier, director of associational missions, Oregon
Douglas N. Dudley, preaching, Japan
Mrs. Robert F. Green, home and church, Taiwan
B. Elton Johnson, Jr., retired, Brazil
Arthur C. Robinson, education, Taiwan
Mrs. Lawrence A. Walton, home and church, South Brazil

27 Wednesday 1 Peter 4:1-11
A. D. Maddux, superintendent of area missions for east central Indiana, requests prayer for the beginning of two new mission chapels. One will be in Anderson, a city of 80,000 with only two Southern Baptist churches. Both in the same corner of the city. The other chapel will be in Marion, a city of 40,000 with only one Southern Baptist church.

Mrs. Emily M. Chalmers, retired, Nebraska
Richard G. Hensley, pastor-director, Pennsylvania
Mrs. Mario M. Hernandez, Spanish, Texas
Audrie Dale Maddux, director of associational missions, Indiana
John Keady Robinson, Baptist center, South Carolina
Mrs. Arlie A. Watson, associational services, Maryland
H. Earl Bump, Jr., preaching, Vietnam
Mrs. James J. Bump, home and church, Vietnam

Mrs. Herman P. Hayes, home and church, Vietnam
Lawrence D. Ingram, education, Hong Kong
John M. London, education, Equatorial Guinea
Eugene L. Ledwith, education, Nigeria
Mrs. W. Stewart Padilla, home and church, Ecuador
Mrs. Dean E. Richardson, dorm parent, China

28 Thursday 1 Peter 5:1-11
Edith Letts serves with her husband David, pastor of about seventy members of the Spanish Department of William Brewster Baptist Church in New Orleans. A coworker says of David Letts: "He is an individual, he's mature. All the Spanish-speaking

people from that neighborhood know him. He loves to be among people." Pray for this couple.
Fernando Flores, Spanish, Texas
Mrs. David Lewis, Spanish, Louisiana
Dorothy M. Johnson, California
Mrs. Charles L. Schaeffer, home and church, Minnesota
Mrs. Herbert D. Battings, home and church, Guatemala
David E. White, preaching, Spain

29 Friday 2 Peter 1:1-11
"We thank God for our WNU in Rhodessa," writes Anne (Mrs. John) Faltner. "Pray that our leaders will continue to mature in Christ and that more women will be available for service."
Mrs. James E. Farver, associational services, California
R. D. McCaslin, retired, Missouri
Mrs. R. G. Van Buren, retired, Panama/Canal Zone
C. Thurman Broughman, preaching, Malaysia

Ray W. Brent, education, Kenya
Mrs. John R. Paulson, home and church, Rhodessa
Mrs. Thomas T. Jackson, home and church, Korea
Ray C. McGinnery, doctor, Ghana
Ray A. O'Neil, preaching, North Brazil
Mrs. Jay R. Williams, home and church, Rhodessa

30 Saturday 2 Peter 2:1-10
Missionaries to Kenya, East Africa, met the need for trained leadership by starting "Bible" Bible schools. These Bible schools have helped pastors prepare to preach and lead their congregations. Pray for Charles A. Tope as he works with pastors and churches in Kenya.
Edward E. Gary, Spanish, Texas
Mrs. Adam Horn, National Baptist, Mississippi
Mrs. William L. Lounsbury, church extension, Maryland
Mrs. Joerg T. Marbles, Spanish, Florida
Edward P. Paves, Spanish, Texas
Mrs. Faye D. Thompson, retired, Texas
B. J. Williams, chaplain, Minnesota
Mrs. Donald N. Connelly, home and church, Guatemala
Wiley B. Fox, preaching, Nigeria
Mrs. Harold E. Hunt, nurse, Panama
Mrs. James C. Meier, Jr., home and church, Ecuador

Abel P. Plerson, retired, Mexico, El Paso
Charles A. Tups, preaching, Kenya

31 Sunday 2 Peter 3:1-18

The secretary for religious affairs in Uganda has assured the Foreign Mission Board that visas and work permits will be available in the future to new missionaries assigned there. Baptist work in Uganda, once declining, is growing again. Pray for Harry B. Garvin, engaged in a preaching ministry in Uganda.
Mrs. Felix E. Buhala, retired, Texas

A. J. Carver, Spanish, Texas
Larry Gardner, pastor-director, Ohio
Peter Gardlaw, retired, Connecticut
Dolores Kabe, Baptist center, Texas
Mrs. George Madison, Baptist center, Michigan
Ramon G. Medrano, retired, Texas
Mrs. Robert Alfred Payne, Indian, Arizona
Lucy K. Solomon, National Baptist, Arkansas
Mrs. R. Frank Coy, home and church, Chile
Mrs. G. Dean Dicks, home and church, Philippines
Mrs. Edward L. Copeland, home and

church, Colombia
Louise Davidson, education, Brazil
Harry B. Garvin, preaching, Uganda
Mrs. J. Edwin Martin, home and church, Kenya
Mrs. James L. Houser, home and church, Kenya
Mrs. Samuel L. Jones, home and church, Rhodesia
Mrs. James F. Kibunduli, home and church, Iran, India, Bangladesh
James E. McAtee, Jr., preaching, Indonesia
James D. Moore, education, Kenya
Charles G. Taber, doctor, Kenya

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With more free time and less money people all over the nation are turning to mountain crafts. Women gather to talk and to sew multicolored quilts, while football players do needlepoint. Young people are learning the art of throwing clay and creating earth-shore planters, goblets, pots, and dishes. The grandmother of a friend of mine has gathered old scraps of material and is weaving an heirloom rug for her granddaughter. With simple tools and patience I have created woven wall hangings for friends and relatives.

These goods, once necessities for our ancestors, have become the makings of potteries for our generation. The beauty and richness of crafts contribute to our heritage in the mountains where crafts are still in evidence, quilting bees go hand in hand with barn raisings and "downright neighborliness." Each craft is made of family stories, laughter, and history of the people who settled our country.

So make your own history! With a little patience, investigation, and your own creative talents you can create a family treasure that will last for years to come.

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Dear Pastor:

WBU in your church is getting ready for two major undertakings for 1975-76, both with the ultimate purpose of strengthening the missions effort of Southern Baptists. These two major undertakings, known in WBU language as emphases, go by the names *TIME* and a *hump*.

First, consider *TIME*—Training in Missions Education. An eighteen-month emphasis (it actually started in April 1975) on training WBU leaders and members, *TIME* seeks to strengthen the quality of leaders and members in WBU.

New materials designed especially for training add support to the mainstays of WBU training: the leader manuals and the WBU magazines. See that WBU in your church has the magazines and materials needed for a quality training program.

Second, look at a *hump*. This year WBU highlights the age level of the now and the future, young adults. A year-long emphasis, a *hump* seeks to involve young women of Baptist Young Women age ages 18-29 in mission study, mission action, and mission support. The entire WBU, from WBU officers to Mission Friends, stands ready to lend strength and support to the emphasis.

A major goal of a *hump* is to have at least one new BYW organization in each church. The WBU director and specially selected and trained young women (called key BYWs) will play major roles in this effort. The pastor's support is vital, too.

Surprise your WBU director. Ask her about *TIME* and a *hump* for 1975-76!

Bettie Serrill