

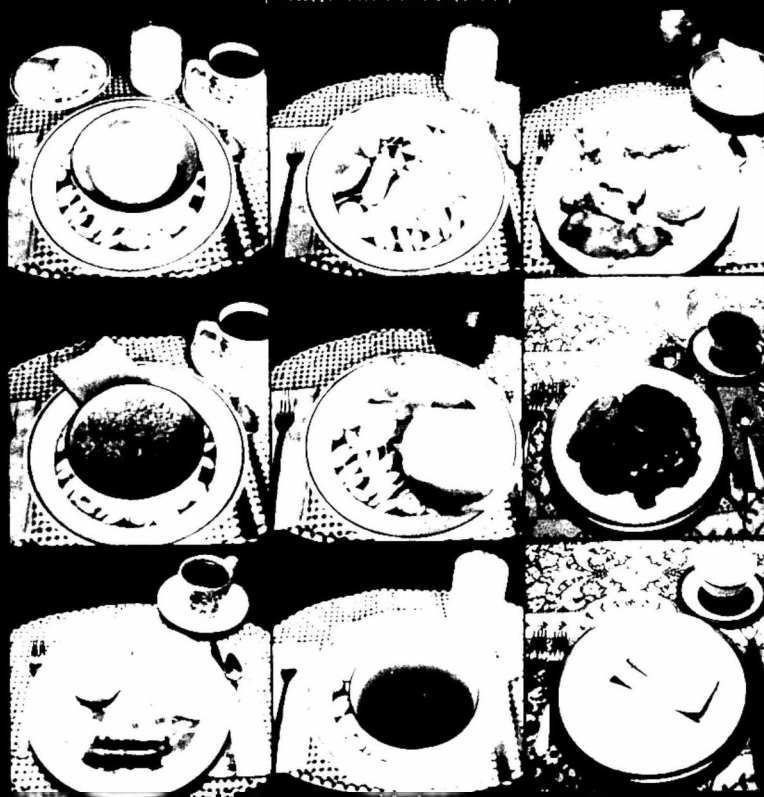
ROYAL SERVICE

July

1978

And the disciples said to him, "Where are we to get bread enough in the desert to feed so great a crowd?" And Jesus said to them, "How many loaves have you?"

(Matt. 15:33-34 RSV)



OUR RESPONSE TO A HUNGRY
WORLD

SPEND SOME OF YOUR SUMMER ON THE SHELF:

We're talking about the missions bookshelf in your home or church. There are literary feasts to fit the tastes of any book worm, and summer is a wonderful time to round out your diet.

For spiritual growth, sample the newest book in the Woman I Am series: *The Seeking Woman I Am* by Nell Tyner Bowen. Page 32 in this magazine offers a money-saving package of all three Woman I Am books. So you have the first two? Give all to a friend as a well-chosen gift.

Take the academic approach without ever leaving home, by enrolling in the Seminary Extension Course "Women in the Church." Writer Minette Drumwright deals with many questions people are asking about what the Bible says about women. The cost, which includes text, study guide, correspondence kit, and postage and handling is \$12.75. Enroll by yourself, or gather a few friends for some summer discussion. See the February 1978 ROYAL SERVICE, or write Seminary Extension, 460 James Robertson Parkway, Nashville, TN 37219 for more information.

Remember the Church Study Course system? It is alive and well and offering books for a WMU Leadership Diploma or a Christian Development Diploma. Book topics include: History of Woman's Missionary Union, The Bible: God's Missionary Message to Man, Vol. 1 or 2; or An Introduction to the Bible. Electives are also included. See page 71 in the Baptist Women Manual for complete instructions. Most books are available at the Baptist Book Store.

And who could forget Round Table Book Club! It brings the shelf to your door, with three book selections every quarter on missions and spiritual growth topics. Buy all three and get a 20 percent discount. To join, write RTBC, Box 24420, Nashville, Tenn. 37202. Give your name, address and Baptist Book Store account number (if you have one). Send no money. Two months before the beginning of each quarter you will receive a notice about upcoming selections including titles and prices. You may select or refuse any of the books offered.

ROYAL SERVICE CONTENTS

Volume LXXIII

Number 1

July 1978

COVER
Well-laden tables — and the familiar words of Jesus — are very familiar to most Southern Baptists. But 10 million persons will starve this year. How do we share our bread? The cover, prepared by artist Mary Bibee, and articles on pp. 8 and 14, give practical ideas for response.

BAPTIST WOMEN MEETING
Ruth Miller
"Weighed in the Balance" of our plenty and others' need, what will be the final judgement?

7
RESPONSE TO A HUNGRY WORLD
Ruth Fowler
How is the Foreign Mission Board involved in disaster and hunger relief?

8
NEW HABITS TO EASE HUNGER
Ruth Fowler
Practical suggestions for family and individual response to world hunger.

9
CURRENT MISSIONS GROUP
Ruth Miller
Where is "Poverty, USA"? Its population totals 25 million, most of them aging or members of a minority group.

14
WHEN THE POOR MOVE IN, DOES THE CHURCH MOVE OUT?
Larry High
Baptist churches in downtown Baltimore are finding new ways to minister in a changing community.



16
REFLECTIONS
In poem and picture, persons have recorded their impressions and decisions.

21
FAMILY FUN PAGE
Joanne Jackson Lisk
A "mystery meal" supplies all the ingredients for family fun and learning. Children and parents or grandparents, can plan a surprise for someone special.

22
CALL TO PRAYER
"And help us, this and every day, To live more nearly as we pray."
John Keble

28
PRAYER GROUP
Ruth Miller
Coming "Face to Face with Poverty" challenges all our resources, personal, spiritual, and mental.

31
YOU ARE MY WITNESSES
Amelia Bishop
Session four in the Direct Evangelism study discusses what to say and how to say it.

33
HUNGER IN THE HOMELAND
Andy Loving
Ways that the Home Mission Board is responding to the hunger crises, and how you can help.

34
CHRIST IN YOU
Miriam Robinson
What are the requirements of responsible citizenship in our country and in the Kingdom of God?

37
BIBLE STUDY GROUP
Velma Darbo Brown
Like all living things, love must grow or it dies. Thoughts on how Christians are growing in love.



41
BAPTIST WOMEN YEAR IN THE CHURCH
"Bea-Cumming Wise" comes to the aid of her friend "Nita Know Moore" with some basic facts about the 1978/79 Baptist Women emphasis.

43
ROUND TABLE GROUP
Ruth Miller
Review of a basic book on the basic problem of hunger: *Endangered Species*.

46
MISSION ACTION GROUP
Stuart Calvert
The wives and children of prisoners have very special needs, and Baptist Women can have a ministry.

REGULAR FEATURES
Order form, p. 20; Reader alert, p. 45; Next Month in Royal Service, back cover; Volunteers needed in Mission Service Corps, inside back cover.

EDITORIAL STAFF • Lane Powell, Editor; Dr. Grace E. Marquez, Director, Editorial Department; Leatha Marie Jones, Editorial Assistant; ART STAFF • Mariha Bibee, Graphic Artist; Jonell Evans, Director, Art Department; CONSULTING STAFF • Evelyn Wiliam, Director, Field Services Department; Bobbie Sorrell, Director, Education Division.
ROYAL SERVICE #72480 is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, 400 North

20th Street, Birmingham, Alabama 35203. Mrs. A. Harrison Gregory, President; Carolyn Weatherford, Executive Director. Price: \$4.00 per year, single copy 45¢. For subscription outside the U.S., add \$1.50 for postage and handling. One- and two-year subscriptions available. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscription. Second-class postage paid at Birmingham, Alabama.

Baptist Women Meeting Weighed in the Balance:

Will our
garbage cans
testify against
us at the day
of judgement?

RUTH WAGNER MILLER



Today, I cleaned out my refrigerator. I didn't throw away much — just half a can of baked beans, a piece of fried chicken, some wilted lettuce leaves, cranberry sauce. It couldn't have amounted to more than a dollar's worth. After all, I can't be expected to eat all the leftovers around here. I have enough of a weight problem without being a human garbage can.

Well, I'd just put my TV dinner in the oven to heat for lunch. Since I had thirty minutes, I stretched out on the couch with ROYAL SERVICE, the November-December 1975 issue of *Home Missions*, and the February 1976 issue of *The Commission* to prepare for our Baptist Women meeting. I'd only read a little when the doorbell rang.

I opened the door. Standing there was a shriveled old man with protruding eyes and abdomen. His skin, like parchment, stretched tautly over the bones of his face.



"Excuse me, Madam," he said. "May I please have the food you just threw in your garbage can?"

"Of course not. It's old. Anyway, it was just a little I threw away. Who are you?" I replied.

"I am Juan. I live in Honduras. You say you threw away only a little, but it cost more than my father earns in a day," the man answered.

"Your father? How old are you?"

"I am 16."

As I stared at the ravaged face, made old before its time by malnutrition, other figures silently approached my doorstep. Gaunt mothers whose milk has gone dry — their babies listless and unseeing in their arms. Once-proud Masai tribesmen from Kenya whose cattle drop in their tracks from starvation. The shriveled and sick from war-torn, flood-ravaged Bangladesh; the homeless children who sleep under the fountains of Bogota, Colombia; mothers weeping for babies too weak to eat; fathers haunted by the hopelessness of unemployment.

"Who are you?" I demanded, somewhat frightened.

"We're the hungry of the world,"

they answered. "If you will just let us have what you throw away, it would help."

"Why should you get my garbage?" I asked.

"It has always been so, Madam," answered one. "For every hundred people in the world, six are Americans. Yet you six consume half of all the world's resources."

"Now look here! We Americans have worked hard for what we have. If you people would work as hard as we Americans work, you'd have enough to eat, too. A lot of hungry people are just plain lazy."

An emaciated black man stepped forward. "My lady, have you ever seen someone starve? Our bodies literally consume themselves. Our kidneys stop functioning. The shortage of carbohydrates affects our brain chemistry. We become weak and confused. Some don't even know they're starving. In my country of Ethiopia, some people even drown because they are too weak to lift their heads out of a few inches of water in the gutter when a rainstorm comes along. Please don't call us lazy. We'd like to be strong enough to work."

Another spoke. "Oh, ma'am, I would be so happy to work. Just give me work to do. I am Babu Lal of Calcutta. I am 50 years old and have never slept anywhere but in the streets. Each day I go to the dump and scavenge for paper, glass, rags — anything I can sell to buy food. Then it's back to the dump to scavenge for the next meal. All over the world, thousands leave the countryside because we can't afford to buy food. We hear of hope in the cities. But when we get there, we can find no work. Please don't call us lazy. We want to work."

"I wish I could scavenge in the dumps of the US. You throw away 150 million tons of trash every year. Your trash includes 55 billion cans, 26 billion bottles, 65 billion metal and plastic caps. You junk 7 million cars every year. Oh, ma'am, the rag pickers of Calcutta could make a

comfortable living on what you throw away."

A Tuareg chief in his famed indigo robe spoke next. "My family has always owned cattle and camels. Herding is honorable work. When the rains came less and less frequently to our part of Africa, the Sahara Desert began to overtake our grazing land. It moves southward at the rate of 4 to 30 miles a year. As it covered our grassland we grew desperate. We cut bushes and trees to feed our starving animals. We didn't understand the we were just speeding up the desert's encroachment. We are victims of climate changes that we cannot even comprehend. But we are not lazy."

A woman spoke. "We in Bangladesh suffer from a different weather problem. While the farms of north India dried up and blew away, the monsoon shifted a thousand miles east and dumped its waters on our country. The floods destroyed homes and crops. I, Jobeda, saw my husband and five of my seven children starve to death. My remaining two children haven't long. They are too weak to cry. I sit in refugee camp and wait."

I tried another argument I'd often heard. "If you people would practice birth control, stop having so many children, you'd have enough food to go around. I read that world population is growing by 1 million people every five days, by 1 billion people in a dozen years, and by the year 2007 will be double from the present 4 billion to 8 billion. If you don't stop, we'll all starve to death."

A mother stepped forward. "I, Smita, from India, will answer that. I must have a son alive at the time of his father's death. I must produce six children to be sure one son will survive. If I stop with two children, as you recommend, I may have none to take care of me in my old age. You will get a Social Security check. I have only my children."

"We need our children to work,"

added a farmer from the Philippines. "You have tractors to do your plowing. We have children."

"What else is a woman good for? Her function in life is to bear children and serve her husband," spoke up Jobeda.

"I wish I could have fewer children," said Rosa from Peru. "I would stop if I knew how."

"Not all our countries need to limit population. I am Ana from Brazil. We have much frontier land to settle. We need more people. Don't impose a quick answer on us when you don't understand our problems."

The Ethiopian man spoke next. "Perhaps, there are too many Americans. One westerner consumes and pollutes as much as 50 Africans or Indians. Americans consume one-third to one-half of the world's resources. If we cut our population, will you share your abundance in order to insure that the babies we do have will live to adulthood?"

I began to sputter. "Look at all the foreign aid we give you now. Our taxes just keep going up to help the world."

They smiled sadly. Tolerantly, Jobeda spoke. "Your nation is not the Santa Claus that you believe it to be. Out of the 17 top donor nations, you rank 15. Each

American pays an average of \$480 in taxes for defense but only \$6 for development assistance to the Third World nations. In 1949, you were giving 2.8 percent of your gross national product for economic aid. By 1975, it had dropped to 1/4 of 1 percent."

The Ethiopian man added, "More than half your financial aid comes in the form of loans which we pay back with interest. Less than half of it goes for development, the rest for military aid and we turn around and buy our armaments from you, so you get your money back. Only a small percentage ever reaches the common hungry man."

Juan said, "Some have accused

you of playing politics with hunger, withholding aid until our governments did what you wanted. Is this the action of a Christian nation?"

I looked at them. They stretched out their scrawny hands to me.

"I'm sorry," I said. "There are too many of you. Your problems are too complex. I'm only one person. What can I do?" And I closed the door.

The kitchen timer buzzed insistently, and I woke with a start. Only a dream? Perhaps. Yet as I sat down to my lunch, I remembered God's handwriting on Belshazzar's wall — "Thou art weighed in the balances, and art found wanting" (Dan. 5:27). I wondered how heavily our abundance will weigh against us when our turn at the balances comes. Will our garbage cans testify against us at the day of judgement?

Confronted with the specter of starving millions (unless we do something, 200 million people will die of hunger in the next ten years — that's equivalent to wiping out the entire US population) what should a Christian woman do? She should take three steps: (1.) Find out what the Bible says. (2.) Find out what's being done now. (3.) Decide where she can fit into the solution.

The Bible Speaks

God recognizes that hunger and poverty do exist (Deut. 15:11a, Matt. 26:11). He shows special concern in seeing that the poor are provided for as he instructs the reapers to leave the gleanings for the needy (Lev. 19:9-10), and protects the poor from exploitation by the rich (Deut. 27:19).

Just because God acknowledges the problem of poverty, he does not give us the option to sit back and accept it. In fact, he commands us to do something about it (Deut. 15:11, Luke 3:11). He hands down a terrible indictment on those who

ignore the needs of the poor (Prov. 22:22-23; Ezek. 16:49-50; Amos 4:1-2).

Jesus set us an example. He experienced hunger himself during his temptation in the wilderness (Matt. 4:2). He demonstrated through his feeding of the 5000 that even very limited resources can do the job when God directs their use (Mark 6:35-44). And then he tells us that our failure to care for the poor leaves him (Jesus) hungry, thirsty, naked (Matt. 25:44-46).

What Is Doing What?

Our government does provide some aid (both financial and surplus food) to needy countries. However, because of bureaucratic red tape and administrative costs not every dollar purchases a dollar's worth of food. Food may rot on docks. Inept or corrupt officials may siphon off some. It finds its way somehow onto the black market. Yet without our aid even more people would suffer.

Several worthwhile agencies do an effective job of ministering to the needy. They adhere to the philosophy of the Chinese proverb: "If you give a man a fish, you feed him for a day. But if you teach him how to fish, you feed him for a lifetime." An immediate supply of food sent to a stricken area saves a man from starving to death today. When followed up with development aid such as helping people dig wells, teaching better farming methods, making birth control available, it guarantees that he won't starve to death next year either.

Bread for the World, an interdenominational agency, aims to keep Christians aware of needs. It encourages us to act as responsible citizens by providing ways that we can effectively let our government know that we want more done. Other agencies which have an outstanding track record include Church World Service and CARE.

Most of the large denominations have excellent records in both hunger relief and development projects. Because our missionaries on the field understand the problems and administer the aid themselves, our own Foreign Mission Board can pledge that every dollar we designate for relief goes directly to the needy. None of it pays for "running the office."

Southern Baptist missionaries have always tried to feed the hungry and help the poor. Following Jesus' example (notice how often Jesus first met the physical needs of those who came to him, then he forgave their sins) they minister to the total person while bringing the good news of the gospel.

Just a few examples of SBC aid: Norman Coad, Upper Volta, helped villagers build a well. The well project has made the name

"Baptist" known and opened doors and ears.

Carl Ryther, agricultural missionary to Bangladesh, introduced ducks as a source of meat. He has a goal of ducks for every family in his district. He also gives out a special, fast-growing species of baby fish which Bengalis can raise in their numerous ponds.

Albert Sutton, formerly in Botswana, and now in South Brazil, trains local young men and women in agricultural methods. By introducing chicken and egg production, and by planting vegetables he hopes that diet and health will be improved.

Robert Williams worked actively among the refugee camps of the Niger Republic during the drought-caused famine. He hopes in the future to introduce farming techniques, water conservation, livestock improvement.

Although Southern Baptist missionaries have administered quick and effective relief where disaster has struck, the problem of world hunger grows. It will not diminish for a long time.

Where Do I Fit In?

Individually. 1. We must examine our lifestyles asking, Do I really need this? When we consume or waste more than we need (food, fuel, water, fertilizer) we use up resources that could be shared.

2. We must learn all we can about world hunger. If we learn, we will give intelligently to organizations that give a dollar's worth of aid for every dollar they take in. Read the books suggested this month on pages 43 and 45.

3. We must pray — for the hungry of the world, and for our missionaries as the poor knock on their doors for help. The missionaries need wisdom to know how to tackle problems. They need money and personnel to put their ideas into action. They need the Holy Spirit constantly intervening for them as they deal with

governments and officials of developing nations. And we must pray for ourselves, that God will give us such a burden for the hungry that our own food will turn to sawdust in our mouths until we do something.

Collectively, as Baptist Women we must:

1. Make our families and friends conscious of the terrible imbalance between what we have and what the rest have not. "Our problem," says Phil Strickland of the Texas Christian Life Commission, "is not that we're trying to do too much with the little God gives us, it is that we're trying to do too little with the much he has given us."

2. Lead our churches to make specific commitments of money for relief and development.

3. Contact government representatives. Ask them what they plan to do about the problem. Don't be satisfied with pat or political answers.

As Baptist Women we have a choice — to be part of the problem or part of the solution. The Biblical writer John records, "But if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him?" (1 John 3:17 NEB). If you have read this far, you have seen your brother is in need.

By myself, I can't do much. Neither can you. But that doesn't excuse us from doing something. I'll make a start. How about you?

PLANNING THE MEETING

STUDY AIM: To confront members with the problems of world hunger; to show members their role in the causes and their responsibility and opportunities in its alleviation.

PLAN 1

Adapt and have several members present the dialogue in the study. Following their presentation, lead a discussion on the causes of hunger



and what Baptist Women can do about it. (See Follow Through.)

PLAN 2 BEFORE THE MEETING

1. Make plans to serve a symbolic meal consisting of two ounces cooked dried beans or lentils, one very small boiled potato, one quarter raw onion, and half a glass of weak tea with no milk or sugar—less than 100 calories total. Tell members ahead of time that they will be charged for the meal, with proceeds being sent to the Foreign Mission Board, marked for disaster relief. If possible, serve the meal as an introduction to the program.

2. Order a copy of "The Bible Speaks on Hunger" (50 copies, \$2.50) from Christian Life Commission, SBC, 460 James Robertson Parkway, Nashville, Tenn. 37219.

3. Ask several members to prepare a dramatization of "A Fable" found on page 121 of *Endangered Species* (see p. 43) and also found on page 10 of *The Commission*, February 1976.

4. Prepare a summary of the causes of world hunger and things Baptist Women can do about it. See pp. 8 and 33 for help in this area.)

DURING THE MEETING.

1. Serve the meal, reminding members that this is an everyday menu for many people of the Third World.

2. Present your facts on the causes of world hunger.

3. Present "A Fable." Distribute copies of "The Bible Speaks on World Hunger." Ask members to study them at home.

4. Lead discussion on what Baptist Women can do. (See Follow Through.)

PLAN 3 BEFORE THE MEETING

Obtain a copy of "A Fable" mentioned in Plan 2. Buy enough pieces of individually wrapped candy (peppermint) for each member to have one.

DURING THE MEETING

1. Give each member a piece of candy. Then collect all the candy and divide it into two equal piles. Count off members. For every 16-17 members, assign one to be "American," the others represent the rest of the world. Now give one pile of the candy to the "Americans." Tell the "rest of the world" they must share what's left because for every 100 people, 6 are Americans, but they consume half the earth's resources.

2. Let the "rest of the world" discuss how they felt at seeing the "Americans" have so much. Ask the "Americans" how they felt.

3. Read aloud "A Fable."

4. Ask members to decide on a definite course of action that will involve them in world hunger. (See Follow Through.)

CALL TO PRAYER

Read 1 John 3:17-18, from a modern translation. Ask members to consider whether they are part of the problem or part of the solution

to world hunger. Read the prayer calendar. Direct prayer as suggested. (See "Where Do I Pray?" *Individually*, Item 3.)

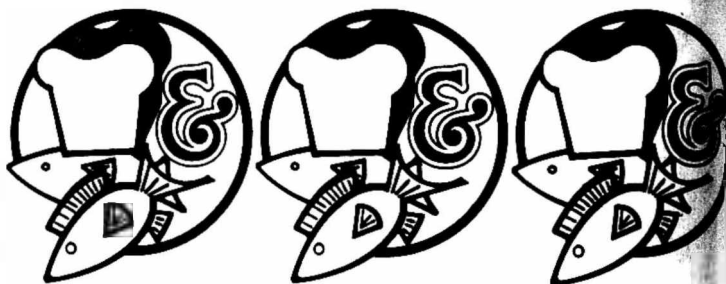
FOLLOW THROUGH

1. Choose one or more of the suggestions under "Where Do I Pray?"

2. Ask your pastor to make definite plans with you to observe World Hunger Day which the SBC has approved for the first Wednesday in August. The *Missions Night Out Resource Booklet* offers complete plans for a World Hunger Dinner.**

*The Suttons have now been transferred to Brazil. A personal glimpse of their life in Botswana will be the topic of a September feature by Catherine Allen.

**See order form, p. 20.



While part of the world starves, another part gorges . . . With 6 percent of the world's population, North America consumes 40 percent of the world's resources. One American consumes and pollutes as much as 50 or more African or Indian peasants . . . Rich nations currently feed their livestock more grain than the people of India and China, one-third of the human race, consume directly . . . This does not mean that beef production should be halted. It simply is not necessary to finish out beef with large amounts of grain. Grass-fed beef is as nourishing and has an important role in the food chain.

— *Endangered Species*
Broadman Press

What can the Southern Baptist Church do to
relieve the world's hunger—starvation?

RESPONSE TO A HUNGRY WORLD

PHOTO BY BARBARA BALL

RUTH FOWLER

The command of love is clear—in this world of need, gospel without grain is incomplete. Southern Baptists must—and want to—minister to the total needs of man.

Southern Baptist relief work is done through special gifts, rather than taking from the Cooperative Program and Lottie Moon Christmas Offering. These gifts, which are designated for world relief, are given by individuals through their local churches. If the giver stipulates that his money is to go for hunger relief, it is put into the hunger relief fund. Unmarked gifts go into general relief funds.

From the funds, many kinds of relief work are financed. The

Southern Baptist Foreign Mission Board tries to meet as many different needs as possible, giving priority to emergency needs in times of disasters and to long-range planning to alleviate the long-term hunger problem.

Examples of immediate disaster response include sending food, tents, and emergency medical teams to the scene of an earthquake, flood, or hurricane. In the second stage more medical care is given, and victims are helped to return to an acceptable lifestyle through rebuilding homes and providing seeds and other supplies to begin new crops.

Disaster response in the past few years has been widespread.

Baptists have responded to victims of a hurricane in Honduras, a flood in Bangladesh, and earthquakes in Guatemala, Romania, Italy, Argentina, and Japan.

In a partial answer to the long-range hunger and food supply problems of the world, Baptists concentrate on agricultural projects, family planning services, and medical projects, or educating ghetto-trapped persons for a trade.

Some examples of this aid are farming projects in Brazil, education of indigents in Bangladesh for making crutches and other saleable items, family planning clinics in Thailand, and many different kinds of nutrition

and well-baby clinics.

Hunger is not always slow developing, or a result of a sudden natural disaster. In parts of Middle America a drought has taken the harvest level down dangerously low. People who were once able to grow their own food are now hungry. Southern Baptists are providing seed, fertilizer, and food. The food is to last until the harvest, the agricultural goods are to assure there will be a harvest.

In West Africa, changing weather patterns and droughts have caused whole nations to be short on food. The answer Southern Baptists provide is three-fold.

First, grain to feed the hungry is being provided now.

Second, better seed and fertilizer are being introduced so that farmers can grow as much grain as before on less rainfall.

Third, in the wet areas better farming methods are being introduced so that some sections of the nation may have surpluses to help supply food to places where there are shortages.

Some Southern Baptist programs have been so well planned and so successful that they have been copied by other agencies and governments.

There are three important things Southern Baptists should know about their world relief program:

1. The Foreign Mission Board is the channel for all Southern Baptist

Convention overseas relief work.

2. Every cent given for relief through the Board goes to relief. None is taken out for administration or promotion.

3. Southern Baptist missionaries and Board staff directly participate in all relief spending—through planning, implementing, and administering.

Southern Baptist relief has an extra feature—it is done in the context of a total ministry of evangelism, in the name of Christ, with the purpose of meeting the needs of man as a witness to Christ's love and concern.

RUTH FOWLER is a staff writer at the Foreign Mission Board in Richmond, Virginia.

New Habits to Ease Hunger

(world hunger, that is)

Ruth Fowler

So, the budget is tight and you just don't know how to come up with a gift for the hungry — well, here are some super-duper but now quite painless ways of giving.

Make the gift a family project. Make it over and above tithes and regular offering.

Include everyone in both prayer and giving. Show your family why — in pictures and in Scriptures. Then, you find the extra dollars and cents in these ways:

1. **Skip one meal a week.** Give the cost of the meal to help alleviate world hunger.

2. **Agree as a family to give up soft drinks, potato chips, and snacks for a week.** Give the cost of these items to world relief.

3. **Make banks out of cans, small cartons, or another suitable container.** Have a "change day" and have all members of the family empty their pockets of loose change on that day. Continue throughout a given period of months or weeks.

4. **Plan, with your church, a world hunger dinner.*** Serve rice and water but charge the price of a restaurant meal (\$1.50 each would buy dinner at a hamburger chain!) An appropriate date would be Wednesday, August 2. Baptists have designated this date as World Hunger Day.

5. **Have a meatless Thursday (or any other day) and give the price of the family's meat for that day to world relief.** (A

\$4.00 roast could be sacrificed to buy grain to last a week for a child.)

6. **Coffee break bargain.** Give the money spent on coffee, rolls, donuts, etc., to world relief, instead bring a thermos from home. Saves money (and calories)!

7. **Plan a Hunger Workshop for your church.** The details of a workshop that will suit your particular congregation's needs can be worked out by the Hunger Committee of Oakhurst Baptist Church, Decatur, Georgia. For more information, write: Hunger Committee, Oakhurst Baptist Church, 222 East Lake Drive, Decatur, Georgia 30030.

Where to send your money

Make your gift in World Relief through your local church, but be sure to designate it for World Relief or Hunger Relief,** Foreign Mission Board. When your gift reaches the state office, it will be routed directly to the Foreign Mission Board where the total amount will be used for hunger and disaster relief around the world.

*The Missions Night Out Resource Booklet gives complete plans for a World Hunger Dinner. Order on order form, p. 20.

**If it is designated Hunger Relief, it is spent only for that purpose. World Relief money is used for disaster relief, as well as hunger-related crises.



Baptist worker in El Paso, Willie Mae Giles, visits in the home of one of her kindergarten children.

Current Missions Group Poverty, USA

Ruth Wagner Miller

Scene 1

(Several women are seated around a table waiting for their current missions group meeting to begin. The leader speaks first.)

Leader: Today we will study the problem of poverty in the US and our role in its causes and cures. Let's start by listing some of the kinds of poverty of which you are aware.

Ann: Well, I guess the food stamp program — although I understand it's a disaster — is a sign of one kind of poverty. When I was in the supermarket the other day, I watched a woman unload a whole cart of junk food and pay for it with food stamps. It really made me mad to think my tax dollars were being spent to feed her kids candy bars. Why, I don't even buy candy for my own children. So I guess poverty means not enough food to eat.

Leader: Who else has an idea?
Martha: I had to drive my new maid home last night. I tell you I was scared to death. She lives in the worst part of town — nothing but shacks. People crammed in together, no place to go but the

street. I see poor housing as a sign of poverty.

June: When I did some substitute teaching last spring it seemed to me that the poor kids had a lot of health problems. We had impetigo, ringworm, runny noses, coughs. A lot of them seemed listless and run down. I would say that the poor can't afford good medical care.

Amy: I think this whole welfare mess is a national disgrace. If those people weren't so lazy, if they'd just get out and work, they wouldn't have all these problems. After all, this is the land of opportunity and we all have an equal chance. So the welfare program is a sign of poverty. It may even encourage poverty.

Ruth: I think you can help people but the real poverty is of the spirit. The ultimate answer lies in changing the individual from the inside. Christ does that. It seems to me that we ought to concentrate there. That's what Bold Mission Thrust is about, isn't it?

Leader: I can see that we all need to do a little research on this subject.

As my husband says, "He who complains about the mess is soon made Mess Officer." Let's adjourn to the church media center (library) and each of you find out as much as you can about the problem you've just cited. Then we'll come back here and instead of sharing ignorances, we can share facts. (The group exits.)

Scene 2

(The group has reassembled around the table and buzzes with excitement. The leader speaks.)

Leader: I have the feeling that you found something of interest to report. Let's just go around the table in the same order we did before and you can tell us what you've learned. Ann, I believe you started.

Ann: First of all, I was shocked to find that people are hungry in America. Although people aren't dropping in the streets as they do in some disaster-stricken countries, it is estimated that as much as 20 percent of our population is malnourished. Malnourishment in the prenatal stage and during the

first two years of life can lead to mental retardation. Three-fourths of the nation's mentally retarded come from poverty areas. The highest incidence of malnutrition, illness, infant mortality, and lowest life expectancy rates occur among American Indians.

I learned that during this awful inflation we all complain about, the price of porterhouse steak rose 38 percent but the cost of dried beans (a staple in the poor person's diet) went up 256 percent. When the steak eaters "spend down" and eat beans, what do the bean eaters eat? I'll tell you. For some it means eating dog food.

I found that food stamps do help a lot of people but that many, although qualified, don't participate. Why? Pride, for one thing. We've attached a stigma to it and made those who are hungry ashamed. Too, getting into the program often requires people to travel to offices that are difficult to get to. They have to wait for long hours, even take off work to get their stamps. The offices are understaffed and in some places, because of the overload, the people who run the program actually discourage participation. You have to have cash to buy food stamps, and the poor don't always have available cash.

I was pretty judgmental in my statement earlier about buying junk food. Actually, many people don't know the basic facts about good nutrition. No one has ever shown them what food to buy, or how to select it wisely. Let's face it, when junk food is advertised on TV, it's never referred to as junk.

As far as I could find out, no other rich nation tolerates the hunger we do. Japan wiped out hunger years ago. Instead of considering it relief, they consider their food programs an investment in their nation's future.

US Senator Ernest F. Hollings of South Carolina said, "The hungry are not able-bodied men, sitting around drunk and lazy on welfare.

They are children. They are abandoned women, or the crippled, or the aged."

Martha: The housing problem in our country parallels the hunger problem. Just as we produce plenty of food but the poor can't afford to buy it, we build lots of buildings but not for the poor to live in. The groups hardest hit include older people on fixed incomes, young families just starting out, and racial minorities (black and Spanish-speaking) although it's illegal to bar anyone because of race.

Like worms in a can, causes of housing problems intertwine. It's hard to see where one ends and another begins. The white people fleeing to the suburbs pressure their local officials to provide the same services they had in the cities — things like schools, and fire and police protection. This causes skyrocketing taxes. In order to offset tax increases, officials try to attract business and industry to the suburbs. They also enact rigid zoning laws designed to prevent low-cost housing which would increase the influx of poor families and put a greater burden on the taxpayer.

This leaves the poor still in the city while available jobs have moved to the suburbs. The poor must commute, if they can, because they can't move closer to their jobs — no low-cost housing available.

Urban renewal, although a great idea, has displaced more people than it has helped. In the first 15 years, Urban Renewal demolished 500,000 housing units, a large proportion of them occupied by poor families, most of them black. It built about 300,000 new units but few of them for low-income families.

When someone proposes building low-income housing in an area, the neighborhood organizes in opposition. They fear the influx of people will bring drugs and crime, and will lower property values. People say, Sure the poor

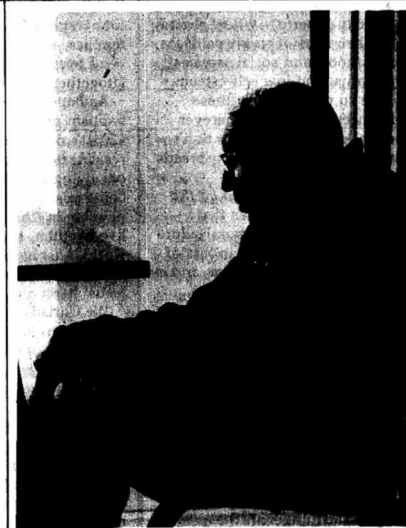
have to live somewhere, but not near me!

I confess to this attitude myself but I'm beginning to wonder how Christlike this is. When those whom Jesus called his brothers and sisters must share one stinking toilet for a whole floor of roach-infested apartments; when a mother goes to bed at night fearing a rat may bite the baby — I wonder. It seems that those of us with a sound roof to keep out the rain are the ones who make the decision about whether or not the poor even get a roof.

June: I looked into health care. The people hardest hit by skyrocketing health costs are the working poor. You see, the rich can afford to pay. The welfare recipients generally get it free. We middle class people bear a big burden, but many of us carry some sort of health insurance to help us in the catastrophes. Many of the working poor, including rural and migrant workers, get no health insurance or unemployment insurance; yet because they work they don't qualify for medical welfare.

Tragically, many health problems could be prevented by teaching people hygiene, nutrition, and simple medical techniques. You and I know to wash out a wound so it won't get infected, but do the uneducated poor know this? My children have up-to-date immunizations; but has the rural mother, whose child steps on a

RIGHT: In affluent America, over 25 million persons still live below the poverty line. One large group is the elderly, who must live on fixed incomes in a time of rising prices. Another is the young, whose lack of proper food limits the choices of their future. Most of the poor are invisible to the rest of us, who pass over them or around them on express highways, and rush into the comfortable "office world" of groomed lawns and redwood decks.



rusty nail, ever heard of tetanus?
I really believe we, who claim to be Jesus Christ's representatives, could do something about this.

Amy: I criticized the welfare mess, and it is just that. A mess! But I got to thinking — at least some people get helped through it. What if we had no welfare?

I guess we all tend to generalize and lump all poor people into one category, but we shouldn't. Listen to the types of poverty I learned about: (1) Life-cycle poverty — that is the sort that presses in on people during certain periods when they have no income. For example, children or old people. Low-income or high-expense periods (like raising a family) also cause this sort of poverty. (2) Depressed area poverty — that would mean economically blighted areas like Appalachia. (3) Crisis poverty — caused by unemployment, severe illness, injury, desertion, or death of the breadwinner. (4) Long-term dependency poverty — like those mentally and physically handicapped from birth. (5) Inner-city poverty — where ghettos leave their mark of poorly paid jobs, poor schools and social services, low status, and low self-esteem. People so marked carry these influences with them wherever they may move. The poor don't want to be poor, but poverty breeds more poverty.

Arthur Simon, in *Bread for the World*, writes, "The idea that poverty is the result of moral failure has taken a terrible toll in loss of self-esteem among the poor, and in self-righteousness among the nonpoor. Both perspectives are so nakedly at odds with the Bible that the currency they have gained even among Christians and Jews is astonishing. Yet people hold this idea with the best of intentions."

Ruth: I gave a pat answer, too, when I said poor people need to find Christ. Some of them already know him, yet they're still poor.

We hear the statement that poverty and hunger are the result of



A child gives thanks for snacks provided at the Techwood Baptist Center in Atlanta, Georgia. Photo by Don Rutledge, HMB

sin, and we immediately think of the victims and how their sinning must cause their misery. Do we ever ask ourselves if their poverty may be the result of our sins? For we have sinned in allowing conditions of poverty to exist. We sin every time we turn our backs on the problem. One researcher estimates that if every religious institution took responsibility for just five poor families, we could eliminate the need for government welfare altogether.

As Baptists we claim that our baptism pictures our belief in Christ's death, burial, and resurrection. It also gives witness to our dying to self and to sin and being raised to new life in Christ. If new life in Christ means trying to live like him, then the poor of the world must have the same place in our hearts and lives that they had in Jesus' heart and life.

We Christians are uniquely qualified to help the poor. Our knowledge of sinful human nature can keep us from disillusionment and cynicism as we confront the problem. Our faith should make us realize that no effort, no matter how small, is wasted. Our hope will keep us plugging away at the problem long after those without the Christian motivation have moved on to the next popular

cause.

Leader: We've uncovered some pretty heavy stuff here. Let's take a break now and then we'll get down to some practicalities.

Scene 3

(Same time and place, following the group's coffee break.)

Leader: Ruth, you referred earlier to Baptists and to Bold Mission Thrust. I'd like us now to take a look at what we as Baptists might do for the poor. If we picture this ministry as a pyramid, at the top we'd put the Home Mission Board and its Department of Christian Social Ministries. Remember, though, that other departments, such as Language Missions and Interfaith Witness, also minister to the poor. Next we'd put state missions; then associational missions engaged in Christian social ministries such as Baptist centers and all that they do. But the base upon which the pyramid stands must be churches and individual Christians.

The Department of Christian Social Ministries can equip and train us to do the job. It can point out areas of need. In some cases it can allocate a missionary to spearhead the work. But without individuals committed to living out their Christianity, Christian social ministries can hardly make a dent.

I'm not just talking about giving money and praying. I want us to think of other things we, in this group, could do to help alleviate poverty conditions. How about it?

Amy: I talked about hunger. We could keep an emergency food closet. We could drive people to pick up their food stamps. What about classes in nutrition or food shopping? Maybe a food cooperative? And how can people learn about nutrition if they can't read? I can see where reading and simple arithmetic classes could improve the lot of the poor.

Martha: I can start by changing my attitude toward low-income housing. I can try to change the attitudes of other Christians. Then we could work on substandard housing. Could our men teach classes in home repairs — plumbing, carpentry, electrical wiring? Low-cost interior decorating? How about a wood shop for furniture making and repair? Can we stockpile some furniture to loan out to people? Would our youth be willing to donate their time and energy to fix-up projects for the elderly?

June: I agree with Ann when she

said that if people could read, they could help themselves to better health. Perhaps the doctors and dentists of our church would consider donating time to a free clinic. Let's look into providing vitamins for children and the elderly. We could get someone to teach hygiene classes and preventive health care. Could we have a closet of nonprescription medicines? Even aspirin is expensive when you're spending the major portion of your income for food.

Amy: I want to find out exactly what welfare services we do have in this county. If I don't know what is available, a lot of poor people don't know either. I'd like to see us set up a referral office for all sorts of problems—from unemployment to medical assistance. We shouldn't plan to set up a service that's already available elsewhere, but I'll bet we can supplement what already exists.

Ruth: I still think hearts need changing. Our hearts first, then the hearts of the unsaved. We need to do more study on what the Bible says about the poor. But we must not stop there. We must make sure

every Christian and every organization in our church learns what God expects of us in our response to our poor brothers and sisters.

Leader: We sound like now we're ready to think about Bold Mission Thrust. We all know the aim of Bold Mission Thrust is to evangelize and congregationalize, but how do we get it from those idealistic sounding words down to the problems of the poor? One church defined evangelizing this way: "to show our community we love them . . . It's a matter of being the love of God, where I am . . . The basic thing is to give a person the chance to feel what Jesus is . . . It's doing, going; being does of the Word. The feeling of Christ comes not by word, but by action. . . . And to congregationalize, another church says, "you have to break down barriers . . . to become, in the true sense, the family of God." Our response to the poor of our community just might be the boldest mission God has for us. As we sit in our clean, comfortable homes with our well-stocked pantries, praying that lost will hear the Good News, let us remember this statement: "Hungry bellies have no ears."

PLANNING THE MEETING

As a result of this study members should have more understanding of problems of the poor in the US and should choose a way the group can help.

PLAN 1

Present the study in drama form, assigning parts to group members. Encourage each member to choose a suggestion from scene 3 which she can carry out. Close with Call to Prayer (below).

PLAN 2

Do one of the following:
1. Order the film, *Hunger in America* (available through AFL-CIO, 815-16th St. NW, Washington, DC 20006, \$7.50) to show during your meeting; or
2. Invite a missionary from a nearby Baptist center to discuss

with your group the problems of poverty as they confront him; or,
3. Ask your local welfare agency to supply you with a speaker on what services are available in your area. If you can't get a speaker, interview the head of the agency and report to your group what you've learned. Taping your interview and playing it for your program would add variety.

After presenting the film or speaker, guide members in deciding on a follow-through activity from those suggested in scene 3 of the study.

Close with Call to Prayer (below).

PLAN 3

1. Have members act out scene 1 of the study. Then ask: How do

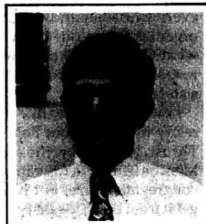
you feel about these issues?

2. Next, act out scene 2. Ask: How do you feel now?

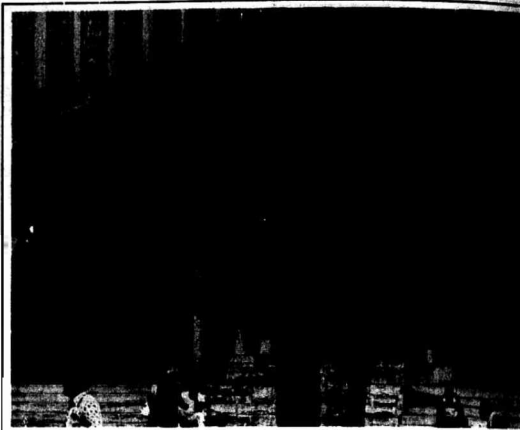
3. Act out scene 3. Ask: What are you going to do about the problem? Encourage members to make a commitment to investigate one or more of the possible actions mentioned in scene 3.

CALL TO PRAYER

Using *The Living Bible*, read Isaiah 58:7-10. Ask members to examine silently their lives in the light of this Scripture passage. Pray for God's forgiveness for our lack of compassion for the poor. Pray for those on the prayer calendar. Close with a special prayer for those missionaries who daily face the problems of poverty in their work.



Home Mission Board consultant George Bullard grew up in Baltimore as the son of the pastor of Gregory Memorial Baptist Church. He now assists downtown churches in meeting the challenge of changing ministries. HMB Photo



The Seventh Baptist Church of Baltimore, home church of Annie Armstrong, has found new purpose as part of a transitional community. HMB Photo

When the Poor Move In, Does the Church MOVE OUT?

What happens when a neighborhood changes? Can the community of Christians known as the church communicate as effectively to a different type of people?

Communities may change, but the message that a community of Christians expresses does not. Knowing how to communicate with new faces and possibly a new culture is the hurdle that must be overcome.

In order that America's most transitional areas will hear about Christ, the Home Mission Board has some strategies. It is helping local Christians in transitional communities be effective in their ministry and witness. An excellent

case study of this is Baltimore. Baltimore, a growing metropolis situated on Maryland's Chesapeake Bay, is a city experiencing rapid change.

Originally founded as a shipping port for tobacco, the urban area has grown and prospered into one of the 10 largest cities in America.

Along with this surge of expansion came drastic change. Rapid growth produced serious dilemmas. Crime, unemployment, and decay became obvious as the city moved into the latter half of this century.

Problems became so acute that citizens flooded to the new stronghold of growth—suburbia. Baltimore's population dropped

from more than one million to its present 850,000.

But a new day dawned early in this decade when local politicians sought innovative ways to turn the city's sagging spirit around. The revitalization efforts have been so dramatic that Baltimore was named an "All American City" in 1976, the first time a major metropolitan area has been so honored.

Southern Baptists in Baltimore quickly realized their city was changing and churches were being left behind. Many communities surrounding churches took on a totally different character, almost overnight.

Pastors and congregations began searching for answers to the

perplexing questions of how to deal with unparalleled change.

Mission Thrust was the answer. This is a plan for Southern Baptists to take the message of Jesus Christ to every person in the world by the year 2000. Baltimore included. This plan provides the means for churches to be as bold in meeting today's challenges of a changing community as the city of Baltimore had been in responding to need.

The Home Mission Board recognized what was taking place in Baltimore and appointed a consultant for churches in transition.

George W. Bullard, Jr., was named to a two-year term to help churches meet the challenges of ministry to a community in transition.

Bullard, in his late 20s, is not a stranger to Baltimore and its problems. He grew up there while his father was pastor of the Gregory Memorial Baptist Church.

Bullard has spent several months working with Gregory Memorial since his return to Baltimore. He is helping this city congregation realize new avenues for ministry in a changing community. The church is located in one of Baltimore's most transitional communities.

Girls in Action and Royal Ambassadors played a key role in exposing new ministry ideas at Gregory Memorial, according to Bullard. Those organizations for grade-school children feature fun-type activities that help children understand that the Christian message needs to be shared and how they can take part in organized efforts to share it.

"These two groups started bringing in significant numbers of community children — 80 or 90 percent of them black," he said.

Gregory Memorial also found that Big A Clubs can effectively reach neighborhood children. These clubs, also for grade-school children, help children with no Bible background understand Bible stories and concepts. During an eight-week program last summer, the clubs were responsible for guiding an average of 12 new children a week to the church building.

GA and RA groups at the church have at least doubled in size since then.

But Gregory Memorial is only one of the several Baltimore churches that have called on Bullard for help.

Another Baltimore church that has launched out to reach a changing community is Seventh

Baptist Church.

Born in 1845, Seventh has had a historical past. Annie Armstrong, one of the organizers and first leaders of Woman's Missionary Union, was baptized in this church when she was 19.

"To me, Seventh is the classic example of the central city church which has decided to use the 'cup of cold water approach,'" Bullard said.

Among the innovative programs tried by Seventh is a project in which the church has bought a group of homes across the street from its building. In these homes, about 20 apartments are currently being used by neighborhood senior citizens.

Pastor Robert Dorr explained that the congregation became interested in a ministry to senior adults after an elderly church member died at home and wasn't found for several days. The ministry is called the St. Paul Project because of its location on St. Paul Street, one of Baltimore's most important thoroughfares.

Besides the five houses, the congregation owns a house used as a retreat center by various groups and summer missionaries.

The church also sponsors programs for former mental hospital patients, a residential community for single adults, a day-care center for children, a student center, a well-baby clinic, a Christmas toy store, and a breakfast program in conjunction with a local public school.

These ministries are provided by a congregation that used to number in excess of 1400. But then the community began to change, and Seventh found itself to be a transitional church.

Its church roll today lists 350 names.

But Dorr continues to lead the congregation in establishing new areas of ministry so the church can remain a vital witness to its community.

Larry High is associate editor of The Maryland Baptist and lives in Baltimore.



Youth of Gregory Memorial Church play volleyball on the church grounds. Youth missions organizations are alive and well in this transitional community. HMB Photo



My Comfort: Their Want

Running water, electric lights,
And air conditioned homes,
Refrigeration, television,
And separate telephones.
Two cars and a camper,
And a cottage at the shore,
Balanced meals provided,
By a restaurant or store.

Public libraries, medical centers,
And a school in every town.
Planes and trains and interstates,
To help me get around.
Just some of life's "necessities,"
Or so I used to feel,
But to over a billion women,
None of this is real.

So Lord, help me to daily see,
The suffering everywhere,
Then help me to find a way,
To show I really care.
Help me to change my life,
And thereby alter theirs,
By sharing my resources,
And supporting them with prayers.
Beets Shaver,
FaRo Church, Virginia



Hanging in the Balance

Ruth Fowler

A boy shares one small lunch,
five thousand are fed.
A rich young ruler refuses to give,
and goes away sad.
A relationship to the Master
hangs in the balance.

One man uses five talents wisely,
receives five more.
One man hides his only talent,
now it is gone.
A relationship to the Master
hangs in the balance.

The sheep sit on the king's right,
they saw and cared.
The goats are sent from his
presence,
they didn't even see.
A relationship to the Master
hangs in the balance.



It Costs a Lot to Be Poor

"Families with incomes of less than \$3000 per year — the poorest tenth of the nation — spend over 20 percent of their income on fuel for their homes, plus almost 10 percent for gasoline, says noted economist Lester Thurow of Massachusetts Institute of Technology. In contrast, families with incomes above \$30,000 per year — our richest tenth — pay only 2 percent of their income for home heating and another 2.2 percent for gasoline. Poor people find it harder to get credit from banks and other lenders, and since they have less money, it takes them longer to pay back loans, so the total interest they pay is greater. And poor people can't save money by taking advantage of sales by stocking up on bargains or buying in large quantities. Being poor is expensive!"

National Labor Service,
January-February, 1979



CURRENTS

16 PAGES OF MISSION NEWS • SPIRITUAL DEVELOPMENT • LEADER TRAINING

YOUTH FROM 70 COUNTRIES will gather for the Baptist Youth World Conference in Manila, the Philippines, July 19-23. The 5,000 participants will hear speakers from Taiwan, Sweden, and the United States. They will also attend Bible study and small group sessions.

BAPTISTS AID REFUGEES crowding into Beirut from war-torn southern Lebanon. After surveying surrounding apartment buildings, the Ras Beirut Baptist Church purchased blankets and food supplies to help meet emergency needs of hundreds of families. The Baptist mission, organization of Southern Baptist missionaries, has donated their relief funds to continue supplying food for uprooted Lebanese.

SOUTHERN BAPTISTS TEACH IN ISRAELI UNIVERSITIES, where students are from Muslim, Jewish, and Christian backgrounds. Robert L. Lindsey, pastor of West Jerusalem Baptist Church, is teaching "Jesus and First Century Judaism" at Ben Gurion University, Beersheba. Ray G. Register, appointed to Israel in 1965, is instructor of English in the Nazareth branch of a technological institute.

BIG A CLUB REACHES A MOTHER through her child's sharing of the Bible teaching he received in the Big A Club of Spring Hill Baptist Church, DeKalb, Texas. "She is now an enthusiastic worker in the club," said pastor's wife Elsie Revell. Do you have a Big A Club success story? Write it down, in 100 words or less, and mail to Editor, ROYAL SERVICE, 600 North 20th Street, Birmingham, Alabama 35203.

EMB LANGUAGE MISSIONARIES FACE BLEAK FINANCIAL FUTURE. Oscar Romo, language missions director, told missions leaders recently that a study has indicated that more than 50 percent of language missionaries can apply for food stamps. He urged re-examination of state commitments to language missions.

PRAYER FOR NATIONAL LEADERSHIP TRAINING is the July special prayer request of the Foreign Mission Board. Remember especially the seminaries, theological education by extension (TEE), and lay leadership training programs throughout the world.

"ENCLOSED FIND A CHECK FOR \$75 FOR WORLD RELIEF," said the letter mailed to the Baptist World Alliance office. "I attended the North American Baptist Women's Conference in the Bahamas, and saved this from my travel funds by skipping lunches and doing almost no shopping. I hope it will bring relief to the needy." The BWA officials said the money has been added to their Relief Fund, which feeds the hungry, constructs irrigation wells, assists refugees, and provides vocational training for orphans around the world—all in Jesus' name.

FORECASTER

MABEL McRAE

AGENDA FOR BAPTIST WOMEN OFFICERS COUNCIL MEETING

(Record plans on Baptist Women/BYW Record, Report, and Planning Forms*)

Use the suggested meditation in officers council

Conduct continuous leader training

Plan for annual planning

Plan for officer manual study

Plan for Baptist Women

homebound members

Check on detailed checklist for spiritual development book study

Discuss plans for use of individual reading plan

Plan for use of variation in plans for study meetings

Plan for use of basic missions information plan

Plan for Round Table Book Club promotion

Plan regular Baptist Women activities:

- general meeting
- mission action project
- mission support activities
- coordinate group plans

Evaluate Baptist Women work according to the Baptist Women Achievement Guide

Promote Missions Night Out

Provide training in direct evangelism

OFFICER SPIRITUAL DEVELOPMENT

Read the Scripture verse suggested in Call to Prayer. Pray for the missionaries listed on the prayer calendar. Include other prayer requests.

"Christ in You?" on page 34 of ROYAL SERVICE relates to Christian

citizenship. Engage officers in a mini buzz session (no longer than five minutes) and discuss this idea: The writer of "Christ in You?" talks this month about Christian citizenship. She says that a Christian should be a "second-mile" observer of the law, whether it refers to the speed limit, theft, adultery, or murder. What do you think that means? (Refer to Matt. 5:21-48.)

CONTINUOUS LEADER TRAINING

To help officers develop supervisory skills, discuss how to counsel with groups/group leaders that are having these problems:

- mission action group ministers to church shut-ins
- mission study group reads novels and has book reviews at study sessions
- mission support group calls members to pray for missionaries on prayer calendar and never meets

Take no longer than 15 minutes for this discussion.

HELPS FOR PRESENT BAPTIST WOMEN OFFICERS COUNCIL

1. Enlisting Officers

The tool for use in enlisting officers is the Baptist Women/BYW Officer Orientation Kit.* Make use of these kits regardless of the number of years a person has served as an officer. These kits should also be used for re-enlisting officers, in order to show an officer where she has been weak in her performance (self-evaluation), and encourage self-dedication to the

task. Baptist Women nominating committee makes the first step in enlisting officers, except for the president who is enlisted by the WMU leadership committee. For more details on using the orientation kits, see Forecaster in the June 1978 ROYAL SERVICE.

HOMEBOUND MEMBERS

Plan to deliver a copy of the book and/or cassette tape of *The Seeking Woman I Am*, *Christian Meditation for Today** to your homebound members. The cassette tape can be used by persons who prefer listening to reading, or by those persons who cannot read, those persons who are blind, or have poor eyesight. Some persons may enjoy having both the book and cassette.

This is an excellent book on meditation and should prove meaningful to the homebound woman.

SPIRITUAL DEVELOPMENT BOOK STUDY

Detailed helps can be found in June Forecaster. Use this checklist as you continue to plan for the study of this third book in the *Woman I Am* series:

- Place chosen (retreat-type setting)
- Teacher enlisted
- Date on church calendar
- Prospects invited and transportation provided
- Provision for children
- Homebound members involvement



ROUND TABLE BOOK CLUB AND INDIVIDUAL READING PLAN

Plan to ask women who belong to the Round Table Book Club to bring in the church some of the books they have received through this club. These books could be on a "loan" basis and placed on the missions reading shelf in the church media center (library).

Publicize these books and encourage Baptist Women members to choose from them when making selections for the Individual Reading Plan.

Plan to recognize the woman reading the most books, and also the woman "loaning" the most books to the church.

Call attention to ReadAlert, a regular feature in ROYAL SERVICE (see page 45), which gives missions books reading suggestions.

VARIATIONS IN PLANS FOR STUDY MEETINGS

Refer to page 11 of Baptist Women Manual* which lists seven steps in planning for learning. If time permits, discuss briefly these seven steps. Have officers write different ways that will add variety to a study meeting.

Each month ROYAL SERVICE suggests variations in study programs. Determine the best plan for your group to follow.

BASIC MISSIONS INFORMATION

Continue to call attention to the feature, Currents, on page 17 of this issue. Suggest to members they use this current information sheet as a part of their daily devotions, and to pray for missions needs they have learned about.

BAPTIST WOMEN ACHIEVEMENT GUIDE

There's still three months before a new church year begins. Check Baptist Women Achievement Guide to see if your organization needs strengthening in any area. (President should provide this information to the incoming officers for their use in annual planning.) The Distinguished Level of Achievement can still be attained for work done this year.

MISSIONS NIGHT OUT

Southern Baptists will observe World Hunger Day for the first time this year on the first Wednesday in August: August 2, 1978. Why not involve your church families in a World Hunger Dinner, with proceeds going to hunger relief? The *Missions Night Out Resource Booklet*,* pages 8 through 10, gives complete plans for a hunger dinner. It will be an experience your church will long remember!

Check with your Baptist Women director (or WMU director if there is no Baptist Women director) about planning this event.

DIRECT EVANGELISM TRAINING

Plan to discuss the direct evangelism training article on page

31 of this issue.

The new WMU direct evangelism leaflet, "You Will Be Witnesses for Me" is used extensively during the last three sessions. Plan to purchase and distribute this leaflet to each member.

(Remember, this training period does not replace the regular Baptist Women meeting or regular study sessions.)



COOPERATIVE PROGRAM

For missions information . . . For learning where the Cooperative Program are channeled . . .

For just plain fun . . . the name of the game is Cooperation: The Cooperative Program Game* Try playing this game at home with the family (perhaps after your July 4 picnic). It's fun and informative.

HELPS FOR INCOMING BAPTIST WOMEN OFFICERS COUNCIL

Annual Planning What is Annual Planning?
One or more planning sessions in which the Baptist Women Officers Council makes broad plans for the coming church year.

When to have Annual Planning?
NOW (the summer before your church year begins in October).

Who Attends Annual Planning?
All Baptist Women officers—both incoming (new) officers, and those serving another year.

What is One of the WMU Emphases for 1978-79?
Baptist Women Year in the Church. Read article on page 41 for an introduction to this emphasis.

What Helps Are Needed for Annual Planning?

1. WMU Year Book 1978-79* Baptist Women Section in year book gives directions on how to proceed. Each officer needs her own copy.
2. Baptist Women Year in the Church Resource Kit* (available from Baptist Book Store). Each organization needs its own kit. These two

- helps are essential to good annual planning.
3. Each officer should have her own specific orientation kit* (if she does not already have it). Have all officers work through sheet 2.
4. Have all officers study Annual Planning Section in Baptist Women Manual* (pages 54-57).

Officer Manual Study

Provide each officer with her own copy of this Baptist Women Manual.*

If incoming officers have not studied the manual, plan a study before annual planning. The president should direct this study. Use the Learning Activities in the manual. Plan to use the leader training cassette tape also.*

There are four settings in which the Baptist Women Manual* can be studied:

1. Individually
2. With other Baptist Women officers
3. With all Baptist Women members
4. With women from other churches, in a training meeting sponsored by your association or state WMU.

*See order form, p. 20.

Order Form for WMU Materials

Order from your Baptist Book Store

Name _____

Address _____

City _____ State _____ Zip _____

I enclose _____

Charge _____ Book Store Credit Card # _____

Visa # _____ Exp. Date _____

Master Charge # _____ Exp. Date _____

4-digit bank # _____ (If Master Charge)

(Number in lower left corner of card MUST be supplied)

Your Signature _____

Item	How Many	Cost	Total
Baptist Women Manual		\$1.50	
Baptist Women Audio Manual		4.95	
Baptist Women BWW Record, Report, and Planning Forms		1.50	
Baptist Women/BWW Officer Orientation Kit		.65	
President		.65	
Secretary		.65	
Mission Study Chairman		.65	
Mission Action Chairman		.65	
Mission Support Chairman		.65	
Mission Study Group Leader		.65	
Mission Action Group Leader		.65	
Mission Prayer Group Leader		.65	
Baptist Women Year in the Church Resource Kit		6.00	
Baptist Women Pin (10x gold; insignia)		15.00	
Baptist Women Pin (gold plated; insignia)		3.50	
Missions Night Out Resource Booklet		.85	
WMU Year Book 1978-79		1.00	
"You Will Be Witnesses for Me"		10.90	
The Listening Woman / Am: Christian Messages from God		1.50	
The Seeking Woman / Am: Christian Meditations for Today		1.50	
Cassette tape		4.95	
Soul-winning Bible Reference		25.55	
The Woman / Am: Looking Forward Through the Christian Past		1.50	
Special Offer (see coupon p. 32)			
Order Form for WMU Materials			
On cash orders, figure delivery and handling as follows: orders less than \$2.00 add \$1.00; orders \$2.00 to \$4.99 add \$1.50; orders over \$5.00 add \$1.00.			
On cash orders shipped by freight or express, customer's freight charges apply.			
		Sub total	
		Sales tax	
		TOTAL	



FAMILY FUN PAGE IT'S A MYSTERY MEAL!

JOANNE JACKSON LISK

What's cooking? This month's Family Fun Page challenges you to prepare an Oriental meal with your family (or "adopted" family). If you are a grandmother, you and your grandchildren might prepare the meal as a surprise for the rest of the family. Or perhaps Mom and the girls would like to treat the

men in the family to a trip to the Orient via mealtime. It might be fun to ask a GA, Acteen, or RA leader if your family could plan an Oriental meal for the group. What a super surprise for a missions leader and group during a busy summer!

- Beef Sukiyaki**
- 2 cups beef (steak) (cubed)
 - 2 1/2 cups beef broth (Chinese vegetable)
 - 1 large can Chinese noodles
 - 2 pounds lean ground beef
 - 1/2 cup water
 - 1/2 cup soy sauce
 - 2 tablespoons sugar
 - dash garlic salt
 - 1/4 cup onion (finely chopped)
 - 2 tablespoons lemon juice

Slice steak very thin (about 1/8 inch) across the grain and into 4 to 6 inch lengths. If meat is chilled in freezer until partially frozen it shows easier. Combine next 6 ingredients. Heat beef steak slices in liquid at least one hour.

Near serving time: Drain meat, remove marinade. Heat 3 tablespoons cooking oil in a skillet or chafing dish. Add marinated meat and brown, stirring constantly. Add water, beef broth and onion. Simmer 10 to 15 minutes. Remove from heat. Just before serving, add vegetables (broccoli, spinach), stirring gently until just heated through. Make a ring of noodles around top of meat. Serve from a bowl of hot rice. Serve with a generous serving of sukiyaki and garnish with a lemon wedge. This serves 6 to 8. You may suggest beverages such as with a little plain soy sauce.

If possible, have everyone try to eat sukiyaki with chopsticks. Wooden chopsticks are often available from specialty shops or Chinese restaurants at a small cost.

Almond Yummies

- 1 box white cake mix
- 1 slightly beaten egg
- 1/2 cup cooking oil
- 3/4 teaspoon almond flavoring
- 1/2 cup finely chopped pecans
- 1 small package almond slivers

Mix together (kneading with hands) all ingredients except almond slivers. Dough will be very stiff. Pinch off small pieces and roll into balls. Place on ungreased cookie sheet. Make an indentation in each cookie ball with thumb and place a sliver of almond in each. Bake at 350 degrees for 10 to 15 minutes until brown and crisp. Makes 3 to 4 dozen.

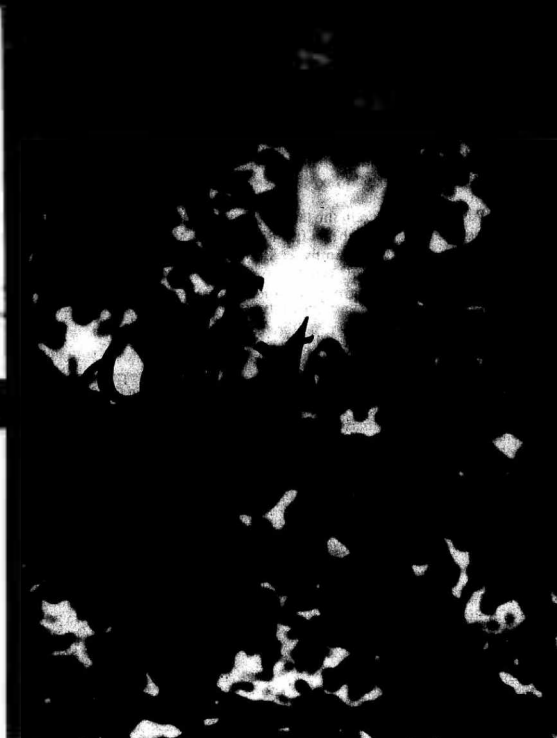
Arrange for the group to be seated for the meal around a table near floor level. A low coffee table might be the answer with guests sitting on pillows or cushions. If your church has long tables with folding tops, you might investigate borrowing these, getting some bricks and balancing the tables on the bricks at the right height. If possible, cook the sukiyaki right at the table with everyone watching.

Decorate your table to carry out the theme, too. Find books in your city library which explain origami, the ancient art of paper folding. Many hobby shops sell packages of colorful paper for making origami decorations. Also in hobby shops, dime stores, or card shops you may find small colorful paper umbrel-

las and other items with an Oriental flare which will help you bring the East to the West.

To add to the fun you might make up "fortunes" and place them inside the umbrellas which you place unopened at each plate. On the other side of the paper you might write a prayer request regarding missions work in the Orient. You may be able to buy fortune cookies from a Chinese restaurant or food specialty shop. Search current issues of *The Commission* for information and prayer requests from the Orient.

Let ROYAL SERVICE know if you enjoy family sharing in this way and if you think of other unusual ways to have family fun with a missions meal.



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, 1350 Spring St., NW, Atlanta, GA 30309.

KEY

mission.adm. — mission administration
Natl. Bapt. — National Baptists
pastor/dir. — pastor-director
programming — program implementation
rel. ed. — religious education
rural/urban dir. — rural/urban missions director
social ministry dir. — Christian social ministries, director

students — student work
weekday dir. — weekday ministry director
women — women's work
assoc. rep. — associational representative
bus. adm. — business administration
church ext. — church extension
educ. — education
English — English language work
field rep. — field representative
gen. adm. — general administration
interfaith — interfaith witness
intl. — internationals
men/boys — men and boys' work
metro metropolitan missions
metro dir. — metropolitan missions director

1 Saturday Lev. 19:1-8
Mrs. A. V. Alvarado, retired, Ariz.
Mrs. Danny Coker, metro dir., Calif.
Doris Diaz, Spanish, Ala.
John P. Inman, Spanish, Tex.

Mrs. Aron I. Jones, Natl. Bapt., Miss.
Gregg Richards, US-2, Ill.
Joseph S. Woo, Korean, Calif.
John Anthony, preaching, Israel
Barbara Evans Bennett (Mrs. J. N.), home/church, Equatorial Brazil
Cheryl Keathley Cox (Mrs. J. L.), home/church, Ivory Coast
Clifford Dane, rel. educ., North Brazil
Mary Lester Joergens (Mrs. J. E.), home/church, Hong Kong
Thomas Kirkpatrick, preaching, Bangladesh
Earl Parker, retired, China/Korea
Donna Dunkin Reese (Mrs. C. B.), home/church, Ecuador
W. C. Ruchti, English, Italy

2 Sunday Luke 6:12-16
Mrs. Walter Agner, rural/urban, Md.
Mrs. Ruben J. Canas, Spanish, Tenn.
Jack T. Merritt, social ministry, N. Mex.
John Faulkner, rel. ed., Rhodesia
Margaret Cotton Fox (Mrs. C. L.), home/church, Philippines
Dorothy Thomerson Hickey (Mrs. G. E.), music, North Brazil
Alton Hood, medical, Thailand
Wayne Maddox, rel. ed., Okinawa
Peggy Benson Rorbaugh (Mrs. D. E.), home/church, Tanzania
Gilbert Ross, preaching, Mexico
Ernest Sibley, preaching, Malawi
Guinevere Jenkins Young (Mrs. J. E.), home/church, Bangladesh

3 Monday Acts 10:23-33
T. B. Brown, Natl. Bapt., Miss.
Mrs. Hollis V. Bryant, metro dir., Alaska
Morris H. Elliott, social ministry, Fla.
Laurin H. Gardner, metro dir., Pa.
Ronald L. Rogers, social ministry, Md.
Virginia Adlan, educ., Kenya
Vesta Blakely, educ., Tanzania
Eugene Covington, medical, Ghana
Dru Dodson, students, Israel
Vivian Alford Henry (Mrs. L. W.), home/church, Spain
Marina Menzies, women, Honduras
Roselyn Reavis Stanley (Mrs. J. L.), home/church, Philippines
Jane Nickay Sumrall (Mrs. T. D.), home/church, South Brazil
Robert Worley, preaching, Spain

4 Tuesday 2 Chron. 7:12-22
Mrs. Rafael Aurlupa, retired, Tex.
Mrs. John W. Dowdy, Jr., social ministry, Mo.

Ross Lee Franks, social ministry, Fla.
Candido Gonzalez, Jr., Spanish, Tex.
Mrs. A. Hilton Lane, church ext., Ark.
Mrs. Delbert L. Penrod, metro dir., Ill.
Mrs. Donald J. Rollins, Eskimo, Alaska
Mrs. Elliott Smith, rural/urban dir., Calif.
Mary Alice Dileworth, publication, Indonesia
Alvin Gary, preaching, Guadeloupe
Phyllis Garner Hardie (Mrs. C. C.), home/church, Taiwan
Darrell Mock, music, Japan
Sue Leo Bobo Patterson (Mrs. I. N.), retired, Nigeria
Marie Costa Roberson (Mrs. M. C.), retired, Nigeria
Darleen Wilson Schmidt (Mrs. S. F.), home/church, Singapore
Marlene Seaton Treat (Mrs. C. D.), home/church, Uruguay
Elizabeth Cox West (Mrs. M. R.), home/church, Chile

5 Wednesday 2 Kings 19:15-20, 35
Henry M. Chiles, rural/urban dir., S. Dak.
Mrs. Don Laing, metro dir., Wash.
Mrs. Thomas E. Lee, retired, Ala.
F. N. Marshburn, retired, Tex.
Rhonda Fulton, publication, Ghana
Barbara Clark Laing (Mrs. D. K.), home/church, South Brazil
Anne Lanier, retired, Chile
Jerry McAtee, maintenance, Jordan
Paul Porter, retired, Brazil
Jean Ward Thompson (Mrs. C. L.), publication, Spanish Publishing House
Billie Haynie Wilson (Mrs. E. C.), home/church, South Brazil

6 Thursday Judg. 6:36-40
Donald E. Walls, rural/urban dir., W. Va.
Alice Contreras Anaya (Mrs. J. A.), home/church, Spain
Sue Givens, women, South Brazil
Blanche Givens, retired, China/Hong Kong
Margaret Owens Hale (Mrs. B. D.), educ., South Brazil
George Hardeeman, preaching, Guatemala
Robert Hensley, preaching, South Brazil
Chandler Lanier, publication, Israel
Frank Patterson, retired, Mexico/Israel
John Raborn, publication, Hong Kong
William Roberson, publication, Philippines

William Womack, preaching, Barbados
7 Friday Acts 4:23-31
John B. Cromer, social ministry, Kans.
Paul G. Davis, metro dir., Kans.
A. Wilson Parker, rural/urban dir., N.Y.
Boris Rock, Slavic, Pa.
Jose Rosales, Spanish, Tex.
Armando Silverio, retired, Fla.
Mrs. James Williams, rural/urban, Kans.
Victor Coleman, bus. adm., Venezuela
Stanley Crabb, radio/TV, Italy
Martha Leeb Hampsheer (Mrs. H. F.), educ., Portugal
Gary Harthcock, agriculture, Antigua
A. E. Hayes, retired, Brazil
Erna Hawkins Highfill (Mrs. D. B.), home/church, South Brazil
Rebecca Johnson Manferd (Mrs. Elliott), home/church, Chile
Martha Mae Ladd Murphy (Mrs. Milton), music, Israel

8 Saturday Luke 1:5-14
Faustino Armendariz, Spanish, Tex.
Mrs. Edwin I. Armitage, social ministry, Ohio
James S. Barden, evangelism, Md.
Susan Blesman, US-2, Ga.
C. Marshall Durham, Spanish, Tex.
Radford Hutcheon, rural/urban dir., N. Mex.
Job Maldonado, Spanish, Colo.
Mrs. David Munoz, Spanish, Tex.
Gayle Prettyman, US-2, Ariz.
James A. Reid, church ext., Nev.
T. B. Smith, rural/urban dir., Mich.
Anne Dwyer, medical, Yemen
Ray Fleet, rel. ed., North Brazil
Mary Lynn Baker Fryer (Mrs. B. B.), home/church, Indonesia
Kenneth Glenn, educ., Iran
Mary Nell Swupe McCoy (Mrs. G. W.), home/church, Korea
Harriette Pike, preaching, South Africa
Maxine Williams Robinson (Mrs. G. E.), home/church, Nigeria
Michael Seary, radio/TV, Bahamas
Garland Threlkeld, educ., Ethiopia

9 Sunday Gen. 5:21-27
Alvin C. Daniels, Natl. Bapt., La.
Mrs. M. A. Lopez, retired, N. Mex.
Enoch Ortega, Spanish, Ariz.
Wayne Deckert, preaching, Japan
Ruth Widick Dyson (Mrs. A. H.), rel. ed., Nigeria
Billy Fallaw, preaching, North Brazil
Gayle Burton Hayes (Mrs. T. R.), home/church, Lebanon

Don McMin, education, Korea
Jane Everett Mungrave (Mrs. J. E.), rel. ed., South Brazil
Thomas Robuck, preaching, South Brazil
Sue Thompson, students, Nigeria
10 Monday Isa. 38:4-17
Manuel Alonso, Spanish, Fla.
Julio Anguiano, Spanish, Tex.
William Barner, rural/urban dir., Ohio
Ronell V. Kauffman, social ministry, Fla.
Joan Perez, retired, Tex.
Mrs. Jose S. Ramirez, Spanish, Tex.
David L. Smith, Jr., social ministry, Va.
Mrs. Darrell Tapley, church ext., N. Mex.
Fabian H. Walters, retired, N.Y.
Richard Forester, preaching, Venezuela
Roy Freeman, English, Ghana
Allen Hill, students, Philippines
Thomas Law, preaching, Spain
Elmer Hasty Pennell (Mrs. W. A.), home/church, Indonesia
Grace Elliott Rankin (Mrs. M. W.), retired, China/Malay/Hawaii
Melba Gattin Schockler (Mrs. L. C.), home/church, North Brazil
Jack Young, preaching, South Brazil

11 Tuesday Hos. 13:1-6
Joseph A. Peterson, church ext., Colo.
Robert C. Tale, social ministry dir., Miss.
Orelia Sitzes Brewster (Mrs. F. J.), home/church, Philippines
Rebekah Haltom Couts (Mrs. B. M.), home/church, Benin
Brenda Ford Dunke (Mrs. D. W.), home/church, Tanzania
Charlotte Marr Ford (Mrs. J. W.), medical, Gaza
Raymond Reynolds, English, Belgium
Charley Westbrook, preaching, Argentina
John Wright, educ., Ghana
Jo Yates, medical, Paraguay

12 Wednesday Psalm 103:13-18
Mrs. Mervyn Borders, church ext. dir., Vi.
Mrs. Wayne A. Ewrick, metro dir., Calif.
Joe Hawn, desl., N. Mex.
Mrs. Claude N. Roy, metro dir., Mich.
Ruth Holland Camwell (Mrs. S. G.), home/church, Equatorial Brazil
Marie Conner, women, Taiwan
Mary Lou Knight Leveaux (Mrs. P. L.), home/church, Nigeria
Carole Kaemper Patterson (Mrs. F.

MISSIONARY OF THE WEEK

Guatemala, the adventures are balanced by the ordinary everyday encounters.

For instance, meetings. "They are as certain as death and taxes," said George. "But they aren't all work. Meetings become a means of ministering to our personal needs."

But in extraordinary circumstances, like learning the exotic language of the Quiché Indians, Hardeman has a steadfast answer for help: "More than ever before we realize the power of prayer to accomplish things which we could never do in our own ability. We appreciate the assurance of continued prayer support."

George is a native of Greenville, S.C. He said it was in Greenville that he first "felt the inner tugging of a call to preach." He preached his first sermon at age 16, and his call into missions was gradual.

"As I look back, I can see how God was slowly preparing me for the big step into foreign missions," he said.

Before his missionary appointment, he was a summer missionary

to New Mexico and later to South Carolina with the Southern Baptist Home Mission Board.

He is married to Helen Lynn Dalton of Cornelia, Ga., and the couple attended Southwestern Baptist Theological Seminary, Fort Worth, Tex. During one summer there they were missionaries on an Indian reservation in New Mexico.

"This experience assured us that God was calling us into this type of (missions) work," he said.

Since graduation from Southwestern in 1971, Hardeman has passed numerous milestones: missionary appointment in July 1971; the birth of daughter Lynna Faye; arrival in Costa Rica for language study; and arrival on the field in Guatemala, all in 1972; the birth of son Nathaniel George in 1974; and the continuing ordinary and extraordinary events of daily ministry as held evangelist in Quezaltenango, Guatemala.

Jennifer Hall
Richmond, Va.



George W. Hardeman III
Apartado 22
Quezaltenango, Guatemala
July 6

Missionary life might perhaps be described as an ordinary life in an extraordinary setting or unusual circumstances.

For George W. Hardeman III, a Southern Baptist missionary in

E.), homechurch, Ecuador.
Dean Richardson, rel. ed., Ghana.
Joyce Hawk Swendsen (Mrs. J. R.), homechurch, Taiwan.
Glen Thompson, educ., Philippines.

13 Thursday Jer. 18:1-4
Bobby M. Cox, social ministry, Tex.
Cornel Paeuro, Romanian, N.Y.
Eugenio Valenzuela, Spanish, Tex.
Barbara Kelm Bradford (Mrs. D. G.), homechurch, Korea.
William Gaddis, preaching, Indonesia.
Major McDaniel, music, Korea.
Howard Olive, radio/TV, Philippines.
Randy Hayden Parker, homechurch, Chile.
Donald Finkle, medical, Gaza.

14 Friday Psalm 81:1-9
A. V. Alvarado, retired, Ariz.
Mza. Alma Barnes, Natl. Bapt., Miss., Ga.
Henry W. Crowe, social ministry, Ohio.
Mrs. Cory Hadden, rural/urban, Ohio.
Mrs. Boris Makarov, Estonian, Calif.
Joe S. Martinez, Spanish, Ariz.
E. V. Rodriguez, retired, Tex.
John Deal, rel. ed., Malaysia.

Nettie Oldham Gamme (Mrs. A. W.), homechurch, Philippines.
Michael Gonzalez, preaching, Spain.
Donald Kirkland, pilot, Ethiopia.
Edward Nicholas, preaching, Gaza.
Eugene Dody, educ., Liberia.

15 Saturday 2 Cor. 5:1-9
Enrique Alvarado, Spanish, Tex.
Ernest Atkinson, Spanish, Tex.
Ciro E. Garcia, Sr., Spanish, Tex.
Jesus Laal Hernandez, retired, Tex.
Mrs. J. Floyd Shockey, Spanish, Ill.
Mrs. Jack Washington, social ministry dir., Ala.
Danny Broskie, preaching, Costa Rica.
Mason Cowart, rel. ed., Kenya.
Frances Greenway, medical, Ghana.
John HDL, educ., Nigeria.
David McCormick, educ., Hong Kong.
Florence Fielder McKinney (Mrs. L. G.), homechurch, Hong Kong.
Evelyn Owen, rel. ed., Japan.
Thelma Williams, retired, China/Taiwan/Philippines/Hong Kong.

16 Sunday Isa. 40:25-31
Mrs. William I. Barkley, Jr., rural/urban dir., Md.
Fleet Belle, Baptist center dir., Ala.
Mrs. Nathaniel Brockman, Baptist center dir., S.C.

Mrs. C. R. Siple, Spanish, Tex.
Mrs. James Earl Stallings, social ministry consultant, Ariz.
Mrs. William E. Irwin, church ext., Nebraska.
Dennis Blackmon, preaching, South Brazil.

Donna Mae Bobby, rel. ed., Chile.
Roberts Cressy, rel. ed., Equatorial Brazil.
Darryle Dunka, preaching, Tanzania.
Janett Brown Haney (Mrs. D. W.), homechurch, Indonesia.
Mary Lou Barringer McGuckin (Mrs. J. N.), homechurch, Argentina.
Judith Morehead Milam (Mrs. K. B.), homechurch, Indonesia.
Reva Morris Milby (Mrs. F. E.), homechurch, Rhodesia.
Walter Moore, medical, Ghana.
Bonnie Jean Ray, retired, China/Hawaii.
Mary Lou Teegarden Wootton (Mrs. J. L.), homechurch, Korea.

17 Monday Zech. 4:1-7
Glenn T. Harada, social ministry, Hawaii.
O. Ray Harris, metro dir., Wash.
Mrs. Richard Johnson, social ministry, Va.
Nelson E. Russell, metro dir., Ohio.
Mrs. Robert A. Wells, rural/urban, Nev.



Susan Blessman
Apt. 0-18
1150 Rankin St.
Stone Mountain, GA 30083
July 8

Pioneers are a special breed. They move into areas where others have never ventured. Often they work hard for small, undramatic changes. Yet they continue, believing that someday others will see results.

MISSIONARY OF THE WEEK

Susan Blessman is a pioneer. She and her husband Gary are US-2 missionaries involved in a relatively new approach — apartment ministries.

Several years ago a survey of apartment dwellers in large complexes revealed that only 5 percent attend church regularly. Since then Southern Baptists have sought ways to reach these people for Christ.

But penetration of the complexes has not been easy. Residents work, then come home, but most do not become involved with their communities. "They live in their own world," Susan says.

As assistant resident managers, Susan and Gary get to know residents. "We meet them before they move in," Susan explains. "We visit newcomers, collect rent, plan socials, and write newsletters."

"We've tried to start home Bible studies for adults, but we've had more failures than successes."

After conducting several surveys, she and Gary found several young couples who said they were interested in weekly Bible study. The

Blessmans opened their apartment each week, but no one ever came.

But a big success has been the Big A Club Susan started for children living in the complex.

The purpose of Big A Clubs is to reach children in grades 1 through 6 who do not attend Sunday School. "They love it," Susan says. "They're just supposed to be here for an hour, but they stay two or three working on projects or just talking."

"A 10-year-old girl wouldn't talk to anyone when she first came to Big A, but she's really opened up. She comes by to visit and wants me to teach her piano."

The Blessman's two-year US-2 stint ends in August. Pray for them as Gary enters seminary this fall and as they continue to seek God's will.

Pray for the Blessmans and others who work in apartment ministries that God will lead them in reaching residents in high-rise apartments.

"Pray for the children," Susan says. "We may be the only contact they ever have with Jesus Christ." Beth Sayers Wildes Birmingham, Ala.

John L. Brackin, preaching, Philippines.
Kathleen Blount Braughton (Mrs. C. T.), homechurch, Philippines.
Zelma Cumett Hallock (Mrs. E. F.), publication, South Brazil.
Virginia Nethery Harper (Mrs. O. H.), homechurch, Indonesia.
Doy Jones, English, Ecuador.
Eugene Meacham, preaching, Malawi.
Kenneth Nicholson, educ., Liberia.
Elizabeth Routh Pool (Mrs. J. C.), retired, Nigeria/Liberia.
Glenda Nix White (Mrs. J. B.), homechurch, Korea.

18 Tuesday 1 Cor. 1:26-31
Sinfarao Barrera, retired, Calif.
Lee Thomas Biles, metro dir., Conn.
Barbara Clement Bush (Mrs. H. T.), homechurch, Indonesia.
Jacqueline Eubank, medical, Nigeria.
Nelda Plank Gann (Mrs. M. D.), homechurch, Tanzania.
Peggy Chamberlin Grossman (Mrs. P. H.), homechurch, Senegal.
Dale Hooper, radio/TV, Kenya.
George Jacques, educ., Taiwan.
Mary Lovegren, educ., Nigeria.
Margaret Denton Moffett (Mrs. E. S.), homechurch, Japan.
Stanley Stamps, publication, Nicaragua.

Carrie McLean Valerius (Mrs. E. C.), homechurch, South Brazil.

19 Wednesday Judg. 14:1-7
Ellan Asel, Arabic, Calif.
Curtis L. Boland, Spanish, Calif.
Marion Hayes, church ext., R.I.
Mrs. Neal Peyton, deaf, N.C.
Robert Smith, retired, Tex.
Mrs. Lefanoga Williams, Samoa, American Samoa.
Patricia Staveland Davis (Mrs. L. E.), homechurch, Nigeria.
Murray Edwards, preaching, Mexico.
Diana Hall, educ., Colombia.
William Hickman, bus. adm., Paraguay.
Roger Lewis, bus. adm., Colombia.
Margaret Lutz Lindsey (Mrs. R. L.), homechurch, Israel.
Nita McCullough, educ., Nigeria.
Frances Roberts, evangelism, Argentina.
Linda Boyd Rupp (Mrs. D. H.), homechurch, Colombia.
Jerry Smyth, educ., North Brazil.
Frederick Spann, music, North Brazil.
Vernal West, preaching, Kenya.

20 Thursday Heb. 11:32-40
Arturo Casco, Spanish, Tex.

Ivan M. DeSouza, Spanish, Ala.
Mrs. H. Fay Hughes, social ministry dir., Ill.
Max Malone, Indian, Okla.
Gregory Lee Whitetree, social ministry, Iowa.
Charles Buckner, preaching, Indonesia.
Derald Dockins, preaching, Ecuador.
Ethel Harmon, retired, Nigeria.
David Helton, students, Mexico.
Karen Hammock Hitt (Mrs. W. L.), homechurch, Thailand.
Sara Young Mullins (Mrs. C. D.), homechurch, East Asia.
Jushee Sherfield Philpot (Mrs. J. M.), homechurch, Mexico.
Ronald Pirtle, medical, Yemen.
Auburn Spanton Ramsey (Mrs. B. A.), homechurch, Argentina.
Carl Ryther, agriculture, Bangladesh.
Errol Simmons, music, Spain.
Roy Snell, preaching, Indonesia.

21 Friday Prov. 20:24-30
Paul T. Bard, retired, N.C.
Mrs. J. Pat Brock, pastor/dir., Pa.
Pauline Cummack, retired, Colo.
Mrs. J. D. Crab, Spanish, Tex.
Mrs. Willie B. Gardner, retired, Tex.
Mrs. Gregory Gomez, Spanish, Puerto Rico.
Joseph K. Madden, social ministry

MISSIONARY OF THE WEEK

Japan as a Southern Baptist missionary suffering from jet-lag.

"One of the most interesting experiences a *gaijin* (foreigner) can have is to walk in the middle of a very crowded area of shops and buildings and come upon a small garden or park, completely quiet and serene in the turmoil of a great city.

"There are so many things to talk about... experiences that stand out like:

"—taking off your shoes when you go into church.

"—being able to spot all the foreigners in a crowd because their heads stick up above everyone else's:

"—opening the upstairs window before breakfast and seeing snow-capped Mt. Fuji miles to the west,

"—jogging at night by the river and smelling late-night cooking,

"—going to different shops to buy vegetables, meat, and rice;

"—seeing a popular American fried chicken franchise down the street from a Shinto shrine."

Appointed by the Foreign Mission Board in October 1976, Margaret and Sherwood Moffett established their



Margaret Dinton Moffett
3-50 6-Chome Osawa
Mitaka-Shi
Tokyo 181 Japan
July 18

A change of scenery almost always revives a weary mind and body. So it was for Margaret Moffett who penned these words to anxious friends back home after her first few days in

dir., Fla.
J. C. Watson, retired, Miss.
Orville Jenkins, radio-TV, Kenya
Violet Rogers Orr (Mrs. D. L.),
music, Colombia
Gwendolyn Downes Reece (Mrs. Z. D.),
dom parent, Nigeria
Catherine Bnane Schellenberg (Mrs. Daniel),
homechurch, Kenya
John Shepard, educ., Japan
Elizabeth Flanders Smith (Mrs. J. W.),
homechurch, Israel
Ruby Williamson Williams (Mrs. R. D.),
homechurch, Niger Republic

22 Saturday Isa. 41:8-13
George W. Bullard, Jr., metro dir., Ky.
Mrs. Robert L. Foaler, students, Mont.
Vance Kirkpatrick, educ., Kenya
E. V. May, bus. adm., Caribbean
Rene Boschetti Mithrell (Mrs. H. E.),
homechurch, Tanzania
Mary Jo Randall, tel. ed., Japan
Marie Dobba Taylor (Mrs. J. H.),
homechurch, Kenya
Marvella Wipon Thompson (Mrs. J. G.),
homechurch, Philippines

23 Sunday 1 Cor. 11:23-29
Mrs. H. Paul Smith, rural/urban, Calif.

Tokyo home a year ago. They were good-naturedly chided about their strange combination of Texas/Japan cultures. With tongue-in-cheek, one friend wrote: "Your East Texas background prepared you socially for cosmopolitan Tokyo!"

Margaret Moffett was born in Waco, lived for a few years in Lubbock, and later moved to East Texas where she progressed through schools in Tyler.

"I was very active in church missions organizations, choir, and youth activities as I grew up," she said.

"At a youth camp when I was 16, I felt God's call. In particular, I felt a call to foreign missions."

As these yearling missionaries embark on their life commitment, they encourage prayer for all Southern Baptist missionaries to Japan. "Many write to say we are in their prayers," Margaret said, "and we can truthfully say we have felt their support each day."

Jennifer Hall
Richmond, Va.

25 Tuesday Rom. 12:9-13
Mrs. William H. Foster, language missions, La.
Mrs. James P. Hildbrand, rural/urban dir., Oregon
Rosa L. Hughes, retired, Ohio
Richard Lamborn, rural/urban dir., Iowa
Mrs. Dwain Laramore, metro dir., Mich.
J. R. Stogdill, Indian, Okla.
Robert Wiley, rural/urban, Ind.
Bruce Clark, tel. ed., Iran
Leona Cooper, medical, Yemen
Dolores Whitman Edwards (Mrs. B. L.),
medical, Colombia
Florence Miller, retired, Japan
China/Hawaii
Donald Spiegel, preaching, Equatorial Brazil
Enid Pais Whitley (Mrs. C. E.),
educ., Nigeria

26 Wednesday 1 Peter 5:1-7
Jose B. Garcia, Spanish, Tex.
John Samb, social ministry, Pa.
Albert Bagby, retired, Brazil
Clayton Bond, preaching, Togo
Peggy Love Compton (Mrs. B. D.),
homechurch, Costa Rica
Edgar Hallack, rel. ed., South Brazil
Berdie Moose Hope (Mrs. B. E.),
homechurch, South Brazil



Eugene Branch
Box 186
Dulce, NM 87528
July 28

"We love the people." A simple statement, yet it sums up the way Eugene and Garnet Branch feel about their 27 years as missionaries.

As they work among the 2,300 to 2,600 Jicarilla Apaches in Dulce,

MISSIONARY OF THE WEEK

N.M., they try to share Christ's love.

"We average between 25 and 45 in Sunday services," Branch says. "In the past months we've experienced a revival. Ten decisions have been made — three of these have been men."

Decisions are especially significant when one realizes that those who publicly accept Christ may be ridiculed by families or friends.

"No one likes rejection," Branch explains. "After becoming Christians they may be told, 'You are no longer a good Apache.' This puts them under a lot of pressure."

Because of pressures, some new Christians may stop attending church services. Others may avoid taking responsibilities which would publicly identify them as church members.

Branch's ministry extends beyond his congregation. The tribal council asked him to be a special counselor to those considering suicide. A real concern is the number of young people seeking this counseling.

"I'm no authority," Branch says, "but some of the reasons young people consider suicide seem to be boredom, rejection by peers, and excessive and extreme anger. Many seem to lack deep and meaningful purpose in their lives."

Branch notes that interest in traditions of the Jicarilla Apaches has been renewed recently. With it has come a revival of the native tribal religion. Many Apaches have returned to it.

"Even though they have embraced the native religion, many still find they have spiritual vacuums in their lives," he says.

Pray for Eugene and Garnet Branch as they witness to Jicarilla Apaches.

Pray that Christians on the reservation will be faithful in their commitment to Christ.

"Pray that they will put Christ first," Branch says.

Beth Sayem Wildes
Birmingham, Ala.

Feal Johnson, retired, China/Taiwan
James Kirkendall, field rep., Iran/India/Bangladesh
Elizabeth Oates, educ., South Brazil
Joan Johnson Sutton (Mrs. J. B.),
music, South Brazil
Michael Wilson, bus. adm., Taiwan

27 Thursday 2 Peter 1:1-9
Mary Etheridge, Chinese, Ariz.
Fanieleon Molina, retired, Tex.
Linda Wood Ables (Mrs. R. E.),
homechurch, Ecuador
William Berry, retired, Brazil
Ralph Bethea, medical, Kenya
Marilyn Richards Bonnell (Mrs. D. A.),
homechurch, Benin
Stephen Davenport, preaching, Argentina

Eva Sanderfer Ennis (Mrs. R. E.),
homechurch, Tanzania
James Gayle, preaching, Indonesia
Judson Lennon, preaching, Thailand
Beryl Lovelace, music, Japan
Mary Jo McMurray, publication, Spanish Publishing House
Gerald Pinkston, English, Indonesia
Kathryn Mallory Richardson (Mrs. W. L.),
homechurch, South Brazil

Diane Woodcock, rel. ed., Macao
28 Friday Mal. 3:7-12
Eugene C. Branch, Indian, N.Mex.

ROYAL SERVICE • JULY 1978

Fernando Garcia, retired, Texas
James M. Roamer, Jr., pastor/rel. dir., Calif.
Fayiz Saknini, Arabic, Ga.
Sarah Kolb Bivins (Mrs. R. L.),
homechurch, Israel
Marie Gelson Cheyne (Mrs. J. R.),
homechurch, Eastern Africa
William Forbes, educ., Kenya
Ruth Miller Haltom (Mrs. W. E.),
retired, Hawaii/Bahamas
Polly Wood Linsberger (Mrs. M. T.),
homechurch, Argentina
Carlton Whitley, educ., Nigeria
Sarah Wilson, social work, Argentina

29 Saturday 1 Peter 5:8-11
David Bennett, evangelism, Ga.
Floyd A. Collins, metro dir., Mich.
Mrs. Glenn Field, rural/urban dir., Mont.
Mrs. Kenneth Pickett, special missions ministry, Mo.
Clyde Dabson, retired, Rhodesia
Jerry Key, educ., South Brazil
Beverly Geisendorff Kingsley (Mrs. G. E.),
homechurch, Malawi

James Short, preaching, Mexico
Jerry Spire, bus. adm., Malawi

30 Sunday Rom. 12:14-20
Mrs. John E. Fox, social ministry, Ky.

Mrs. Omer E. Hyde, rural/urban dir., Oregon
Mary Lewis, US-2, N.Y.
Mrs. Ethel Wilson, Natl. Bapt., S.C.
Martha Smith Akin (Mrs. Cordell),
homechurch, Tanzania
Charlene McNamara Jacques (Mrs. G. C.),
homechurch, Taiwan
Sue Francis Lindwall (Mrs. H. N.),
homechurch, Guatemala
Marge Lackey Lynch (Mrs. B. L.),
homechurch, Taiwan

31 Monday 1 Cor. 6:15-20
Antonio C. Castillo, Spanish, Tex.
Mrs. Minnell Graves, retired, Ariz.
David A. Myers, social ministry dir., Miss.
Mrs. Wayne Randolph, metro dir., Colo.
Crystal Armstrong Ennis (Mrs. W. W.),
retired, Brazil
Mary Nell Morrison Giles (Mrs. J. E.),
educ., Colombia
Ronald Hill, mission adm., Thailand
Eugene Milby, preaching, Rhodesia
Barbara Warner Peterson (Mrs. A. A.),
homechurch, Korea

PRAYER GROUP FACE TO FACE WITH POVERTY

RUTH WAGNER MILLER

Every day, wherever Southern Baptist home missionaries staff Baptist centers, they open their doors and poverty walks in. Poverty of body, mind, and spirit.

Poverty wears many faces — an elderly woman needing transportation to the food stamp office; an unemployed construction worker (ineligible to receive unemployment insurance because the rain let up enough for him to work one day in two weeks) seeking emergency food for his family; a child (deserted by his father, his mother working) seeking love and security; an apathetic teenage girl (pregnant because having your own baby gets attention); the alcoholic; the dropout. And every day, in God's name, our missionaries deal with the path of destruction poverty leaves as it creeps through a neighborhood.

In order to zero in on how our missionaries minister to poor people, ROYAL SERVICE visited the Harvard Street Baptist Center in Alexandria, Virginia. Located close

to US Route 1, where 30,000 cars stream past morning and night (while children play in the streets), the center occupies two detached frame houses. At the time of our visit, the staff consisted of the missionary director, Davis Smith; a part-time housekeeper; and a part-time secretary. Mount Vernon Baptist Association supports the center which is located in a transition neighborhood not far from a public-housing project.

When we think of a transition neighborhood we picture a declining area or a ghetto in the making. Not so around Harvard Street. The opposite problem exists. As Alexandria becomes a city of the wealthy (its proximity to Washington and its historic significance make it attractive to many young white professionals), speculators buy up housing that, for generations, has belonged to the poor and the blacks. By applying a few coats of paint and restoring the "historic" look in a building, the speculator can then sell or rent it at a

price only the affluent can afford. The poor are being driven out. Some live in wooden packing crates and automobiles. (For more information on housing problems of the poor, please read this month's Current Missions Group study.)

Missionary Davis Smith says, "The poor can't get public housing, they can't afford to live in northern Virginia." The elderly poor may own their homes but cannot afford to keep them up. The housing situation is just another of the faces poverty wears around Harvard Street Center.

Many of the services that Baptist centers have provided in the past have been taken over by secular agencies. Head Start runs the day-care programs. Municipal recreation centers provide gymnasiums, craft classes, even a swimming pool. The school system now has kindergartens, traditionally a ministry of the churches. Because of this, Harvard Street Center has concentrated its ministry in two main areas — an

emergency food pantry and children's programs.

Churches of the Mount Vernon association donate nonperishable foods to the pantry. A secretary keeps a record of who brings in what and tries to send thank-you notes to the groups. Of the 58 churches in the association, only five are actually located in the city itself. This means some churches must bring their food in from outlying areas. Smith considers this a plus factor. "Our church members need to come in and see where their food goes. If I lived out and never saw the poverty of our area, I'd never know of the need," he says.

The available food supply fluctuates. During times of high unemployment the center has to expand the pantry operation and ask the churches for more food. At Thanksgiving and Christmas churches are more generous. During summer, with church members on vacation, supplies often dwindle. Unfortunately, hunger never takes a holiday. Even

though the center only gives out food on referral from other social service agencies, the drain on the pantry is constant. When the food is gone the hungry must be turned away.

The other major program ministers to children. After-school activities for all age groups include crafts, storytime, games, and refreshments. The summer schedule, with the help of a summer missionary, includes gatherings at the center and trips out of the city — to Washington's various cultural centers and to the countryside. (Can you imagine a child who has never seen a real live cow before?)

The preschool program provides two mornings out each week for the three- and four-year-olds. Smith feels that when the churches left their kindergarten programs they lost one of their most effective ministries to the poor.

As all Baptist centers, Harvard Street depends heavily on volunteers from local churches.

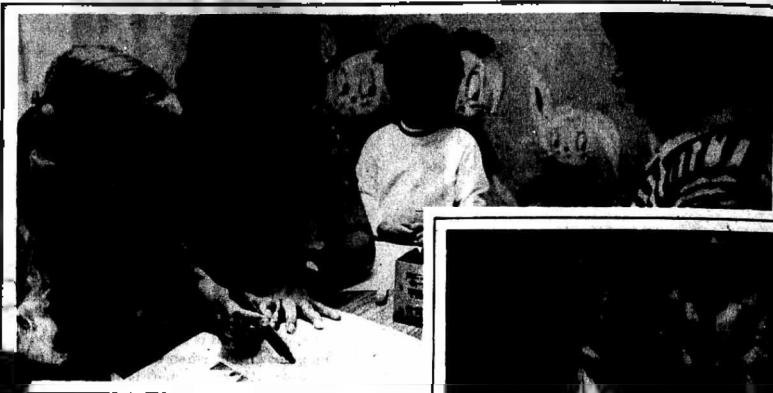
Urban renewal is not always good news for the poor. Often, when they are turned out of dilapidated housing, there is no place for them to go. Some live in wooden packing carts and automobiles. Baptist centers try to minister to persons facing the crises of survival.

Some of those who help with the children also teach Sunday School children in their own churches. They can then use the Sunday School materials they have already prepared when they come to the center.

Teenagers, too, get their share of attention at Harvard Street. Activities, camps, retreats — all designed to let the young person see himself as a person of worth — help him raise his horizons. If you can get a young person to look beyond what he is, to see what he can become, you've started him on the road to getting there.

To the question, What can we as Baptist Women do to help you and other missionaries who minister to the poor? Davis Smith lists the following:

1. Go to a Baptist center. Look around and see what needs to be done. Curtains? Painting? A library? Then ask the missionary if you can do it.
2. Encourage members to do volunteer work. Learn about the



From the city sidewalks of New Orleans to Cambridge, Mass., (left) the faces and the needs of the poor ever multiply. "Where are we to get Bread enough in the desert to feed so great a crowd?" And Jesus said, "How many loaves have you?" Photo by Don Rutledge, HMB



needs of the poor, then you'll be concerned. We have a tendency to ignore what is not on our doorstep.

3. Don't send things without first checking with the missionary. (S)he may not be able to use what you plan to send and may have no place to store it.

4. Have a sense of call to missions before you volunteer to help the poor. Without this you will become discouraged and quit when the going gets tough.

In Smith's words, "In the late sixties, inner-city work was 'in.'

Volunteering was 'in.' There was a certain payoff to it — the romance of suffering — and people admired you for it. Well, the romance is over. Now you work and get tired; sometimes you're abused and taken for granted; you suffer with and for people but there's no visible payoff anymore. It's very lonely. You may give and give and not get much back. But what you get is eternal."

We then asked Smith, "How can we pray for you?" He answered:

1. As the needs of a city change, the types of Christian social

ministries change too. Pray for wisdom for those — Home Missions Board, state, and associational officers — who make decisions on the direction our ministries should take.

2. Pray for the children whose lives we touch, that they will learn of God's love and be able to feel that love in their lives.

3. Pray for the volunteers (mostly Baptist Women), that God will affirm them in their work; that they will have the courage to go on expressing God's call to them.

Davis Smith.

4. Read the prayer calendar, reminding members that all missionaries need the same prayers (mentioned above in 3).

FOLLOW THROUGH

Write or call a center missionary in your area and let him or her know of your prayer support. Ask for specific prayer requests. Share these with members of other groups.

PLANNING THE MEETING

As a result of this study, members will be able to pray more intelligently for Baptist center missionaries.

BEFORE THE MEETING

For additional background into the needs of the poor, read the material in the current missions group study. You may wish to present some of it along with that included on these two pages. Ask several members to look in a concordance Bible passages that refer to the poor

DURING THE MEETING

1. Describe the Harvard Street Center and its ministry to the poor. Supplement as necessary with material from the current missions group study.

2. Ask members to share the Scripture verses they have found which deal with poverty.

3. Use your prayertime to pray for all Baptist centers. Include suggestions and requests made by

AMELIA BISHOP

YOU ARE MY WITNESSES

(Fourth in a series of six features on Training in Direct Evangelism)



"The time has come . . ." Lewis Carroll used these words as part of a memorable quote in *Through the Looking-Glass*. In every endeavor there comes a time when preliminaries are finished and the heart of the matter is at hand. In this case, the heart of the matter is the actual process of witnessing. In most cases, there are two elements that should be involved: the first is one's own testimony about her Christian experience; the second is Scripture passages appropriate to the situation.

GET READY

Rather than reviewing all three previous sessions, plan to review only the last one dealing with the approach to witnessing.¹ Several days before the meeting, ask four group members to be prepared to share briefly how they have observed the use (or the lack) of positive approaches in day-to-day encounters. Assign one approach, called a "lap" in the previous article, to each of the four persons.

Have on hand copies of the brochure "You Will Be Witnesses for Me," to be used in the next two study sessions and "Soul-winning Bible References."²

You should have duplicated ahead of time the Scripture sets and explanatory statements listed below. These will be handed out at the end of the session.

On the chalkboard, write just the Scripture sets, not the explanations.

1. How to Have a Full and Meaningful Life³

John 3:16 (God loves you.)
Romans 5:8 (The depth of this love is shown in Jesus' life, death, and resurrection.)
John 3:3 (God gives us new life through a spiritual birth.)
John 3:17-18 (Unless a person accepts the gift of new life, he remains sinful and powerless.)

2. The "Roman Road"

Romans 3:23 (All have sinned.)
Romans 6:23a (Sin brings death.)
Romans 10:9 (God has provided salvation.)

3. Steps To a Spiritual Birth

Luke 13:3 (Repent.)
Acts 16:31 (Believe.)
Romans 10:9 (Confess.)

4. Five Important Questions

1 John 3:4 (What is sin?)
Romans 3:23 (Who is a sinner?)
1 Corinthians 15:3-4 (How can we be saved?)
2 Corinthians 6:2b (When should we come?)
John 6:37 (What is the result?)

GO!

Mention briefly the four approaches to witnessing studied in last month's article. Call on the ones you have contacted to share their thoughts about how they have observed these approaches being used (or disregarded) in daily encounters. A successful approach opens the door to the actual witnessing procedure.

Distribute copies of "You Will Be Witnesses for Me" and ask class members to take about two minutes to read the section entitled "What Do You Tell?" To help class members practice sharing their own Christian experience, divide into clusters of three. Ask one person in each group to volunteer to take about two minutes to tell about her conversion experience and her present relationship to God. The other two will listen to her testimony, using the questions below as a guide for discussion. After the first testimony is discussed, the process will be repeated for each of the other two cluster members.

Here are some questions to guide discussion:

1. How did her testimony make you feel?
2. How do you think she felt while giving her testimony?
3. What questions did you want to ask because you felt that something had been left out of the story?
4. As a result of her testimony, what would you believe about God? Jesus? Yourself?
5. What religious words did she use that might not be understood by a non-Christian?

To help members become familiar with some

Scripture passages they can use in witnessing, ask them to stay in their clusters of three. Ask each cluster to look up one set of verses on the chalkboard in their Bibles. Then decide on a one-sentence summary of what each passage means.

After clusters have had about five minutes to work, ask them to share statements with the large group. (There may not be time to go through the whole list with each small group. Ask each group to report on a different Scripture set.) Then distribute the duplicated sheet containing all references and explanatory comments. Challenge members to memorize the verses so that they will feel comfortable about this aspect of their witnessing. (Knowing the verses from memory helps, even though one plans to use a Bible in witnessing.) You may want to close with sentence prayers as members express the gratitude of their

own heart for salvation.

Assignment: Study daily the sheet of Scripture selections and think of questions that a non-Christian might ask about salvation. Also read the section in "You Will Be Witnesses for Me" brochure under Ways of Witnessing. Bring your Bible and the brochure next time as we plan to discuss actual witnessing opportunities.

¹See June ROYAL SERVICE, p.

²See order form, p. 20.

³This outline is adapted from the tract "How to Have a Pull and Meaningful Life." It may be ordered from Materials Service Department, Baptist Sunday School Board, 127 Ninth Avenue North, Nashville, TN 37234. A tract, "The Real Life" is available from the Home Mission Board, 1390 Spring Street NW, Atlanta, GA 30309. (10¢ per copy)

Money Saving Offer



Buy all three books in the *The Woman I Am* series for only \$3.50.

For gifts
For media center
For yourself

This special price is good until August 31, 1978. Each order must be accompanied by the coupon below. Price, without the coupon is \$1.50 per book, plus shipping and handling.

TO:

Baptist Mail Order Center
P. O. Box 24420
Nashville, TN 37202

Please send me the money saving trio:

The Woman I Am: Looking Forward Through the Christian Past, Nell Tyner Bowen

The Listening Woman I Am: Messages from God, Josephine Pile

The Seeking Woman I Am: Christian Meditation for Today, Nell Tyner Bowen

- ☐ Please charge to my Baptist Book Store Account #
☐ A check for \$4.25 is enclosed (this includes the \$3.50 offer and \$.75 for shipping and handling)

Name _____

Street address, box no., route _____

City and State _____ ZIP _____



WHAT THEY SAY ABOUT POVERTY

"If the hungry man does not attain to faith, then the fault falls on those who refused him bread. To provide the hungry man with bread is to prepare the way for the coming of grace." — Dietrich Bonhoeffer

Hunger in the Homeland

Andy Loving



Churchwomen in Worcester, Mass., serve hot meals to the elderly in a nutritional program sponsored by Greater Worcester Ministries. HMB Photo by Everett Hultum

They are not as apparent in the US, but they are there. They live in one-room shacks down alleys in south Philadelphia. Others can be found in dilapidated farmhouses down dusty roads in Georgia. The vast majority are the helpless ones — the young, the elderly, the handicapped. They are the citizens of the "other America." They are the hungry of our United States. But we must never forget that they are creations of God, and the object of Christ's love. In Matthew 25, Jesus taught us that to give food to the hungry was the same as giving it to him.

The hunger situation in the United States is not hopeless. In the past decade and a half, the number of people living below the poverty line has decreased as a result of government programs aided by churches and other private organizations. But today in America over 25 million people still live below the poverty line. One of the groups which is most affected is the elderly.

The senior citizens are faced with fixed incomes and an inflationary spiral which makes it increasingly difficult to make ends meet. This economic problem is often compounded by failing health which makes the prospect of

preparing a meal an exhausting task, even when money is available to buy food. For many of these, the prospect of even going to a senior citizens center in their neighborhood for a prepared lunch is far beyond their physical capacity. In recent years, Meals-on-Wheels programs sponsored by churches and government agencies have delivered one hot meal, five days a week to many of these "homebound" senior citizens. For many, this is the only hot meal they ever eat. Many save part of their lunch for their supper. Why is this so? It's hard to buy many groceries when the Social Security check is \$160 a month, and rent is \$140. But many, many senior citizens do not even have access to one hot meal a day.

The Home Mission Board, as part of its job, is involved in many programs which help feed the hungry. Many of our Baptist Centers have senior citizen lunch programs, or emergency food pantries, as do many churches. During a recent winter the Home Mission Board provided \$10,000 in food aid to migrants in Florida thrown out of work when the winter vegetable crop was killed by a freeze. A like amount of money

was spent by the HMB in food aid to people during last year's horrible winter in Buffalo, New York. But there is still much that needs to be done, and here are a few things your church or mission action group can do.

Suggestions for Education and Action

1. Ask your pastor to consider preaching on what Jesus had to say about "the poor, and the hungry."
2. Start a senior citizens' lunch program in your church, or make your church kitchen available to other local groups.
3. Volunteer to deliver meals in a Meals-on-Wheels program.
4. Establish a Hunger Committee in your church. This group could direct a survey of poverty in the community and suggest ways that the church could minister. They could also keep abreast of current issues concerning hunger, and encourage church members to write congressmen and other influential people about these issues.
5. Read a good book on hunger and have a book study on it. A good one is *Endangered Species*, one of the books featured in Round Table Group this month (see p. 43).



Is it a dare or a prayer?
Do we have any right to ask God to help us, as individuals or a nation? The requirements are listed in the Sermon on the Mount (Matt. 5-7), including the reminder that "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Two things need to be understood: (1) the church as used in the Bible always refers to a body or group of believers, never to a building; (2) Christ's Sermon on the Mount goes beyond the law of Moses, judging the attitude of the heart rather than just the outward act. The influence of the church, then, and now, should be felt wherever Christians live and in whatever setting they are found. A Christian should be a "second-mile" observer of the law, whether it refers to the speed limit, theft, adultery, or murder. Sometimes man-made laws interfere with our own convictions.

Christians have a dual responsibility as citizens: a Christian attitude toward nationhood, and a national consciousness toward the church.

With the growth of national consciousness, the church becomes more aware of where it is placed and of the body of people for whom it is responsible. Many Christians profess to believe in the separation of church and state but practice this only by leaving "state" out of their interest and concern. Great good has been accomplished where the impact of national consciousness and the force of the gospel have coincided. The church should be able to render better service to the nation by virtue of the fact that it is pledged to a higher allegiance and wider concern than the nation itself.

Our country is not truly served by citizens who are dominated by narrow nationalism. Nor is it helped by those who make a religion of patriotism. Devotion must not be born of desperation,

but from an unflinching trust in God, who is always the same no matter what may come in national affairs.

History is not just past events. It is also today's newspaper which we are writing. What responsibility do we, the people of the United States of America, have to world history and religious history?

As the nation closed its bicentennial celebrations, many pondered how much (or little) attention was given to the role of religion in American life. It seems religious groups did not so much celebrate the bicentennial as investigate it. While religious institutions seemed somewhat weaker, the religious consciousness seemed stronger than ever.

In 200 or 2000 years, God's promise has not changed: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). Has our land been healed? Has God failed? It is easy to see where the fault lies. Let's look at it like it is.

Crime in the streets: The sirens on police cars and ambulances scream us awake, unless the smoke and flames do. It isn't always at night. Public buildings, parks, and private residences are devastated.

Agri-crime in the countryside: Travelers and/or paid stooges strip farmlands for their own profits. There is a horrifying upsurge of juvenile crime. In the past year a new and ghastly phenomenon has appeared, virtually a single-file army of juveniles who rob, maim, and murder — and escape unpunished. Close to half of all arrests for serious crimes in the US involve youths under the age of 18. In many cities parts of schools have turned into lawless dens. In 1976, a Senate subcommittee reported that approximately 70,000 public school teachers were assaulted in US schools and the cost of vandalism

reached \$600,000,000. A county judge who hears a thousand juvenile delinquency cases a year says, "We look for quick solutions, but family stability is the only long-term answer."

A six-year-old boy siphoned gas from a car and poured it over a sleeping neighbor. Then he struck a match and watched the man burn to death.

A 16-year-old boy who already had a long record of disorderly conduct and arrests, drew a pistol on a motorist and killed him. He was arrested, but was released because witnesses failed to show up in court. Today he is free because of adult indifference to the responsibilities of Christian citizenship.

These kids who kill for fun will not usually be found on Sunday School rolls or on a church basketball team. How careful are you to know where your children are? How broad a territory does your Christian witness cover? How faithfully do you seek God's guidance in your use of time? Are you working to save money for a home or for your children's college education while leaving them to their own leisure-time activities or to come alone into their empty house every afternoon? By vote, funding, and personal participation, do you encourage supervised recreation in your community? Christian concern must extend beyond the home, the church, and the community.

At a prayer meeting for home missions each woman was given a prayer reminder to pray for the president of the USA. It was suggested that this reminder be carried in her wallet and that she pray for him each time she opened her wallet. Some time later, one woman dropped her prayer reminder when she opened her wallet at the cashier's stand at the supermarket. The woman behind her picked it up and noticed the heading: Pray for the President! In amazement she handed the card to

its owner, inquiring, "Is something wrong with him?" The Baptist Women member replied, "We hope not. That's what we're trying to keep from happening." Preventive prayer is much more effective than the accusing criticism that may result without it. While women are clamoring for equal political rights, let us also be faithful to our equal Christian responsibilities.

Which is the greater strength the public can offer a leader: criticism or prayer?

The Christian citizen has a very special responsibility toward making America "one nation under God." It calls for a life totally dedicated to that end. It would be well for us to sing, "God Bless America" on our knees, and to remain there to sing, "Make Me a Channel of Blessing."

Christian citizens must have dedicated eyes quick to see the needs around us. We must read and look for situations in which we might help, either directly or indirectly.

Christian citizenship demands dedicated hearts: caring what happens to other people so that we will get involved in their plight.

Christian citizens must dedicate our voices to the Lord — spreading the good news of Jesus Christ, the only Saviour of the world; calling attention to the blessings and responsibilities of a democracy. We

must praise the good deeds and policies, and praise the leader of us all — God.

Christian citizenship requires feet that will follow the direction of dedicated minds. This awareness will often take us to the polls, for Christian citizenship demands ballots/votes, assuming our responsibilities as Christians and citizens, rather than failing to vote and then vocally condemning the outcome.

Christian citizenship calls for courage to accept criticism unflinchingly, to condemn evil without fear, to admit guilt, and to ask pardon.

Summarily, Christian citizenship must include complete surrender of self and substance to the indwelling leadership of the Holy Spirit.

More than 200 years ago, the mighty thought currents of freedom of body, mind, and spirit were brought together in the founding of the United States of America. It is urgent that those of us who have inherited this spiritual foundation keep it in repair and strengthen it as we seek to make it realistically "one nation under God!"

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12).

God, Help America . . . through me!

Limited Supply Available!

10 K Gold Baptist Women Insignia Pin

This item, now selling for \$15.00, will not be reproduced when the present supply of less than 200 pins is exhausted. A treasured keepsake for Baptist Women officers. Order on order form, p. 20. Orders will be filled as long as supply lasts.

Gold plated insignia pins are also available at \$3.50 each, and can be ordered on the order form, p. 20.

WHAT THEY SAY ABOUT POVERTY

"Concern for human justice may seem to many to be far afield from the Gospel of Christ. Not at all. What prompts Christians to respond to others is God's love and visible human need. God's love sets us free to care deeply about others, so when their need confronts us, we act." — Arthur Simon

"There are just so many miles to a gallon of bananas." — Moritz Thomsen

"Most of the world now does not even have a standard of living. It can be called only a 'standard of misery!'"

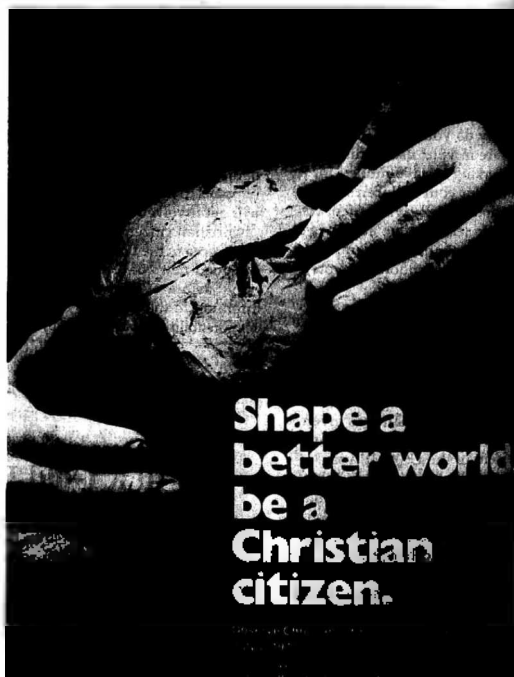
— Stanley Mooneyham



CURRICULUM WRITER

Ruth Miller

A familiar name to ROYAL SERVICE readers, Mrs. Charles Miller is a wife, mother, and freelance writer (most of the time in that order, she says) from Marietta, Ga. She is a member of First Baptist Church, Marietta, Ga. and has directed the church's English school, a literacy program.



Shape a better world, be a Christian citizen.

Photo by Floyd Oak



Bible Study Group Growing in Love

Velma Darbo Brown

Why have we waited so long to study love as one of the elements in spiritual growth? Love belongs at the beginning of the Christian pilgrimage. It is through God's love that we become Christians. It also may be thought of as the center of spiritual growth. Paul put it this way: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10). But also, love is the climax of spiritual growth. In the list of "add-to's" in 2 Peter 1:5-7, the last element to be added is love.

Paul listed love as the foremost of the fruits of the Spirit (Gal. 5:22). It is in this sense that we consider love at this point in our year's study.

Paul gave a beautiful word picture of the function of love in Colossians 3. Goodspeed's translation shows this word picture very clearly: "You must clothe yourselves with tenderness of heart, kindness, humility, gentleness, forbearance. . . . And over all these put on love, which completes them and fastens them all together" (Col. 3:12,14).

Our Bible study this month considers three aspects of love: its source, in God the Father; our experience of it, through Christ the

Son; its power in our lives, through the Holy Spirit.

The Source of Love: God the Father (1 John 4:16-19)

"God is love." Anyone who went to Sunday School as a child has known that verse from her earliest years. It is perhaps the first Bible verse taught to children. The source of all love in the universe is God the Father, the Creator, the Infinite, the All-powerful.

Our ability to love comes from God, both directly and indirectly. He loves us directly. And he also makes it possible for all human beings to love.

It is interesting that love is not an inborn instinct. And yet we all need love to survive.

More than thirty years ago, Rene Spitz did a study of infants in a hospital setting. He studied those who had to be in a hospital over an extended period, especially those who were premature. He found that those infants who had little human contact, such as petting and holding, tended to be weaker and to sicken more easily than tots that were held and caressed. He concluded the emotional deprivation — the withholding of

love—had a bad effect, both physically and emotionally, on the very young child.

Every child needs love in order to develop emotionally and physically. We cannot give love unless we have received it.

First John 4:19 says, "We love, because he first loved us." The translators of the King James Version did not believe this idea was complete as it stood in the Greek. So they added the word "him": "We love him, because he first loved us." But later translators took "him" out. They did not believe it belonged in the sentence because it was not in the original. But "him" does not belong in the sentence for another reason: The very fact of our ability to love comes from the fact that God loves us. And he first loved us, before we could do anything to merit his love—just as parents love their child long before he or she is able to do anything to deserve their love. He exists; therefore he is loved. This is the way God loves every person he has created.

As we respond to God's love with our love, our whole lives are changed. We live in God and God lives in us. It is like having an

electric current continually flowing between us and God. There is a continual exchange of love and communion between us and him. (See v.16.)

"Herein" — in this communion — is our love "perfected," or made complete. We will never love perfectly, as God loves. But we can love with his quality of giving love. Such a community of loving leads to "boldness" on our parts. This confidence relates to the "day of judgment." Those who see God without experiencing his love can only relate to him on the basis of fear.

A clear illustration of this fact is seen in the story of Adam and Eve. After they had sinned against God, they no longer looked forward eagerly to his coming to them. Instead, they hid when they heard his voice. Adam's response to God's call was: "I heard thy voice in the garden, and I was afraid" (Gen. 3:8-9). Adam's failure to keep in communication with the Lord God through his obedience caused fear to take the place of love.

This is a way of testing to see how well we are staying in connection with the source of love: Do we feel more fear of God or more love for him? The fear here is not the same thing as reverence. It is the fear of being caught, of being punished. Those who feel such fear, said John, are "not made perfect in love." That is, they still have an incomplete connection to the source of love, to God himself.

The Experience of Love: God the Son (Ephesians 3:17-19)

We considered most of this magnificent prayer in January when we studied "Power and Persistence." But the heart of the prayer is found in these three verses. The theme is the experience of the love of Christ.

"Dwell" is an interesting word here. Its meaning is "to take up permanent residence." Christ's presence in the lives of his people is not a temporary, off-again,

on-again matter. When he moves in, he does so permanently.

Paul then went on to speak of being "rooted and grounded" in love. Actually "grounded" is "founded" in the Greek. This word refers to the foundation of a building. So the meaning here is, "being securely rooted like a plant and being solidly based like a building" on divine love.

What do we see when we see "the breadth, and length, and depth, and height" of God's love? Various commentators and preachers have tried to picture these dimensions. Dr. W. O. Carver put it this way: The breadth is "extending to all people." The length is "through all time." The height is "to the very presence of the supreme God." And the depth is "to the lowest condition of human need."

When a young woman, I heard my pastor link this verse to John 3:16 as a way of explaining it. He did it this way: "For God so loved the world [the breadth of his love], that he gave his only begotten Son [the length to which his love would go], that whosoever believeth in him should not perish [depth], but have everlasting life [height]."

There are many other ways of looking at all the dimensions of God's love. Perhaps you have your own way. None of us can truly comprehend that love—take it all in. But as we consciously place ourselves in the center of that love, we will progressively come to know more and more of it.

This, too, was what Paul prayed for — that his readers might "know the love of Christ, which passeth knowledge." How can this be? How can we ever know what is beyond our knowledge? This knowing comes by experience. It is like the knowing of one friend by another. The more knowledge that comes, the more there is to know. This is infinitely true with Christ.

Paul was always praying for seemingly impossible things! His reason was that he knew enough about God to be sure that God's

resources would always be far beyond anyone's ability to exhaust. (See v.20.) So his final prayer was to the realm of the impossible, also: "that ye might be filled with all the fullness of God." This sounds impossible enough, but it is even more impossible. For the Greek puts it: "into all the fullness of Christ." Paul's prayer was that Christians should be filled up to the measure of the infinite God.

We must stop here to realize that Paul was not speaking of each individual Christian. He was speaking in the plural, of the church. Only as the whole body of Christ can we come to experience the love of Christ in its fullness. And even that is partial and progressive in this life. Paul's prayer will only be answered in its fullness when all God's people experience God's fullness at the end of time.

The Power of Love: God the Holy Spirit (1 Corinthians 13:4-8)

The Holy Spirit is not mentioned in the great "love chapter," but his presence there is unmistakable. As was pointed out earlier, the foremost "fruit of the Spirit" is love. Without the indwelling power of the Holy Spirit, the characteristics of love spelled out in these verses would be impossible to attain.

The perfect example of the characteristics of love is Jesus himself. We could read 1 Corinthians 13:4-7, substituting the name of Jesus for love. Each reference would be fitting. And we would have a perfect picture of love exemplified in a human being.

These qualities of love are so comprehensive that they are hard to grasp. I always thought 1 Corinthians 13 was a beautiful poem to the beauties of love. Then, for the first time, I read it in a modern-speech translation.

"Vaunteth not itself, is not puffed up" and all the rest were just pretty words. But when I read, "Love is not jealous or boastful; it is not

arrogant or rude," I had a feeling of extreme discomfort! Those words were pointing right at me. First Corinthians 13 became, not a poem, but a measuring stick, and a very hard one.

It is well, I think, to read this chapter in as many translations as possible. The word-pictures are vivid. Different translations give particular emphasis to different qualities. To help you in getting something of the flavor of this passage, we will look at each quality of love separately. The translation being used is RSV:

"Patient" — this is not the patience of persistence but the patience of relationship. It means "long-suffering." In the Greek the is made up of two elements, one meaning "long" and one meaning "wrath." It would be the opposite of our expression

"short-tempered." The patient person doesn't "fly off the handle." It takes a long time for her to get mad.

"Kind" — doing friendly and useful acts for another. The kind person avoids an attitude of criticism or self-righteous judgment. Rather, she constantly seeks the good of the other.

"Not jealous" — is not envious of the success or the good fortune of others. Such a person is happy to rejoice in what another has, even though she may not have it.

"Not boastful" — this is the parallel to not being jealous. The one who has things of which to be proud does not brag about them. She is careful not to rouse the possible envy of others.

"Not arrogant" — not inflated with a sense of her own importance. Such persons are often insecure in themselves. They "puff themselves up" because they fear no one will notice them otherwise. But love knows no such insecurity.

"Not rude" — not aggressive or offensive to others.

"Does not insist on its own way" — does not insist on her own rights. Human rights are important. But

sometimes persons forget that one person's "right" is apt to curtail the rights of another person.

"Not irritable" — does not take note of slights or hold grudges.

"Not resentful" — does not keep a record of evil done. This is a bookkeeping term. It means to keep account of debts with the purpose of squaring them later on.

"Does not rejoice at wrong" — does not find the wrong done by one person to another a cause of pleasure.

"But rejoices in the right" — another translation is "rejoices with the truth." Love is brave enough to face the truth and consistent enough to stand on the side of right.

"Bears all things" — not the spirit of passively enduring, but a conquering spirit that rises above affliction.

"Believes all things" — does not mean gullibility but the desire to put the best construction on what she hears or sees in others. The opposite of the spirit that constantly looks for wrong motives in others.

"Hopes all things" — keeps on hoping on behalf of others even when hope has been repeatedly disappointed. Notice that both believing and hoping do not rule out a clear-eyed understanding of reality. This is not blind hope or belief. Rather it is the hope of love that what is best in the other person will eventually come to the fore. Such hope and belief have borne fruit in many lives. Persons do tend to become what others believe them to be.

"Endures all things" — "remains true in the most adverse circumstances."

After reading all these qualities of love, would you not agree that it is impossible for such love to end! The qualities of life everlasting are built into the structure of love.

Paul gave his "poem to love" in the midst of a long lecture on the gifts of the Spirit (1 Cor. 12:14). In 1 Corinthians 13:8 he was saying that all these other gifts were only

temporal and temporary. In the fullness of eternity, they would be unnecessary. So they would disappear. But love, because it is of the same essence as God himself, will never end.

The Totality of Love

The truths of all these verses blend into one another and supplement one another.

The source of love, God himself, does not remain aloof from us. He dwells within us in the person of Jesus Christ. And he engenders in our lives the qualities of love. These are elements of strength, signs of inward "all-rightness" that makes it possible to relate to others.

The experience of love comes to us through Jesus Christ. He has his permanent residence in the heart of each of his children. Also, he lives in his church as he did in his body in the incarnation. He is vitally connected to the source of love. So he can bring the strength of God's love to bear fully on each life. He embodies all the attributes of love. We therefore have an inward example of what it is like to love.

The power of love becomes ours through the Holy Spirit. He makes actual in our lives what we see in the life of Jesus Christ. He transmits to us the love which God has had for us from all eternity, and for all eternity.

PLANNING THE MEETING

STUDY AIM

As a result of this study, women will begin seriously to embody in their lives the attributes of divine love.

PLAN 1

Prepare an attractive poster with these words:

- God is love
- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- Love bears all things, believes all things, hopes all things, endures all things.

Begin by asking each woman to choose one of the three Bible verses and write her own commentary on it. What does this verse mean? What does it mean to her personally? What does it show her about God? What does it show her about herself?

If there are more than eight women present, divide them into three groups. Give each group one of the verses, with the questions to be answered about the verse.

After some time of individual or group study, ask for findings about each of the verses. Then lead in a Bible study which reinforces or corrects what has been said. (John 3:16 can be related to Ephesians 3:17-19, as shown in the foregoing study material.)

Following the Bible study, ask for volunteers to state the quality or qualities of love which they find most difficult to incorporate in their lives.

Then ask how 1 John and

Ephesians can help each person to internalize new qualities of love. Lead in directed prayers or sentence prayers calling for increased qualities of love in the lives of the women.

CALL TO PRAYER

Ask volunteers to state the qualities of love they believe most needed in mission work. Refer to missionary's paraphrase in June ROYAL SERVICE, p. 26. Read the names on the prayer calendar. Then lead in prayer, asking God to endue these missionaries richly with the qualities of love they need.

PLAN 2

Plan as suggested in Plan 1, with the poster. Following the beginning suggestions, ask members to work in groups with the three Scripture passages. If members individually took the passages on the poster, group those who took the same verse. If the members are already in

groups, allow them to work together. Ask, as they study, they learn where their first ideas about the verses need to be deepened or broadened.

Conclude as suggested in Plan 1 and the Call to Prayer.

PLAN 3

Many books dealing with love will be helpful as resource material. Plan brief book reviews of one or two books to supplement the study. Some good ones available from your Baptist Book Store are:

Herein Is Love, Reuel L. Evans
Love Is an Everyday Thing, C. Townsend Evans

The Greatest Thing in the World, Henry Drummond

The Miracle of Love, Charles L. Allen

Communicating Love Through Prayer, Rosalind Rinker

Use the Bible study suggestion application, and call to prayer by Plan 1 or Plan 2.



They're talking about **BWO** BAPTIST WOMEN YEAR IN THE CHURCH!

Mrs. Bea-Cumming Wise
Inside Avenue
Plansview, USA

Dear Mrs. Wise:

Please lend me a hand. I have just been elected to serve as president of the Baptist Women in my church for the next year and I have had no previous experience as a BW officer.

When the retiring president of our Baptist Women talked with me about our work for next year, she told me that I should write to you.

I've been studying the material she gave me and I have lots of questions.

First of all, I noticed many references to Baptist Women Year in the Church. That sounds pretty awesome! Please explain, and tell me what I should do to prepare for it.

Sincerely,

Nita Know Moore

Nita Know Moore

Miss Nita Know Moore
Transition Lane
Maritown, USA

Dear Nita:

I am glad you wrote to me because I am excited about Baptist Women Year in the Church and eager to talk about it. So I am happy that you are giving me the opportunity to share our plans with you. I will be telling you everything I can about BWYIC in the months ahead. The ROYAL SERVICE editors have granted me space for a monthly column, beginning in August. So look for my monthly reminders and helpful suggestions under the heading "Bea-Cumming Wise talks to officers on BWYIC."

Baptist Women Year in the Church is the year that we, as Baptist Women, can find out what we are really capable of doing for missions. In designating the church year 1978-79 as a special time to focus attention on Baptist Women, we hope to accomplish great things.

We plan to increase the impact of missions work done through our part of Woman's Missionary Union--that part which is for women who are thirty and older. We hope to double the number of Baptist Women members and begin one new Baptist Women organization in each church.

Each Baptist Women Organization Needs One: THE BAPTIST WOMEN YEAR IN THE CHURCH RESOURCE KIT \$6.00

Use the order form on page 20.

ORDER YOURS TODAY AND BE READY FOR ANNUAL
PLANNING AND

BAPTIST WOMEN YEAR IN THE CHURCH

A SPECIAL YEAR
AN OUTSTANDING YEAR
A PRODUCTIVE YEAR

BWO



We want to increase the effectiveness of missions education among Southern Baptist women. Forming at least one new mission study group in each Baptist Women organization and providing a ROYAL SERVICE subscription to every woman (thirty or older) in the church are two significant goals for BWIYC.

Everything that happens in Baptist Women organizations and missions groups during 1978-79 is part of Baptist Women Year in the Church. But one main idea is suggested for making Baptist Women organizations visible and exciting to all women. This is called Baptist Women Day in the Church (BWDITC), a twice-a-month event.

And just how do you go about planning BWDITC? Take most of your regular activities and some special activities, bind them into one package, and present that package far beyond the existing membership of Baptist Women.

In the October issue of ROYAL SERVICE I will give you some specific ways to enlist your members in this church emphasis. You will be hearing more about this at your state training conferences and at WMU conferences at Glorieta Ridgecrest.

Each organization should have a BWIYC Resource Kit, available June 1, from Baptist Book Stores. You will need to make decisions during annual planning about BWIYC and BWDITC activities.

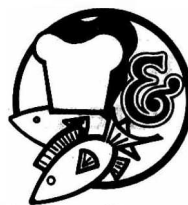
We shall be involved in bold thinking about starting new BW organizations (not just groups) in the church to fit the schedules and needs of various women. In your planning of special activities, emphasize bold thinking about ways to involve members of your church who are not yet enrolled in Baptist Women.

If we accomplish our goals for this special emphasis, we must do a better job of study, prayer, and action through missions groups. I am sure I don't need to tell you this but don't get so involved in activities and in trying to reach specific goals that you forget what is most important. Pray more. Be sure to give the Lord a chance to help you accomplish his purposes in the way he chooses. Be open to his leading.

Your new friend at WMU.

Bea Cummins
Bea-Cummins Wise

BW
BAPTIST WOMEN
YEAR IN THE CHURCH



Round Table Group For I Was Hungry

Ruth Wagner Miller

Few, perhaps none, of us have ever experienced the constant gnawing hunger. We do not know personally the physical lethargy and mental apathy that set in on a body deprived of proper food.

We have borne our babies in clean, bright hospitals. We have brought them home to pink or blue nurseries. And we never stop to think that somewhere mothers weep as their babies shrivel and die before their eyes. The babies not fortunate enough to die immediately face mental retardation, stunted limbs, and total susceptibility to common ailments that we'd treat with an aspirin.

Oh, we know hungry people. We see their bloated bellies and matchstick limbs on the evening newscasts. We turn our eyes away in horror. Then we sit down to our overladen dinner tables and let our belts out another notch. Perhaps, as we ask God to bless our food, we may ask him to bless the hungry. Mostly, we just dismiss the sight from our minds with a little sigh.

Round Table books for this month have been chosen with the express intent of confronting Baptist Women with Jesus' words, "For I was an hungry, and ye gave me no

meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:42-43, 45).

Endangered Species by James M. Dunn, Ben E. Loring, Jr., Phil D. Strickland (Broadman \$2.50)*

This book tells us that in 1974 our country spent \$3.4 billion for Overseas Development Assistance. That same year, we also spent \$5.8 billion for jewelry and watches, \$13.8 billion for tobacco products, and \$22.9 billion for alcoholic beverages. And we pride ourselves on being a generous nation. Few of us realize that our aid has dropped from 25¢ in every \$100 of economic output (1974) to 17¢ (1977).

But *Endangered Species* doesn't just deal in statistics, it describes conditions. In terms that everyone can understand, the authors tell what theology has to do with bloated bellies. They interpret, from the Christian perspective, the distinction between relief and development. Then they give concrete, practical suggestions for individual and group response to the needs described.

Bread for the World by Arthur Simon (Paulist Press and Eerdmans \$1.95)* Although addressed primarily to Christians, *Bread for the World* is intended for others too. It describes world hunger and emphasizes the role of public policy.

According to the author, "Millions suddenly want to do something about world hunger. Few bother with public policy. Yet government policies may multiply or nullify a hundredfold all private efforts to assist needy people. Ordinary persons can help to shape these policies."

The book does not disregard the issue of separation of church and state. It points out that churches

need not move into the political arena but do need to take a moral stand. Then individual Christians as citizens must exercise their consciences and contact the decision makers.

Baptist women need to become familiar with such terms as the "triage" and "lifeboat" theories. They need to understand the difference between capital intensive and labor intensive farming. *Bread for the World* explains these concepts. It also reports on hunger in the United States and suggests ways that we can get involved in the poverty issues.

Bokotola by Millard Fuller (Association Press \$3.95)*

Why would a business man who has already made his first million dollars turn his back on it all for a life of service (and sometimes poverty and deprivation)? How did he go about it?

This businessman, Millard Fuller, has a burden for the poor of the world. He wants to see them have a place to lay their heads. He now devotes his business acumen, motivated by his love for God, to help finance and build practical houses for the people of Zaire.

Bokotola has to be one of the most fascinating books of the year. Its humor, faith, and pathos keep the reader turning page after page. Even good old American know-how can't always get the job done when local officials balk, cement isn't delivered on schedule, or barges break loose and drift down the river. Then the problems become God's problems. Time after time, God works through the Fullers, around them, sometimes in spite of them.

Share *Bokotola* with other members of your family. Men and teenagers also will be caught up in the struggle to make rusted equipment run again, in the challenge of just riding a motor bike downtown. In fact, you might consider reading parts of this book aloud as a family.

PLANNING THE MEETING

BEFORE THE MEETING

The books this month present information. They also get readers emotionally involved. This is good because "heart knowledge" makes us do something with our "head knowledge."

Every Baptist woman needs to read these books. Members may not have had time to read them all before the meeting. Slant the meeting toward getting members so excited about the books that they can't wait to get home to start reading.

1. Well before the meeting, assign the books *Endangered Species* and *Bokotola* to two enthusiastic members, asking each to give a five- to seven-minute review of the book. Be sure they include in their reports any new ideas and concepts which they've learned from their reading. Tell them you will call on them at the end of the meeting to describe how they plan to change their lifestyles as a result of their reading.

2. Study *Bread for the World*, familiarizing yourself with these terms: triage; lifeboat theory; capital intensive versus labor intensive farming; relief versus development.

DURING THE MEETING

1. Have members review books assigned. Allow time for others to react to their reports.

2. Briefly explain the triage and lifeboat theories. Ask members, How do these theories fit into the Christian perspective? Why?

3. Give a brief description of capital intensive and labor intensive development. Ask, Which system do you think would work best in emerging nations? Why?

4. Ask members to list ways of helping the poor. Record their answers. Then decide which items on the list represent relief and which represent development. Help members to see that relief may give a man a fish while

development teaches him how to catch his own.

5. Point out that this month's Baptist Women meeting study gives information on how Southern Baptists can and do respond to the challenge of world need.

CALL TO PRAYER

Read Matthew 6:9-11. Note that verse 11 says "our daily bread" not "my daily bread." Could it be that God means for us to pray for the daily bread of his whole world? Do we have any right to pray for something if we're not willing for God to make us part of the answer?

Ask members to listen as you read from *Bread for the World*, page 144, "What Individuals Can Do." Read the italicized headings only, except for item 7 where you should read the whole paragraph. Suggest that members covenant with God to choose one area of their lifestyle to change. Read Romans 12:2. Allow time for silent prayer.

Read prayer calendar names. Missionaries daily face the problem of world poverty. They need wisdom and sensitivity, especially in the emerging nations.

Boys in Dacca, Bangladesh, can now draw fresh water from a tube well provided by Foreign Mission Board disaster relief funds. For more than one-third of the world's people, piped, fresh water is still a dream. Millions of women spend the greater part of their lives carrying water from streams, lakes, or polluted waterholes. FMB Photo by Steven E. Wall

Book Forecast

August

Strange New Religions by Leon McBeth (Broadman, \$2.75)
The Puppet Master by J. Isamu Yamamoto (InterVarsity, \$3.95)

September

A Freedom Dream by Cal Thomas (Word, \$5.95)
What It Means to Be Born Again by Johnnie C. Godwin (Broadman, \$2.50)

October

Punching Holes in the Darkness by Nelle Hallaway (Broadman, \$2.25)
The Wind Is Howling by Ayako Mura (InterVarsity Press, \$3.95)
Shiofuri Pass by Ayako Mura (Revell, \$5.95)

*Members of Round Table Book Club receive these books automatically. Also available through Baptist Book Stores.
**Available through Baptist Book Stores.



READALERT

Some books spirit the reader into realms of inspiration or fantasy, resulting in a heady feeling of contentment. Other books bring one down to the center of the earth, with a jarring of teeth and a tug at one's sense of Christian commitment.

The books reviewed here this month are of the latter kind. They are not "light" reading that will be easily digested in one sitting; yet all are short, readable, and thought provoking.

Yes, *A Woman's View of Mission Support*

by Adrienne Bonham, Woman's Missionary Union. Adrienne Bonham may be familiar to many of you. She is a member of the staff at WMU, SBC. This book was produced by Woman's Missionary Union, Southern Baptist Convention in 1974 as part of their emphasis on mission support. It is chock-full of prose, parables, and soul-awakening comments. From a chapter on prayer:

I never knew that was the way it worked. I attended a missions conference and heard how doctors like myself could spend short terms in mission hospitals to meet emergency needs. And I prayed that God might lead some doctors to go. I learned that the only surgeon in a Nigerian hospital had had to return home suddenly. And I prayed that God might lead some doctor to go. And one day the Foreign Mission Board called me. I never knew that was the way it worked.

Living the Responsible Life

by Cecil A. Ray, Convention Press

Living the Responsible Life examines the Christian view of, and response to, the stewardship of material possessions:

A basic question for the Christian is, How much do I need? or, How much is enough? This question should set the Christian on a search for the proper life-style or standard of living.

The author gives light for that search from the Bible and from his own experience. In the last chapter, he concludes that "prosperity has brought Christians to a crisis in giving." As he sees it, the reason for the crisis centers around three facts: (1) "Prosperity has given Christians a new capacity to give and with this

a greater responsibility." (2) "The world's needs have greatly compounded." (3) "Prosperity tends to produce self-interest instead of generosity."

Do you agree? Read the book and decide.

Fasting Changed My Life

by Andy Anderson, Broadman Press

A new look at an ancient (and Biblical) practice: fasting. Says Southern Baptist Anderson, "I have learned a new discipline. No longer is my life centered around food and drink." Other personal discoveries for the author included spiritual cleanliness, a more effective prayer life, a previously unknown peace and confidence, and an unbelievable strength to overcome temptations.

Fasting can also help one to lose weight! Not a bad extra for an overweight nation!

Living on Less and Liking It More

by Maxine Hancock, Moody

Maxine Hancock arrived at a simpler lifestyle not by choice, but by necessity. The bottom dropped out of what had looked like a prosperous business partnership in grain and cattle. But the author learned many surprising lessons from her attempts to make the best of her situation. She discovered how things-oriented she had become and how hard it was to learn contentment. But contentment learned became a quiet internal plateau even when there seemed little external reason for it. What she "needed" changed, and she found herself the user of things, not the slave of things. She learned that life is truly "more than meat, and the body than raiment" (Matt. 6:25).

Maxine Hancock learned to discipline her shopping habits and she gives some good tips for careful spending.

She faces up to how hard it is not to feel poor in today's climate of psychological poverty when the government regularly publishes details on the poverty line and the television tells you all the things you can't live without. Her discussion of values puts things in proper perspective.

*See order form, p. 20

Involved with Self

Occasionally, Bob and I disagree. When we reach an impasse, one of us will say to the other, "I'm glad you're not perfect. If you were, I would be miserable."

Laughter relieves the tension and facilitates further dialogue.

A sense of humor is a valuable asset for effective ministering. Crises are serious — so serious, in fact, that we cannot face them without a sense of humor.

Humor is NOT the irreverent, cynical, suggestive stories about life situations tinged with tragedy — such as jokes about alcoholics or mental patients.

Humor is NOT sarcasm. In ministering to people, Jesus used irony, but never sarcasm. Irony always gives a subtle insight without wounding. Humor characterized Jesus' ministry. His audience probably laughed when he described the man swallowing the camel or the man with a beam in his own eye trying to remove the speck out of his brother's eye.

God's creation reveals his sense of humor. Think of a creature that has made you smile or laugh.

Our family is addicted to dachshunds. We think that God chuckled when he designed that long, low species. Our Duchess is 33 inches long, 26 inches around and 3 inches above the ground. Every visitor — even the most troubled — stop, look, and laugh at Duchess. If God created Duchess to make folks pause, consider his handiwork, and smile, she fulfills her purpose.

God gave us both the capacity to weep and the gift of mirth. Humor is a combination of tender compassion for life's frailties and reverence for the sublime.

A good sense of humor is a sign of good mental health. How is your humor thermometer? Are you too easily threatened or too insecure to laugh at yourself?

Laughter heals. It makes us stand off from ourselves and view our shortcomings in the proper



perspective.

Laughter offers us an accepting attitude toward self and nudges us into joining the rest of the human race.

Laughter is an outlet for our emotions. Laughter resolves inward tension as well as outside irritations.

A sense of humor contributes to a healing ministry. We can be so serious that we threaten the person in crisis and block communication. Life is not somber for a Christian. Although we experience tragedies and help others through them, our lives are triumphant. We follow Christ who said, "Be of good cheer; I have overcome the world" (John 16:33).

We enter a crisis situation equipped to cry with a friend. We must also be ready to laugh with her. According to Eugene Kennedy, author of *If You Really Knew Me, Would You Still Like Me?* (Argus), "Laughter is not solemn, but it is wonderfully serious because it can support the weight of our lives."

For Personal Reflection

1. On a scale from 1 to 10, how do you rate the amount of humor in your life?

2. Does your view of God include his having a sense of humor?

Ministering to Prisoners' Families

Stuart Calven

3. Have you learned the art of laughing at yourself?

4. Is your humor based on mirth or sarcasm?

5. Can you extol God's gift of life in the midst of your conflicts and struggles?

Involved with the Group

"I'm glad you're not perfect. If you were, I would be miserable." A sense of humor focuses on a truth: People are NOT perfect.

Often we apologetically say, "I'm only human to excuse mediocrity." On the other hand, saying, "I am human identifies us with humanity and our common needs."

Pretending perfection reduces the effectiveness of our ministry. Perfectionists cannot relate to others because they constantly view the imperfections.

Perfectionism denies the gospel. Jesus died for sinners. When we admit our weaknesses, he provides

vitality and power. Our inadequacy in a ministering situation gives the Lord an opportunity to demonstrate his strength. We do not have to know all the answers.

Perfectionism separates us from others. People accept us because we are human, not because we are perfect.

Perfectionism blocks our ministry to persons seeking encouragement. They feel that they cannot measure up to the "perfect" image of the helper — who seems to not need anything. They cannot identify with people so unlike themselves.

Read 2 Corinthians 1:4, 6, and 7. Paul ministered as a needy human being to other needy humans — not as the strong to the weak.

Mutual need/satisfaction is necessary in any helping relationship. My needs are met as I meet the needs of others. We cannot live on a perfect pedestal and know completeness. Humans have needs that only other humans can satisfy.

Perfectionists try to make people over in their image. This denies one of the reasons for ministry: to allow each person to recognize his own uniqueness and to find the answer to the question, Who am I? To help another we must respect and affirm his differences.

Perfectionists tend to be critical. They resort to criticism when folks fail to live up to their expectations.

Karl Menninger compares our human experience with that of trout hooked on a line. A fish fights, struggles, and splashes to free itself; but often it cannot escape. Humans struggle on life's hooks. Sometimes we overcome; sometimes we are caught. Observers view the struggle with misunderstanding. "It is hard for a free fish to understand what is happening to a hooked one," says Menninger.

Understanding will give us empathy rather than judgment. The frustrated perfectionist criticizes. A fellow struggler forgives.

IN THE MEETING

Ask members to volunteer to

share ministering experiences in which they felt Christ's strength overcome their inadequacy.

Discuss how developing a sense of humor and decreasing perfectionism will benefit our ministering.

Discuss "Ministering to Prisoners' Families" (below). What are some specific needs of the families? How can we respond? Do we know someone in the court system who could put us in touch with a family?

PRAYERTIME

Missionaries experience tense times. Pray that today their sense of humor will surface to ease stressful situations.

NEED-IDENTIFYING EXERCISE

Ask each member to express a personal need that is complimented in the life of another member. For example: I tend to make hasty decisions. Jane, I need your deliberateness.

Thank God that we are redeemed humans who need one another.

Involved with Others:**Ministering to Prisoners' Families**

When Jo Lynn and I met, her dad had been in prison for two months.

"Mama just sits. She doesn't know what to do. I take care of the house and try to look after the little children," Jo confided.

An experienced prison chaplain states, "There is no 'typical' family of inmates. Some prisoners are from strong Christian homes. Others are from highly educated and wealthy families. Most inmates are from poor, uneducated families. Some families do not want any help. Others appreciate all the help available."

The economically and educationally deprived Lynn family welcomed help. Five Baptist Women members became concerned about Jo and her family. They formed a group to give support to the Lynns and to three

other families of inmates for an indefinite period of time. A study of how the Baptist Women ministered to these families will help you in a similar situation.

The Baptist Women became acquainted with the physical needs and resources of each family. Temporarily they assisted the wives in paying bills and budgeting their incomes. When each family assumed responsibility for these tasks, the Baptist Women realized they had helped the families help themselves.

They provided transportation for prison visits and baby-sitters for the younger children during the visits.

They enrolled three children in kindergarten. The Baptist Women groups paid part of the tuition.

They provided paper, crayons, and stamped envelopes so that the children could send messages to their fathers.

One family needed medical aid; the Baptist Women referred the family to a community health clinic.

At Christmas, Easter, and Halloween, an Acteens group "adopted" the children for special outings.

An Acteen helped Jo with her school work. This encouraged her to continue her education.

An elderly woman, whose only son was in prison, had to change apartments. The Baptist Women arranged for the move and helped her to adjust.

Refer to *Mission Action Group Guide: Prisoner Rehabilitation** for more suggestions.

Not all prisoners' families need material assistance, but all of them have to deal with conflict in their home. To be an effective helper, learn to recognize adverse reactions to conflict. When they surface in a crisis, you will not feel threatened and you can help the family cope.

The adverse reactions are:

1. Attacking the person instead of the issue. Friction between a wife and inmate husband may cause her to demean his personhood by:

(a) Calling names — You must

really think you're a big man.
 (b) Reminding him of every past mistake.
 (c) Asserting that the only mistake she made was getting involved with him in the first place.
 (d) Comparing him with another person as an insult — You're just like your father.
 (e) Taunting questions — When are you going to make something of yourself?

2. Refusing to talk to the inmate about the situation. Obscenities or silence stop communication and make the inmate feel unimportant. The reaction to silence is hostility. Encourage frequent visits and healthy discussion of the problems.

3. Exaggerating enlarges the problem — You never do anything right refers to more than the immediate incident. The inmate remembers a whole lifetime of blunders. While a prisoner is away from home, problems grow in the minds and emotions of the family. Real or imagined fears plus the facts devastate the relationship. An objective helper can help calm emotions.

4. Succumbing to self-pity adds to the conflict. If the inmate's wife confronts him with an *It's all happening to me* attitude, he reacts with anger or disgust.

If you observe any of these reactions in the families of inmates, interpret their feelings for them. A word of caution: do this very tactfully, or you may damage the relationship you have worked to establish.

Encourage them to make appropriate changes. Guide them in searching for the causes of their circumstances rather than always dealing with the effects of their circumstances.

One of our ministering priorities is to help individuals build or keep a sense of self-worth. Unacceptance by the community causes an individual's self-image to sag. Prisoners' families need our support in building self-love. We can:

- Be sensitive about how much tangible help to give. We can trap people in their own indignities by irresponsible handouts.

- Encourage them to face their problems.

- Encourage them to assume and accept responsibility. Be a good example of self-discipline and self-restraint. Undisciplined living is one of the causes of their problems. If the prisoner has young

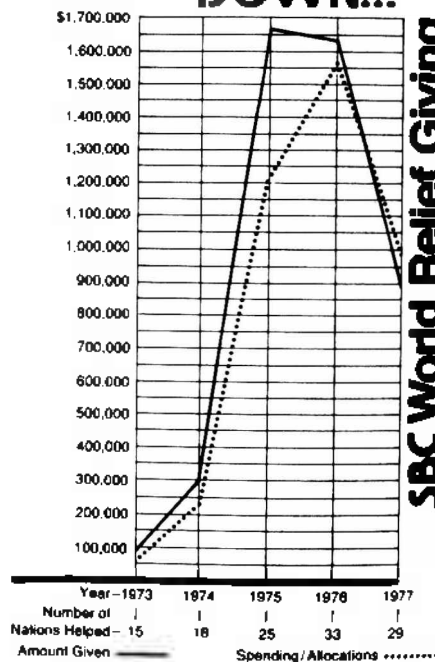
children, encourage the mother to administer discipline.

Assure them of God's love. Witness to those who are not Christians. Reenforce the faith of those who are Christians.

When we accept, without judging, an inmate's family, we all realize, *Though I am different from you, we were born involved with one another.*

*See order form, p. 20.

GOING DOWN... DOWN...



SBC World Relief Giving

QUESTIONS



ANSWERS

About Mission Service Corps

WHAT IS MISSION SERVICE CORPS (MSC)? It is a plan for enlisting and using Southern Baptist laypersons who can give one or two years in full-time missions work, either in their association, state, somewhere in the US, or in a foreign country.

WHO WILL PAY FOR THIS? The volunteers may support themselves financially, or may be sponsored by individuals, groups of individuals, or churches. Support should be made as designated gifts and be above and beyond giving to the Cooperative Program and special missions offerings.

HOW DID THE IDEA GET STARTED? It grew out of a luncheon meeting between President Carter and heads of Southern Baptist Convention agencies. Subsequently, messengers to the 1977 Southern Baptist Convention meeting approved a recommendation that the Convention, by 1982, enlist 5000 persons: groups of churches, or

churches who would agree to provide and fund 5000 volunteers to serve for one or two years, at home or abroad, in an effort to reach the world for Christ.

WHO IS ELIGIBLE TO PARTICIPATE IN MSC? Anyone with good health, who is a member of a Southern Baptist Church, and who has the expertise to do the needed work. Many support jobs do not require professional skills but rather a willingness to visit, answer mail, or run a kitchen.

WILL THE VOLUNTEERS BE TRAINED? A basic reading and orientation program is planned for all volunteers. The procedures will vary according to the person and the assignment. No foreign language skills will be expected unless the volunteer happens to be bilingual.

WHAT IF I HAVE NO SUPPORT SOURCE? Don't

let that stop you from filling out an application. The MSC planners believe funding from churches and individuals will come when the program gets underway.

HOW MUCH DOES IT COST TO SUPPORT A VOLUNTEER? The Mission Service Corps Steering Committee has established minimum levels of support: at home, \$6000 a year for a single person and \$9000 for a couple; abroad, \$7500 for a single person and \$12,500 for a couple.

HOW DO I APPLY? Application forms and other information are available by writing Ralph West (SBC process coordinator for applications and inquiries about MSC), P. O. Box 7203, Atlanta, GA 30309.



2 9807 P
DARGON CARVER LIBRARY
127 9TH AV N
NASHVILLE TN

37234

E1

ogy) to Z(n)

Strange new religions are winning converts in the United States. What will be our response? In next month's ROYAL SERVICE, the Baptist Women Meeting study material and Round Table Book Club selections offer insights into understanding.

Other articles tell of a reverse trend: the response of Asian Americans to the Christian gospel. For example, Korean Baptist congregations in the US now total 75 — double the number of five years ago. The birth and growth of one congregation, The New Seoul Korean Baptist Church, and their relationship with the Druid Hills Baptist Church in Atlanta Ga., is the topic of Prayer Group study.

Other articles include a Family Mystery Trip, planned for you by Joanne Lisk; and an overview of planned events for BAPTIST WOMEN YEAR IN THE CHURCH, the year-long emphasis that begins in October. So keep your ROYAL SERVICE coming. And remember: in planning for the coming year, subscriptions need to be renewed at least six weeks ahead of the time you wish to receive them. Place your order now, for peace of mind (and well-planned sessions) in October! **THE REALLY BIG NEWS: YOU CAN CHARGE IT** to your VISA or Master Charge card, either an individual or group subscription. Just fill in the information below.

CHARGE!

Now you can **CHARGE** your subscriptions to WMU magazines.

That's right!

Woman's Missionary Union has made it possible for you to charge your individual or group subscriptions on VISA or Master Charge credit cards.

When charging you **MUST** supply this information: whose account to charge and the full address. Also give the VISA or Master Charge account number and

expiration date. And if you charge to Master Charge, you must supply the 4-digit bank number which is in the lower left corner of the credit card. And, of course, your signature is necessary.

While you are subscribing or renewing, do it for two years. WMU now accepts subscriptions for one or two years. A two-year subscription means you subscribe while magazine prices are still low.

Remember, billing is by VISA or Master Charge. WMU cannot bill you.

SUBSCRIBER ASSISTANCE

☐ \$4 for 12 months ☐ \$8 for 24 months ☐ _____ extra copies at 45¢ each

Add \$1.50 per year if outside the US.

If you receive your mail at a post office box or at an apartment number, please include this information.

Name _____

Address _____

City _____ State _____ Zip _____

I enclose _____ Charge _____

VISA # _____ Exp. Date _____

Master Charge # _____ Exp. Date _____

4-digit bank # _____ (If Master Charge)

(Number in lower left corner of card MUST be supplied)

☐ CHANGE OF ADDRESS

Please state month address changes (6 weeks advanced notice required).

Attach current label and write in new address in blank.

☐ DUPLICATE COPIES

Should you receive duplicate copies of ROYAL SERVICE. PLEASE SEND BOTH LABELS. Subscriptions will be combined.

☐ RENEW MY SUBSCRIPTION
Attach current label and list any corrections in blank.

☐ NEW SUBSCRIPTION
Enclose payment. Add sales tax if you live in Alabama.

☐ EXTRA COPIES (MONTH) _____
Extra copies are 45¢ each, not available after the month on the cover. Enclose payment.

ROYAL SERVICE, 600 North 20th St., Birmingham, AL 35203.
Please allow six to eight weeks for shipment of first issue on new subscription.

Your Signature _____

Please attach your current mailing label and mail to ROYAL SERVICE, Subscription Fulfillment, 600 North 20th St., Birmingham, AL 35203.