



**ROYAL
SERVICE**
January 1978

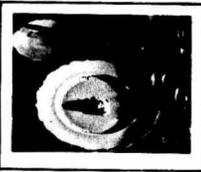
**North Central Missions
Winging Ambitions for
Missions Advance.**

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ROYAL SERVICE

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Canadian geese are frozen in flight over the Great Lakes region by the pen of artist Marty Bibbe; a reminder of the "winging" ambition of North Central states to double missions work in their area by 1990.

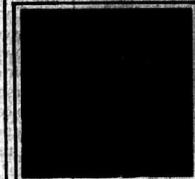
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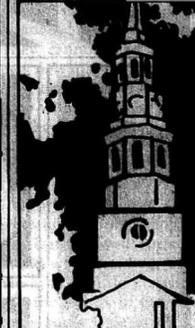
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ROYAL SERVICE • January 1978

BARBARA CASTEEL

A NEW FRONTIER



"Give me your tired, your poor, your huddled masses yearning to breathe free." AND LET THEM SPEAK ENGLISH.

Taking pride as we do in the words on the Statue of Liberty which have welcomed countless immigrants to our shores, we want to add that phrase.

Consider what happens to a newcomer — the effect his knowing English has on the basic of our freedoms. Is he able to worship freely, in a church of his choice? Is he free from want, able to compete for and hold good jobs? Is he free to express his opinions, to vote? Is he free from fear, from discrimination, from those who would take advantage of his ignorance?

Let Them Learn English

In the hundred years prior to World War I, over 35 million people came to our country from abroad, each bringing with him much of his own nation's customs, culture, and language. If there was a "traditional attitude" about English during those early years, it was "Who cares what language he speaks as long as he does his work and obeys the law."

This was all to change, though, with the passage of quota laws in 1921 and 1924, laws which reflected the growing isolationism spreading across the land.

Still they continued to come and do until this day. And they try to prove themselves, fit into our culture, live by our customs, and learn English. But they have come to a different America: an America where there is no longer a frontier to which national groups can migrate together; an America where technological advances have greatly lessened the need for unskilled labor, and, in fact, have

greatly increased the number of unemployed Americans; a country more suspicious of the outsider, less willing to listen to ideas expressed with a broken accent, less able to offer a helping hand to all in need; an America with increased awareness of language and education.

In this new America, all systems depend on the use of a single language, English. And no one would seriously challenge the need for one language; otherwise, our schools, courts, and commerce would be reduced to chaos. But that attitude about language, a kind of take-it-or-leave-it smugness, has blinded us to our responsibility. When we say, "Let them learn English," we must be sure there is a means by which they can.

Is It Our Responsibility

It is always easy to place responsibility on someone else's shoulders: "They asked to come here. Let them worry about learning our language," is the prevalent attitude.

But do they really come of their own free will, without outside influence or solicitation? Did you know, for instance, that American companies and farm corporations run ads in the newspapers of Puerto Rico asking for farm workers, seamstresses, and other laborers to come to our fields and factories? Or that American colleges encourage foreign students to apply by sending posters, brochures, and sometimes even representatives abroad? And let us not forget that political asylum has been granted thousands in the last decade.

No, today it is not simply a question of the foreign citizen deciding freely to apply for an entry permit. America may have taken in the welcome mat; but her companies, agencies, and colleges continue to say, "Come!" And they come, thousands each year, legally and illegally, educated and unskilled, with their families and without, for three months and forever.

What Help Is Currently Available?

Only a limited number of the foreign-language-speaking adults in this country can take advantage of free instruction in English as a foreign language (EFL). This free instruction, for the most part, is sponsored by the Adult Basic Education program of those school districts with large numbers of non-English speakers. Some civic and church groups scattered across the nation have recognized a local need and responded with free EFL instruction. Again, though, keep in mind that no more than 10 to 15 percent of the thousands needing EFL training are able to find classes available locally and free of charge.

For the approximately 90 percent for whom no free instruction is available, then, some type of private instruction must be sought. Some are fortunate and find sympathetic friends or family members who will tutor them free. Some hire private tutors, costing from \$3 up an hour. Some enroll in commercial language institutes. Still others are fortunate enough to live near a college where EFL classes are offered.

Some may ask why a foreigner living here year after year can't just pick up English from watching TV, conversations with neighbors, shopping, and so forth. It seldom works that way. I know intelligent and well-educated North Americans, for example, who have lived in Puerto Rico for many years and still can only just get by in stores, ask directions on the street, or greet acquaintances and ask the time of day. They cannot read Spanish-language newspapers, follow TV programs, or hold interesting conversations with nationals. And the Spanish they do speak is, all too often, the kind that makes the native speaker wince or even laugh aloud.

No, unfortunately, one seldom just "picks up" a foreign language. To really learn it well enough to understand what you hear and be understood in turn, to know more than just the words of the street, one needs some type of directed instruction. This is particularly true of our English language. It is one of the more difficult to learn as a foreign language. Just consider the problems you had learning to spell 23 sounds for five vowels. How much more difficult it is to learn to pronounce them!

Just Who Needs Help?

In this article, school-age children have been excluded because they have access to our public schools, many of which have begun bilingual programs to aid them as they move ahead in their general education and, at the same time, learn English. Even in those areas where bilingual programs are available, however, the drop-out rate for

TRAVELS WITH BERNIE



DEBBIE BAIRD

Bernice Elliott. Friends call her Bernie, or Bernice, or Miss Elliott. They all translate into "Bold," "Pioneer," "WMU."

As WMU's Promotion Associate in New Areas from 1961 until her retirement in August 1977, Bernice Elliott traveled the United States, working primarily in the pioneer areas of Southern Baptist work (areas where Southern Baptists have entered since 1940).

Her calling to denominational service has spanned 33 years. Born and educated in Texas, Bernice was Young People's Secretary for the New Mexico WMU from 1944-1960 before coming to the promotion associate's job headquartered in Birmingham, and jointly sponsored by the Woman's Missionary Union and the Home Mission Board.

Starting out in a red station wagon loaded with projectors, posters, manuals, and WMU materials, Bernice was often on the road two months at a time. She would sometimes park her car in Detroit, Chicago, or Columbus and fly to another engagement — only to return later and continue her assignment by car.

The congenial Promotion Associate often found she accomplished much in conversations with people — pastors and their wives, WMU directors — as she stayed in their homes.

"It was in these visits that I received the greatest blessings," recalls Miss Elliott. "I was more able to understand the needs of the people as leaders shared their experiences. I often felt that the best work we did, in many instances, was over cups of coffee — just talking."

Because Baptist work was new in the areas of Bernice Elliott's concentration

she experienced many firsts: the first prayer retreats in Alaska and Iowa, the first GA camp in Montana, the first Acteers retreat in New England. She has been present — and influential — in the four new state WMU organizations and several church fellowships.

"One of the most meaningful experiences I can remember was the Sunday I visited the Manhattan Baptist Church in New York when they lettered out 102 members to become the Bergen Baptist Church in New Jersey. We left Manhattan and drove across the George Washington Bridge to Bergen for the constituting of that new church. More than ten times the Manhattan church all but depleted its membership to begin a new congregation," she recounts.

Whether in New York or New Mexico, Bernice found common needs. Yet some needs are significant only to a specific area.

"It would be impossible to pinpoint any one area to say it was the most needy, or that I enjoyed working there more than any other place," she says. "In every section of our country people are working heroically to meet needs. My greatest joy has been working alongside state WMU leaders in each of the new states — riding long miles, talking about our work, meeting with women in churches and associations, establishing new organizations and encouraging others.

Work in the North Central US (Illinois, Iowa, Indiana, Michigan, Minnesota, Ohio, and Wisconsin) is a good example. In an effort to double all Baptist work in that area by 1990, the North Central states requested help from the WMU, SBC. The WMU responded by designing four special projects: Prayer Partners, Share the Leader, Mission Action Workshops, and Mission Tours.

Bernice was given the task of getting the projects underway. Leadership is responding enthusiastically to these plans, and volunteers are being enlisted as prayer partners for missions projects.

Bernice Elliott's first opportunity to conduct advanced WMU leadership training in a pioneer state was in Indiana. There she was "deeply impressed with the good work we observed."

When on leader training trips she often made two or three meetings in one day. In the midst of one such jaunt in Ohio she got into her little red station wagon, drove to Detroit, Michigan, parked her car, and took plane west for an annual meeting engagement in Salt Lake, Utah. "Flying back to Michigan I found Frances Brown (WMU executive director) ready for their annual meeting in Flint. The work in Michigan was growing so rapidly it had to get more horsepower to keep up with it — she traded in her Rambler for a Buick. I parked my red wagon and rode with her." After participating in the Michigan annual meeting, her itinerary was resumed in Ohio. What did she rest?

Over the years the travel pattern changed, but not Bernice's enthusiasm or involvement. As WMU work progressed and states employed WMU directors, Bernice's role became that of consultant, though she continued speaking engagements and assisting leader training conferences.

A whole family won to Christ... attendance doubling and redoubling... Missions meetings... youth groups and recognition services being tried for the first time. For Bernice, there are almost as many experiences as there are miles logged.

"These experiences make one humble and grateful in the presence of dedicated pastors and workers in pioneer areas. They have enriched my life."

And you have enriched ours, Bernice.

Miss Baird is new pastor for Woman's Missionary Union, Auxiliary to Southern Baptist Convention, and pastor of First Baptist Church, Center Point in Birmingham, Alabama.



HELEN FLING PACKS FOR ACTION

LANE POWELL

"We can no longer be proxy missionaries. If God is calling us to be personal missionaries," said Pastor Robert Fling to his wife, following a 1968 Home Missions Week of Prayer observance in their church.

An unsolicited call from the Home Mission Board during that same week sealed their commitment, and Bob and Helen Fling launched an eight-year person-to-person relationship with Baptist work in new areas and with Bernice Elliott (See story opposite).

When the Flings moved from the

century-old First Baptist Church of Cleburne, Texas, to the newly-constituted Westchester Baptist Church in Chappaqua, New York, in 1968, it was a kind of culture shock. But the Flings had no time to dwell on their adjustment; they noticed another group in Westchester County facing a greater culture shock than their own.

"When a Japanese grocery opened in White Plains, we realized that Japanese families were all around us," Helen explained. "The men, executives in Japanese companies, commuted to New York City daily. Because of language barriers or cultural shyness, wives were totally isolated from the English-speaking community and from each other."

The Flings called on the Home Mission Board for training and a mission action group of Westchester Baptist Church began a conversational English program. Enrollment grew to over 60 in a very short time.

During this same time, Helen Fling was also thinking WMU. This was as natural as breathing, since Helen was completing a six-year term, 1963-69, as President of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

She had witnessed the concern of Maryland and Ohio WMU leaders in reaching out to the fellowship of churches in New York, Connecticut and New Jersey, which later became the Baptist Convention of New York. She had seen the supportiveness of the Home Mission Board in providing a WMU Promotion Associate for New Areas.

As "Laborers together with God," the two state WMU staffs and Bernice Elliott had carried on the task of training leadership and organizing WMUs in churches and associations.

In 1969, Helen was present as Bernice conducted the organizational meeting of WMU Baptist Convention of New York. The state president elected at that meeting served only a short time before she and her family moved out of state. The second person elected completed part of a term before her husband was transferred overseas.

Helen then agreed to serve as president of the state's WMU. She served from 1971 until 1976, when her husband retired from Home Mission Board service as pastor-director of Westchester County, New York.

"Those eight years as home missionaries were so hard, so happy and hilarious, so rewarding, that we longed to contribute something to foreign missions as well," explained Helen. So, in August, 1976, the Flings boarded a plane for Munich, Germany, where they were to serve a year's special assignment as volunteers with the Foreign Mission Board. Their field of service: the English-speaking Baptist church in Munich.

Helen organized a WMU, starting with Baptist Women, and GAs later. "ROYAL SERVICE has never meant more to me," she recalled. "We had 11 subscriptions that were sent to the church. When they would finally make it through the erratic German mail system, we would celebrate. We fought over those precious magazines, and shared them all around."

Toward the end of their year's assignment, another unexpected invitation was issued to Helen Fling: Would she come to Birmingham, as the WMU Promotion Associate in New Areas, as successor to Bernice Elliott who was retiring?

"We have often spoken of God's delightful surprises," said Helen. "This is certainly true in regard to our move to Birmingham. We loved our ministry in Munich, and were tempted to extend it at the invitation of the Foreign Mission Board and the church, but we feel this step is God's plan. Bob looks forward to opportunities that have been mentioned of supply, interim, associate and/or visitation ministries in the many Baptist churches in the Birmingham area. In fact, he believes this is to be a new 'missions adventure' for both of us," she concluded.

As promotion associate, Helen Fling will be working with the Division of Mission Ministries of the Home Mission Board and the WMU in new areas and new conventions. When new conventions organize, she will be there to assist; she will also be traveling to conferences and speaking engagements, and developing missions programs suitable for newer and smaller churches.

She also looks forward to renewing old friendships and developing new ones. "I have a great love for wives of missionaries and pastors in new areas. Having been one myself, I can empathize and share their struggles and their joys."



NORTH CENTRAL CALLING

ELAINE S. FURLONG

The type in a telephone directory isn't too tiny — unless you've been staring at it for three days.

Then, like the Baptist women of Summit Association (Ohio), you can get a little bleary-eyed.

They copied 1,500 addresses to send out circulars about the starting of a new Baptist chapel in the Canal-Fulton area, south of Akron, in 1974.

"Most of the people who got the circulars had never heard of Southern Baptists," says Sharon Edwards, associational WMU director at the time. "When they read the brochures, they found out who Baptists were before the chapel started."

The new fellowship began meeting in October 1974 with a small group. It sputtered along for a couple of years, but in 1976 it finally died.

"I don't know that any one person is to blame," says associational missions director Frank Miller. "It was a small group. They felt alone. All of us — local people, everyone — could have supported them more."

Attempting to start any new church is a risky business. Attempting to double the number of churches in an area seems like

unpractical daydream. Yet that is exactly what leaders in the North Central states are proposing to do by 1990.

The North Central states are Illinois, Indiana, Iowa, Michigan, Ohio, and Wisconsin-Minnesota. Living here are one-fourth of all Americans, about 50 million people.

Fewer than 1 percent are Southern Baptists. In the seven states, about 1,800 Southern Baptist churches are working and growing. Leaders want to double this number by 1990.

Broken down into specifics, this means that in 1978 each state plans to start this many new churches and church-type missions: Illinois, 100; Indiana, 125; Iowa, 25; Michigan, 88; Ohio, 70; Wisconsin-Minnesota, 19. That's a total of 397 new churches and church-type missions in 1978.

Baptists in the North Central states already have been working toward the "doubling" goal for several years. But much remains to be done: in Ohio's smoky industrial cities, the blue-collar communities outside auto plants in Michigan, Chicago's diversity of ethnic language and culture, southern Indiana's rolling hills, the rural farmland of Iowa.

The challenge is immense.

In Albia, Iowa, Jean Hulsey pulled her car into Nina Tate's driveway after a morning Bible study.

"I don't think I'll come back," Mrs. Tate told Mrs. Hulsey, a Baptist pastor's wife. "I can't see or hear very well, and I just don't think I can get that much out of it."

Disappointed, Jean Hulsey didn't argue with the older woman.

But later, Mrs. Tate had a dream that she was going to die. The dream scared her so much, she told a friend, that she contacted the Hulseys, the only Christian people she knew who might help her understand it.

"We've been able to minister to her," says Mrs. Hulsey, and "she's come back to Bible study."

Not all contacts are so dramatic, of course, but in the small farming community of Albia, any type of outreach that works is welcome.

Albia is the county seat and largest town in Monroe County, close to the Missouri border. Albia has 12 churches; the Methodist, Catholic, and Christian are the strongest.

First Baptist Church, pastored by Lonney Hulsey, is one of the smallest; but it has reached out in many ways. The church has a ministry to retarded adults, a crisis closet, and services at a nursing home. During the summers, members bring benches from the church down to the town square and sponsor nighttime services, with singing and a short talk, usually by a local pastor.

"It takes a lot of cultivation," says Jean Hulsey of her field. "We have to reach their needs first."

First Baptist, which has about 100 resident members and runs 60 or so in Sunday School, has started a mission in Knoxville, Iowa. In 1976, they started a Bible study group in Lovila, a small town nine miles away which had no Baptist church.

A resident of Lovila, Iva Hatfield, asked the Hulseys to have a Bible study in her home. Mrs. Hulsey agreed to teach. The group they pulled together, some of them non-Christians, met every Tuesday

morning for about a year. The study group eventually disbanded; but through the Hulseys' efforts, four adults became Christians.

Jean Hulsey now has begun a new Bible study in Albia, in the home of Bernice Hartman, a native Iowan. They use the study material from ROYAL SERVICE; Mrs. Hulsey teaches.

Mrs. Hartman says she "invited a lot, but not many came to the first two meetings. Some gave valid excuses, but one woman told me she was supposed to go visit a neighbor she hadn't seen in a while."

Mrs. Hartman, Jean Hulsey, and other Iowans admit the work is slow and sometimes hard. They ask the prayers of Southern Baptists everywhere in growing and starting churches.

"A lot of pastors up here are on CPA (Church Pastoral Aid) from the Home Mission Board," explains Mrs. Hulsey. "Churches are small. They need help, sometimes with literature, sometimes with extra people."

As state WMU director she has seen more of Iowa than just Albia, and she knows that the needs she sees at home are repeated throughout the state. "The people here are working," she says, "but there is so much to do."

In Chicago, some of the city's strongest churches are among its many ethnic people. The Spanish-speaking church in Chicago Heights, for instance, has grown from a mission of 35 members to a church running about 160 in services.

Alberto Joaquin (hoh-ah-KEEN), a Lebanese born in South America,

BAPTIST WOMEN MEETING

is pastor. His wife, Lydia, was a missionary in Mexico before she married Alberto. She and their daughter, Belinda, are among the strongest workers in the growing work with Spanish-speaking.

Belinda, 25, plays piano and guitar and leads the church's music program. On Saturday nights she and her mother share telephone duties, calling members to remind them to attend services the next day and encouraging prospects to visit.

"Many is the time I've been at their house on a Sunday morning and seen those two calling people to arrange to pick them up," says Illinois state missions director Jim Godsoe. "They are a mainstay of the work."

In southern Illinois, a Baptist woman's interest in language work has helped sustain a small congregation of Vietnamese, Cambodians, and Laotians. Elizabeth Traylor and her husband, Lelon, who live in Carterville, agreed to sponsor a Vietnamese refugee in the summer of 1975, and that was the beginning of their involvement.

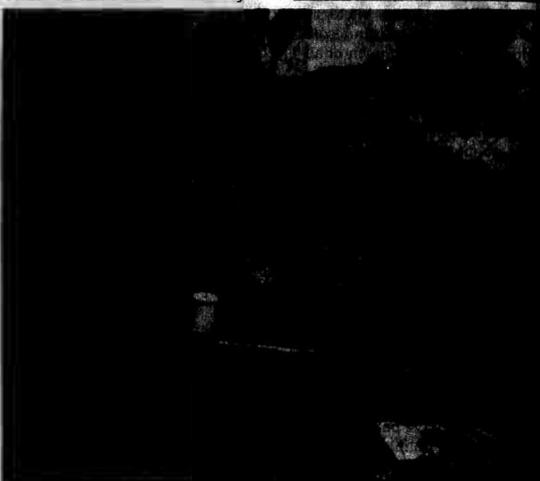
The Traylor's had spent three years in Vietnam in the early 1960s and returned to the US with a great love and appreciation for the country and its people.

When Lewia Myers, former missionary to Vietnam, asked if they wanted to sponsor refugee Ngyuen Huu Phuc, they quickly agreed.

Phuc had been in the Vietnamese army but also had time to lead a choir at a Baptist church in Vietnam and study theology with Missionary Myers. When Phuc stepped off the plane, however, he

needed a home and a job and a family.

"Everybody was American," Phuc remembers about that day



when he stepped off the plane. "I was very nervous. I didn't know which ones were the Traylor's."

Suddenly an enthusiastic woman gave Phuc a bear hug and exclaimed, "Well, you are here!" That was Phuc's introduction to the couple he now describes as "more like parents to me."

Phuc, 30, began attending school at the same time he pastored a small group of Vietnamese sponsored by University Baptist Church in Carbondale, Illinois. "Mrs. Traylor sends us money; she bought Vietnamese Bibles; she is so good to us," he says.

When a group of Laotian and

Cambodian refugees arrived in university town of Carbondale, Vietnamese wanted to help.

Though their group was small in number, the Vietnamese collected clothes and food for the new refugees and tried to help them find jobs and housing. Elizabeth Traylor helped in the outreach and encouraged Phuc when he decided to start a new Bible study group among the Cambodians and Laotians.

Today, both language groups meet at University Baptist Church on Saturday night. The Cambodian/Laotian service is in French, which Phuc speaks

fluently. "I had the language ability; I thought, why not use it?" he explains simply.

Last spring Phuc finished his training in dental technology and



was offered a job in Paducah, about 68 miles away. He planned to commute back to Carbondale on weekends to continue the ministry to the two new language groups. Going to seminary is a goal for him. "First, I want to help my people."

In Pontiac, Michigan, a new mission which got underway four years ago was helped by visits from Mr. and Mrs. Charles Wilkenson. "They're two of the most missions-minded people I've ever seen," says pastor Dwight Young, who came to Michigan from

Mississippi 14 years ago.

The Wilkenson's encouraged and trained WMU and Brotherhood groups. Those groups today are still small. But their members form the backbone of the church, and their urge to reach others in the community and the world sparks the church's ministry.

The Clintonville mission, which constituted as a church in June 1974, now meets in a mobile building; but it is looking for land on which to construct its own building.

"People have to see something is going to take place," says pastor Young. "That we're not just here temporarily. A building would be an inspiration — if only we could get it underway."

Twice, plans for financing the building have fallen through. The church has \$2,000 in its building fund but needs at least \$8,000 to begin building. The 46 members, some of whom work in the auto, motor, and body plants that dot southern Michigan, are able to contribute toward the work of their church. But the group needs help — in money, manpower, and prayer — to expand and grow.

Calls for help are heard all over the North Central states today. To meet the goal of doubling Southern Baptist work by 1990, Baptists from other parts of the US can directly contribute with their talents and time.

Here are some examples, given by mission directors in the seven states, of what Baptist women could do:

• Right now, you, individually or as part of a mission study group,

can begin praying for the mission's efforts in the North Central states.

A Prayer Partner system, developed by the WMU, SBC, is designed to match persons from the North Central states with Prayer Partners from the rest of the country. This month's ROYAL SERVICE contains the registration blanks: North Central members, p. 20; other states, p. 40.

• Take a vacation in an area which needs new missions and help with survey, visitation, and training.

• Teach, visit, hold Backyard Bible Clubs, at a strategic point.

• Pray for specific areas which need outreach and new churches.

• Send money through the Cooperative Program and Annie Armstrong Easter Offering for North Central states needs.

• Keep these goals before the churches.

• Lead the church to help support a pastor in a North Central state.

• Sponsor a choir, musicians, or a puppet or drama team in a specific area to create interest in and awareness of Baptists.

• Come as a short-term or long-term Christian Service Corps worker to a specified place.

• Invite a North Central state or associational director to make a presentation at a WMU meeting or prayer retreat.

• Move to a needy area and work at a secular job in order to be there and contribute talents when a church is being started.

• Write letters of support to specific missionaries, in the North Central states.

• Plan a tour of special mission, projects to get an on-site concept of the work in new areas.

• Establish contact with missionaries in new area in order to keep aware of current needs.

• Invite missionaries to visit churches in the South and speak about their work and needs.

• Teach Girls in Action, Acteens, and Mission Friends about missions involvement; cultivate in them a sensitivity to the Holy Spirit's leadership.

How can you link with one of

PLANNING THE MEETING

Question: With all I'm involved in here — work, family, friends, my own church — why should I help support a church in Illinois, Indiana, Michigan, Minnesota, Wisconsin, Iowa, Ohio? (As a result of this study, members will be motivated to give time/money/energy/prayer to the North Central states.)

PLAN 1

Ask participants to draw a small map of Indiana, Illinois, Iowa, Ohio, Michigan, Minnesota, Wisconsin. Most will draw an inaccurate, funny-looking map! That's OK. It merely serves as a starting point to learn about the North Central states: where they are, how many people live there (50 million, one-fourth of the US population), how Southern Baptist churches are faring there, and what Baptist women can do to help.

Ask two women to tell briefly the stories of churches in Iowa, Illinois, and Michigan.

Using pen and paper, each woman should pinpoint things which women did to help start a church, then put a check by items which she herself could have done (visitation, survey, etc.).

Ask for prayer for cities in the North Central states which have no Southern Baptist witness.

PLAN 2

Ask someone to draw a map similar to the one on page 16. Then ask participants to list various ways in which Baptist women can help

these places or some of these people to help?

First, contact your associational WMU director or missions director. He or she should be familiar with a plan of partnership endorsed by the North Central states.

Under this system, city could be matched with city, association with association, state with state.

Please do not strike out on your

Compare these lists to the needs mentioned earlier by North Central directors of missions.

Order "The Idea Book" (one copy free) from Robert J. Hastings, Box 3486, Springfield, Illinois 62708.

"The Idea Book" lists communities in North Central states where Southern Baptist churches are needed and describes each potential site. Use it as a prayer guide or resource for a church or woman wanting to help in the North Central states.

Split the group into seven groups (or seven individuals) and ask each to concentrate on a particular state. What comes to mind when this state is mentioned? What characteristics of the state do we already know? Now, how can we help with Baptist work here?

PLAN 3

Begin by asking: Why should we help ministry and church extension efforts in other states when our own state needs help, too?

Using your state convention annual, calculate the number of Baptists and churches in your state. Compare this to the total population of the state. Now, compare that figure to the North Central states. In the North Central states in 1977, there were 1,800 SBC churches for 50 million people, a ratio of about one church for every 27,777 persons.

To bolster the understanding of the urgent need in this area, ask three or four women to relate

own, but work through channels: associational and state directors of missions. They will be able to match you and your group with needy area in one of the North Central states.

Then, lend your support through one of the methods mentioned above. Or, after you have been assigned, find out on your own what "your" area needs most.

stories from the study material & needs, not as dreams accomplished. For instance, one woman might say: In Albia, Iowa, farming center in southern Iowa, there was not a Baptist church. The nearby community didn't have one either. Then fantasize what difference the First Baptist Church makes there — since it does exist. For instance, one might point out the farming family who did not know Christ, or the retarded adult who had no one to minister to there. And so forth.

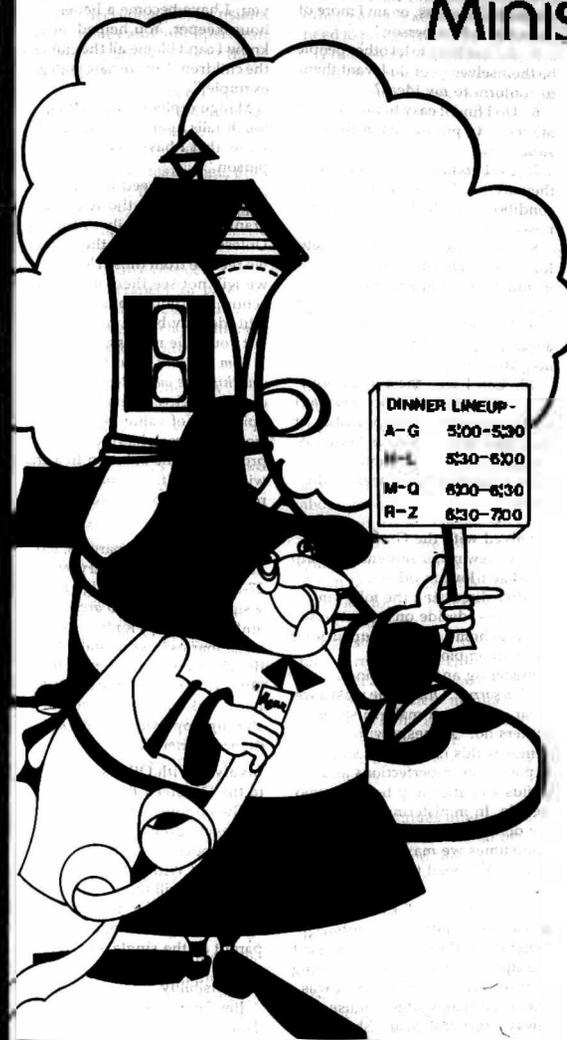
SOMETHING TO DO BECAUSE YOU STUDIED

Pray for a person in the North Central states, or a place that does not have a Southern Baptist witness (see "Prayer Partners Project," p. 40). Write the person today to tell your prayers.

See inside back cover for a National Christian Service Corps short-term and long-term needs in the North Central states. If any of the requests match your skills, send in your application and volunteer to go to one of these areas.

CALL TO PRAYER.

Read 2 Thessalonians 3:1-5. Recognize birthday missionaries by distributing small pieces of a map (tear off small sections of one no longer needed). Pray that no matter where missionaries are — in North Central states — or elsewhere — they will feel the support of our prayers.



STUART CALVERT
MISSION ACTION GROUP

Ministering to SINGLE PARENTS

BEING THE SINGLE CUSTODIAL PARENT OR THE SINGLE WEEKEND PARENT IS AN AWESOME, CHALLENGING RESPONSIBILITY.

Simultaneously the soup needed stirring, the tea kettle whistled, the children asked for dinner, and the telephone rang.

Terry, one of my probationers, sounded sad: "Hi, Mrs. Calvert. What'cha doing?"

I discovered that Terry's situation was not desperate. She needed to hear a friendly voice. So I explained about the busy mealtime and that I would return her call. On an impulse I added, "Terry, I love you, and I love you exactly as you are right now."

"What did you say? Say that again?"

I repeated, "I love you exactly as you are."

In disbelief her voice quivered: "Me? Really? You love me?"

Involved with Self

Everyone needs loving strokes: troubled teens, husbands, wives, single parents. We all need them not because we deserve them but because we are human beings. Loving only if the recipient meets certain conditions is an unhealthy habit. Unconditional love is difficult to share. Yet love — an unselfish, active concern for another — is basic to ministering and witnessing.

Love is learned. First we must learn to love ourselves (review the November mission action group material). As Christian women we must daily talk with God about the masks we wear, the sins that mar human and divine relationships. During these moments of closeness and communion, our thankful refrain is "Me? Really? You love me?"

I'm loved by God because I am his special creation. We are persons, as God is. "God's image and likeness" does not refer to holiness or moral qualities. After man sinned God continued to speak of his image in humanity (James 3:9). In our capacities to think abstractly, to love, to make moral judgements, to have a sense of meaning or purpose, and to choose, we are like God. Every human being bears the likeness of the creator, God. In every person we can find something to appreciate.

Recognizing the importance of persons does not deny sin or the fact that sin separates man from God. Because we are special, "God commandeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

Knowing that Jesus loves me is the first step in developing a healthy self-love. Jesus' love for me frees me to love others and to see them as special.

In mission action work we must continually remind ourselves that we cannot be loving persons until we love ourselves; love God; and learn to have an unselfish, active concern for the well-being of others.

Gauge your attitude toward others and yourself by taking a "Mission Impossible" quiz.

1. Do others see me as a trustworthy person — someone they can depend on not to be phony?

2. Do I express myself to others in a way that reveals to them who I really am? Or am I playing a role, doing what I think people expect me to do?

3. Do I enter into personal relationships in which I care for and respect others?

4. Do I need other people to help me make decisions, or am I more of an independent person?

5. Am I willing to let other people be themselves — or do I want them to conform to my ideas?

6. Do I find it easy to understand others — to put myself in their situations?

7. Do I accept other people as they are, or do I set up certain conditions in which they should please me?

8. Do I come on too aggressively for people? Do I threaten them, irritate them, make them want to fight back?

9. Do I make quick judgements about people and treat them accordingly?

10. Can I see others as persons who are in a growth process just as I am? Do I see them with potential, or do I tend to see them as hopeless people who can't possibly change from what they have been in the past?

Involved with the Group

Use a few magic sentences to help build self-love in others.

After discussing the following sentences, decide on ways to use them: at home, in the group, in your place of employment, in ministering and witnessing.

"I'm sorry." One of the masks we wear is, "I don't make mistakes. Others do." Honesty with oneself removes this mask. "I'm sorry" exposes our imperfections and builds a relationship between two people. In ministering situations we do not know all the answers. Sometimes we may give wrong advice. We need to learn to say, "I'm sorry."

"I appreciate you." Everyone possesses qualities or talents beneficial to the rest of us. I excused the clutter in our house by pointing to three active children. So I was surprised that Madge's house was always neat and clean. She was a

troubled mother trying to cope with six crime-addicted children. One day when she was depressed, I said, "Madge, since I've known you, I have become a better housekeeper. You helped me to know I can't blame all the clutter on the children. I appreciate your good example."

Madge replied, "Everything I touch falls apart. So I'm glad to know that I have helped one person."

Perhaps we need to begin our appreciation with those we take for granted — our family or friends. Unless we recognize the benefits we receive from those closest to us, we will not see them in a mission action situation. Consequently our attitude may be, "I can help you, but you have nothing to offer me."

"I'm not sure about this — what do you think we ought to do?" This question helps others to know their opinion is of value. Many times a troubled person has the answer to a problem or the solution to a crisis within herself. She only needs reassurance from a listening friend.

Prayerlines

Missionaries are parents, too. If you read the calendar of prayer (pp. 27-32) ask the Lord to give special insight to those who are mothers and fathers. Pray for the children of missionaries in your state. Pray for the children of a divorced friend. Offer your ministering ability to the Lord. Ask him to lead you into a sharing opportunity with a divorced friend.

Involved with Others: Ministering to the Divorced Parent

The announcement of divorce causes children to think about what will happen to them. Where will they live? With whom will they live? How will things change? Will they ever see the departing parent again? Being the single custodial parent or the single weekend parent is an awesome, challenging responsibility.

Jim Smoke, author of *Growing Through Divorce* (Harvest House,

\$2.95, available through Baptist Book Stores), lists single-parent problems:

"My circuits are on overload." Too many decisions, jobs, tensions; too little money and time spent from child-rearing bring stress to the single parent.

"Where are you when I need you?" In some divorce situations the visiting parent is consulted only at times of crisis, discipline, decision. He becomes a judge, often making decision based on inaccurate facts. Resentment builds when a visiting parent is contacted only to solve problems.

"I don't get any respect." Children lose respect for parents who verbally abuse each other. They need to hear each parent make positive remarks about the ex-spouse.

"Help, I'm a prisoner." A custodial parent may try to fill the void in a child's life by overcompensation. Constantly catering to the child's whims makes a prisoner of the parent.

In your ministry with a single parent, share the book *Growing Through Divorce* (\$2.95, available through Baptist Book Stores), which includes guidelines for successful single parenting:

Don't try to be both parents to your children. A single parent probably will fulfill some of the jobs of the other parent, but not the role of the other.

Don't force a child into playing the role of the departed parent. A child may have to assume more jobs around the house, but he should not be told he is now the father or she is now the mother. Children need to keep their own identity.

Be the parent you are. Do not exchange your role for that of a sister, brother, or friend. If you do, the child will feel he has lost both parents.

Be honest with your child. His age and maturity determines how much information needs to be given. Answer each question truthfully. Talk with the child about

what has happened, how the parents feel, and how the child feels.

Don't make children report on the other parent's activities. Children need to privately enjoy each parent.

Children need both a mother and a father. They need to continue relationships unless the departed parent would emotionally or physically harm the child. They will resent the custodial parent whose anger denies them the right to see the visiting parent.

Don't become a "Disneyland Daddy" or a "Magic Mountain Mommy." The visiting parent often becomes the entertainer. A child resents being bought. He needs to be a part of the departed parent's real world — not a fantasy one.

Share your dating and social interests with the children. They want to know how the new person will affect them and their relationship with the other parent.

Help your children keep the good memories of your past marriage alive. If they want to recall and talk about good memories, let them.

Work out a management and existence structure for your children with your ex-spouse. When the feelings settle, sit down and plan for the best development of the children.

If possible, try not to disrupt the many areas in your children's lives that offer them safety and security. Sameness will help maintain balance. When a move is necessary make it an adventure.

During a divorce a child may become restless, irritable, disobedient. If the negative behavior continues after several months, seek professional help.

A child can find the support and stability he needs in a one-parent home.

To the Group Leader

Today single parents who are coping with divorce are open in discussing their adjustment. If appropriate, interview a willing single parent. Be sure to state your

reasons for the interview and that you want to share the conversation with your group. You may want to ask these questions: How do your children relate to the absentee parent? What is the biggest problem you face in being a single parent? Evaluate your current relationship with your children. How did you tell your children about your divorce? What was their reaction? What kind of picture of your ex-spouse do you present to your children?

If your church has a Single Again Department, contact the director. Explain your interest and seek his expertise with your study.

The Lord's daily forgiveness and constant love refresh and humble a Christian woman. Gratefully we ask, "Me? Really? You love me?"

The process is set in motion: God loves me, I love myself, I love others. With joyful confidence we change the questions into exclamations: "Me! Really! You love me!"

1. Place these city and state names at the correct points on the map:

- | | |
|--------------|-----------|
| Chicago | Michigan |
| Detroit | Ohio |
| Indianapolis | Indiana |
| Des Moines | Illinois |
| Rochester | Iowa |
| Columbus | Minnesota |
| Milwaukee | Wisconsin |

_____ (city)

_____ (state)

2. Almost one of every four five ten (circle the correct number) people in the United States lives in the seven North Central states.

3. Although the seven states are a vital part of the nation's agricultural belt, three out of four people of the area are _____-dwellers. (Fill in the blank.)

4. Look at the figures given below and compare the Southern Baptist situations in the North Central states with those in the South Central states of

MISSIONS FACT-ANDE

NORTH CENTRAL CHALLENGE



Alabama, Arkansas, Kentucky, Louisiana, Mississippi, Missouri, and Tennessee.

	North Central States	South Central States
Total population	46,881,877	23,044,572
SBC churches	1,782	14,115
SBC members	520,913	5,439,396
People unaffiliated with any religion	17,782,878	7,607,925
Ethnic population	6,204,208	974,000
Estimated lost people	32,007,057	12,627,130

Startling contrasts I see in these figures: _____

5. North Central state with which I am linked in a project: _____

For more information and suggestions for action, see page 8 of this issue.

ANSWERS: 1. Check a road map or atlas. 2. Four. 3. City. 5. See page 40.

CURRENTS

PAGES OF MISSION NEWS • SPIRITUAL DEVELOPMENT • LEADER TRAINING

FOREIGN MISSION BOARD VOTES 1978 BUDGET OF \$63,614,537, an increase of more than \$1 billion dollars over the 1977 budget. The majority of the increase will go for expanded operating expenses both at home and abroad, totaling \$6,314,775. Included is a special \$1 million dollars earmarked primarily for field expenses anticipated in implementing the new Mission Service Corps.

WHEN THE ASIAN BAPTIST CONGRESS CONVENES in Andhra Pradesh, India, January 8, it will mark the first great popular assembly of Indian Baptists, the first Asian Baptist Congress and the first great international Baptist gathering in India. The 1½ million Baptist church members in the Asian region make it the second largest regional group in the Baptist World Alliance, exceeded only by the North American Congress.

SOUTHERN BAPTIST WORK IN THAILAND has been officially registered with the religious affairs department of the Ministry of Education—a recognition sought since 1950. William Wakefield, FMB area secretary for Southeast Asia, cited the relief work among the Vietnamese, Cambodians, and Thais by the Baptist mission and missionaries as a significant factor in the registration approval.

"This recognition greatly enhances our official standing in the country and should facilitate our work there," said Wakefield.

NORTH AMERICAN BAPTIST WOMEN'S UNION held its first meeting outside the US and Canada, October 12-15, 1977, in Freeport, Grand Bahamas Island. An arm of the Baptist World Alliance, the group meets every five years. Some 2,300 representatives of 17 Baptist women's conventions and conferences in 6 North American countries and 4 continents met to affirm the theme: Growing in the Love of Christ. A National Baptist, Marena Belle Williams, of Kansas City, Missouri, was elected president. Southern Baptists were well represented at the conference: Letha Carazza, Washington, DC, presided during the four-day meeting; Helen Fling, WNU promotion associate for new areas, was elected treasurer.

EVANGELISTIC CRUSADES ADD THOUSANDS to Christian family. Witnessing in army camps and prisons, pastors and laymen in Korea have reported more than 4,000 professions of faith—3,068 among prisoners. . . . Five hundred decisions for Christ were recorded in Pedro Juan Caballero, Paraguay, during a week-long trilingual campaign in the small town. . . . Youth rallies in Zambia prompted 743 decisions, and the Zambia Baptist Crusade recorded 4,705 decisions for Christ, including 2,706 professions of faith.

WORLD CONFERENCE OF BAPTIST MEN, the second of its kind, will be held April 5-9 in Indianapolis, Indiana. Registrations are now being taken. North American churches and individuals are encouraged to underwrite scholarships to cover travel expenses for some overseas delegates, particularly Baptist men from Africa and Asia. Registration forms may be requested from BWA Men's Department, 1628 16th Street, NW, Washington DC 20009. To make contributions to the scholarship fund, write Floyd W. Harris, Treasurer, at the same address.

COLLEEN COLTON MAKING APARTMENTS HOME

"It's not just that Colleen Colton says 'hi' to the people in her apartment complex. It's the way she says 'hi' that makes her ministry so valuable. She says it with meaning — like she really cares about the person. It's because she

That's the way Myron Arledge, pastor of Glebe Baptist Church in the Arlandria area (Alexandria and Arlington, Virginia) evaluates an unusual ministry that has been going on since July 1976.

A Texan from Fort Worth, 30-year-old Colleen Colton is a graduate of Southern Baptist Theological Seminary in Louisville. She is the Southern Baptist Convention's first appointed manager-minister. Low-key is the way to describe her unique role. But effective.

When Arledge came to the church from Roanoke, Virginia, in November, he found access to people in the high-rise and garden-type apartments an impossible barrier. People simply would not respond.

But the 32-year-old pastor is not one to give up. Soon after his arrival in northern Virginia, he attended a Southern Baptist preachers' forum in Richmond. One subject discussed was how to minister to people in apartments. Everyone agreed that the main obstacle involved was to get into the apartments — an obstacle most American churches haven't successfully figured out.

In Roanoke, Arledge had known Colton and had worked with her. He had the Home Mission Board in Atlanta if it would back him if he could get someone to start a live-in ministry in the apartments near his church. Colleen was willing to give it a try.

"The hard part was to find an owner who would be willing to have a ministry of this sort." But in time, V. Brooke Layton, owner of the 15-story Water Towers, consented. The building is just a stone's throw from the church. "It's the best thing to happen to our church in 30 years," Ruth Steele, long-time member of the church, affirms.

Neither Colton nor Arledge is concerned about swelling the rolls of the church membership through the ministry in the apartments, although some of the people do come to various activities at the church. Colleen has started a group for single women with a whole skein of activities. At the church she leads Sunday School, gives the children's sermon, and works with teenagers.

But the 196-unit apartment complex with 350 or more residents is the mainstay of her ministry. She works at "making the place more of a home than merely a place to pass through." The average person in the Arlandria area lives there for only 1.4 years, a survey indicates.

A report several years ago by the Council of Churches of Greater Washington indicated that only about 5 percent of those who live in high-rise apartments attend church regularly — considerably less than the average in single-family homes. And apartment-dwellers tend to screen themselves from outsiders.

"They have been afraid of those who come to their apartments and try to convert them," Colleen points out. "They get the feeling that they are being sold a bill of goods, and they become very skeptical and disillusioned."

An advantage in her ministry is a common lobby which helps people to know one another. "Many of them would like to get to know their neighbors, but they don't know how to go about it. That's where I can help. You're surprised how a little thing like that can build lasting friendships and bring out the personhood of individuals who might be off to themselves."

"There's so little of real personhood that shows through these days. The point often missed in our church ministries, in our dealings with people, is that we want to get to know one another better, but they don't know how."

As manager-minister (she has a MRE degree with a major in social work), Colleen takes care of mundane operations such as renting apartments, collecting rent, and listening to complaints. But her human quality is what shows through.

"Colleen is a very sensitive, caring person, and it comes through to people that she'll go the second mile with them," Arledge says. "Just as an example,

one night a girl in one of the apartments became depressed and couldn't get a handle on herself. Colleen became concerned and stayed with her until three in the morning.

"She doesn't look at a resident as simply the person who lives in 301. She looks at the residents as people, and they know it."

Colleen says her ministry has been as much a learning experience for her as for the people in the apartments. "I'm not meeting people who are beating a path to the church. But worthwhile things are being accomplished. I'm very pleased with that."

The apartment owner provides her pay, but the Home Mission Board provides this unusual worker her annuity benefits and pays for her health and life insurance.

With the rapid growth of apartment complexes in the United States along with the difficulties of reaching these people, Arledge and Colton may have hit on the secret for a meaningful ministry that otherwise might pass churches by.

Judy Touchton is photo-feature editor, Home Mission Board, Atlanta, Georgia.



MEET
THE
MISSIONARY
JUDY TOUCHTON

To Baptist Women Members in Illinois, Indiana, Iowa, Michigan, Minnesota, Wisconsin, Ohio

June Whitlow

If you are a Baptist Women member in one of the above North Central states and would like to participate in the Prayer Partners Project, read on.

The Prayer Partners Project is a plan for matching members of Baptist Women organizations in the North Central states with members of prayer groups in partnership states (all other states). This plan is a part of the North Central Missions Thrust, a strategy for doubling Southern Baptist missions work in the seven North Central states by 1990.

You may want an individual partner. Or you may be interested in matching your family, your missions group, your Baptist Women organization, or even your church with a family, a missions group, Baptist Women organization, or church. In the case of a family, missions group, organization or church, one person should make the request.

Prayer partners will agree on a time to pray for special missions needs in the North Central states, and they will share information by letter, telephone, or visit.

Persons in the partnership state will be praying especially for you who live and witness in the North Central area of the United States. God is at work in this area. How fortunate you are to be a part of the North Central Missions Thrust!

If you are a Baptist Women member in Illinois, Indiana, Iowa, Michigan, Minnesota, Wisconsin, Ohio and desire a prayer partner, fill in the blank and send it to your state WML office. You will be sent the name of a prayer partner according to the information on the blank. The cutoff date for signing up for a prayer partner is April 30.

PRAYER PARTNER SIGN-UP BLANK FOR NORTH CENTRAL STATES

Date _____

Name _____
Address _____

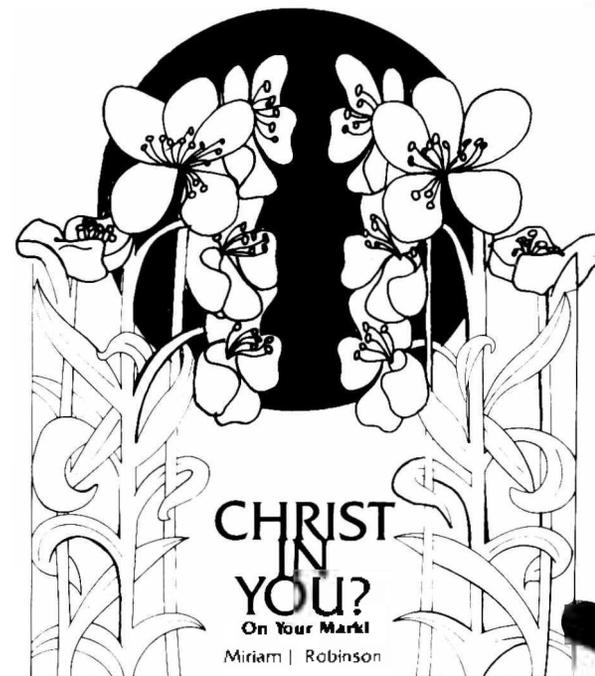
ZIP _____

I would like to have a prayer partner from a partnership state in the following category (check one):

- Individual
 Family
 Missions group
 Baptist Women organization
 Church

Send this form to your state WML office:

Illinois — WML Office, P. O. Box 3486, Springfield 62716
 Indiana — WML Office, P. O. Box 24038, Indianapolis 46224
 Iowa — WML Office, 400 East High Street, Jefferson City, Missouri 65101
 Michigan — WML Office, 15635 West Twelve Mile Road, Southfield 48076
 Minnesota — WML Office, 409 Baptist Building, Dallas, Texas 75201
 Wisconsin — WML Office, 409 Baptist Building, Dallas, Texas 75201
 Ohio — WML Office, 1680 East Broad Street, Columbus 43203



This is the "someday" for which you have often longed. You have said to yourself, "Someday I must visit Mrs. _____."

"Someday I'm going to read that book." "Someday I must talk to my child about accepting Christ." "Someday I'm going to quit eating so much."

Would it help us if we could just have an extra day each week? Perhaps Monday, Tuesday, Wednesday, *Someday*, Thursday, Friday, Saturday, Sunday. Would we fritter away that extra day too, fill it with trivia and excuses?

What better time to start making a better use of time than January 1? (Don't wait until January 2.) A happy new year is the fruit of a dedicated will that, by God's grace, can overcome circumstances. Deep

in the heart of every Christian is the power to live purposefully, joyfully every day. This power is Christ in you.

Resolutions are voluntary decisions about future action. Let's consider several resolutions for the new year that would enrich our lives and the lives of others because of us.

A parent of a teenager sighs, "I pray the Lord will let me live long enough to understand that girl!" On your mark: Resolution 1: "I will spend more time getting acquainted with my family."

Are you saying, "What does that writer think I've been doing for the last 12 years? I know the way Mary's room looks. I know how long it takes her to comb her hair. I know

how many excuses she can find to flaunt out of the house before the kitchen is cleaned up. Now somebody tells me I need to get acquainted with her!" Yes! with her!

A boy's parents took him to college in a distant state. The trip took two days and a night. During Freshman Week the boy told his faculty adviser:

"Y'know, I could hardly wait to get away from home. Don't get me wrong. My folks are good to me. Too good, maybe. But they wouldn't let me grow up. I was embarrassed about letting them bring me to school. But they wanted a trip and to check on how everything was. Wouldn't you know, about a hundred miles from home, the car radio went out. I couldn't fix it. So there we were, on a two-day trip. Didn't have a thing to do but sit there and talk. It was weird! Dad and I took turns driving (after he told me just how to do it, of course — his way). I've been driving three years. Mom slept on the backseat while Dad was driving. I was as scared of Dad's driving as he was with mine. So we ended up talking — and even goofing off together! At times I almost forgot who he was and just lit in, man-to-man talk, about women, about what kind of goals I had made for myself. Dad said a lotta stuff about how much he trusted me. I couldn't believe it! Mom still thinks I'm a kid, I guess. But she said some things that shook me up, too. After they left yesterday, I was jogging around the football field to loosen up some. And it hit me: "I've lived with these two people for 18 years. But I never really knew them till these last two days. Still wouldn't. I reckon, if the radio hadn't conked out!"

Someday, even today, there might be a natural situation that could skillfully be turned into an opportunity for you to become better acquainted with your own family. It will lessen the distance between you when separation time comes.

Resolution 2: "Someday I must quit feeling sorry for myself." Today would be the best day for that. By no means is this "poor me" attitude always due to circumstances. It thrives in homes with apparently happy families. It can live and grow when the children are all still living at home and messing up the house, or after they have all moved away, leaving the house sterile. Perhaps it flourishes most in the dwelling places of live-aloners. It may be found in the home of a widow

"whose husband left her well-fixed" or a single adult who has a good job; or a retired person who sits back and pity-fully lives on the sufficient income previously set aside for that purpose, while whining for the pampering attentions of others.

Totally lacking in qualifications to advise the "poor-me" widow, let me kindly suggest that the woman who is submerged in the ceaseless chores of family responsibility seek the friendship of a lonely mother living in a silent house from which her flock has flown. Their discussions should help each other.

With experiential authority and companionable guilt, I would remind the live-alone retiree that this is the *someday* we so often anticipated during our most hectic days at work, involved in more things than know-how or strength could enable us to handle. Does this sound familiar? "I tell you, when I retire, I'm going to . . . ? Are you? Would you go back to work if you could?"

Two excellent sources of help are available for adult whimperers. Meet one of them in front of the mirror. Give that person a "talking to," out loud! The other source is eagerly waiting for you to ask his help. Generally, you will be more comfortable listening and talking to him from a kneeling position.

Following that with a walk, just with him, often helps to relieve self-induced tension. He talked to his first disciples as they walked together. He pointed out needs they

could meet along the way. And when they left his presence, somehow people could tell they had been with him. So they busied themselves doing what he told them.

Resolution 3: "I must do something!" The greatest joy is derived from doing things that are not required, "going the second mile," doing something anonymously, being in a state of "readiness" to grasp fleeting opportunities to reach out beyond self to others. It inevitably also rewards the self who does it. Its motivation is care, not "credit." Adults often allow themselves to become involved in too many organizations and their attendant projects. Their individual awareness is dulled and the joy of creative, unrecorded service is never experienced. A preacher many years ago jarred me when he said that the church house can be a idol, worshipped by the faithful huddled together in it, safe from the storm of life, and unconcerned about those outside who are being destroyed by it. Some churches have carved over the church entrance: "Enter to worship." On the inside, over the exit door, departing worshippers are prompted to "Depart to serve." Ministers are aware that all of what they say is not needed by all of the people who attend the services. He it can be absorbed by a purposeful listener, to be shared with those who do not know or care anything about God or his church. For these Christians are responsible.

I RESOLVE TO DO

"Faith without works is dead" (James 2:20)

I shame myself to pray,
Hurling the world's woes down before
God.

Whining, "Do something!"
Smugly reading my part
In both cause and cure

"Ye are the light of the world," he said
"Ye are the salt of the earth"

"Ye are my witnesses."
And prayer the means by which
My light is made to shine;
My life to add savor to earth's insipid
fare

What wickedness have I spoken
against?
What evil practices have I denounced,
Savor in gossip with my neighbor?
What derelict is aware of my concern?
What delinquent wears a badge of my
neglect?

What person in a different skin
Has heard me call him "Brother"?
"O Master, Let Me Walk with Thee"
From home to church to school to store
to office
to dine with friends.

No more?
'Tis blasphemy to sing and pray
And fail to follow.
My master was a worker
So must I be.
Seeing darkness, I must dispel it.
Seeing evil, I must condemn it.
Seeing need, I must meet it.
Doing is my reason for being
God created me for it
Christ saved me for it.
With him, I am prepared for it.

Up from my knees
Out of my church
Away from my friends
Into madness
Into sardiness

Into lastness
Into a broken world!
Light? Salt? Witness?
I shall not fail him!
His world shall know I care!
I will do something!
"Be ye doers of the word, and not
hearers only,
deceiving your own selves" (James
1:22).

Let us Pray: O loving, forgiving
Lord, keep me close to you as I try
to make every day this year that
"someday" I have been forever
putting off until tomorrow. With
my life, I will thank and praise
you. Amen

FORECASTER continued from page 26

been reading the monthly feature "Christ in You" to share personal-growth benefits they have received from the articles. Ask for volunteers to share some spiritual New Year resolutions. Urge each woman to read this month's article, page 21.

BASIC MISSIONS INFORMATION

Discuss ways to encourage members to use ROYAL SERVICE material that supplements and supports regular study. For example, look at "Missions Fact-Finder" (p. 16), "Travel with Bernie" (p. 6), and "Prayer Partners Plan" (p. 20 and p. 40). Plan ways to all these features to members' attention.

MISSIONS NIGHT OUT

Check with your WMU director about plans for Missions Night Out. Read the inside front cover of this issue of ROYAL SERVICE. Discuss with officers ways to get adult women (and men) involved in Missions Night Out activities. Study *Missions Night Out Resource Booklet*.

ENLIST MORE WOMEN IN MISSION STUDY

As an officers council consider appropriate plans for starting new

study groups: choose a key Baptist woman who might take the initiative in starting such groups. Ask an officer (possibly the president) to approach the key person, show her appropriate articles in ROYAL SERVICE for starting these groups. The key person will not have an official responsibility to the organization unless she becomes the group leader. Study group leader kits are available.

WMU HOTLINE

To discover the latest facts and figures about WMU work in relation to missions news and to WMU Focus Week, call the WMU Hotline between January 30 and February 26. Call (205) 251-0830 for a three-minute message from Carolyn Weatherford, executive director of Woman's Missionary Union, SBC. The cost is that for a three-minute station-to-station call to Birmingham, Alabama. The message is changed each Monday morning.

HOME MISSIONS HOTLINE

The 1978 Home Missions Hotline will operate January 3 through April 30. The number is (404) 875-7701. A new message is available each Friday afternoon.

The cost to the caller is the charge for a station-to-station call to Atlanta, Georgia.

ANNIE ARMSTRONG EASTER OFFERING

Ask officers to lead each member to set personal goals. These are to be held goals. Relate the goal for individuals to the churchwide goal.

SUMMER CONFERENCES

A centerfold advertising the Cloneta and Ridgcrest conferences is found in ROYAL SERVICE this month. Remove the poster and display it in your church. Encourage Baptist Women to attend the conference. Now is the time to make reservations. Write for information immediately. The address is on the poster.

DIRECT EVANGELISM TRAINING

Mission Action Chairman Work with the WMU Mission Action director in suggesting that the church sponsor a Lay Evangelism School.



WONDERS OF THE ^{TO} _{FIND} WEST AT GLORIETA

A unique vacation with a purpose
you can share with your family:

WMU AND BROTHERHOOD
(SIMULTANEOUS) CONFERENCES

JULY 8-14, 1978

GLORIETA BAPTIST ASSEMBLY
GLORIETA, NEW MEXICO

Programs for every interest and every
age

Morning leadership training confer-
ences and Bible Study

with child care for pre-
schoolers

day camp, Grades 1-6

special activities, grades

7-12

Afternoon special interest con-
ferences

Night Missions emphases and
speakers

Housing to suit your needs

Campsites to luxury motel type
units.

Write now for information: Res-
ervations, Glorieta Baptist Confer-
ence Center, Box 8, Glorieta, NM
87535

You can find in the west 14 centers in Ridgecrest,
North Carolina, at WMU, August 5-11.
Although this was not held simultaneously confer-
ence with Brotherhood, there will be methods
conferences for Brotherhood leaders. For informa-
tion write: Reservations, Ridgecrest Baptist Con-
ference Center, Box 128, Ridgecrest, NC 28139.

Aline Fuseller

FORECASTER

AGENDA FOR OFFICERS COUNCIL MEETING

- Plan for Baptist Women participation in Home Mission Graded Series study
- Plan an enlistment activity related to the Graded Series study.
- Discuss Baptist Women participation in WMU Focus Week
- Lead an officer spiritual development activity.
- Talk about variety in study plans used in meetings
- Discuss ways to promote members' use of ROYAL SERVICE and Round Table Book Club
- Plan to promote Missions Night Out
- Discuss ways to enlist more women in study
- Announce WMU Hotline and Home Missions Hotline
- Plan for homebound members
- Plan for publicity for WMU conferences
- Plan for direct evangelism.
- Plan for use of Basic Information Plan regular Baptist Women activities:
- General meeting
- Mission action project
- Mission support activities
- Coordinate group plans
- Evaluation, based on achievement guide

HOME MISSION GRADED SERIES

Using the information on the back cover of ROYAL SERVICE this month, promote attendance at the

churchwide study, February 19-22. Study should precede the Week of Prayer for Home Missions.

Encourage members to buy and read *The Leaven and the Salt* which is about laypersons in missions. Why not include copies in the church budget? If you have only a few books, share with all the members. Each should sign her name in the book after reading it. Study course credit is available. (Instructions for applying are in the book.)

This study has enlistment appeal. Assign each member at least one prospect, inactive or homebound member to contact and bring as her guest to the study.

If no churchwide study is held plan a Baptist Women study. If too few Baptist Women can participate in the churchwide study, plan a study for Baptist Women. The mission study chairman is responsible.

Provide homebound members a copy of the book.

ENLISTMENT

Relate this activity to the study of the Home Mission Graded Series book. Look at all women who are members of the church. Make two lists: (1) non-members of Baptist Women (age 30 and over); (2) Baptist Women members. Assign members the names of nonmembers. Every nonmember should receive a face-to-face or telephone invitation to the study from a Baptist Women member. Make these enlistment assignments.

If a churchwide study is planned,

invite the entire family. When the invitation is issued tell them about the study, who will teach it and when and where it will be.

Provide transportation for those invited. Make books available.

WMU FOCUS WEEK

Baptist Women participation in WMU Focus Week (Feb. 12-18) includes these activities:

A churchwide presentation of awards for Missions Readathon (missions reading done since February 1977). When the awards are given, readers may tell about what they have read. Talk with your Baptist Women (or WMU) director about the Missions Readathon Awards service. If a churchwide presentation is not made, plan to do this in Baptist Women. Two possible ways of doing this are: (1) Give Missions Readathon Awards to the winners; (2) ask all or some winners to speak on the significance of one of the books or magazines read.

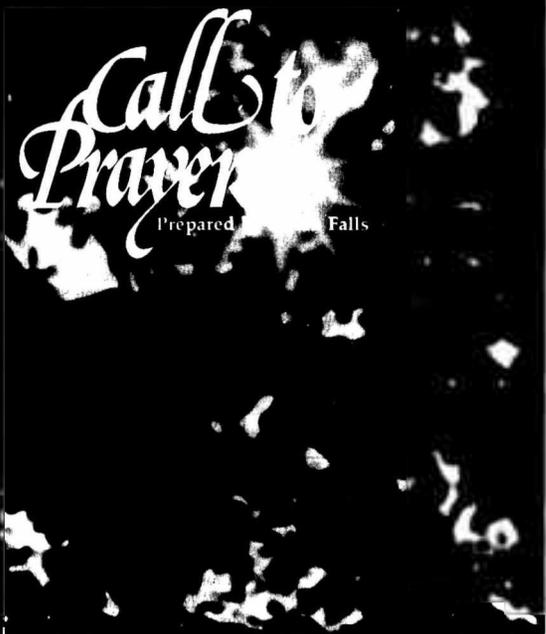
Make a display showing study opportunities in Baptist Women. Include information, photos, materials related to study in Baptist Women meetings, current mission group, Bible study group, Round Table group; special activities like Foreign and Home Mission Graded Series studies and studies of the *Woman I Am* series of books.

OFFICER SPIRITUAL DEVELOPMENT

In officers council meeting read the day's Call to Prayer from ROYAL SERVICE and lead in prayer for the missionaries and other requests.

Encourage officers who have

cont on p 2



- 1 Sunday Rev. 21:1-6
- Mrs. Earl Jackson, rural/urban, Idaho
- John Lee, Korean, Utah
- Mrs. Oliver Marson, Indian, Mont.
- Rafael Melian, Spanish, La.
- Edna A. Mouser, Indian, Ariz.
- Viv. David Rodriguez, Spanish, N. Mex.
- Mrs. Ed C. Terry, rural/urban, N. Mex.
- Samuel F. Torres, retired, Tex.
- Mrs. Leland Warren, Spanish, N. Mex.
- Billie L. Bridges, journeyman, educ., Brazil
- Ami Guntor (Mrs. J. V.) Cooper, home church, Korea
- Helen Gilmore, educ., Kenya
- James Green, preaching, Panama
- Robert L. Harper, dormitory patient, Argentina
- Cecile Lancaster, retired, Japan
- Hawaii
- Mary, McLeary (Mrs. C. D.) Gungford, home church, Hong

- Kong
- Daniel Luper, educ., Brazil
- Donald Overstreet, preaching, St. Vincent
- Katzen Tani (Mrs. J. J.) Rice, home church, Venezuela
- Sue Austin (Mrs. R. A.) Wilson, home church, Honduras
- 2 Monday Proverbs 1:1-7
- Mrs. Jose Correa, Spanish, N. J.
- Gordon Logan, metro. dir., Ill.
- Conrad T. Smith, pastor/director, N. Y.
- Alice Swadlow (Mrs. H. L.) Barrett, home church, Taiwan
- Mary Demarest, retired, China, Taiwan
- Mary Gordon (Mrs. K. Z.) Ellison, home church, Indonesia
- Bachara Epperson, women, Nigeria
- Edythe Montroy, retired, Nigeria
- Gordon Robinson, preaching, Nigeria
- Joyce Campbell (Mrs. C. R.) Rogers, home church, Indonesia

Edward Trent, preaching, Brazil

- Rebecca Thomas, journeyman, educ., Uruguay
- 3 Tuesday Psalm 101:8
- Merry Lee Burgess, 115-2, students, Calif.
- Henry Collins, social ministry, Wash. D.C.
- Earl B. Crawford, metro. dir., Calif.
- Mrs. Mark H. Daniel, metro. Assn. E. R. Islip, Indlan, Ala.
- William H. McCann, 115-2, students, Wyo.
- Mrs. John W. Herrie, Spanish, Ha.
- Gene Martinez Sanchez, Spanish, Tex.
- Hiroshi Suzuki, Japanese, N. Y.
- Dorona McDonald (Mrs. J. P.)
- Debbie Sotomochun, Christiana
- Irma Mangels (Mrs. V. L.) Frank, publication, Hong Kong
- John Hewitt, mt. educ., Mexico
- Frances Morrow (Mrs. E. H.) Laughlin, home church, Liberia
- Hubert Lindvall, preaching, Guatemala
- Charles Mellere, English, unassigned
- Rebekah Switzer, medical, India
- Judith Robertson, student, Taiwan

- 4 Wednesday Psalm 145:18
- J. Pat Brock, church-est. dir., Pa.
- Mrs. Elizabeth H. Dandridge, kinder garden, Tex.
- Mrs. D. A. Morgan, retired, Ha.
- Mrs. James P. Himes, social ministry, Calif.
- Antonio T. Ramos, Spanish, Ha.
- Mrs. M. P. Sharp, rural/urban, N. Va.

- James Bitner, educ., Chile
- Raymon Brothers, retired, Nigeria
- Robert Perez, English, Mexico
- Cornelia Simmons, educ., Yemen
- Dixie Sills (Mrs. M. C.) Smith, home church, Uruguay
- Marjorie Spencer, retired, Chile
- Doris Scall (Mrs. A. E.) Spencer, home church, Okinawa
- Frances Talley, retired, Japan
- Bradley Thompson, bus. adm., Mexico
- Elizabeth Watkins (Mrs. C. L.) Tribble, home church, Chile
- Hazel Tanstead (Mrs. L.) Watson, gen. adm., Japan
- Edith Rose Weller, retired, Brazil
- Rudolph Wood, preaching, Belgium
- 5 Thursday Rom 13:8-14
- E. J. Cobb, retired, Ariz.
- Ector L. Hamrick, social ministry, Va.
- James Lynn Lowder, social ministry, Md.



Hiroshi Suzuki
Master Apts. #1221
310 Riverside Drive
New York, NY 10025
January 3

Hiroshi Suzuki has at least 30,000 people to reach for Christ. He's a missionary to the Japanese in New York City. He was born in Japan the year World War II began. His father was killed in the war, and later his mother remarried. Adopted by grandparents, he was graduated from college in his home city. Send a:

When he spent a summer with a chaplain at an Air Force Base, he met

Mrs. Rafael Melian, Spanish, La. Mrs. Young-Sik Noh, Korean, Tex. Merril Callaway, preaching, Morocco Catherine Carpenter (Mrs. M. G.) Meadows, home church, Japan Laura Tollison (Mrs. H. B.) Mitchell, social work, Brazil Billy Peacock, preaching, Korea Evelyn Arnold (Mrs. I. N.) Thomas, home church, Colombia Gloria Reese (Mrs. J. G.) Tutman, home church, Indonesia Nan Gregory (Mrs. Robert, Jr.) Sugg, home church, Taiwan Bobby Twiford, bus. adm., Rhodesia

6 Friday Eph. 5:8-17
Domingo Fernandez, retired, Fla. Mrs. Austien Dale Maddux, rural, urban, Ind. William F. Tritten, church ext., Neb. Jean Gray (Mrs. M. J.) Renfield, home church, Uruguay. Blanche Edge (Mrs. R. J.) Baugh, dorm parent, Zambia Richard Barr, preaching, Japan James Laird, radio-TV, Venezuela. Mary Louise Gullely (Mrs. W. R.) Medling, home church, Okinawa Gilbert Nichols, educ., Paraguay Sarah Martin (Mrs. A. C.) Stanlon, home church, Middle America Sharon Chang (Mrs. I. E.) Smith, home church, Japan Neil Tuttle, preaching, Japan Joyce Daniel (Mrs. H. R.) Watson, home church, Philippines

MISSIONARY OF THE WEEK

his first Southern Baptist. The chaplain helped him come to the United States to study.

After his graduation from seminary in California, the Home Mission Board appointed him to work with Japanese people in New York.

At first Hiroshi commuted to the suburbs where big Japan-based corporations had offices. Nearby lived Japanese people who expected to be in the USA only three or four years. He soon learned, however, they were more interested in sight-seeing and golf than church.

Now he concentrates on a mission church in Manhattan, a more central location. A variety of people worship there. Many are interested in understanding American culture. Much sensitivity and tact is needed to work with the many who feel isolated and lonely. Social opportunities are limited because of language barriers and culture shock. Many even commit suicide.

Trained in pastoral counseling, Hiroshi helps many Japanese with their problems. On Sunday afternoons English classes precede the worship service at two. Called a "worship dialogue," he preaches a brief sermon which the congregation discusses.

This requires much patience. When people do not understand English, the gospel must be explained in terms they do understand. For example, at Easter Hiroshi preached about Jesus' dying for people's sins. Immediately someone asked, "What are sins?" So he feels his role is not just to quote Scripture passages but to translate the gospel into terms which people can grasp.

He admits he gets lonely. Not married, he says, "I hope and pray I will find the woman I would like to marry." He adds he has learned to trust Jesus even though he gets lonely and feels sorry for himself.

7 Saturday Psalm 90:1-12
Mrs. James D. Back, social ministry, Alaska

Isaías Valdivia, retired, Tex. Barbara Parsons (Mrs. D. L.) Bailey, social work, Argentina Audie Ercanbrack (Mrs. E. P.) Bennett, home church, Japan Richard Clement, preaching, Ecuador

Roberta Johnson (Mrs. R. P.) Ellis, home church, Brazil John Gray, educ., Upper Volta Mamé Havens (Mrs. J. D.) Johnston, home church, Nigeria Peggy Howell (Mrs. K. L.) Olsphint, home church, Tanzania Gene Phillips, preaching, France Jane Altom (Mrs. C. E.) Purtille, home church, Dominican Republic

Dale Thorne, educ., Israel Mattie Leach (Mrs. N. W.) Welch, home church, South Brazil Blake Western, preaching, Japan

8 Sunday Matt. 5:13-16
Mrs. James Anderson, Indian Okla. Mrs. Richard L. Ashworth, rural, urban, Utah

F. J. Spang, Natl. Baptists, La. C. Joe Barrow, preaching, Kenya Rosetta McIntire (Mrs. J. P.) Bedsale, home church, Ethiopia Peggy Willetford (Mrs. A. L.) Buncer, home church, Bangladesh Audrey Temple (Mrs. H. G.) Gateley, home church, Korea

Max Love, preaching, Japan Vera Humphries (Mrs. B. W.) Ornick, retired, Uruguay Matthew Sanderford, Baptist Spanish Publishing House, El Paso, Tex.

Roy Vandiver, bus. adm., Ivory Coast

9 Monday Matt. 10:18-27
Mrs. Joseph L. Adamson, weekday ministry, Ga.

Mrs. James V. Hamblen, metro. women, Md. Mrs. Rodolfo Rodriguez, Spanish, Tex.

J. C. Shepard, language special project, Calif. Julian Vigil, Spanish, Tex. James Bariley, education, Uruguay Lucille Dawdy, retired, Taiwan Clayton Hulet, preaching, Brazil Leslie Keves, preaching, Honduras Nellie Jane Sell (Mrs. J. E.) Lingerfelt, retired, Brazil

Betty White (Mrs. E.) Oddy, home church, Liberia Ruth Caldwell (Mrs. M. C.) Reed, home church, Israel George Watanabe, preaching, Japan

10 Tuesday John 12:26-36
Joe T. Howard, retired, Oreg. Mrs. David F. Meacham, church ext., Calif.

Mrs. M. E. O'Neill, Spanish, Tex. Mrs. Hediudoro Silva, Spanish, Tex. Lynn Madison (Mrs. J. W.) Barnett, home church, Hong Kong



Miriam Melian
2222 Lakeshore Drive
New Orleans, La. 70122
January 5

Attractive Miriam Melian, a product of home missions, is now a home missionary herself. Born in Cuba, she is a third-generation Christian.

My mother had the greatest influence on my life," she says. She was active in every church organization and the editor of the Cuban WMLU magazine.

Miriam was taken to church before she was a month old. She belonged to missionary organizations. Each summer she looked forward to camp.

Franklin Crosby, preaching, Mexico Ann Robinson (Mrs. H. A.) Fox, home church, Thailand Frances Marchando (Mrs. L. E.) Naisell, home church, Senegal James Holland, preaching, Mexico Charles Middleton, publication, Malawi Josephine Scaggs, retired, Nigeria Signey Schmidt, educ., Singapore

11 Wednesday 1 John 1:1-7
Mrs. LaVerne Baker, metro. women, Ariz.

H. B. Ramsour, retired, Tex. Linda Lester (Mrs. J. B.) Boxwell, home church, Peru Margaret Gasteiger (Mrs. H. R.) Tatum, retired, Hawaii Victor Frank, educ., Hong Kong Shirley Butler (Mrs. D. F.) Harner, home church, North Brazil

O. D. Martin, gen. adm., Brazil Thelma Butler (Mrs. M. F.) Moorhead, home church, Japan Ruth Jordan (Mrs. J. D.) Moss, home church, Mexico

Lana LeGrand (Mrs. P. A.) Rhoads, home church, Korea Ivan Kelley (Mrs. C. F.) Ryther, home church, Bangladesh William Stanley, journeyman, educ., Kenya

Robert Stuckey, preaching, Indonesia Wilson Tatum, preaching, Yemen

12 Thursday Psalm 107:1-15
Mrs. Francisco Bilbao, Spanish, Tex.

ROYAL SERVICE • January 1976

MISSIONARY OF THE WEEK

As a young teenager, Miriam was not very interested in boys. However, since her mother married at 16, she thought her daughter should choose a husband by that age.

There was much discussion between them about why she could not find someone to marry. After a long conversation about this on their way to a church where her mother was to give her tithing testimony, they entered the building to hear a young man give his testimony as church treasurer. Miriam said to her mother, "That's the man I'm going to marry." Four years later she did.

Her husband Rafael was graduated from a Baptist seminary in Havana and became pastor of a country church. In 1962 the family applied for papers to come to the United States. Six months later, leaving all their possessions behind, they came to Miami with their three children. There they began a church for the Cuban refugees.

After five years as home missionaries in that area, Rafael felt he needed more education. They enrolled in seminary in New Orleans. The Home Mission Board was looking for someone to work with Cuban refugees there. The Lord answered by sending the Melians.

He is now the Home Mission Board language coordinator for New Orleans. He works with six language groups — Vietnamese, Koreans, Cambodians, Laotians, the deaf, and Spanish-speaking. There are 150,000 Spanish-speaking there. She works with her husband in all his activities — with meetings almost every night. But she feels her mission field is teaching English to 180 Vietnamese children in two city schools. She teaches a different group every 35 minutes, from kindergarten through the sixth grade.

She would like prayer for leadership for the program with Vietnamese in this large city.

Mrs. Delbert Fann, Indian, Ariz. Mrs. Eloy Felan, Spanish, Kan. Mrs. Leonel Gonzalez, Spanish, Tex. Elmer M. Hatfield, Eskimo, Alaska Norman Coad, music, Upper Volta William Curp, preaching, Ethiopia Mary Evelyn Fredenborg, medical, Nigeria

Minnie Foster (Mrs. I. W.) Moore, retired, China Rita Roberts, social work, Brazil Donald Simms, preaching, Mexico Donna Williams, journeyman, educ., Mexico Van Williams, medical, India

13 Friday Isaiah 9:2-7
Veryl Henderson, church ext., Hawaii Mack Burriess, preaching, Singapore Mark Smith (Mrs. D. H.) Burr, women, Brazil

Mary Alice Dorsey (Mrs. D. R.) Dalisika, home church, Tanzania Dot Easterlin (Mrs. T. W.) Graham, home church, Japan Doris Thompson (Mrs. J. S.) McGee, home church, Nigeria Julie Spivey, journeyman, medical, Jordan

Jane Vandy (Mrs. J. S.) Weller, home church, Singapore

14 Saturday Eccles. 12:1-7
Mrs. Job Maldonado, Spanish, Colo. Jesse Pedroza, Spanish, Tex. LaNeil Watson (Mrs. A. B.) Bedford, red. educ., Argentina Stanley Clark, educ., Argentina

Marge Rains (Mrs. M. G.) Duncan, home church, Kenya Nell Brown (Mrs. J. A.) Hardy, home church, Chile

Emily Gordon (Mrs. J. A.) Hill, home church, Philippines Joseph Mefford, music, Spain Maxine Moseley, women, Ghana Ilean Lee (Mrs. M. G.) Nichols, home church, Korea

Betty Branch (Mrs. T. W.) Noland, home church, Brazil James Rice, bus. adm., Uganda

15 Sunday Acts 24:10-16
H. Duane Highlander, social ministry, Tenn.

Mrs. James R. Markham, weekday ministries, La. Eugene F. Trawick, church ext., Cuba

Mrs. Forrest Wiggins, Spanish, Tex. Helen Burdett (Mrs. D. W.) Jones, home church, Taiwan Nell Blake (Mrs. L. B.) Olive, retired, China

Laura Lee Gray (Mrs. R. J.) Stewart, home church, Kenya

16 Monday Luke 9:23-26
Mrs. James Abernathy, metro. women, N. J. W. W. Grant, rural/urban director, Colo.

Gudrun Conley, journeyman, educ., Brazil Charles Evans, preaching, Kenya Wesley Miller, media, Europe, Middle East, South Asia



Stanley Clark
1735 Jackson
Alexandria, LA 71301
January 14

Stanley Clark is in Argentina as a missionary today because of a woman who led a boys' group in his home church. Sunshine Blake was the Royal Ambassador leader in Olla, La., when Stanley Clark was a member. She planted the first interest in missions in the boy who would later become a seminary professor in Argentina. This interest was nurtured at a Baptist college and semina-

MISSIONARY OF THE WEEK

missions emphases at seminary.

Stanley worked one summer as a Home Mission Board student summer missionary in Washington and Oregon. He also was speech instructor and debate director in his college and taught speech as a seminary student. These experiences helped prepare him for his career.

During a study of the parable of the talents in a New Testament seminary class, Stanley realized he had not settled the matter of where to invest his life. Through that study and a series of chapel services, he realized he was "playing it safe with life" by refusing the call to serve overseas. He knew God was looking for people to boldly invest in his work wherever he led. For the Clarks, that was to Argentina.

Since 1964, Stanley has been in Buenos Aires, teaching New Testament and Greek at a Baptist semina-

nary. His students come from Argentina, Uruguay, Paraguay, and Chile.

When he celebrates his January birthday during Argentina's summer, his students will be sharing their witness. Some will participate in Operation Reconciliation, an effort to sell Bibles and Christian literature door to door as a personal witness for Christ. He is probably leading Bible studies in camps.

Stanley and his family spent 1977 on furlough in Louisiana. He taught a course at Louisiana college.

He asks prayer that seminary students will be filled with God's Spirit for their witness and ministry and that the Bible studies in camps will contribute to the spirit of revival which Argentina is experiencing.

He is married to the former Nancy Kathleen Hyde. Stanley, Jr., is 12 and daughter Anna Ruth is eight.



Carolyn Holland
P.O. Box 29
Selebi-Pikwe, Botswana
January 26

When Carolyn Holland grew up on a Texas farm (a country girl who did not like milk!), she probably had never heard of Angola. Yet when she finished her education and married a preacher, they were sent to this faraway country as missionaries.

When they had been in this Portuguese West Africa country only six months, their home was often surrounded by soldiers because of a civil war. When the fighting was heavy, the American Consul advised all American women and children to

MISSIONARY OF THE WEEK

leave the capital, Luanda, and move to Nova Lisboa, a quiet interior town.

The Hollands had not been there long when they were again advised to move — this time to leave the country. Missionaries who had remained in the capital had only 15 hours to leave. They collected food, fuel, and other supplies to drive the 400 miles (through 25 checkpoints) to Nova Lisboa. No way existed to notify the Hollands they were coming. But Carolyn was not surprised when the three-car caravan pulled up at the house where she, her husband, and little two-year-old son lived. She exclaimed, "I knew you'd come."

How did she know? No means of communication existed, but God revealed plans on both ends of the line!

"Flexibility" describes this missionary family. Not only has Carolyn had to adjust to living in many places but also to learning different lan-

guages. When the family had to leave their home of only a few weeks, she drove for two days with a caravan of missionaries.

They went first to South Africa where little Loren began to learn still another language. He already spoke English so well he corrected mistakes in British English. He had also learned Portuguese and had begun to learn a South African dialect.

Then this missionary and her family lived in a third country. They worked with an English-language church in Selebi-Pikwe, Botswana, a new town near a mining project. The people spoke still another language. From there they went to Mexico. When Loren comes home with his parents for furlough in 1978, he may be speaking any one of four or five languages.

Carolyn has adjusted to many new situations as a missionary, but she asks prayer that she may remain stable. Pray also for all the people whose lives she has already touched.

Margaret Stripling (Mrs. A. B.) Oliver, homechurch, Brazil
Patricia Robbins, journeyman, educ., Japan
Ruth Ann Posey (Mrs. D. L.) Smith, homechurch, Tanzania
Graham Walker, bus adm., Singapore

17 Tuesday Gen. 24:42-52
Antonio DelCarmen, Spanish, Ariz
Jose Luis Ramirez, Spanish, Tex.
Antonio Rodriguez, Spanish, Ohio
Robert B. Rodriguez, Spanish, Tex.
William Sims, pastor, Calif.
Richard Bates, journeyman, educ., Hong Kong
Jennie Sheffield (Mrs. C. D.) Clarke, retired, Hawaii, Japan
Juanita Jo Wilcox (Mrs. C. W.) Dickson, educ., Brazil
Jackson Glaze, educ., Argentina
James Hartless, rel. educ., Columbia
Benjamin Hope, preaching, Brazil
Henry Kirshen, educ., Botswana
Karen Smallwood, journeyman, educ., Philippines
Kenneth Stephens, hus., adm., Dominican Republic
Hugh Young, educ., Japan

18 Wednesday 2 Kings 5:1-14
Luis Chapa, retired, Tex.
Mrs. Henry M. Chiles, rural/urban woman, S.D.
Mrs. James Cavens, metro dir. of women, Pa.
Mrs. Minor Davidson, hus., Md.
Mrs. Allegra LaFrance, retired, La.
Milton S. Leach, program implementation, Puerto Rico

Mrs. Willard Martin, metro dir. of women, Mich.
Glen Prock, retired, Calif.
Ibelyze Vesia, Spanish, Nev.
Jo Ann Wright, US-2, social ministry, Tenn.
Carolyn Glasscock (Mrs. S. E.) Bergquist, homechurch, Taiwan
Fern Weaver (Mrs. J. H.) Bitner, homechurch, Chile
Harold Blankenship, English, Libya
Glendon Grober, educ., Brazil
Charles Hobson, preaching, Argentina
Floy Wright (Mrs. R. A.) Jacob, retired, China
Wima Mendoza (Mrs. I. W.) Mann, homechurch, Dominican Republic
Corella Bounds (Mrs. S. A.) Ricketson, educ., Taiwan
Ila Mae Duncan (Mrs. C. R.) Smith, homechurch, Venezuela
Bill Clark Thomas, educ., Germany
Samuel Waldron, preaching, Philippines
James Walters, preaching, Japan

19 Thursday Nahum 1:1-7
Mrs. Henry Amar, Spanish, Tex.
Mrs. Calvin Craig, Jr., Nail Baptists, Rico
Hiram E. Duffer, Spanish, Puerto Rico
Richard L. Methford, Indian, Mont.
Jean Flowers (Mrs. L.) Albright, homechurch, Zambia
Robert McBride (Mrs. W. J.) Damon, homechurch, Brazil
Jeannine Mays (Mrs. I. R.) Frierson, dom. parent, Ghana

Viola Boyd (Mrs. A. L.) Gillespie, homechurch, Japan
Donald Johnson, preaching, Brazil
Nancy Whitlow (Mrs. R. L.) Perry, homechurch, Mexico
Arville Senior, preaching, Tanzania
Robert Sugg, Jr., preaching, Taiwan

20 Friday Isaiah 59:1-10
Loren B. Ames, metro dir., Mich.
Larry G. Wilkerson, Spanish, Puerto Rico
Mrs. Young Yoon, Korean, Calif.
Dutton Bonnell, preaching, Benn.
Ronald Boswell, preaching, Brazil
Shirley Plumlee (Mrs. I. W.) Bruce, homechurch, Honduras
Betty Noe (Mrs. H. T.) Cummins, homechurch, Kenya
David Davis, students, Ghana
Donald Duvall, medical, Indonesia
Sallie Cook (Mrs. W. C.) Lanier, homechurch, Israel
Funce McPhail (Mrs. J. W.) McFadden, homechurch, Nigeria
Arnold Peterson, preaching, Korea
Nelwyn Jewel (Mrs. J. C.) Rahom, homechurch, Hong Kong
Mary Sampson, students, Taiwan

21 Saturday 1 Tim. 4:12-16
Mrs. Margarito Barboza, Spanish, Tex.
Mrs. O. R. Delmar, rural/urban, Wyo.
Arlie Leo McDaniel, Jr., social ministry, pastor/dir., Calif.
Dean Treuett, social ministry dir., Ill.
Ines Sanchez, retired, Tex.
Donald Weeks, social ministry, Ind.

Hazel Clark (Mrs. T. O.) Barron, homechurch, Indonesia
Nancy Long (Mrs. H. K.) Clark, journeyman, educ., Kenya
Beremore Bell (Mrs. F. H.) Croxton, homechurch, France
Ruth Ann Hill (Mrs. J. E.) Green, homechurch, Kenya
Donald Highfill, preaching, Brazil
James Hudson, educ., Philippines
Mary Frank Kirkpatrick, students, Nigeria
Fred Williams, English, Brazil
22 Sunday Gen. 12:1-9
Mrs. Manuel Alonso, Spanish, Fla.
Gary Blessman, US-2, social ministry, Ga.
Robert D. Lewis, evangelism, Calif.
Mrs. Genaro Ojeda, Spanish, Tex.
Mrs. Eliseo Turac, Spanish, N.Y.
Uscay Bozeman, preaching, Korea
Lee Ann Cole (Mrs. R. O.) Gilmore, homechurch, South Brazil
Leslie Green, retired, China, Malaysia
Lawrence Hardy, men, Liberia
Ruth Ann Joshi, journeyman, rel. educ., Hong Kong
Mildred Meadows (Mrs. I. L.) Northcutt, homechurch, Peru
David Park, educ., Philippines
Russell Kinland, medical, India
Arthur Wyckoff, rel. educ., Brazil
23 Monday Gen. 32:24-32
Mrs. David Anguiano, Spanish, Calif.

B. Frank Belvin, Indian, Okla.
Mrs. Hubert O. Black, metro., Calif.
Mrs. Allen Elston, Indian, Oreg.
Tommy L. Fewell, social ministry dir., N.C.
Mrs. Valadean Gardner, social ministry, Okla.
Mrs. Clifford Horne, social ministry, Tenn.
Mrs. Clyde F. Lake, Sr., metro., Calif.
Lury Parsons, social ministry, Md.
Mrs. Bruce W. Pearson, church ext., Calif.
Mrs. Enrique Pina, retired, Fla.
Romeo Reyes, Spanish, Tex.
A. W. Thomas, metro dir., Calif.
Mrs. Cass Vincent, language, Ind.
Emma Jean Archer (Mrs. H. W.) Barker, homechurch, Taiwan
Olin Bales, preaching, Brazil
Ted Cromer, preaching, Liberia
Ruby Edson (Mrs. R. T.) Fleet, homechurch, Brazil
Doris Garrett, educ., Nigeria
Glenn Green (Mrs. J. E.) Ingouf, homechurch, Indonesia
Earl Langley, rel. educ., Taiwan
Mary Anthony (Mrs. J. W.) Monroe, homechurch, Rhodesia
Betty Lane (Mrs. R. R.) Morris, homechurch, Tanzania
Helen Green (Mrs. S. P.) Myers, homechurch, Nigeria
Greene Strother, retired, China, Malaysia
William Wagner, students, Austria

24 Tuesday Gen. 40:9-15
Mrs. Robert Hall, metro., Ohio
Mrs. Harold Hembel, Indian, S.D.
Mrs. E. R. Isely, Indian, Ala.
Donald D. Jackson, metro., Calif.
Donald W. Knapp, church ext., Pa.
Mrs. Eastley Reed, retired, Ala.
John Thomas, Nail Baptists, La.
Mrs. Eugenio Valenzuela, Spanish, Tex.
Martha Darlington (Mrs. C. R.) Blundell, homechurch, Tanzania
Luther Copeland, educ., Japan
Barbara Whaley (Mrs. R. F.) Crider, homechurch, Spain
Alma Ruth Franks (Mrs. V.) Gladen, homechurch, Mexico
Van Gladen, preaching, Mexico
Eugene Huckaby, educ., Chile
Edith McSwain (Mrs. O. B.) Jenkins, homechurch, Kenya
Maxine Lockhart, educ., Liberia
Barbara Taylor (Mrs. J. F.) McCoy, homechurch, Nigeria
Betty Cecil (Mrs. J. F.) McKinley, homechurch, Bangladesh
Robert Myers, rel. educ., Panama
Joyce Roof (Mrs. K. R.) Nicholson, homechurch, Liberia
Maudie Greenwalt (Mrs. D. G.) Overstreet, homechurch, St. Vincent
Stan Romanstine, journeyman, music, Israel
Logan Templeton, bus adm., Hong Kong

25 Wednesday Exod. 3:1-12
 Lolard Alan Simmons, rural/urban, Anz.
 W E Allen, retired, Brazil
 Rodolph Dixon, preaching, Peru
 Jerry Frazier, journeyman, social work, Japan
 Anne Moore (Mrs. D. L.) Mitchell, home/church, Indonesia
 Ruth Holland (Mrs. J. E.) Moyer, home/church, Hong Kong
 Becky P. Pool, education, Japan
 Glenda Artun (Mrs. W. R.) Reynolds, home/church, Argentina
 Will J. Roberts, preaching, Kenya
 Susan Allen (Mrs. W. W.) Smith, home/church, Thailand
 Joann Grifflit (Mrs. G. R.) Tallman, home/church, Rhodesia
 Patricia Bennett (Mrs. T. B.) Thompson, home/church, Mexico
 Frieda Bryson (Mrs. D. R.) White, home/church, Spain
 Mary Ellen Yancey, women, Nigeria

26 Thursday Exod. 32:15-28
 Dewey Wayne Hickey, church ext., Neb.
 Dora Mae Moss, social ministry, Tenn.
 Mrs. Ramon Rivera, Spanish, Tex.
 Mrs. Jose Ruiz, Spanish, Fla.
 Mollie Ellen Stephens (Mrs. F. H.) Anderson, home/church, Italy
 Brenda Bailey (Mrs. G. W.) Burch, home/church, Japan
 Katherine Tomlinson (Mrs. W. L.) Cooper, retired, Argentina
 Carolyn Roach (Mrs. J. V.) Holland, home/church, Mexico
 Rex Holt, students, Togo
 Wilma Gemmill (Mrs. J. L.) Kidd, music, Brazil
 Linda Lawrence, journeyman, educ., Mexico
 Elizabeth Mincey, journeyman, educ., Nigeria
 Christopher Pool, retired, Nigeria, Liberia
 Darlene Ryburn (Mrs. J. L.) Walters, home/church, Japan

27 Friday Num. 13:17-40
 John Campbell, social ministry, La.
 John H. Cross, Natl. Baptists, Ga.

Mrs. Julia A. Garrison, retired, La.
 H. Fay Hughes, social ministry, Ill.
 Mrs. William Irwin, Jr., church ext., Colo.
 James McAleece, social ministry, Mass.
 Kenneth T. Schmidt, social ministry, Calif.
 Dwight Bass, educ., Kenya
 Dorothy Richardson (Mrs. C. D.) Brock, home/church, Philippines
 Kathryn Batten (Mrs. N. N.) Burnes, home/church, Greece
 Mabel Crabtree, retired, Brazil, Portugal
 Donald Dolifka, preaching, Tanzania
 Robert Dowling, educ., Chile
 William Hailey, English, Japan
 Pauline Martin, educ., Nigeria
 Helen Holmes (Mrs. W. C.) Ruchti, home/church, Italy
 Mary Ishee (Mrs. O. E.) Simmons, home/church, Spain
 Cherry Kincheloe (Mrs. L. C.) Turnage, home/church, Iran

28 Saturday Josh. 6:11-20
 Mrs. John Berkuta, Ukrainian, Pa.
 Frank DiMaggio, retired, La.
 Mrs. Joe S. Martinez, Spanish, Anz.
 J. Ed Taylor, retired, Fla.
 Katherine Thomason (Mrs. I. E.) Hallenger, home/church, Europe
 Genevieve Billings (Mrs. J. W.) Bixendine, home/church, Guam
 Farolyn Taylor (Mrs. R. L.) Hensley, home/church, South Brazil
 Leshe Hill, educ., Philippines
 Cecil Moore, retired, Chile
 Bobby Simmons, educ., Philippines
 Laurence Walker, publication, Brazil
 Leon White, preaching, Argentina
 Bill Williams, business administration, Colombia

29 Sunday Josh. 6:11-20
 Clifford P. Bruffey, deaf, Wash. D.C.
 Mrs. Jose Juan Corti, Spanish, N.
 Mrs. Horace Fisher, Spanish, N. Mex.
 Mrs. Daniel Lawton, social ministry, Va.
 Francisco G. Morales, Spanish, Tex.
 Douglas Bryant, preaching, Ghana
 Mary Buch (Mrs. H. C.) McConnell, educ., Chile

Suzanne Price (Mrs. A. O.) McGill, home/church, Panama

30 Monday Judg. 5:1-12
 Mrs. I. Jerry Jones, Spanish, N. Mex.
 Mrs. Henry Medina, Spanish, Mich.
 Mrs. John A. Mouser, Indian, Ariz.
 Eugene Wolfe, Spanish, Calif.
 Connie Bowers, English, Nigeria
 Theodore Cox, English, Japan
 Ruby Hickman (Mrs. J. L.) Gentry, home/church, Taiwan
 Billy Gilmore, radio-TV, Brazil
 Thomas Goodman, medical, Nigeria
 J. A. Lee, educ., India
 Glenn Morris, educ., Thailand
 Amy Konishi (Mrs. G. H.) Watanabe, home/church, Japan
 Mary Pate (Mrs. C. F.) Yarnell, home/church, Guam
 Florence Zuckero, journeyman, medical, Tanzania

31 Tuesday Judg. 7:16-25
 Mrs. George W. Bullard, Jr., medic., Ky.
 Mrs. Jack D. Comer, Indian, Okla.
 Mrs. M. R. Demeree, retired, Fla.
 Patsy Crowder (Mrs. D. W.) Dison, home/church, Kenya
 Sharon Naylor (Mrs. R. E.) Hill, home/church, Liberia
 Margaret McMullen (Mrs. H. D.) Martin, dorm parent, Nigeria
 Lillian Maves (Mrs. C. G.) Norwood, home/church, Guatemala
 Billie Scaggs, educ., Liberia
 Charlotte Green (Mrs. S. C.) Shepard, home/church, Portugal
 James Tidenberg, adm., Kenya

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 3550 Spring St., NW, Atlanta, GA 30309.



SINGLE AND ROUND TABLE GROUP HUMAN

VIRGINIA POUNDS BROWN

The Single Parent by Virginia Watts (Revell \$5.95)*

Time was when the term *single parent* brought to mind a mother with a child born out of wedlock. No more. Today there are 14 million families with only one parent because of divorce, separation, or death. And these one-parent families are increasing at seven times the rate of traditional two-parent families.

Though you may not be a single parent yourself, you probably need to relate meaningfully to someone who is either divorced, separated, or widowed. Whichever your

circumstance, Virginia Watts' book gives insight into problems faced by single parents and practical suggestions for coping with these problems.

On the day her youngest child was born, Mrs. Watts learned that her minister-husband had a terminal illness. When he died five years later, she was financially and emotionally exhausted and had four children to raise alone. She recounts the self-evaluation which she had to do as a necessary part of working through this crisis. She recalls her struggle in accepting her new role as a single parent.

Sustained by the presence of a loving God, she carved out a new life for herself. Today she is a counselor and dean of students in a Christian college.

Writing out of her experience, Mrs. Watts looks at the emotional effect of the loss of a parent on children. She reminds us that children need help and guidance to adjust and find themselves. Frequently they feel guilt after the loss of a parent and need reassurance. They don't need a mother who bemoans her single state, playing the martyr role, or one who uses her new role to manipulate her children. Find diverse, meaningful, active outlets for your children, Mrs. Watts advises, which will lead to mature, well-rounded lives. She lists ten areas she personally found to be creative outlets for the family. Among these are reading, games, music, travel, sports, arts and crafts.

In the chapter "Society and the Single Parent" the author criticizes the church severely for not helping single parents more — particularly with the need of boys for male influence. The church, she feels, has not acknowledged divorce as a

fact of life in spite of the spiraling divorce rate. She cites Britton Wood: "The fact is that people are divorced. Our concern as the church must be how to minister to these broken lives."

Mrs. Watts urges single parents to form Christian fellowship groups; to build bridges, not walls around themselves.

This is not only a helpful book. It is also a hopeful book. We have hope as an anchor of the soul, she says. With God, Mrs. Watts discovered, you can do the thing you think you can't do.

Woman Alone, Confident and Creative by Sarah Frances Anders (Broadman \$3.25)**

Sarah Frances Anders has written a forthright book about single women. And since single women — the never-married, the divorced, the widowed — number over half the female population, it's high time we put aside a lot of outdated notions on what lifestyle is "normal" for women and accept the many and changing faces of Eve discussed in this book.

If a woman feels like a fifth wheel because she is single, the trouble may be with her and not her singleness, says Dr. Anders. Admittedly, one has to work at being successfully single. But statistics show that the single woman tends to have fewer emotional problems and to be better adjusted than her married sister with the stress of house, husband, and children. This positive attitude of Dr. Anders — herself single and an experienced counselor and teacher in a Southern Baptist college — characterizes her practical approach to singleness.

Dr. Anders stresses the diversity of single women. They cut across all age groups, all social and economic

classes. They do tend to be migratory and urban-bound for employment reasons. Nearly all the single women Dr. Anders interviewed agreed that society stigmatizes them in three important areas — entertainment, sex, and money. For example, the single woman feels neither safe nor comfortable attending a movie alone. And women do still suffer economic disadvantages in employment.

Never-marrieds tend to fare better financially than the divorced or the widowed since they are usually better educated and have started to work at a younger age.

Looking further at the never-married, Dr. Anders discovered in the seventies a dramatic trend started: there were 50 percent more singles between 19 and 34 than in the sixties. Obviously singleness is increasingly an option. Such an option does not appear alarming, Dr. Anders says, when we consider that the number of former-marrieds exceeds the never-marrieds by 50 percent.

Never-marrieds have been particularly subject to the biological myth that only as a wife and mother can a woman fulfill her role in society. To say that "marriage is the utopia of happiness and security" is as false as saying "singleness is free from responsibilities and problems," the author points out. Finding maturity, contentment, and a meaningful life is not dependent on one's marital status.

Looking at former-marrieds (the divorced and the widowed), Dr. Anders reminds us that a divorced woman not only faces loss of her social role, but frequently also loss of financial security. She is thrust into an area where she may have had no experience. Since she also

likely to have custody of any children, all of this can add up to a feeling of bitterness and frustration.

Dr. Anders makes some practical suggestions as to where a divorced person can turn for help. She also lists "Ten Commandments for a Solo Mother," one of which is "Don't assume and behave as if a one-parent household has to forgo exchange your child's growth and development." She reminds us that a happy, fulfilled solo parent

"Today there are 14 million families with only one parent, because of divorce, separation or death."

provides a much better growing environment than a mediocre or hostile two-parent household.

The second group of formerly-marrieds — the widows — are urged to take stock of themselves, their interests, their talents, their need for a wider social life. Look to the church, counsels Dr. Anders, it is a family when you have lost your own family. Perhaps this is the time to ask, "What can I do for the church?" rather than, "What

PLANNING THE MEETING

Work to make this meeting an exercise in understanding and an experience of mutual sharing.

Whatever the lifestyle of most members of your group, the study can be an extremely practical and helpful one. Are most of your group members married? Must married women face widowhood, many face divorce — and both of this month's books provide help-in-preparation. Married women also relate to single women day by day and they need these books as guides to fresh understandings of others' situations. Most likely your group is made up of some marrieds, some widowed, some divorcees, some never-marrieds. For such a diverse group this study offers an opportunity for practical, in-depth personal experience sharing.

Urge every woman to read one or both of these books before the meeting. The best book study will happen in a group discussion based on all members' having read one or both books.

Launch the discussion by

suggesting the group think about an imaginary two-column poster they must complete: One column reads, "Problems of Singleness," the other column, "Potentials of Singleness." The problems column may be subdivided into (1) widowed, (2) divorced, and (3) never-married.

Another study approach would be to follow the outline on pages 162-163 of *The Single Parent*. If any women in the group do not have this book, duplicate the outline and distribute it. Members may use it not only for use in guiding group discussion but also for their individual study and evaluation.

Call attention to the summary practical suggestions at the close of each chapter in *The Single Parent*. Point out also the lists in both books of additional reading. (Why not ask, in advance of the meeting, your church's media center [library] director to bring to the meeting a selection of books related to singleness; encourage members to check them out and read them.)

can the church do for me? Some churches have a widow-to-widow ministry.

More than anything else, Dr. Anders believes that a single woman should have the freedom to become a whole person unfettered by the social attitudes that once set the single apart. To that end she has written a forceful and insightful book.

Book Forecast

February

I Wish I Could Give My Son a Wild Raccoon, edited by Eliot Wigginton (Anchor \$4.95)*

March

Open Heart, Open Home by Karen Burton Mains (Cook Publishing \$5.95)*

Beyond Feminism by Marilyn Brown Oden (Abingdon \$3.50)**

Take This House by Evamare Barton Crist (Herald \$1.95)**

April

He Gave Us a Valley by Helen Roseveare (InterVarsity \$3.95)*

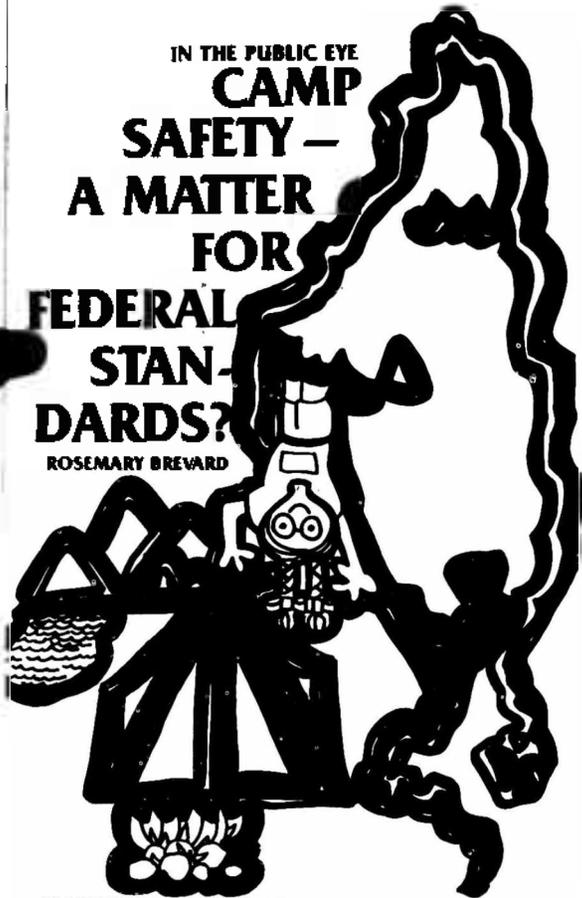
Fever! The Hunt for a New Killer Virus by John C. Fuller (Zondervan \$1.95)**

*Members of Round Table Book Club get these books automatically. Also available through Baptist Book Stores. NOTE: Your 20 percent discount for ordering three books at a time applies regardless of what combination of books you choose: one copy of each book, three copies of the same book, or two copies of one book and one copy of another. (You can even order more than three books.) If you want a combination other than the usual (one copy of each book), write that request on the card and you will receive the three or more books at a 20 percent discount.

**Available through Baptist Book Stores.

IN THE PUBLIC EYE
**CAMP
 SAFETY —
 A MATTER
 FOR
 FEDERAL
 STANDARDS?**

ROSEMARY BREWARD



PROPONENT (a parent): "Work for passage of the federal Youth Camp Safety Act! Each year 250,000 children are injured at summer camps and about 100 die. We have laws to save fish and birds and wildlife. We must have a law to protect our kids in summer camps!"

OPPONENT (a columnist): "The pending Youth Camp Safety Act

perfectly illustrates the bureaucratic lunacy that afflicts our federal government. Every year a few youngsters are killed, and a few more injured, in summer camp accidents. The number of accidents is remarkably small. Nevertheless, do-gooders and congressional liberals want to establish a babysitting Office of Youth Camp

Safety staffed by job-hungry bureaucrats, nice Nellies, and various simpering nitwits. Bureaucratic bloat!"

OPPONENT (a church camp operator): "The Youth Camp Safety Act, if passed, would be a most serious infringement upon the separation of church and state. Federal regulation of church-operated camps would shatter the First Amendment. Leave camp safety to the states!"

What is this controversial Youth Camp Safety Act? The bill would establish an office in HEW (a) to provide financial incentives for states to enact their own youth camp safety standards, and (b) to establish and implement national minimum standards for camps in those states choosing not to enact their own. The standards enacted by any state would have to be at least as effective as the national minimum standards.

Grieving parents, motivated by desire to protect other children from the preventable camping accidents which maimed or killed their own, have been trying for several years to push this legislation through Congress. They document a pressing need for such legislation by ticking off examples of (a) a camper who drowned because a counselor present was trained in rescue techniques, (b) a 19-year-old counselor who suffocated while waiting to jump from her burning dormitory which was overcrowded, had no fire escape, and lacked fire control equipment, and (c) a camper who was killed in a one-vehicle accident in an overcrowded pickup driven by an unlicensed, under-

qualified counselor. Many operators of camps with excellent safety records support the proposed bill or its intent. Among these are the American Camping Association, the Boy Scouts of America, and the National Park Teacher Association.

However, many other operators

of safe camps feel threatened by the legislation. They fear harassment and expense will result from the regulations to be drawn up by the octopus-like federal

bureaucracy. "Many of these are operators of church-related youth camps who feel the First Amendment protects them from government interference in their camp operations. These opponents of the bill vociferously deny that it is needed. They make the case that the number of accidents is so small that statistically children are safer in camps than in their own backyards.

The high level of emotion surrounding the Youth Camp Safety Act makes it difficult for a citizen to determine the degree of need for it and/or whether it is the best answer to whatever need exists. It is at least certain that camping accidents do occur, that most parents assume the existence of a minimal degree of personnel qualification and equipment and facility safety in camps, and that the vast majority of the states have no standards or controls. How one views the role proposed for the federal government in this bill is largely a matter of political philosophy and personal experience.

Consideration of three factors, however, can calm the emotions generated by the charge that the Act threatens the separation of church and state.

1. Some church camp operators, viewing "church-state violation" as proposed as alternatives to the Act, propose as alternatives to the Act either state regulation or federal grants to Christian camps for self-enforcement of safety standards. Support of either of these alternatives shows that these opponents are not primarily concerned that this bill violates church-state separation. Regulation by another level of government or receipt of public grants is equally vulnerable to that charge. Obviously, therefore, these camp operators are waving the

fear-producing flag of church-state violation to drum up opposition to federal action they oppose for political or practical reasons.

2. Separation of church and state is not necessarily imperiled because some level of government demonstrates a compelling interest in protecting the health, safety, welfare, and morals of its citizens. For example, most churches are subject to fire inspections and must comply with reasonable instructions. Churches may not like spending their money on fire doors and exit lights, but essential religious liberty is not endangered by the inspections or the expenditures.

3. The staff of the Baptist Joint Committee on Public Affairs closely studied the Youth Camp Safety Act (H.R. 6761) and found no legislative intent either to prescribe religious beliefs or to limit religious practices. Section 17 of the Act is titled "Noninterference" and reads:

"(a) Nothing in this Act or regulations issued hereunder shall authorize the Director, a State agency, or any official acting under the Act, to prescribe, determine, or influence the curriculum, admissions policy, program, or ministry of any youth camp.

"(b) Nothing in this Act or regulations issued hereunder shall be construed to control, limit, or interfere with either the religious affiliation of any camp, camper, or camp staff member, or the free exercise of religion in any youth camp which is operated by a church, association, or convention of churches, or their agencies."

Moreover, the committee report which accompanies the bill and amplifies legislative intent expressly states that "the committee intends that Federal legislation . . . would not, in any way, infringe on religious freedom." Further the report specifically declares that the noninterference section of H.R.

6761 "permits religious groups operating youth camps to select campers and camp staff on the basis of religious affiliation if the camp operator so desires. In any case, however, members of the camp staff must meet the minimum qualifications established by either State law or Federal law, whichever is applicable, for the safe operation of youth camps (e.g., personnel directing swimming must be certified in life-saving)."

The House Education and Labor Committee reported the Youth Camp Safety Act on May 13. The Carter Administration did not oppose the bill but asked that it be shelved pending Administration development of a comprehensive federal health and safety strategy for fiscal year 1979. Counsel for the House subcommittee which held hearings on the bill indicates that its sponsors intend to push for House passage even without Administration support but are having difficulty scheduling the bill for full House consideration.

Therefore, there is probably time for citizens personally to inform themselves about this Act and then form an opinion of its merits. For copies of H.R. 6761 and House Report 95-315 write to: House Document Room, US Capitol, Washington, DC 20515.

Careful evaluation of these documents and, if that is negative, diligent searching for an alternative approach to improving summer camp safety should be motivated by three realizations:

1. Most states do not have minimal camp safety standards.
2. The statistical insignificance of the number of children killed or injured in camping accidents annually does not excuse us from maximum effort to protect each individual child.
3. Government safety regulations containing carefully worded protections for religious liberty do not *per se* violate the separation of church and state.

RESORT MISSIONS

LAWRENCE E. WEBB

- ◆ An outdoor movie at a logging camp in Idaho for workers who have been bypassed by churches
 - ◆ A New Jersey couple working on a Sunday School building for Navaho Indians at Steamboat, Arizona
 - ◆ Two weeks at Camp Living Water with 39 conversions
 - ◆ Backpacking in Colorado, New Mexico, and Virginia
 - ◆ An old farm near the nation's capital needs work teams to convert it into a camp for inner-city youth
 - ◆ A baker's dozen state and national Campers on Mission rallies
- These recent experiences in resort ministries are representative of the work Joel Land leads as an assistant director in the Home Mission Board's Department of Special Mission Ministries.

Looking ahead to the camping and vacation season, Joel urges special prayer for campers. Pray that Christian campers will be sensitive to opportunities to witness and to minister to others. He also asks us to pray that these campers will avail themselves of the power and presence of the Holy Spirit.

People in resort areas are often more open to the gospel than they might be at home. The Broadman filmstrip, *Resort Missions* (available through Baptist Book Stores, \$9.50), suggests at least four conditions which seem to encourage this openness. (See especially frames 8-16.) These include:

1. Vacationers are searching for new experiences and may be willing to explore Christianity
2. Relaxed morals may create a crisis to which Christians can respond
3. After a long trip, family relationships may need bolstering by friendly Campers on Mission
4. Beauty in nature may silently speak of the Creator

All the illustrations which follow were provided by Joel Land. As we consider these recent events, we should:

- ◆ give thanks to God for courageous and inventive approaches to witness
- ◆ pray for individuals and groups going out this coming season



consider how we can imitate or relate to similar ministries.

At a logging camp

Larry L. Maxwell of Kamiah, Idaho, reports:

"In August, a seminary missionary and I presented the Billy Graham film, *Time to Run*, at a helicopter logging camp near the small logging town of Headquarters, Idaho. Forty people attended the outdoor presentation in the mountains.

"Churches have bypassed these people, and they were eager to view this film. One woman made popcorn and arranged for the showing. We hope to extend the ministry to several logging camps in the woods."

On a Navaho reservation

A New Jersey couple, the Williams Michels of Egg Harbor, who travelled in 23 states one summer had these experiences:

"We spent five days on the Navaho Indian Reservation working on a 56-foot trailer addition to be used as a Sunday School building. We attended Sunday worship service in a Navaho hogan church in Steamboat, Arizona. I heard my testimony of salvation translated into the Navaho language.

"In each of the 23 states we traveled, we met brothers and sisters in Christ and witnessed the saving grace in the Lord Jesus Christ, giving an invitation to the unsaved to receive the eternal security he offers."

At Living Waters

Glenn Gillespie has gone for two summers from Crystal River, Florida, to Camp Living Waters in the Great Smoky Mountains:

"I am a member of Campers on Mission. Also, I have been a part-time missionary for the past eight years. I work mostly with American Indians, Bible camps, and old-time gospel camp meetings. The past two summers worked at Camp Living Waters in the Great Smoky Mountains. We reach children and teens, from age eight to fifteen. My work with the Indians has been a great blessing to me.

"I try to be a witness and ambassador for Christ every day. While at Camp Living Water, I had many opportunities to witness to the young people, teach, give testimonies, pray with, counsel, conduct devotionals, and try to lead them to accept Christ at our evangelistic services each night. During the two weeks at Camp Living Water about 39 were saved. F.O.O.L.'s in Augusta

A minister of music and youth

Donald W. Bowden, Jr., in Augusta, Georgia, has been chaplain for a group who call themselves F.O.O.L.'s (Fellowship of Outdoor Lovers):

"We made use of our puppet ministry, along with congregational singing, quartets, and solos accompanied by guitars with public address systems during the season. We held Friday evening services after community meals in which we invited other campers in the park to join us for food, fun, and fellowship.

"Services were marked by Bible study, prayer, devotional messages, noting particularly God's reliability in creating good and beautiful creatures of us as he has created the beauty of nature."

In the mountains, west and east

Two home missionaries direct backpacking trips known as Christian High Adventure. These "stress camping" ministries are for older teens and young adults.

Chuck Clayton, who lives in Montrose, Colorado, led expeditions last summer beginning from Montrose, from Glorieta, New Mexico, and from Bristol, Virginia. Coy Finley, Eagle Nest, New Mexico, directs trips from northern New Mexico.

PLANNING THE MEETING

If there is a state park or other recreation area nearby and the weather is mild, why not plan to meet there?

If a member of your group has a recreation vehicle, meet in or around it at the campsite.

Since prayer suggestions are in the content material, you may lead the group through, stopping for prayer after each segment.

If you use the filmstrip, *Resort Missions*, you may show it in its entirety, using the cassette tape narration (or script). Or you may

Chuck also directs leadership training expeditions for church leaders who want to use trail camping as a tool for Christian ministry.

Christian High Adventure challenges the best in a person, physically and spiritually, and



seeks to blend these dimensions of personality.

limit your viewing to frames 8 through 16.

For the calendar of prayer, ask a member to research resort areas near each missionary whose birthday is today. These areas should be mentioned as each name is called.

Pray that each missionary will take time for rest and relaxation during the year ahead.

FOLLOW-THROUGH

Ask group members to respond now to the convention-wide Prayer Partners Project, explained on p.

On an old farm near Washington, DC

Last year, the call went out for camping families to come to Washington, DC, to convert an old farm into a camp for youth from the inner city. Along with the hammering, sawing, and painting, help was needed in teaching camping skills and leading Bible study.

Joel Land points to this project as simply one example of requests he gets. "Many other needy missions projects are available for assignment from the Campers on Mission office at the Home Mission Board."

A national Campers on Mission rally was held at Toledo Bend Lake near Many, Louisiana, at the Texas border. Activities included a potluck supper, hobo style, music and drama features; conferences on family camping ministry and missions assignments; campfire singalong, worship walk, preaching, fellowship, and Bible study.

State rallies for Campers on Mission were held in 12 states last year: Alabama, Georgia, Oklahoma, Missouri, North Carolina, Louisiana, Arkansas, Virginia, New Mexico, California, South Carolina, and West Virginia.

40. North Central Baptist women are to use the blank on p. 20. Before the meeting, read the material on these two pages and also the explanation in the Baptist Women meeting material, pp. 8-12.

Mission Action Group Guide: Resort Areas can provide excellent help. The guide is listed on the order form in this issue, page 48.

Write your state Baptist convention office to learn of state rallies for Campers on Mission.

Mr. Webb is pastor of Ridgeway Baptist Church, New Windsor, New York.

What?

The Prayer Partners Project is a part of the North Central Missions Thrust, a strategy for doubling Southern Baptist missions work in seven North Central states by 1990. The prayer plan is to match members of Baptist Women organizations in North Central states with members of prayer groups in partnership states. Partnership states are all states except the North Central states (Illinois, Indiana, Iowa, Michigan, Minnesota, and Wisconsin, and Ohio).

Who?

Members of Baptist Women prayer groups in partnership states may request a prayer partner. If you live in one of

JUNE WHITLOW
PRAYER PARTNERS PROJECT

the North Central states, see page 20

When?

The cutoff date for signing up for a prayer partner is April 30.

How?

A member of a prayer group in a partnership state will clip the sign-up blank, fill it in, and send it to the state WMU office. A member of the prayer group may sign up for herself, or she may be interested in matching her family, her missions group, her Baptist

Women organization, or her church with a family, missions group, Baptist Women organization, or church in the North Central States. In the case of a family, missions group, organization, or church, one person should make the request for each. A prayer partner will be sent according to the information on the blank.

Why?

This is an effort to lend prayer support to persons living and witnessing in the North Central states. Persons living in these states will share information about missions work in that area, and persons in partnership states will pray specifically for these needs. Think of the impact this kind of prayer support will have on missions work in these states.

PRAYER PARTNER FOR PARTNERSHIP STATES SIGN-UP BLANK

Date _____

Name _____

Address _____

ZIP _____

I would like to have a prayer partner from a North Central state in the following category (check one):

- Individual
- Family
- Missions group
- Baptist Women organization
- Church

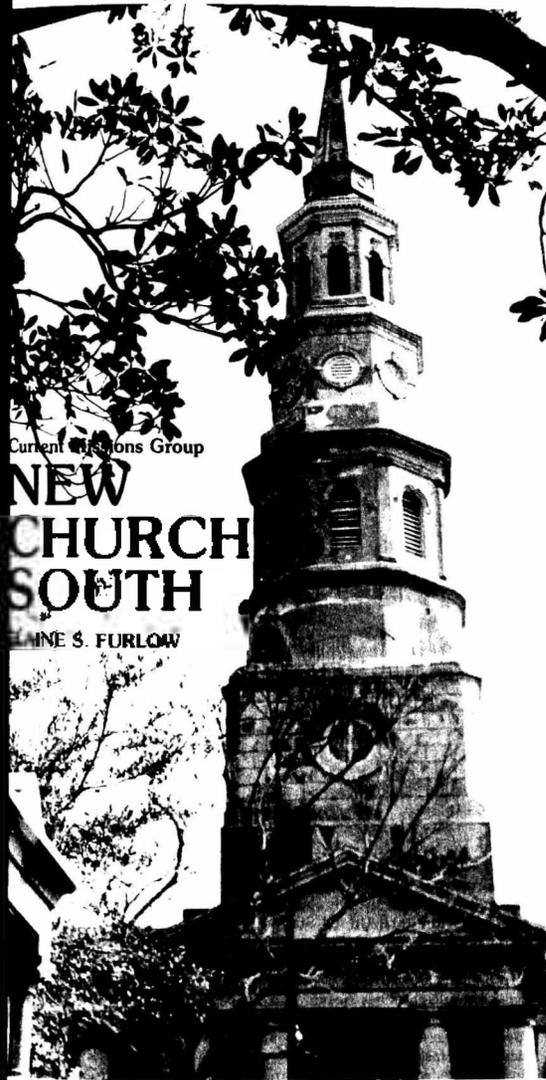
Send this form to your state WMU office

ALABAMA — WMU Office, P. O. Box 11870, Montgomery 36111
ALASKA — WMU Office, Star Route A, Box 1791, Anchorage 99507
ARIZONA — WMU Office, 400 West Camelback Road, Phoenix 85013
ARKANSAS — WMU Office, P. O. Box 552, Little Rock 72203

CALIFORNIA — WMU Office, P. O. Box 5168, Fresno 93755
COLORADO — WMU Office, P. O. Box 22005, Denver 80222
DISTRICT OF COLUMBIA — WMU Office, 1628 16th Street, NW, Washington 20009
FLORIDA — WMU Office, 1238 Hendricks Avenue, Jacksonville 32207

GEORGIA — WMU Office, 2930 Flower Road, S., Atlanta 30341
HAWAII — WMU Office, 2042 Vancouver Drive, Honolulu 96822
KANSAS-NEBRASKA — WMU Office, 5410 West 7th, Topeka, Kansas 66606
KENTUCKY — WMU Office, P. O. Box 83433, Middletown 40243

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Current Missions Group

NEW CHURCH SOUTH

JUNE S. FURLOW

On this muggy spring morning the big double-decker bus is awash with tourists, many wielding their pocket cameras

"Click!"

A gray-haired matron from Cincinnati captures Charleston's beautiful azaleas and camellias on film. "Click!"

At a stop near a weathered cemetery, a bearded student records the graves of Civil War soldiers and lawyers and statesmen prominent during the Revolution.

Later, two young women gaze upward, marveling at the chandelier in a restored two-story home. A family from Atlanta enjoys the chanting sales pitch of shrimp and flower sellers on the street corner, remembering this was the scene which inspired George Gershwin to write *Porgy and Bess* in the 1930s. Another visiting couple sits down to a sumptuous dinner of she-crab soup and roasted oysters.

This is Charleston — at least, it's how many visitors see this old seaport town — done up in her spring best: carefully restored Colonial-era homes, neatly swept streets, men in white suits conducting their business in genteel Southern fashion.

But the proud historic town and its people are much more.

Charleston's a military town, the Navy yard employs thousands of persons, many of whom live here for a few months, then move to their next station. Varied industries — electric companies, lumber and paper mills — contribute a bustling business air to this South Carolina seaport city.

Tourism and government are the other major employers, drawing hundreds of families to new homes in Charleston's suburbs.

The town's people and progress in 1978 can be better understood, however, by taking a quick look at Charleston's history.

English explorers came here in 1663, returning home with reports of South Carolina's rich soil and mild climate. In 1670, the first set-

tlement was established and named in honor of England's Charles II: Charles Towne. The village later moved ten miles southeast.

In 1680, an English captain named John Thurber brought a bag of Madagascar rice with him and gave it to a leading Charleston businessman before sailing home. When the rice was planted, it flourished in South Carolina's swampy riverbanks. Slaves were brought in to work the fields, and rice soon became so valuable a crop that it was nicknamed "Carolina gold."

Today, the old rice plantations of Magnolia Gardens and Middleton have been carefully preserved. The stately homes have been carefully preserved. The stately homes and gardens draw hundreds of tourists each year.

Production of rice and indigo (a blue dye) helped Charleston grow in the eighteenth century. Beautiful homes were built and expert cabinetmakers made the city a center for fine furniture. Its citizens appreciated the detailed construction of English-style houses, they created appealing gardens to enhance their beauty.

In 1861, Fort Sumter, guarding the Charleston harbor, was attacked by Confederate soldiers. The April attack, one of the immediate causes of the Civil War, launched the city into the bitter conflict and the aftermath of Reconstruction.

As twentieth century industry began to change the charac of the city, Charleston's citizens made an effort to maintain the elegance of the homes in the Battery, the city's harbor area. More than 2,000 homes have been restored. Row upon row, they stand graceful and colorful. Hues of rose, deep yellow, lavender, blue and green brighten the narrow streets.

Charleston is a historic city for Southern Baptist work, as well. Some of the churches here are among the oldest in the Southern Baptist Convention. Leaders like Richard Furman got their start here.

Charleston was for years a stronghold of Baptist work. But despite its status as a beginning point for Southern Baptist life, Charleston presents fresh and challenging missions opportunities.

Today Charleston, as well as other large Southern cities, is playing the game of "catch up" where Baptist church extension is concerned.

"Are you sure that's true?" asked a puzzled church member. "We have so many Baptists here."

Southern Baptists are the largest Protestant denomination in the United States, it's true.

Baptist churches, then, is a little trying to make a three-pound roast serve your family plus a dozen neighbors who dropped in unexpectedly. It can be done, but you wouldn't want to keep it up Sunday after Sunday.

Most SBC leaders conclude we need to plant new churches where the population is now

growing. That's 1.5 million South Carolinians who seldom hear a sermon, sing a hymn, study the Bible with a group, attend a church

population in South Carolina is increasing, but our average Sunday School attendance is not," he says. "This is true everywhere. Percentage-wise, we're just not keeping up."

Bryson says South Carolina is growing at the rate of 9.9 percent, and that much of this growth is taking place in the cities. He notes that in 1970 in his state, the ratio of churches to all persons (not just Southern Baptists) was one church to

Thirty percent of those 14 years old and above are separated, single, widowed, or divorced.

As the city sprouts new suburbs, Bill Bishop notes how Charleston is divided into recognizable territories. "South of Broad are the restored homes. These are the gracious, stately homes restored just as in pre-Revolutionary days. If it were not for these," Bishop believes, "this part of the downtown area would be transitional just like every other downtown area."

The upper part of the city — Peninsula Neck — is undergoing racial and economic transition. Because churches likely will be affected by this within four years, Bishop estimates, the association is involved in a pilot project (in cooperation with the Home Mission Board) on the area.

West of the Ashley River are established suburbs and some of the association's largest churches.

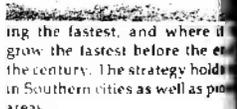
On nearby James Island, to the southwest of the city proper, are four Southern Baptist churches.

In the Sullivan's Island and Farley Beach resort areas, the population swells and drops with the seasons, making it difficult for the churches there to grow.

"The metro area is fairly well churchied, but the growing areas are not," says Bishop. "A lot of people still travel downtown to church, but a church works better when it is close to the people it serves."

In a section of growing Goose Creek, for instance, a survey four years ago located 3,000 families but no church. Highland Park Baptist Church agreed to sponsor a mission, which met for months as a house church. At the time, property was cheap, and a church site was purchased. Pastor Clarence Butler and his congregation expected to move into their new building by early 1978. "If we had to buy that property today," Bishop says, "it would cost us \$40,000 an acre."

As Charleston encroaches into formerly rural areas, it becomes even more important to plant



But active Southern Baptists (approximately 7 million of the 11 million members) make up only about 3 percent of the total United States population (220 million). The population is growing faster than Southern Baptists are growing.

As a result, churches are forced to reach and serve more and more people, in a society which moves faster and faster.

The task facing many Southern

growing the fastest, and where it grow the fastest before the end of the century. The strategy holds in Southern cities as well as poor areas.

In South Carolina, for instance, the total population is around 2 million. Of these, about 660,000 claim affiliation in a Southern Baptist church. That means about one in four persons is a Southern Baptist (though many of these are inactive).

But South Carolina missions department director Larry Bryson points out that 52.3 percent of the people in his state are not related

to a synagogue, or proclaim any relationship to a religious group or belief.

In a survey conducted by the South Carolina convention with the Home Mission Board, Bryson discovered that two out of three persons moving into the state are upper middle-class white, not related to any religious group. "The

churches in those areas. Stone Baptist Church, for instance, began as a mission of Johns Island Baptist Church. They purchased ten acres for a building site and plan to be ministering from their new building by the end of 1978.

For the most effective church extension, state missions leader Larry Bryson believes education is needed among grassroots Baptists. "From the directors of missions to the pastors to the pews," he says,

In a September 1976 meeting, Bryson and the Home Mission Board's Quentin Lookwood led a meeting of Baptist realtors and land developers and directors of missions. Thirty-eight realtors and developers came to explore how they could work together with the missions leaders, and what each group could contribute to the other. As a result of that meeting, several associations now meet regularly with the realtors in their area.

Bryson says he often gets calls notifying the state office of a subdivision being planned. "This means we can get in on the ground floor of the planning."

In one case, the convention was able to buy a ten-acre church site for \$3,350 an acre. "When broken into lots," notes Bryson, "this is going to cost \$364,000."

As the state and association band together to start new churches, they also encourage church growth through new ministry by existing churches.

Multi Ministries

Sometimes reaching out awakens a church to its potential impact on a community.

Park Circle Baptist Church in Charleston has "gotten a new lease on life," says Bishop, because of its involvement in a ministry to seam-

men by OS-2ers June and Ken Below, the port ministry now has more volunteers than it needs. "When Park Circle got into it, they knew it would be a multi-ethnic

ministry, and they dealt with it healthily," says Bishop. "One ministry led to another. Now they've opened their door to Hope Center, an organization for the retarded."

Two men, Jim Morgan and Richard McQueen, are jointly appointed by the Home Mission Board and the South Carolina convention to encourage churches in ministry. Morgan concentrates on weekday ministries through local churches. McQueen is experienced in youth and family services.

McQueen recalls 12-year-old Doug, a slender, black-haired boy who was having trouble at school. His father had medical problems, the family, which lived in a low-rent district, was having trouble making ends meet.

The summer he met the family, McQueen invited Doug to the associational camp, a two-week outing designed especially for youngsters in trouble with the law or coming close to it.

During the two weeks of swimming, hiking, Bible study, and friendship, Doug decided to become a Christian. When he returned to Charleston, he became involved in an RA group at Hampton Park Baptist Church, then later joined the church with several of his friends from camp.

"About half the boys make professions at the camp," McQueen says, "but we discover that when they get back home, their parents often could care less. We always try to follow up."

Taking a personal interest is the key, McQueen remembers one family, whom he learned of through the courts, who had seven children. The father worked in a paper mill, the mother at a cleaning establishment. "They were hard workers but having a tough time of it," he recalls. McQueen referred the family to a local pastor on Johns Island.

Through the pastor's interest in the family, they became involved with the church group. The pastor baptized six family members on Sunday night after they had made

professions of faith

On another morning, a man at the city housing office called McQueen with a problem: "I have a young mother and three kids over here. She's got a job but won't get a check for two weeks. They have no furniture, no food. Can you help?"

McQueen searched the closets at the Baptist building (where local churches keep in good supply), then arranged for the woman to come over and pick out some clothes. He supplied food and some furniture until the family got on its feet.

McQueen and Morgan rely on individuals in local churches to help people to ministry. And McQueen sees much room for growth. "One problem is not so much lack of churches but lack of involvement in the churches we do have."

He points to churches who are involved as examples of what can be done. Hampton Park, Citadel Square, First, Ashley River, Spaulding, and Rutledge Avenue.

At Fort Johnson Baptist Church on James Island, association WMU director Charlene Kirk spearheaded her church's year-round effort to provide Christmas gifts for patients at the university medical center. On the associational level, she has led a project to provide kits to prisoners at the pre-release center. The kits, containing comb, shaving cream, razor, towels and washcloth, are made up by mission action groups at two churches each month.

"Many of these men have not been in church when they arrive," says Kirk. "This is our way to show them we care."



PLANNING THE MEETING

Question: (If I were to visit Charleston, South Carolina, what sort of people and people would I encounter? What are Baptists doing to respond to needs there?)

PLAN 1

Simulate a bus tour of Charleston by asking several women to read the study material, then pick one aspect of the city to describe. One woman might have a sentence about the historical emphasis of the city, another might comment on the crowded houses, another might mention the high number of military persons, and so forth. Thank these "visitors" to Charleston for their observations, then ask other women to assume the roles of Baptist mission leaders in Charleston. Using the study material as a guide, ask them to point out ways in which existing churches and planned new churches are meeting human needs in Charleston.

You may wish to divide the large group into two smaller groups to work on these assignments at the beginning of the session. Use about 10-15 minutes to go over the study material, then come back together for the bus tour and Baptist leader report.

PLAN 2

Pass out large sheets of poster board, magazines, and felt-tip markers. Using the study material as a guide, ask each woman to make a Charleston collage. (Supplement the study material with encyclopedia reports, travel guide information, or magazine articles. Because of the recent bi-centennial, USA, festival of the arts in

Charleston, many magazines carried articles about the city.)

Allow about 30 minutes for each woman to create a picture-portrait of Charleston and its needs.

Divide into pairs, asking each pair to explore: "What are Charleston churches doing to meet needs? What could new churches do?"

PLAN 3

Using the statistics given on the ratio of Baptists to total US population, explore the subject of church extension by dividing into two groups. Ask group A to take the position that existing churches should reach out in ministry more often, such as the ones mentioned in the study material. Ask group B to take the position that existing churches cannot meet all the needs, and therefore new churches must be created near population growth centers to handle such needs.

Allow both groups about 15 minutes with the study material to prepare their points, then discuss. Each group should come to realize the validity of the other's viewpoint.

SOMETHING TO DO BECAUSE YOU STUDIED

Often a new church can begin with a Baptist Women meeting, or with a Baptist Women ministry.

Since much of the population growth in cities takes place in apartment complexes and mobile home parks, investigate the possibility of beginning a study group there.

If at all possible, meet in the home of a member who already lives in the apartment or mobile home park. An alternative is to request permission to use a "community room" and invite residents.

CALL TO PRAYER

Read 1 Corinthians 3:5-10. Pray for Charleston and other Southern cities as they seek to establish new churches and help old ones reach

out into their communities. Lead in a time of prayer for missionaries with birthdays today.

Know Your Writer



Elaine Furlow is editor of Book Publication Services at the Home Mission Board in Atlanta, Georgia. In this capacity she edits books in the Home Mission Graded Series and is responsible for editing and producing the Human Touch series of photo-text books. She is author of two of the books — *The Human Touch* and *Love with No Strings*. Elaine is married to Robert S. Furlow.

- (cont. from p. 40)
- LOUISIANA — WMU Office, P. O. Box 311, Alexandria 71301
 - MARYLAND — WMU Office, 1313 York Road, Luthersville 21093
 - MISSISSIPPI — WMU Office, P. O. Box 530, Jackson 39205
 - MISSOURI — WMU Office, 400 East High Street, Jefferson City 65103
 - NEW MEXICO — WMU Office, P. O. Box 485, Albuquerque 87103
 - NEW YORK — WMU Office, 500 S. Salina Street, Syracuse 13202
 - NORTH CAROLINA — WMU Office, P. O. Box 26508, Raleigh 27611
 - NORTHERN PLAINS — WMU Office, P. O. Box 1278, Rapid City, South Dakota 57709
 - NORTHWEST — WMU Office, 1033 NE 6th Avenue, Portland, Oregon 97232
 - OKLAHOMA — WMU Office, 1141 N. Robinson, Oklahoma City 73103
 - PENNSYLVANIA-SOUTH JERSEY — WMU Office, 900 South Arlington Avenue, Harrisburg, PA 17109
 - SOUTH CAROLINA — WMU Office, 907 Richland Street, Columbia 29202
 - TENNESSEE — WMU Office, P. O. Box 347, Brentwood 37027
 - TEXAS — WMU Office, 408 Baptist Building, Dallas 75201
 - UTAH-IDAHO — WMU Office, P. O. Box 2545, Salt Lake City, Utah 84110
 - VIRGINIA — WMU Office, P. O. Box 6435, Richmond 23276
 - WEST VIRGINIA — WMU Office, 801 Sixth Avenue, St. Albans 25177

BIBLE STUDY GROUP

GROWING IN POWER AND PERSISTENCE

VELMA DARBO BROWN

This month we study the third couplet in the elements of Christian growth. This pair is power and persistence.

The elements of spiritual growth may be compared to some of the elements necessary to constructing a building. Whether a small cottage or a lofty skyscraper, some of the elements are the same.

First is the necessity for a strong and secure foundation on which to build. It is said that the reason Manhattan can have some of the highest buildings in the world is that the island is on solid rock. Christians, too, have their "solid rock" foundation: Jesus Christ. Our relationship to him as Savior gives us a secure foundation for our lives in this world as well as in the next.

On top of the basic foundation comes the foundation of the building itself. No matter how strong the foundation in the earth is, no building can be more steady than its own base. For the Christian this foundation is found in self-worth and integrity. A person who does not know basically who he is, or who God intended that he be, can never fully develop his own personality in spiritual growth.

Next come the materials for the building: cement, wood, brick, metal. These materials may be compared to faith and wisdom in the Christian life. These two elements provide, or make available,

all the materials necessary for building a strong and beautiful Christian life.

Now we look at the final elements in our series. Power may be compared to all the power tools and sources of power used in building. And persistence may be compared to the workmen's contract to continue with the job of construction until it is completed.

We will later look again at the way all the elements fit together. Now we want to study what the Bible says about power and persistence. We will not take these passages in their biblical order. Instead, we will study them as they logically relate to our subject.

We Need Power for the Struggle

(Ephesians 6:10-13)

In our day we hear little about the struggle of the Christian against evil forces. The modern secular rejection of belief in a personal devil has largely contributed to this silence. And so, too, has the present-day psychological understanding of life's problems. We are told that these come from parental influences, bad environment, or a corrupt society.

But we have lost sight of the fact that all these influences reflect the presence of evil in our world. Satan and the forces of evil range against everything in life that is under the influence of God. Therefore, the Christian's efforts to grow spiritually may collide with the forces opposing such growth. The result is struggle.

Paul recognized this struggle and counseled about it (Eph. 6:10-18). He urged the Christian not to attempt to fight in his own strength. Instead he advised the believer to "be made powerful" in the power which God's power supplies. (v. 10 is more emphatic when all the words relating to "power" are so translated.)

How should this power be used? Paul's metaphor was familiar to every person in the Roman Empire: the heavily armed soldier. Rome kept the peace by stationing sol-

diers in all parts of the Empire. And the heavily armed foot soldier, with his armor, helmet, and sword, gave a formidable picture of the mighty empire.

Such might, Paul then said, was available to the Christian soldier. His job was more defensive than offensive. He need not hunt or evil. He could be sure that evil would search him out. Then he needed to be able to "withstand... and... to stand."

The armor Paul recommended was the armor of God. The emphasis in verse 11 is not on "whole," but on "of God." We do need all the armor, but we need God's armor most of all. Isaiah 59:17 compares God to a soldier armed for battle. Paul may have had this verse in mind when he wrote Ephesians. In any rate, it is clear that Paul's emphasis was on the Christian's having the armor provided by God as endorsed by him.

Notice how, over and over, Paul emphasized the word "stand" in these verses. The Christian's job is not to run away, nor to advance against the foe. His task is to "stand firm." The devil's attacks will come thick and fast. And he has vast resources (v. 12).

It is hard to know exactly what Paul meant by all these phrases. Perhaps he was not sure himself. But he did know that there was tremendous power in the attacks of evil. He wanted to warn his readers to be alert against attacks from all directions.

In verse 13 Paul encouraged the believers not only to "withstand" but to "stand." A victory that is won at the cost of disability or ultimate weakness to the victor is not a victory. But this is what is promised to the Christian struggler: If he takes the armor of God and is willing to be empowered with God's power, he will come through the struggle intact. His victory, in God's strength, will be complete.

We Need Persistence to Finish Our Task
(Hebrews 10:35-36)

The idea of persistence has been emphasized already in the last passage. Now it is emphasized.

The word "patience" in Hebrews 10:36 is translated in most other versions as "endurance" or "patient endurance." The idea is of a steadfast, unwavering endurance. Sometimes we think of patience as a passive reaction: "the patience of Job." But this passage clearly states that endurance means continuing activity.

In verse 35 the writer to the Hebrews urged them to "cast not away" their confidence in God. Perhaps they had gone through a period of trial and testing, and had come through victorious. This is the danger time — when the fighting is done and the struggler can relax. Then it is easy to wonder why the rewards of the struggle are not immediately forthcoming.

It is a fact of the human condition that we teeter back and forth between strength and weakness, assurance and fear, highs and lows. The lows generally follow the highs. How often have you had a mountaintop experience which was quickly followed by a spiritual trough? This is what the writer was warning against.

And how did he say that such a low could be conquered? By patient endurance — by persistence. In verse 36 the writer reminded his readers that there often is a long gap of time between doing the will of God and receiving the promised reward. Chapter 11 remembers many of the "heroes of faith." In all these cases the reward did not come for many years, or did not come at all in the person's lifetime. These are all examples of patient endurance.

We Christians who are working for spiritual growth need the lesson of Hebrews 10:35-36. Growth is a long, slow process. Often we look for evidences of growth before they have had time to develop. Then it is easy to become discouraged. It is important to remember that God's time is not ours. He works slowly but surely. And in time, when we

have done his will, we will gain the reward. In this case the reward will be the beauty of Christian maturity.

We Need Assurance in Our Praying

(Ephesians 3:14-16, 20-21)

As a climax to our three studies of the elements of spiritual growth, we look at a great prayer of Paul. We will not examine all of it. The body of the prayer, for Christ's love, belongs in a later study. But the manner and assurance with which Paul prayed can be a means of bolstering our own praying. Our greatest resource for Christian living is prayer. Too often we pray with little faith. Paul's prayer here can strengthen our sagging faith.

Paul began by recognizing God as Father. The Creator is also Father. He is the Father of our Lord Jesus Christ. Because Jesus trusted in God and was never disappointed, we can trust likewise.

God is also the Father who gives his name and his sanction to all the families of the earth. This word includes not only human family units. It embraces all social groups. So, every society which has a common head and original founder derives from the one true Father. Because of this fact, we can look to our Father with increased assurance. God is concerned with us, not only individually, but corporately. The greatest human society is the church. God, the Father of all societies, will not forsake his special group, which is the body of Christ.

Verse 16 reminds us of the infinite resources of the Father. We have received some tokens of those resources. We know something of the power of God in our lives. But these are only a tiny portion of his actual power. We see a pinpoint of light from a vast star one hundred thousand light years away in space. This light can indicate, but never express, the total power of the gigantic star. So it is with our experience of the power of God.

Paul reemphasized this point at the close of his prayer (v. 20). "Exceeding abundantly" is an attempt

to give some idea of God's ability to answer our prayers. All his infinite resources are available to us, in accordance with his will.

And his will is that he be glorified, both in the church, the body of Christ, and in Christ, who is the express image of the everlasting Father.

How does the church glorify the Father? By becoming, corporately and individually, more like his Son. As we grow spiritually into the likeness of Christ, we are bringing glory to God. Certainly, then, we can expect God to answer our prayers for power to grow spiritually.

Linking the Elements

Consider how the elements of spiritual growth are linked together. Self-worth helps us to know, appreciate, and accept who we are. We get from this a kind of blueprint of the way we can reflect Christ in our individual lives. Therefore we will ask for wisdom to work out that plan under God's guidance.

Integrity causes us to stand in fear of God. lest we fall short of his will for us. And our integrity causes us to have persistence in carrying out his will.

Faith knows to ask for power and wisdom and to believe that it will be given.

So all the elements work together for the upbuilding of the Christian, to the glory of God the Father.

PLANNING THE MEETING

STUDY AIM

This study is the culmination of three studies. Therefore a cumulative aim is needed. Consider this: As a result of this study, members will be ready to employ power and persistence to their own spiritual growth.

PLAN 1

Point out the words "power" and "persistence" in the Bible study title. Call for volunteers to recall times when they have found power

and used persistence in their Christian lives. Then lead a brief discussion of the meanings of these words and their use in Christian living.

Lead the group through a study of the Bible passages related to power and persistence. Leave the last passage, Ephesians 3:14-16, 20-21, to be used as part of the Call to Prayer.

Ask members to look at the summary paragraphs under "Linking the Elements." Distribute pencils and paper. Ask members to list the elements and then to write beside each one answers to these questions:

What do I understand by this element?

Where do I find it active in my life?

Where do I find myself lacking in this element?

What can I do to increase it in my life?

Following this period of self-examination, lead into the Call to Prayer.

CALL TO PRAYER

Read Ephesians 3:14-16, 20-21 and give an interpretation of these verses. Call for the reading of the names on the prayer list. Ask the members to engage in silent prayer for these persons. Ask them also to pray for themselves in line with the needs they have found in their lives by answering the questions. Conclude the silent prayer by reading Ephesians 3:20-21.

PLAN 2

Begin as suggested in Plan 1. Instead of giving the interpretation yourself, divide the group into sub-

groups. Ask each one to take one of the Scripture passages for study. At the close of the study — about 10-12 minutes — ask each subgroup to report to the whole group on findings. Then proceed with the summary study and the call to prayer.

PLAN 3

Members may wish to spend the whole time in a deeper consideration of the six elements of spiritual growth. They should study the material for this month's Bible study in advance. Members may then divide into three groups, each study one pair of the elements. Following group study, get reports on the various elements. Then consider the summary paragraphs and continue as suggested in Plan 1. Conclude with the Call to Prayer.

Could you do short-term volunteer service in your area? How would you become involved in Bible Mission?

5. Study the lists of current needs and determine how do your qualifications and your missions needs coincide? Think it over.

Current Needs Overseas

For more information about the following, contact William Eugene Grubb, Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230.

Sewing team, Kingstown, St. Vincent. Train nationals to make clothing on a commercial basis. Need to bring machines and materials.

WIN School, Dominica. Team of four to conduct two WIN schools in March 1978. Accommodations will be arranged.

Secretary, Mexico. Must speak Spanish. One-year assignment. Round-trip transportation and housing provided.

Secretary, Kenya. to Mission treasurer. Bookkeeping helpful but not necessary. Six months. Round-trip transportation and housing provided.

Director, American School of Recife, Brazil. Salaried position, must hold masters degree in school administration.

School Administrator, Dominican Republic. Salaried position. Private Christian school for MK's and Dominicans. Knowledge of Spanish needed. Wife may teach also.

Piano tuner, Kingstown, St. Vincent. One-week assignment.

Piano tuner/repairman, Honduras. Ten days. Meals and lodging provided.

Volunteer Medical Needs

These overseas assignments are for three weeks to three months. For additional information, write to Harold Hurst, Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230.

Dentists: Antigua, Honduras, Trinidad, Dominica, St. Martin, Dominican Republic, Barbados, Botswana, St. Vincent

Physicians: GP — Rhodesia, Thailand, Yemen, Honduras, Kenya, Dominica, Antigua

Internists — Ghana, Rhodesia, Yemen

Pediatricians — Gaza, Ghana, Nigeria, Jordan

Surgeons — Gaza, Ghana, India, Nigeria, Rhodesia, Thailand, Yemen, Jordan, Dominica

Ophthalmologists — Dominican Republic, India

Dermatologists — Dominican Republic, Korea

Gynecologist — Dominican Republic

Pathologist — Dominican Republic

Urologist — Yemen

Certified Laboratory Technicians — Ghana, Yemen, Nigeria, Gaza

Radiologist — Indonesia

Nurses — Needed for a number of countries for a minimum period of three months

Needs in North Central States

Both short- and long-term volunteers are needed in home missions. If interested, contact Department of Special Mission Ministries, Home Mission Board, 1350 Spring Street, N.W., Atlanta, GA 30309.

Most short-term needs relate to survey work, fill-in-up, Bible study, beginning new missions, construction, Vacation Bible School, etc. In some cases housing and/or meals are provided, depending on the ability of the missions field to provide such. Travel assistance may be available in special situations involving extreme distances.

Monrovia, Indiana. Construction

at a camp — insulators, electricians, plumbers, painters

New Whiteland, Indiana. Summer Backyard Bible clubs, youth ministry, start new missions, visitation, bus ministry.

Midland, Michigan. Crew of men to help church finish building. Skill in finish carpentry, plumbing, electrical work would be helpful.

Sidney, Ohio. Weekday ministry needs to be started in an inner-city area.

Steel Valley, Ohio. Interim pastors and persons willing to work as core personnel in starting new work.

The following long-term needs call for persons who are willing to move to another area for a time and secure employment (or provision for their own support), helping the missions work in their free time.

Decorah, Iowa. Help a new work get underway, especially in music and youth work.

Belpre, Ohio. One or two couples to revise a once-thriving mission.

New Whiteland, Indiana. Youth and music ministry.

Canton, Illinois. Student-to-student worker with several universities.

Madison, Wisconsin. Serve with small-membership church in a town. Or, help begin a new chapel in a city. Or, conduct resort area ministries in Wisconsin Dells.

Bill Wilson, consultant, Christian Service Corps, says "We are trying to recruit adult mission groups to answer needs for 1978. We hope to have 50 adult mission groups."

Will you be one of these volunteers on Bold Mission?



VOLUNTEERS NEEDED

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ARE YOU . . .

A schoolteacher willing to seek a job
in an unchurched community and
patiently build a fellowship of Christians?

A "free day-timer" who loves to work with people,
fix things, and do something
constructive about community needs?

Married to a retired carpenter or builder
or doctor who shares your eagerness to
travel and give volunteer service in
another state?

If you are, you can share in the work of home missions. Experience the book *The Leaven and the Salt*; it will challenge you to consider lay involvement in home missions. This book by Wendell Belew focuses on lay persons — all unordained, both salaried and non-salaried — who work in church extension, language missions, Christian social ministries, and evangelism. They are in the middle of a revolution in missions which calls for every Christian to carry the gospel: to proclaim, teach, and minister in the name of Christ.

Materials you need for Home Mission Graded Series study:

Book, *The Leaven and the Salt* by Wendell Belew (\$1.50)*

Teaching Guide by Phyllis Merritt (80¢)*

Filmstrip and cassette, *Laypersons on Mission*, with manual (order from Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309, \$3.00)

*See order form, p. 48.