



*Korea*

**ROYAL SERVICE**

**JUNE 1969**

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ROYAL SERVICE

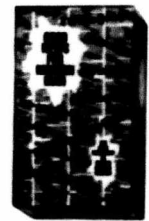
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WOMAN'S MISSIONARY UNION

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# Living

AN EDITORIAL

A blind, cherubic, four-year-old nephew used to quote a common rhyme which charmed adults and delighted him. His eyes would sparkle indicating that he knew the verse to be ridiculous. It began:

"I'm hiding, I'm hiding  
And no one knows where,  
For all they can see is  
My hair and my hair."

For credibility the verse is suspect and so is the grammar! Sometimes we adults parrot suspect words without even a glimmer of a smile, and others of us nod in serious assent. "Love and let love, that's what I do," we solemnly say. "I believe in standing my own business and leaving the other fellow alone." On the surface this sounds great. It is even admirable.

The statement implies that we intentionally are not busybodies! But the results of such an attitude might well be tragic. We can no more live in sanctuary from one another than a small boy can hide while his toes and hair show.

Telltale evidence of ourselves surfaces when we have contact with others. We become had unexpected unhappy unless what we practice missionary psychology as a way of life. God, of course, created man for companionship with himself and with others like himself. It is a relationship that we must be intentional busybodies—examining, loving, rebuking, forgiving, serving others who like ourselves are sinners, too. Intentional busybodies has its surprise. When we serve others they will not always be appreciative and grateful. Sometimes they are even ungrateful and rude. But Christian women must move from inclinations of sanctuary to the wide open board of serving others to Jesus' name.

Day by Day

by Ethalee Hamric

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# KOREA, LAND OF CHALLENGE

BY LUCY WRIGHT

**MALCOLM C. FENWICK** arrived in Korea from Canada in 1890. He had little theological training, but he brought to the task experiences gained from a hardware business in Canada as well as from lay preaching. He previously had no idea as to the location of Korea, but in July of 1889 he began to feel that God was calling him there as a missionary. At first he resisted, but finally he decided that he "could at least be a battered rusty can and carry the life-giving water."

He labored in Korea until his death in 1936. Mr. Fenwick considered his work apart from any denomination, and the churches related to his work were known as the Church of Christ in Korea.

In the spring of 1949 a Korean visitor to the USA issued an invitation to Southern Baptists to come to the assistance of the Baptist churches of South Korea. An official Foreign Mission Board visit to Korea that same year confirmed the invitation, and the John Abernethys arrived in

the spring of 1950. Encouraged from Korea in June 1950 at the outbreak of war, the Abernethys sought the time when they could return. Missionaries John Abernethy, Rex Ray, and N. A. Bryan, a medical doctor, began their work in Korea in 1951, serving the sick and distributing supplies for the relief of many in dire circumstances as a result of the war.

Dr. Bryan started Baptist medical work in Pusan in a tent where with a small staff of Korean helpers he ministered to sick refugees and other soon missionary nurses. Irene Brynum and Ruby Whitlock, both registered nurses, were sent to help Dr. Bryan.

L. Gary Wright, a nurse, joined them in the fall of 1953 (Miss Brynum and Miss Whitlock are still there, and Mrs. Charles Taber is superintendent of nurses now.)

Dr. A. W. Youcum was sent to carry on this work while Dr. Bryan took a short leave of absence in the USA. The medical clinic was moved soon from a tent into several hunk rooms of the Nam Py Daeng Church. (This is one of the churches in Korea for which Southern Baptists later Moon Christmas Offering funds helped to erect a building.) The patient count in the clinic often topped an hundred a day! The need for a hospital was urgent.

In November 1955 a three-story reinforced concrete building providing space for 50 inpatients and an outpatient clinic was dedicated. It was located on an island which joins the mainland to Pusan by a draw-bridge. The Foreign Mission Board suggested that the medical facility be called the Wallace Memorial Baptist Hospital since several of us had known and worked with Dr. Bill Wallace before his life was taken by the Communists in China. The staff carried on faithfully in this crowded, power-ridden area in a hospital building inadequate for meeting the needs.

Gay Henderson who today directs hospital development and follow-up work says: "The work of the Baptist hospital in Pusan does not end after a patient is treated and discharged. We try to enlist him in a church program if he makes a decision for Christ."

Many American chaplains and GIs have shown a deep concern for the sick and the orphans of Korea. They have been a great help in this work. Some have been called of God to a mission field while serving with the military. The Baptist church in Seoul had to furnish an inventory of "Chaplain" who had done their lives in the Korean War. It is a reminder of their

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work. Korean servicemen are being served in several centers. Rent, music, good reading, light refreshments, counseling, and gospel messages are available.

The Baptist Building is to the left of Seoul Memorial Baptist Church in Seoul. It is the headquarters of all Baptist publishing work in Korea, and the offices of various departments, including the office of Charismatic men whose engineering skills prove invaluable in building projects, and the TV and radio studios recently started by J. G. Goodwin, Betty Jane Hunt who directs the training of workers for leadership in Vacation Bible Schools. It is a member of the Bible School, a member of the book publishers department at the headquarters building. Irene Brynum urged the translation of the book *Mill Reddler of China* by Jesse C. Plummer and worked to translate it into Korean. Many copies of this book were distributed to guests at the dedication of the new hospital building last October. John Lee recently came to the US to study for a Master's degree in religious education at Southern Seminary in Fort Worth. He is gaining experience at the Radio and Television Commission in Fort Worth, and will return to Korea in 1970 to be associated with a mass media ministry.

The work of Baptist women is significant in Korea. The W.M.U. president, Mrs. Pang (pronounced Peng), wrote of the attendance of more than one hundred women at this year's camp retreat. Thirteen districts were represented. Some women came from cities far from the camp and each paid her own expenses even though this year's fees were more than ever before. Their mission offerings for the year amounted to more than \$500. From this, they gave \$125 for students who needed help at the seminary. W.M.U. executive secretary, missionary Lucy Wagner, spends much time planning with the women who are so eager to be faithful witnesses (see p. 17).

Charles Starnes writes that the recently reunited Convention of Baptist Koreans has about 340 churches. The seminary in Tapsan has around ninety students and is one of the largest seminaries supported by Southern Baptists in the Orient. Attention is being focused on plans for Korean participation in the 1970 Asia Baptist evangelistic crusade.

The radio and television broadcasting work is progressing. Bible study led by pastor An Chang Mahn for six months was well received. There were 245 new listeners who wrote in for free booklets, and many have written letters of appreciation. "I listen regularly to Bible study," one wrote, "which furnishes a bright light. My hand used to change the radio dial at this time."

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The Southern Baptist Mission in South Korea has grown rapidly during these nineteen years. Many frustrations and defeats have resulted in a deepening of the commitment of missionaries and co-workers. Hunger for revival is often expressed. On a trip to Korea last summer, I experienced a blessing when I saw progress in the work. Over sixty missionaries are now under appointment for Korea, that shy country about the size of Indiana, with its almost thirty million people. Opportunism faces Baptists on every hand and so do problems. Satan does not easily admit Christ's victory. We see some converts for whom we had felt despair for many years who are now radiant in Christ. It was a joy to meet many who had grown in grace and had won others to Christ. Their faith was inspiring.

The missionaries are working in various ways: evangelizing, teaching, leading. Missionaries in language study are patiently and peacefully pursuing study with hearts that yearn to communicate the good news.

We were glad to see such progress in Korea's economy. High-rise buildings, wide paved streets, cranes and fertilizer plants, plants and textile industries are a few among the many signs of better days. Gas arrives,

ing Union, classes in the seminary and Christian academy, visiting among Koreans, and entertaining Koreans in their homes—these are only a few of the things they do.

Associate missionaries and parsonages have lifted heavy loads by helping with teaching, medical services, typing, and so forth. Special missions should be given to the Charles B. Roberts who have done splendid work in the Korean Christian academy for English-language children. Sam and Elsie Clay with their fluency of the language and their willingness to glorify Christ are treasured co-workers.

Two outstanding Chinese pastors with their families were sent to Korea by the Taiwan Baptist Convention to witness in China and evangelize. Two Chinese Baptist churches in Korea continue the work which the Paul Parkers did during their last term of service.

Korean Christians, with hopeful singing, earnest praying, and earnest giving of their tithes, working together with joy and zeal in witnessing are God's harvest. One woman told me on my recent visit to Korea how much the Twenty-third Psalm meant to her. Years ago I had read it to her while she was sick in the hospital. She said, "Now I want to give it back to you." This she did by reading it to a Women's Missionary Society gathered to welcome me "home."

We were glad to see such progress in Korea's economy. High-rise buildings, wide paved streets, cranes and fertilizer plants, plants and textile industries are a few among the many signs of better days. Gas arrives,

better water supply, electric power, and even a few refrigerators promise more conveniences for housewives who can afford them. Many things including TVs, radios, cameras, bicycles, and sewing machines are on the market. Everywhere we looked there were evidences of material progress.

Surely God has bestowed his beauty on this land which is sometimes referred to as the Switzerland of the Orient. Her people have been called the Irish of the East. They are a beautiful people, a lovable people, a singing people. Their carefully tilled rice fields and terraced mountainside gardens bespeak industry and artistry. There are the prosperous, but also the heavy-laden, the poor, the sick, the lonely, the fatherless, the broken-hearted. All of them need the message of God's love in their hearts and lives.

To meet the needs of the sick, a new building for the Wallace Memorial Baptist Hospital has been erected in the city of Pusan where one and a half million people live. The new facility accommodates eighty patients, and when the fifth and sixth floors are completed, 150 patients can be cared for.

At the back of the new building a huge cross is well-lighted. The symbol of the cross is loved in Korea, and it is used by all the churches as a reminder of Christ's love. The hospital is very modern. Three young missionary doctors have developed commanding medical centers along with the hospital administrator, Charles Wiggs, who went to Pusan in 1962. The well-trained staff of Korean and missionary personnel—doctors, nurses, evangelists, technologists, dieticians, cooks, laundry helpers—works together with dedication, healing the sick and witnessing in love to patients and their families.

United mission station, Seoul, Korea, showing a handbook class at a women center.



## missions here and there

### Seven Day • Week Religion

By Kenneth Day

For a long time the world has accused church people of having "Sunday religion." Clearly, the implication is that Christianity is not obvious in the lives of Christians during the week.

It may well be that the world has some basis for its criticism about church people. Through the years the denominational church has given increasing opportunities to Sunday activities and especially those considered "of" the church. (Theology's personal conduct and the coordination of members with persons in need during the rest of the week have been matters often neglected by the church.)

Consequently, by denominational standards a dedicated Christian may be one who holds more awards for Sunday attendance with little relationship for a Monday through Saturday translation of his faith into practical Christian life. (Once the world was kind enough to withhold its judgment on this interpretation but no more. It does not regard as Christian any church which continues only to itself and to its "members.") It has taken more examples than most church members the preacher's expectation that the church must be the church everywhere and every day that a heavy commitment is less than Christian.

The world's movers are impressed today only with those churches which meet them at the point of their need: witnessing and witnessing to others in whatever form necessary.

A small number of Southern Baptist churches have during the immediate past years attempted to break out of traditional forms of worship and witness and by innovative and creative. In the main, however, our churches have tried to be better church homes approach as the means of evangelizing the world. The few Baptist mission centers,

formerly called good will centers, established in the disadvantaged areas of large cities, are fine examples of persons to persons witness. Most of these have provided a "seven-day" program, using staff personnel and many volunteers from local churches. As valuable as these ministry has been, there are indications of an agency, and they are few in number.

In most cities where a Baptist center is located there are numbers of other areas in that city which are in just as great need. In most cases there is a Baptist church in adjacent to or nearby these communities. Instead of one or two centers in a city there is overwhelming need for similar ministries to be provided by the churches.

There are few of our 34,147 Southern Baptist churches which are not located in areas where they could not double the scope and effectiveness of their ministries by developing a seven-day program. The capability of any church to do so does not depend upon a professional staff, big budgets, or additional physical facilities. Rather it depends upon a church's membership—the pastor and lay persons who want a ministry relative to the community. This requires members who believe the church to be "servant" in nature and "loyal"—and who are willing to experiment in new forms of ministry related to needs of persons in the community.

The church which is experiencing blessing as it struggles to become a "servant church" seven days a week is the Highland Baptist Church of Decatur, Georgia. Its members are determined by people—needs of persons in the community. A complete department was created when the church a few years ago reorganized a number of Cuban families at their neighbors' Spanish services are provided for more than forty who speak little or no English.

A study hall was recently set up for children in the community who have no one at home to take them. The



Mary Poe, US-2 worker, assigned to the Baptist Community Center in Lexington, Kentucky

means that four afternoons each week fifteen to twenty members of the church assist fifty to seventy-five elementary children with lessons between half-past three and five o'clock, using church facilities. On Saturday morning a time for skating is provided on the church parking lot and on Saturday afternoons there is Children's Theatre.

During the week various clubs for cooking and sewing for retirees and others meet at the church. Once each month a well-baby clinic is provided in church buildings in cooperation with the county health department. Also monthly, a community meeting is held at the church at which time citizens of the community meet together to discuss matters which concern the whole neighborhood. Recent guests at these meetings have been Decatur's mayor and councilmen.

One could not want for a mission action program with more Bible support. The New Testament makes clear that the ministry of Christ was with people when they needed him. It was continuous, with no stopping point in a week. The New Testament makes much of daily activities of early churches. We need to reaffirm that a "Sunday only religion" is not adequate. Unless a faith lives every day it does not live.

The church at worship on Sunday is still important and necessary—and always shall be. But it is not all of the church's work and must not be so regarded in this day of unlimited opportunity.

#### ■ Missions Means Involvement for Virginia Students

by Dr. Richard M. Stephenson  
Executive Secretary  
Baptist General Association  
of Virginia



Baptists in Virginia have long been interested in missions. Baptist students today are not content to read about what others have done in the past, but are themselves currently writing interesting chapters to the story of

#### Applied Christianity in Virginia

It is important to look at what students are doing and to listen to what they are saying and to understand what they are thinking. We must be aware that approximately 40 percent of the people in the United States today are 21 years of age and under. A large percentage of those in the 18 to 21 age group are college students. Do I need to explain further why it is important to cover missions on the college student?

Not all college students are marching, protesting, singing. Only a few, in fact. Let me tell you about students in Virginia who are witnessing to the importance of this faith by compassionate deeds of concern and love. Some of the students are finding creative ways to express the love for people.

Such is the work of Girls Clubs, a project of the Baptist Student Union at Radford, Virginia. These young college women concerned with the large number of unchurchward children living within a few blocks of the BSI Center formed Girls Clubs for those of the fourth, fifth, and sixth grades in the public schools. Through the cooperation of a school principal twenty-five girls were enrolled in the club. Bible and character stories, lessons on hygiene, hand-crafts, and games comprise the basic program.

The students have foundeward returns in their lives. Indeed they have discovered that when they love their lives in Christian service they really find life. Creative application of the gospel gives birth to other and new channels of applying one's Christian faith. Other projects are growing out of this endeavor.

Another example of student involvement is applied Christianity in last summer's project carried out in Charlottesville by five college students. Here an inner city team worked out a program of Christian witness and expression in the Gateway Street area. Three approaches were directed upon: child care for working mothers, a tutorial program for students and adults, and a recreational program for children and adults. Using an old home donated for this use the students built a program to meet needs of people in a depressed integrated community. Under the guidance of the BSI director the group laid the foundation for a continuing ministry in the area. They sought and secured the cooperation and support of community groups and church people. There are those in Charlottesville who know they are loved because of the concern expressed by five college students. There is a new awareness of what can be done in a community with love and effort.

There are but two illustrations of a creative approach to Christian witness by young people. They are others to an ever increasing, self-giving involvement in Christian ministry in Virginia.

A student minister in Virginia, a young woman from Mississippi summed up her experience in three words: "I feel the Lord treated me a little as he did Moses. With all my rationalization and excuses he made me do things I had never attempted before and he helped them well."



About three years ago returned from Nashville to Radford, we broke the top for our three small children by spending the night in Charlottesville, the delightful little Tennessee resort town on the western edge of the Smoky Mountains.

We had hardly checked in at the hotel when I heard that the place was running over with lawyers.

The Tennessee Bar Association was holding its annual convention in the municipal auditorium and that night the featured speaker was Justice Stone, the famed New York attorney and author of the first Bill of Rights. Through the courtesy of a friend and a successful scramble to

locate an acceptable writer my wife and I went to hear Mr. Stone. He was an excellent speaker, entertaining, informative, even inspiring. Apparently a devout Jew, he made several references to religion and positive affirmations of one's need for God.

But what do you suppose was the theme of his address? He chose to speak on what he considered to be the major problem ahead in the last quarter of this century.

Lawrence?

Mr. Stone made a most impressive case for his thesis pointing up the failure of formerly stabilizing values to give confidence and constructive creativity to our society. He stressed that we have lost the art and discipline to our leisure constructively despite its increasing availability.

So the increase in the amount of leisure time, said he, endangers even more our community and national life unless our churches and synagogues, schools, and homes can recapture the contributions they have historically made to our thinking and moral life.

As we walked back to the hotel, we pondered the challenge the speaker had laid before us. My wife was the first to speak. "Boy! I'd sure like to see some of that leisure. That would be a great problem to have!"

That afternoon as we drove in the mountains, we had tried to figure out how the mothers of generations past had made it. It seemed to us that, in the main, despite the fact that outside help was unknown to many average, lower, and lower-middle class mothers of those days, women had time as wives for child rearing and housekeeping with plenty of time for church services and helping others outside the home! They had no automatic washers and dryers, no perma-press clothes. The children entertained themselves without television, the house was clean and neat without synthetic carpets, self-polishing wax for the floors, and spray wax for the furniture. In short, to us their life seems less hectic than ours in our automated households of today where everything but the children is controlled by a switch!

If we probe a little further, we discover that modern pressures, tensions, anxieties, and "advantages" drain us physically and emotionally. The modern pace was unknown to some of our mothers and to most of our grandmothers.

What about today's non-working wife with no children or with children in school or college? Does she spend leisure hours before the television, at the bridge club, or does she find fulfillment through gardening, sewing, and baking along with mission action and community service?

Leisure time is already a problem

for many and promises to become increasingly so for more.

What about today's wife and mother who is employed outside the home? She often has not delayed outside employment until the children are in school. However, some have for various reasons found it necessary to the family budget to be employed. Others are widows and must work.

Some women are confronted with the need for employment even with their husband's practice of moonlighting or working at a second job. However, when this is the case, a couple should take a hard look at the material goals they have set for themselves. The income in these standards of living is often too high priced as they forfeit relaxed time and responsible rearing of their children.

The mother simply has to resort to letting a friend, a neighbor, a relative, or a stranger keep Johnny and Susan while she works. Often she is untrained and unskilled. Even if she is a college graduate, in all probability she will find it necessary to update her knowledge and skills.

Women who have not worked for several years and whom who are obliged to go to work often find themselves really incapable of getting and holding an interesting and decent-paying job. The answer to her situation may be adult education courses at night to improve capabilities. The college degree or the Master's degree painfully wedged in even at high cost is a lifesaver for future income.

While you are nurturing your children and whether you are obliged to work or merely choose to work don't lose out on life each day. Don't love for tomorrow. Love now. A walk in a park, a walk in the woods alone with a child, or with your family may be a priceless treasure in the future.

Life is neither all work nor all play. There should be private as well as daily family worship. Sundays as

corporate worship with family and friends cannot be neglected without great spiritual loss. Surely you will find time for musical action in your mission and output in Christ's name to your community. You will fulfill your obligations to phases of responsibility in church life, realizing that there are God-given opportunities to strengthen others and yourself and the witness of the church to your community.

With every woman in your WMS or group the situation probably differs or prevails and will do so in the future. Here are suggestions to help you be creative, whether your work day is in the home or includes a normal job.

1. Maintain your health and that of your family—mental, emotional, physical, and spiritual.

2. Enjoy your children while they are young. Be "fully present" with them in every possible conversation and relationship.

3. Take advantage of every reasonable opportunity to improve yourself.

4. Maintain a positive mental attitude toward yourself, your home, your church, your work, your community, your country, your world—today and life in general.

5. Find fun practical ways you and your WMS or group can help lift the load of others in expression of Christian concern and love. You might try arranging to keep children a day at a time or when they come home from school if a mother cannot be at home. A WMS could maintain as a part of the church's ministry a day-care center or kindergarten for small children of working mothers.

6. Remain flexible. Build up non-spiritual resources for the days ahead by regular Bible study and prayer.

7. Thank God each day and maintain by moments for the blessings of love, health, church, neighbors, friends, wife, and your faith in the future because you and they are at Christ's hands!

8. Seek to be a witness to your neighbors and friends.

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26. Seek to be a witness to your neighbors and friends.



## from Washington

By Cyril F. Bryant  
Editor, *The Baptist World*  
Publication of Baptist World Alliance

### A Department of Peace

PRESIDENT NIXON may have a new department on the federal super structure by the end of 1969—a Department of Peace.

The idea is admittedly idealistic in an era when the Department of Defense—formerly called Department of War—takes such a tremendous share (\$70 billion) of our proposed \$105 billion annual budget.

We have always been willing to spend huge amounts to fight military wars and to keep large military units in readiness to meet the threats of war from some aggressive nation. But somewhere we have not been nearly so willing to even think of relatively large expenditures to promote peace—to make war unnecessary.

But now the idea of a Department of Peace, with a Secretary of Peace as a member of the President's cabinet is a very real possibility. Bills for establishment of the "war on war" were introduced in both houses of Congress during the last session. They died at the end of the year. Now proposals were let be reintroduced early in the new Congress, and President Nixon was thought to look with favor on the idea.

President Nixon said in his inaugural address last January:

The greatest human history can know is the tale of peace-making. This history runs backward America, the chance is here to lead the world at the end of the valley of human violence that has produced of peace the man has devoted of what the dawn of civilization.

The peace we seek the peace we seek is not a victory over our enemy people that the peace that comes with healing is to bring with compassion for those who have suffered with understanding for those who have suffered with the opportunities for all the people of this Earth to become their own masters.

APWA MEMBERS • JUNE 1968

The concept of a definite governmental pursuit of peace is not entirely new. Harold E. Stassen, a Baptist layman, was known unofficially as "Secretary of Peace" on President Eisenhower's White House staff. He worked in some of national and international activities designed to promote international understanding and to remedy those situations that possible world wars. And, of course, the idea was suggested in President Kennedy's inauguration of the Peace Corps.

The current proposals for establishment of a full-fledged federal Department of Peace are contained in the 1968 Senate bill introduced by Senator Vance Hartke, a Democrat of Indiana, with Senators Mark Hatfield, a Republican of Oregon, and Ralph Yarborough, a Democrat of Texas, as cosponsors. (Hartke is a Lutheran and Hatfield and Yarborough are Baptists—all three participate in the lay activities of their churches.)

The Department of Peace would take over the activities of several existing agencies: Agency for International Development (foreign aid), Peace Corps, Arms Control and Disarmament Agency, and certain international functions of the Department of Agriculture and the Department of Commerce. The new Department would also establish an International Peace Institute, parallel in some respects to the Army, Navy, and Air Force academies, which would prepare citizens for service in positions or programs related to the promotion of international understanding.

A final suggestion is that the Department would encourage corporations to invest their private capital funds in building economically sound industries in the less developed nations. This would supplement similar programs of the AID program, providing jobs and improving the economy of these nations. Poverty in any nation is considered a cause of instability and unrest.

The Secretary of Peace would advise the President regarding tensions that threaten world peace. He and his aides would develop policies in programs designed to foster world understanding and the harmony of international affairs. He would encourage coordinated planning among all nations for checks and balances that would prevent any disruption of peace. He would in effect devote all the energies of the government to "waging peace, not war."

Proponents for the Department of Peace point out that most of its projected functions are already authorized by Congress but are operating under several separate agencies with no one commentator said "varying degrees of weakness." It is believed that these many functions would operate more effectively as a part of an integrated whole rather than as separate agencies. In addition, the psychology of a Department of Peace, idealistic as it may sound in a world currently plagued with war and rumors of war would still be a constructive force in both the security and the government.

In the Woman's Missionary Union Annual Meeting in New Orleans, June 9-10, 1969, action will be taken on the recommendation of the Executive Board to substitute for the present bylaws the following Proposed Bylaws of Woman's Missionary Union.

## Proposed Bylaws of Woman's Missionary Union

Auxiliary to Southern Baptist Convention

### Article I

**Name**  
The name of this organization shall be Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

### Article II

**Object**  
The object shall be to promote Christian missions through the organization of Woman's Missionary Union in churches of the Southern Baptist Convention.

### Article III

**Members**  
The members of Woman's Missionary Union organizations in churches and missions of the Southern Baptist Convention shall comprise the membership of Woman's Missionary Union.

### Article IV

**Officers**  
Section 1. The officers shall be a president, vice-presidents and a recording secretary. At the time of election these officers shall be from state conventions qualifying for representation on Southern Baptist Convention boards.

Section 2. The officers, with the exception of vice-presidents, shall be elected at the annual meeting and shall hold office for one year or until their successors are elected. The

term of office shall begin at final adjournment and shall be limited to one year. The year shall always feature an officer shall be eligible for election to the previous held office of as a member at large of the Executive Board.

Section 3. Elected officers shall not be employed by Woman's Missionary Union or Woman's Missionary Union of any state concurrent with their term of office. At no time shall the president or the recording secretary serve as a state president for more than six months consecutive with the term of office.

Section 4. The president and recording secretary shall be nominated by the Nominating Committee. Nominations that also be made from the floor should there be any that are received for an officer election shall be by ballot. The nominee who receives the plurality vote shall be elected.

Section 5. State Woman's Missionary Union presidents from state conventions qualifying for representation on Southern Baptist Convention boards shall be represented by two presidents of Woman's Missionary Union.

Section 6. Following the election of president the recording secretary shall read Article IV, Section 3 of these bylaws and then read the names of the vice-presidents.

Section 7. The duties of the various officers shall be such as are specified in these bylaws, the bylaws of the Executive Board, the Special Rules, and the parliamentary authority.

*(These rules apply to churches.)*

adopted by Woman's Missionary Union.

Section 8. A vacancy occurring in an office shall not be filled. The Executive Board shall determine the manner in which the duties of the office shall be discharged for the unexpired term.

### Article V

#### Meetings

Section 1. A regular meeting of Woman's Missionary Union shall be held annually prior to the meeting of the Southern Baptist Convention.

Section 2. The annual meeting shall be an open meeting. Section 3. Woman's Missionary Union members present in any session of an annual meeting shall constitute the voting body. Business shall be conducted when scheduled in the printed annual meeting program; exceptions shall be made only when the body votes in a previous session of the same annual meeting to schedule an additional business session.

Section 4. Conferences and other meetings shall be held as authorized by the Executive Board.

### Article VI

#### Executive Board

Section 1. The membership of the Executive Board shall be the officers, executive secretary, and eight members at large. Provision shall not be allowed. The members at large shall be nominated by the Nominating Committee and elected by Woman's Missionary Union. Nominations may also be made from the floor.

Section 2. The Executive Board members shall be from state conventions qualifying for representation on Southern Baptist Convention boards.

Section 3. The eight members at large shall be elected at the annual meeting to serve for one year or until their successors are elected, and shall be limited to four years. One year shall always feature members at large shall be eligible for reelection as members at large. Members at large shall not be employed by Woman's Missionary Union or Woman's Missionary Union of any state concurrent with their term of office. At no time shall a member at large serve as state president for more than six months consecutive with the term of office.

Section 4. The Executive Board is authorized to elect an executive secretary. The executive secretary shall be the elected officer of the Executive Board and shall be an officer-member but without vote. The executive secretary shall be responsible to the Executive Board for the administration, development and execution of established policies and broad program plans of the Executive Board.

Section 5. The president and executive secretary are authorized to represent Woman's Missionary Union in other national and international groups, both reports of Woman's Missionary Union may be invited to make to other groups that be made by the president, the executive secretary, or by others as designated.

Section 6. The Executive Board shall have authority over the affairs of Woman's Missionary Union between annual meetings, except in modifying any action taken by Woman's

*(These rules apply to churches.)*

WOMAN'S MISSIONARY UNION • JUNE 1969

Missionary Union. The Executive Board shall be the fiduciary agent for Woman's Missionary Union, shall hold and administer all property and funds on behalf of Woman's Missionary Union, and shall have the power of transfer in business matters such as acquiring, conveying, or mortgaging property. A majority of a quorum of the Executive Board may, by resolution duly adopted, authorize any one or more officers or agents of Woman's Missionary Union to execute specific conveyances, mortgages, leases, and real estate contracts.

Section 7. The Executive Board shall adopt bylaws to govern its actions.

Section 8. Two regular meetings of the Executive Board shall be held annually.

Section 9. Special meetings may be called by the president, and shall be called at the request of one-third of the voting members of the Executive Board.

Section 10. An annual report of the Executive Board shall be made to Woman's Missionary Union at annual meeting.

### Article VII

#### Committees

Section 1. The Nominating Committee shall be composed of state Woman's Missionary Union presidents from state conventions qualifying for representation on Southern Baptist Convention boards. If the state president cannot serve, the executive secretary of the respective state shall serve as chairman.

Section 2. During the first business session of the annual meeting the recording secretary shall call a meeting of the Nominating Committee for the election of a chairman, a co-chairman, and a secretary. The chairman shall report at the next annual meeting.

Section 3. Committees, standing or special, except those otherwise provided for, shall be appointed by the president as authorized by Woman's Missionary Union or the Executive Board.

Section 4. The president and the executive secretary shall be ex officio members of all committees of Woman's Missionary Union except the Nominating Committee.

### Article VIII

#### Authority

Section 1. Woman's Missionary Union shall be governed by the Declaration of Incorporation, these bylaws, and the Woman's Missionary Union Program Statement.

Section 2. The rules contained in Robert's Rules of Order, Revised shall govern Woman's Missionary Union in all cases to which they are applicable and in which they are not inconsistent with the Declaration of Incorporation and these bylaws.

### Article IX

#### Amendments

These bylaws may be amended by a two-thirds vote of members who vote at any annual meeting provided the amendment has been proposed by the Executive Board or by a committee authorized by Woman's Missionary Union. The executive secretary shall cause and proposed amendments or amendments to be published at least a month prior to the Woman's Missionary Union Annual Meeting.

THE two happiest days of the month for me are the day we send the magazine materials to the printer and the day the magazines are mailed to the subscribers." So spoke Mrs. Pung Noh Oh of her work as coeditor of the Korean WMU magazine, *Song Kwang* (Holy Light).

Mrs. Oh has worked in Baptist literature work since 1956, beginning in Pusan, and later moving to Seoul. The *Song Kwang* magazine is now in its eleventh year. Its name was chosen from names submitted in a contest. It was suggested by a Baptist pastor as most appropriate. About five hundred copies of the magazine are mailed each month to subscribers, churches, WMS or youth organizations. The annual subscription price is 200 won (about 75 cents).

The contents of the magazine vary—devotional articles on the theme for the month, personal testimonies of Baptists in Korea, articles on health, sanitation, child care, personality de-

velopment, human relationships, news of WMU work, announcements, study materials for WMS and each of the youth organizations. Also, there is a family worship section using Scripture references and themes as taken from *Home Life* magazine, with commentaries for each day written by a Korean Baptist.

Besides its distribution to subscribers in churches all over Korea, the magazine also has traveled to Vietnam and America. A Royal Agitationist group in the Channing Missions Church in Pusan, as a special missions project, ordered copies of the magazine sent to a chaplain in Vietnam to be read by Korean soldiers serving there. A church in Tokyo recently ordered ten copies per month to be read among Koreans living in that city. Copies of the magazine also go each month to two Korean Baptist churches in America—one in Washington, D.C. and one in Los Angeles.

A member of a small church in Seoul, who eagerly awaits the arrival of her copy of *Song Kwang* each month, said that she uses the magazine as the source of daily Bible study. As program chairman of the WMS in her church, she reads all the study material in the magazine for each of the organizations for the give her a broader understanding of the WMS study material.

Recently a letter came from a young man now serving in the Korean army. He wrote that while he was a student at the Korea Baptist Theological Seminary he had enjoyed reading *Song Kwang* (copies are sent to the seminary's library monthly), and now that he is in the army he wants to continue to read it. He ordered a year's subscription for a friend who is also in military service.

In its beginning, the magazine included mostly translated articles and materials. It has had increased acceptance as Korean writers have been discovered and related to write articles and study materials for the magazine. We are very grateful that God has supplied them to help in this war, and we pray for more dedicated Korean Christians who can be used of the Lord in writing materials that will inspire, challenge, and encourage to Christian action and service.

## WMU PUBLICATION WORK

BY LUCY WAGNER

development, human relationships, news of WMU work, announcements, study materials for WMS and each of the youth organizations. Also, there is a family worship section using Scripture references and themes as taken from *Home Life* magazine, with commentaries for each day written by a Korean Baptist.

*Lucy Wagner is a member of the Seoul, Korea.*

Lucy Wagner and Mrs. Pung (Ho Sun) discuss the WMU Standard of Excellence

Mrs. Pung Noh Oh, coeditor of the WMU magazine, *Song Kwang*



PHOTOS BY GERALD HARVEY



Miss Kim, Mrs. Oh, and Mrs. Park serve as proofreaders for *Song Kwang*

Mrs. Martha Chun, translator, with her husband and young son



Baptist Building  
Seoul, Korea



After the subjects for study have been chosen by the WMU committee for the year ahead, assignments are made to writers. Missionaries who serve as promotion secretaries for each of the organizations are responsible for planning organizational materials. Currently serving in these positions are: Mrs. Oscar Bentman, Sunbeam Band, Mrs. Bob Burgin GA; Miss Irene Stanum, RA; Mrs. Ted Dowell, YWA, and I have served as WMS secretary. As these materials come in to the WMU office, they are then arranged and prepared for submission to the printer by Mrs. Oh and Miss Hei Sun Kim.

Also, there are materials included for special observances: Baptist Women's Day of Prayer, Week of Prayers for Foreign Missions, and the two Weeks of Prayer for Home Missions. The magazine has the ministry of binding together the women of Korea as they read of news and plans of other WMS groups in other places.

Miss Kim, who is the office secretary in the WMU office, also handles subscriptions and, with Miss Kee Ok Oh, does the proofreading. Among the publication work done by the WMU, the publication of this monthly magazine takes the major part of the time of two full-time workers and one part-time worker.

On the WMS Standard of Excellence, one requirement is "that each WMS shall receive and use at least five copies of the *Song Kwang* magazine monthly." A number of churches

are exceeding this requirement. One WMS member asked if their church could receive extra copies of the Standard of Excellence for subscribing in fifteen copies.

A number of books and pamphlets have also been printed for use by WMS and the youth organization members. One book by Mrs. C. B. Dozier, a former missionary in Japan, was translated from Japanese into Korean by Mrs. Hei Sun Pang, Korean WMS president. Among the books translated by Mrs. Martha Choo from English into Korean are *World Plan*, *Amuck Rivers of Living Water*, *Patrol Witnessing in China*, *Williams' Adornment*, *Indian Bibles*, *Baptists Around the World*. Adams. These books are used as mission study books and for personal devotion.

Another requirement on the Standard of Excellence is that "at least one mission study class each year be held with at least two-thirds of the

members participating. Through study and discussion of the books and the programs and materials of the *Song Kwang*, Korean Baptists are broadening their vision and concern.

The manuals for each of the youth organizations and the WMS have been published. Following an outline similar to the manuals written in English, these for our Korean churches have been written by teams of missionaries and nationals who sought to make them applicable in Korean churches.

The interchange which our readership offers in thinking, attitudes and actions. The publications work done by the WMS department in Korea is a very small part of its total program but the prayer is that as these materials are prepared to them, encouragement stimulate the thinking of the Korean Baptists (constituted) that they may be moved to a deeper dedication of themselves and their powers, and to greater service for others in the name of Jesus.

# Call to Prayer

Prepared by Juliette Mether

## 1 SUNDAY Read Psalm 31:1-15.

Stretch your praying to Mrs. Bob Hunt, wife of the pastor of the English-language section of the Baptist church across the street from National Taiwan University in Taipei which enrolls over ten thousand students. She has many opportunities to speak of Christ in English Bible classes. Reach out to pray for blessings on Thereso Anderson, born in Hong Kong, studied in China, and now at work among Chinese in the Philippines. Intercede for Mrs. George Madison who works with the weekday ministry of Cass Park Baptist Church in a depressed section of Detroit.

Pray for Mrs. Paul S. Cuevas, worker among Spanish, Arizona.

George Madison, weekday ministries, Michigan.

Arthur Wade, worker among Indians, Oklahoma.

Thereso Anderson, evangelistic work, Philippines.

William B. Greer, missionary associate, Nigeria.

Mrs. C. O. Luffler, evangelistic work, Illinois.

Mrs. J. M. Hill, home and church work, East Africa.

Mrs. B. W. Hunt, student work, Taiwan.

Harold W. Lewis, evangelistic work, Trinidad.

Mrs. J. M. Hill, home and church work, East Africa.

Oliver Riddell, retired, China.

## 2 MONDAY Read Psalm 32.

Be grateful that at the Baptist hospital in Hong Kong, Miss Cornelia Lovell as receptionist can comfort incoming patients in Chinese. She was born in China and speaks the language "like a native."

Missionaries are listed in their birthdays. Address is DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, and is HOME MISSIONS.

Though born in Hawaii, Mrs. Ralph S. Harjo had to study Japanese, but she soon was ready to serve at a Baptist church in Sendai, Japan.

Mrs. Jerry B. Gaultney strives to help the women of Eku Association in Nigeria in learning how to serve faithfully a new-found Saviour. Thank God that he opens doors of service.

Pray for Elmer M. Adams, worker among Spanish, Puerto Rico.

Jarrett B. Buchanan, pastoral missionary, New York.

Mrs. Andrew H. Foster, worker among migrants, Louisiana.

Mrs. J. B. Gaultney, evangelistic work, Nigeria.

Mrs. R. S. Harjo, evangelistic work, Japan.

Cornelia Lovell, educational work, Hong Kong.

## 3 TUESDAY Read Psalm 33:1-12.

Mr. and Mrs. Marvin E. Reynolds, first Southern Baptist missionaries to Botswana (formerly Bechuanaland), need continual prayer. Settling in Francistown to study the Tswana language for about a year they will then decide on a permanent location. Pray for this new work.

R. H. Cagle, superintendent of missions in Colorado, reports that the first 500 site has already become Academy Baptist Church. Two US-2 workers, the Lassiters, assist the pastor Jeff McBeth. Pray for proper 500.

Pray for Richard H. Cagle, superintendents of missions, Colorado.

Phyllis Ragan, weekday ministries, North Carolina.

Ross B. Fryer, Jr., evangelistic work, Illinois.

Mrs. B. H. Garrett, evangelistic work, Rhode Island.

Mrs. F. C. Masteller, evangelistic work, Thailand.

Mrs. M. E. Reynolds, evangelistic work, Botswana.

Ralph L. Burmage, Northrup, Rhode Island.

## 4 WEDNESDAY Read Psalm 34:1-11.

Last November Home Missions dealt with the need for servanthood in our churches. Chevis Horne of Martinsville, Virginia, wrote in Home Missions: "Whenever you find human pain you find a holy place, because God is there, binding up and healing. His church should be there also." Will you thoughtfully reread that statement. Pray that God will teach you to understand the holy places of human pain and misery and to go there to bind up and heal.

Pray for Mrs. James Bowen, worker among Indians, New Mexico.

Mrs. Ruth Watson, worker among French, Louisiana.

Claud R. Burmap, business administration, Brazil.

Mrs. I. G. Jones, Jr., educational work, Chile.

L. Parkes Marler, evangelistic work, Guam.

Mrs. J. L. Martin, evangelistic work, Thailand.

Mrs. David Mein, educational work, Brazil.

Mrs. L. H. Nichols, evangelistic work, Korea.

Mrs. O. Beasano, retired, New Mexico.

## 5 THURSDAY Read Psalm 36.

Stella Austin, in Iwo, Nigeria, closed a letter telling about her participation in a Coronation of a Junior GA Camp. She also is coeditor for WMS programs in 1969, assistant Sunday School superintendent, teacher of a Sunday School class, and sponsor of a Training Union. In addition, she teaches four English courses at a Baptist college. She ended her letter, "Thank you for your prayer. Continue to pray for us that we may be good witnesses for Christ in these days."

Pray for Quinn Morgan, worker among Spanish, California.

Mrs. David Richardson, worker among deaf, Alabama.

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Richard Wilson, mission center, Louisiana  
J. Beryl Bassett, evangelistic work, Peru  
Mrs. A. J. Glaze, Jr., evangelistic work, Argentina  
Mrs. W. H. Matthews, educational work, Philippines  
Stella Asaith, furlough, Nigeria  
Ray C. Watson, retired, New Mexico  
Mrs. W. D. Moore, retired, Idaho

### 4 FRIDAY Read Psalm 27:1-11

Mrs. G. F. Livingston, Jr. and her husband are new missionaries. They need prayer for their work in Bogota where he is business manager for the Colombia Baptist Mission. Mrs. R. L. Cullen and her husband are studying the language of Thailand and find it hard to learn to read and talk in this language. Pray for new missionaries engaged in language study. Often it is a time of great trial and discouragement.

Pray for Mrs. James Godwin, general missionary, Illinois  
Leonard Morgues, U.S. 2, Texas  
Mrs. R. L. Cullen, evangelistic work, Thailand

Mrs. M. M. Flournoy, evangelistic work, Brazil  
Therese E. Mahall, evangelistic work, Brazil

Joseph A. Jernerson, evangelistic work, Hong Kong  
Loris E. Lee, evangelistic work, Peru  
Mrs. G. F. Livingston, Jr., evangelistic work, Colombia

Evelyn D. Moore, educational work, Tanzania  
J. W. H. Richardson, Jr., evangelistic work, Nigeria  
J. Allen Smith, English language work, Philippines

Mrs. P. W. Shaffer, educational work, Brazil

Betty Ann White, missionary journeyman, Hong Kong  
S. Clyde Jowers, furlough, Philippines  
Carlos R. Owens, furlough, Tanzania

### 7 SATURDAY Read Acts 9:1-15

A dentist from Atlanta, at his own expense, traveled to Panama and worked there among the Indians on the San Blas Islands for three weeks at the Baptist hospital and elsewhere filling and extracting teeth. His church and friends furnished him with portable equipment necessary to work in remote areas. The dentist trained missionary Dr. Dan Gruver to use the equipment which he left on the island. Pray for other doctors and dentists to go for brief periods of time to help career missionaries.

Pray for James Brinkley, mission center, Texas  
Mrs. Charles Holliday, mission center, Arizona

Melvin Rathel, superintendent of missions, Arizona  
Mrs. W. H. Congdon, evangelistic work, Nigeria

William H. Ferrell, evangelistic work, Argentina  
S. Truman Mack, doctor, Nigeria  
Mrs. D. J. Senger, evangelistic work, Brazil

Mary Clark, furlough, Rhodesia  
Orman W. Gevvin, furlough, Brazil  
Mrs. H. P. McCormack, retired, Nigeria, Hawaii

### 1 SUNDAY Read Psalm 40:1-11

Pray for single women missionaries overseas and in home churches. Pray for

in many places on a mission field. There is pressing need for single missionaries as nurses and technicians, in publication work, as evangelists. Pray that God will call young women from your church to be missionaries at home and overseas.

Pray for Collie Brown, Baptist center, Louisiana  
Mrs. W. O. Cottingham, worker among French, Louisiana

Mrs. Dalton Haggan, worker among Indians, Mississippi  
Mrs. James Huse, worker among Indians, New Mexico

Austin Lovin, superintendent of missions, Oregon  
G. W. Rappold, superintendent of missions, Washington

Nadyne Brewer, educational work, Brazil  
Mrs. T. W. Hill, publication work, Baptist Spanish Publishing Home, El Paso, Texas  
Mrs. J. W. Merritt, evangelistic work, Italy

Mrs. O. W. Reid, evangelistic work, Mexico  
Mrs. P. A. Taylor, evangelistic work, Argentina  
Joe G. Turman, evangelistic work, Vietnam

### 9 MONDAY Read Psalm 42

The WBL Annual Meeting in New Orleans is in session today. Pray for Mrs. Robert Long, WBL, generalist, in the presence of Mrs. Mary Adams, Mrs. Mary Ann Adams, and Mrs. S. L. Galt, director of program. Pray for all those who are engaged in the work of WBL. Headquarters staff may be led of the Lord in preparation of materials and in speaking engagements.

Pray for James DeGuire, worker among Spanish, Texas  
James E. Harmon, superintendent of missions, Illinois

Samuel M. Hernandez, worker among Spanish, Arizona  
Suffield Walker, mission center, Kentucky

Mrs. Thomas Wain, mission center, Texas  
Mary Frances Gauld, publication work, Thailand  
Mrs. E. D. Moore, evangelistic work, Nigeria

Mrs. J. E. Spaulding, missionary associate, Bahamas

### 10 THURSDAY Read Psalm 46

The WBL Annual Meeting is now under way in the Southern Baptist Convention headquarters in New Orleans. Pray for whole WBL, president and executive committee and for others engaged in WBL in all its every step that God will prosper them in their work.

Pray for Virginia Brinkley, worker among Spanish, Oklahoma

Berry P. Collins, superintendent of missions, California  
Stephen D. Sevinny, Jr., mission center, Virginia

Wade S. Hopkin, Baptist center, Louisiana  
Mrs. Servando Morales, worker among Spanish, Texas  
Robert Tremaine, pastor-director, Massachusetts

Mrs. R. C. Davis, Jr., evangelistic work, Vietnam  
J. Hunter Hammett, evangelistic work, Taiwan

Lorna E. Blackman, retired, China, Hawaii

### 11 WEDNESDAY Read Psalm 48

Before the G. G. Pittman were appointed to Nigeria they were chosen outstanding men and women of the year by the Chamber of Commerce in Harmon County, Oklahoma. He is a medical doctor and she is a nurse. There is great unrest in Nigeria today in Biafra, which seceded from the country, there is hunger, starvation, and death. Pray for missionaries and Nigerian Baptists that they show forth love now.

Pray for Mrs. John Arnold, worker among Spanish, Illinois  
Fernando Gonzalez, worker among Spanish, Texas

Mrs. Oscar Hill, worker among Spanish, New Mexico  
Mrs. George E. Jolin, worker among deaf, Texas

Mrs. M. L. McKay, evangelistic work, Alaska  
Mrs. S. G. Engle, evangelistic work, Argentina

Mrs. J. A. Gerlin, Sr., evangelistic work, Tennessee  
Mrs. R. D. Hardy, evangelistic work, Japan  
Mrs. P. M. Moore, evangelistic work, Vietnam

John E. Patten, evangelistic work, Thailand  
Mrs. G. G. Pittman, nurse, Nigeria  
Mrs. H. L. Bates, evangelistic work, Taiwan

Robert L. Smith, evangelistic work, Indonesia  
Mrs. A. T. Willis, Jr., furlough, Indonesia

### 12 THURSDAY Read Psalm 51:1-12

An state GA camp in Ohio, Sarah Land told me of her prayer for the Baptist center in Dayton, Ohio, where her father and mother work. "That people of the congregation will respond to need for workers to staff clubs and start new ones. Pray also for the children, particularly the teenagers we are beginning to reach. Here I need for mission action. Pray for volunteers in Dayton to help the Land's pray for yourself that you will see need and serve where you live."

Pray for Allen D. Elston, worker among Indians, Oregon  
Mrs. J. C. Radding, evangelistic work, Peru

### 14 SATURDAY Read Acts 11:19-26

Today is Flag Day. Begin with confidence and humility in gratitude petition

Elton W. Hale, superintendent of missions, Michigan  
J. D. Lund, mission center, Ohio  
Mildred Crabtree, educational work, Nigeria

Mrs. J. H. Green, evangelistic work, Mexico  
Harold L. Price, evangelistic work, Japan  
Sidney C. Raker, missionary associate, Malaysia

Mrs. W. L. Walker, evangelistic work, Japan  
Cory S. McCall, retired, Virginia  
Mrs. M. G. White, retired, Brazil



### 13 FRIDAY Read Psalm 54

Mr. and Mrs. Allen Elston are home missionaries in Warm Springs, Oregon. For vacation they spent a week helping in a Vacation Bible School on the Capitan Indian Reservation in the yard of a home where the Indian father was concerned about the children on the reservation. He had asked for the Bible school. There was an average attendance of 25 children each day. Pray for the Indians of the reservation, particularly for the children and families influenced by this Bible school.

Pray for Allen D. Elston, worker among Indians, Oregon  
Mrs. J. C. Radding, evangelistic work, Peru

### 14 SATURDAY Read Acts 11:19-26

Today is Flag Day. Begin with confidence and humility in gratitude petition

God for mercy on our beloved country. Mrs. Alfred E. Phillely and her husband serve in the worship program of Hopkins Memorial Baptist Center in Gadsden, Alabama. Mr. Phillely has a background of wide experience in churches of North Carolina. Pray for this work in this industrial town where over 58,000 people live.

Pray for John W. Beam, Baptist center, Georgia  
J. Robert Burris, evangelistic work, Argentina

Mrs. H. C. Edminster, evangelistic work, Rhodesia  
Adrian W. Hall, missionary journeyman, Ghana

T. Franklin Harkins, evangelistic work, Korea  
Dorothea Lott, business administration, Brazil

J. Wendell Smith, evangelistic work, Indonesia  
Mrs. J. G. Vestal, evangelistic work, Chile

Mrs. R. E. Amis, furlough, Nigeria

### 15 SUNDAY Read James 1:1-12

Hunter Hammett, missionary in Taiwan, brought his annual report to the mission meeting. He served as pastor of a church, was advisor to four churches, taught two Bible classes each week, prepared English-language Bible study lessons, held four revivals. The list of responsibilities seemed almost endless. Where missionaries are desperately needed, those who are there take on tremendous and varied responsibilities. Pray for missionaries that they will have discernment in knowing how to use their time and talents in the Lord's work.

Pray for Mrs. Michael Naranjo, worker among Indians, New Mexico  
Mrs. Douglas Pringle, worker among Spanish, Panama

Mrs. W. L. Hashman, III, educational work, Japan  
William T. Ligon, evangelistic work, Spain

Mrs. L. I. Myers, Jr., evangelistic work, Vietnam  
Mrs. B. A. Patrick, evangelistic work, Colombia

Mrs. R. L. Stacks, Jr., evangelistic work, Zambia  
Mrs. J. M. Wilson, evangelistic work, Brazil

Mrs. Albino G. Ortiz, retired, Texas  
Mrs. I. V. Larson, retired, China, Philippines, Taiwan

### 16 MONDAY Read James 1:17-27

Mrs. C. F. Love writes: "We missionaries feel keenly our responsibility to train leaders in Guyana (formerly British Guiana) where Southern Baptist work began with the help of a Nicaraguan pastor six years ago. But only three missionary couples and

a single woman are there to lead in church development, train leaders, conduct camps and Vacation Bible Schools, continue weekly radio broadcasts, carry out evangelism plans, and many other plans." She concludes, "This is a critical time for Baptists in Guyana." Pray for those who will be reached for Christ in Guyana, for new converts.

Pray for Mrs. L. C. Atrip, publication work, Rhodesia  
Mrs. H. D. Garrett, evangelistic work, Philippines  
Mrs. H. K. Jacks, evangelistic work, Indonesia  
Mrs. J. O. Watson, evangelistic work, Paraguay  
Mrs. C. P. Love, furlough, Guyana  
Mrs. H. E. Poovey, furlough, Taiwan.



**17 TUESDAY** Read James 2:14-22.

Dr. Leobardo Estrada has been recognized by the Radio-Television Commission for ten years of preaching service by radio to Latin Americans in the USA and in seventeen other countries. *La Hora Bautista* is the Spanish version of the Baptist Hour, and is carried on over seventy stations in USA and Latin America. Dr. and Mrs. Estrada have been in language missions work in New York City since 1962. Pray for *La Hora Bautista*, for those who hear, for language people of New York.

Pray for Mrs. Bob Brackney, Christian social ministries, Pennsylvania  
Mrs. Leobardo Estrada, worker among Spanish, New York  
Mrs. J. C. Lewis, language work, Florida  
G. Edwin Engstrom, missionary associate, Philippines  
Betty Jane Ewen, educational work, Nigeria  
Mrs. D. T. Fitzgerald, Jr., evangelistic work, Jordan  
Mrs. W. G. Henderson, evangelistic work, Korea  
Minnie Lou Lanier, evangelistic work, Brazil  
Mrs. L. H. Morphis, missionary associate, Germany  
Leslie Watson, evangelistic work, Japan  
Mrs. M. H. Wilson, evangelistic work, Taiwan

Mrs. H. L. Adams, furlough, Nigeria  
Celia Villarreal, retired, New Mexico  
John L. Bice, retired, Brazil  
Mrs. F. P. Lida, retired, Hong Kong.

**18 WEDNESDAY** Read James 2:1-10.

Pray for Mrs. Alvin Matton, missionary wife. With two of their four children in Ouachita Baptist University in Arkansas, she has more time for teaching music in the seminary of Rio de Janeiro, Brazil. She also helps in varied evangelistic activities of the church to which they belong. Mr. Matton is particularly interested in RA work in Brazil. Thank God for Baptists of Brazil who are working diligently in many ways to confront their countrymen with the love of Jesus Christ.

Pray for Mrs. James DeGuire, worker among Spanish, Texas  
Elmo R. Marble, worker among Spanish, California  
Mrs. Rafael Miranda, worker among Spanish, California  
Truman J. Webb, superintendent of missions, Arizona  
Donald F. Yercosdel, superintendent of missions, California  
Mrs. L. G. Bradford, missionary associate, Japan  
Johnny N. Burnett, evangelistic work, Brazil  
Mrs. W. A. Matton, educational work, Brazil  
Mrs. B. R. Scott, evangelistic work, Malawi  
Anthony Stella, Jr., evangelistic work, Korea  
Robert E. Wakefield, evangelistic work, Malaysia  
Catherine Bryan, retired, China.

**19 THURSDAY** Read James 4:1-10.

A missionary in Africa wrote about an associational Girls' Auxiliary Camp in which there were fifty girls present. "The girls were carried out the program plans superbly," the missionary reported. Fifteen girls were recognized as Maidens and eight as Ladies-in-Waiting. The missionary assisted with the banquet and recognition service. Thank God for wonderful African Christians and leaders. Pray for the many promising young people under Christian influence.

Pray for Nancy Bridges, evangelistic work, Philippines  
Mrs. J. W. Mefford, Jr., evangelistic work, Spain  
Mrs. C. L. Whaley, Jr., evangelistic work, Japan  
B. Layton Lynch, furlough, Taiwan.

**20 FRIDAY** Read James 5:13-20.

Notice the number of places and kind of witnessing represented by the missionaries who have a birthday today. You are

praying around the world. A message from Maxfield Gerritt, director of the Baptist high schools and junior college of Ekikyushu, Japan, reads: "We are thankful for students, faculty, and staff members who have opened their hearts to the Saviour this year. Outstanding among them are the head janitor, his wife, and the younger of their two sons who were all baptized the same day." Thank God for his blessings and his encouragement to the ones who pointed these to the Saviour.

Pray for Mrs. Gregorio Perez, worker among Spanish, Texas  
Mrs. I. B. Williams, Spanish kindergarten work, Arizona  
Mrs. J. W. Anderson, evangelistic work, Philippines  
Charles A. Beckett, evangelistic work, Pakistan  
C. F. Clark, Jr., doctor, Japan  
Mrs. J. B. Cooper, evangelistic work, Argentina  
W. Maxfield Gerritt, educational work, Japan  
Harriette King, evangelistic work, Malaysia  
Mrs. Gerald Riddell, evangelistic work, Chile  
Mrs. W. T. Hunt, furlough, Philippines  
Maxwell D. Stebb, furlough, Nigeria  
Mrs. Ruby McGeehan, retired, Illinois.

**21 SATURDAY** Read Acts 16:25-33.

Werna Ann Gibson Fort was a star GA camper back in Louisiana and the Lord led her through excellent preparation to a doctor husband (Dr. Giles Fort) and to the Baptist hospital in Senyati, Rhodesia, in Africa. There are schools and churches nearby. Dr. Werna Ann works with the women of the churches, and with those who come to the hospital for treatment. Pray for nationalists, missionaries, patients, and students living at Senyati.

Pray for Tommy Green, US-2, Virginia Dale Blackwood, English-language work, Costa Rica  
Mrs. M. G. Fort, Jr., doctor, Rhodesia  
James E. Foster, evangelistic work, Ghana.

**22 SUNDAY** Read 1 Peter 1:13-25.

Lloyd A. West is pastor of Southside Baptist Mission of First Baptist Church, Mercedes, Texas, where he works among the Spanish-language people. He has been appointed missionary by the Home Mission Board. Pray for the Baptist witness among the millions of Spanish-language people in our country.

Pray for Lloyd A. West, worker among Spanish, Texas  
Robert T. Huggins, superintendent of missions, Maryland  
Clara Brincefield, educational work, Chile  
S. Frank Cox, evangelistic work, Chile  
S. D. Sprinkle, Jr., evangelistic work,

Costa Rica  
E. Carol Bruce, furlough, Japan  
Mrs. E. P. Disher, furlough, Nigeria.

**23 MONDAY** Read 1 Peter 2:1-10.

J. A. Banks and his wife visited Petah Village, Petah Tiavo, Israel, as tourists, then in 1967, went back to substitute for furloughing missionaries. Now they are missionary associates working on this large Baptist demonstration farm where there is also a school and a church. Petah Tiavo is the gathering place for Baptists of Israel for conferences also. Pray for the leaders of Israel that they may be more open to acceptance of those of other faiths.

Pray for Mrs. James W. Harley, worker among Spanish, Arizona  
Thomas M. Auker, Jr., missionary journeyman, Hong Kong  
J. Allison Banks, missionary associate, Israel  
Mrs. J. G. Goodwin, Jr., evangelistic work, Korea  
Samuel L. Jones, evangelistic work, Rhodesia  
Mrs. J. S. Key, evangelistic work, Brazil  
John B. Little, missionary journeyman, Costa Rica  
Bobby L. Spear, evangelistic work, Thailand  
Henry S. Whitlow, educational work, Hong Kong  
Tom C. Hollingsworth, furlough, Argentina.

**24 TUESDAY** Read 1 Peter 2:11-20.

A pastor in Kansas City sent Ruth Hadenrich cards to five rabbis in that city. One responded with these words: "I deeply appreciate your thoughtfulness in sending your High Holiday greetings to me and my family. God bless you for it and may all of us working together in His vineyard be privileged to see the dawn of peace and serenity on earth." A friend of the pastor said, "This pastor has developed a warm, personal relationship with the rabbis." Pray for Jews whom you know for Jews in our country.

Pray for Jack Darwin Comer, worker among Indians, New Mexico  
Mrs. James Dennis, US-2, Hawaii  
Charles L. Alexander, evangelistic work, Chile  
Donald W. Jones, educational work, Pakistan  
Mrs. T. L. Watson, furlough, Peru.

**25 WEDNESDAY** Read 1 Peter 3:13-22.

Paul Gifford, Pensacola, Florida, tells of need for men to volunteer to work with boys at the mission center in that near-by city in every town and city of our country there also is need for sponsors.

*Comment ce va, mon amie?  
Welcome to New Orleans*



**I AM Mrs. A. Morgan Brian.** When you come to the WMU Annual Meeting in New Orleans, June 9-10, I'll be one of the WMU ushers to greet you at the Rivergate Auditorium. We will be wearing the dress of the eighteenth century Acadian women. Acadians are descendants of French people from Canada who settled in Louisiana. During the Annual Meeting you will hear Dr. Elton Trueblood, Dr. Robert Bratcher, Miss Annie Vallotton, Mrs. Herbert Caudill, Mrs. David Fite, and other spokesmen for the theme "The Future Is Happening . . ."

For a look at missions in Louisiana, past, present, and future, join one of the two tours arranged by the Annual Meeting Hostess Committee.

Clip this blank and fill it out. Be sure to indicate which tour you are taking. Send the blank along with a check and a self-addressed, stamped envelope to:

Mrs. Dale Kemp  
4505 Cleveland Place  
Metairie, Louisiana 70003

**RESERVATION FORM**

Name \_\_\_\_\_  
Street \_\_\_\_\_ City \_\_\_\_\_  
State \_\_\_\_\_ Zip Code \_\_\_\_\_ Phone \_\_\_\_\_

- Tour of Louisiana Missions Area**  
Sunday, June 8, 9 a.m.-5 p.m.  
\$5.50 including lunch, drinks, and bus  
Worship at a mission, see Louisiana French country,  
see general mission and tourist points. Visit to arboretum  
home for extra charge.
- Tour of New Orleans Area**  
Thursday, June 12, 1-5 p.m. (free afternoon of Convention)  
\$5.50 including lunch, drinks, and bus  
Tour home missions work, see sights of New Orleans, and  
visit New Orleans Seminary.

Limited space available on tours.  
**FIRST COME, FIRST SERVED.**

to fulfill justice; there is need for churches to provide a place where youth can gather to study and pray together. Pray about this need in Portuguese and elsewhere.

Pray for Willie Garcia, worker among Spanish, Nevada.  
Paul Elizabeth Gilford, Baptist center, Florida.  
Mrs. Donald Quares, worker among Spanish, New York.  
Bill Yvonne, worker among Spanish.  
Mrs. D. D. Chas, evangelistic work, Brazil.  
Billy B. Moore, evangelistic work, San Africa.

Mrs. L. D. Wigger, evangelistic work, Southeast Asia.  
James A. Watson, Jr., missionary associate, Mexico.

**26 THURSDAY Read 1 Peter 4:7-10.**  
W. W. Logan is one of the missionary doctors overseas. He says that missionary medicine is a way of reaching the hearts and lives of people. Another way is that of Mothers' Club and other activities as provided at Joy Fellowship Center and Baptist Mission Center directed by Mildred McWhorter in Houston, Texas, which reach more than one thousand people on a regular basis. Pray that through experience people may be led to a personal meeting with Christ.

World Missions Conference begins to day of Redguard. Pray for this mission experience by Baptist families.

Pray for Mrs. Pedro Hernandez, worker among Spanish, Arizona.  
Mildred McWhorter, Baptist center, Texas.  
Mrs. M. E. George, Jr., evangelistic work, Vietnam.  
Mrs. L. E. Corbin, missionary associate, Ghana.  
Joy Hall, evangelistic work, Nigeria.  
W. Wayne Logan, dentist, Nigeria.  
David E. Rowley, evangelistic work, Hong Kong.  
Gerald W. Davis, furlough Ecuador.  
Mrs. T. C. Hurlingham, furlough, Argentina.  
Mrs. Patricia Velasquez, retired, Texas.  
Charles A. Leonard, retired, China, Hawaii.

**27 FRIDAY Read 1 Peter 2:9-11.**  
Looking at the statistics for babies in name that South America is highlighted. There are many Baptists in that continent who testify to miraculous evidence that God is mighty at work among them, bringing people to a knowledge of Christ in Service and Love. The M. H. P. was transferred in 1968 from Brazil to Angola. An African colony of Portugal, Angola is a stronghold of Roman Catholicism which is also that of South American countries. Pray for Baptists of South America and for the new work in Angola.

Pray for Mrs. B. E. Chisholm, worker among Spanish, Texas.  
William Black, superintendent of missions, California.  
Mrs. L. D. Clapper, worker among French, Louisiana.  
Mrs. C. M. Rivers, evangelistic work, Nigeria.  
Mrs. B. C. Lottman, missionary associate, Japan.  
A. Bruce Oliver, evangelistic work, Brazil.  
Mrs. W. H. Pike, evangelistic work, Brazil.  
Loren C. Turnage, evangelistic work, Colombia.  
Bobby I. Adams, furlough, Ohio.

**28 SATURDAY Read Romans 1:6-17.**  
L. M. Burn, former missionary to the deaf, held a "Usher" school last year at First Baptist Church, Long, Oklahoma. Thirty-one persons attended, two music professors of both deaf and one was called to labor. Pray for churches providing a specialized ministry to the deaf; that other churches will see a need to do so.

Pray for Harold Cunningham, pastoral missionary, West Virginia.  
Mrs. Daniel P. Elson, Christian social ministries, Texas.  
Mrs. L. H. Gunn, worker among deaf, Oklahoma.  
Mrs. James Solomon, evangelistic work, Carol, Zone.  
Mrs. Lester Vinson, worker among Spanish, Texas.  
Norwood Waterhouse, pastoral missionary, Connecticut.  
L. Byron Akins, evangelistic work, Taiwan.  
Mrs. W. P. Carter, Jr., evangelistic work, Chile.  
Mrs. G. C. Courtney, evangelistic work, Kansas.  
Herbert Maher, missionary associate, Philippines.  
James C. Oliver, Jr., evangelistic work, Colombia.  
Violet Papp, nurse, Jordan.  
Robert R. Stewart, evangelistic work, Thailand.  
Mrs. D. B. Edmondson, furlough, Cambodia.



**29 SUNDAY Read 2 Peter 1:1-9.**  
We desperately need God's leadership.

In visiting the missions related to the Negro and other minority groups of citizens of our country, Herman Wiley is Kentucky's first state director of work with National Baptist Negroes. There are directors of similar work in thirteen states. T. F. Hopkins was a GI in Korea. Then he dedicated his life to the Lord and now he and Mrs. Hopkins are back in Seoul, Korea, working among people whom they love. Pray for a spirit of understanding and love among all of us who are living in this wonderful country, for the people of Korea, especially the witness of Christians there.

Pray for Evelyn Egan, Baptist center, Tennessee.  
Mrs. Raul Felton, worker among Spanish, Texas.  
Kenneth Helbel, superintendent of missions, Illinois.  
Herman Wiley, state director, Kentucky.  
Robert C. Davis, Jr., evangelistic work, Vietnam.  
Mrs. T. F. Hopkins, evangelistic work, Korea.  
Glen L. Johnson, evangelistic work, Argentina.  
Mrs. G. A. Mathis, evangelistic work, Paraguay.  
Mrs. W. M. Caldwell, furlough, Nigeria.

**30 SUNDAY Read 2 Peter 2:14.**  
Through retreats, through counseling, personal assistance, and inviting host families, through long, tedious hours of personal, warm loving work, language missionaries communicate the gospel to students. Mr. and Mrs. James Nollette serve in the Los Angeles area, and Dr. Eric Marc Kennard in the San Francisco Bay area with special emphasis on the University of California campus at Berkeley. These missionaries are grateful for a growing interest among WMU members engaging in mission action work to provide host families, language assistance, and personal friendliness which witness to Christ. Pray for these women and for the internationals.

Pray for Mrs. Ray M. Douglas, worker among Spanish, California.  
Debra Ann, worker among Italians, Arizona.  
Mrs. James L. Nollette, worker among internationals, California.  
Katherine Cozzens, evangelistic work, Brazil.  
Bibi B. Papp, evangelistic work, Brazil.  
Mrs. S. D. Hale, evangelistic work, Spain.  
Mrs. B. G. Luffman, evangelistic work, Tanzania.  
Mrs. L. R. Seal, evangelistic work, Japan.  
Horton E. Saugerson, evangelistic work, Taiwan.  
Mrs. F. W. Hamlett, retired, China.

## Good Samaritan Home, New Orleans

By Joyce Carmichael



"I was out to a hospital; I had gathered last ten months for ten long, but you rate strong and I estimated my income with anticipation from you. Now I can go on for a while. As best until the pressure builds up again."

This statement was made by a young woman who at that moment in her life had reached the point of utter futility. Nothing in her life, no one she could trust, and disillusioned with former business relationships she seemed at a loss, because "I've volunteered here." The story of it all is that her need for people is what had brought her to this desperate situation in her life.

It will be remembered of a more voluminous nature that will bring her to a right relationship with God. She will be concerned in something for her which being able to do this. Her love and compassion for people had been disregarded and dismissed through the years as she had sought a better life for her that her volunteerism's reward eventually to bring.

She talked long hours of volunteerism for others of being out for another year and of waiting calls to be left alone. "I am a woman." She spoke of her self-sufficiency, yet she still desired that her life was in a broad field going to work and creating

home. In spite of her weariness with her job, she felt compelled to do it well.

She drank heavily to sleep at night to "escape time." At other times she is driven to despair to such overwhelming pain to feel herself bogged down in helplessness, degrading relationships which prevent anything but failure here! Although fully aware of the weakness of her position, she argues that she must "do her thing" because "she is needed" wherever she stands.

She wakes up each morning in the conflict between what she feels she ought to be and what she knows she is. She cannot drive to complete destruction. What can she do? To whom can she turn? "Won't someone help me?" she begs "Help! Help! Help!" A cry to anyone at all seems to be.

To whom can she turn? This question can be answered in part by a series of other questions that each Christian should ask himself each day.

Who will take the time to have the patience and love required to "listen with acceptance" as she pours out the words of her life?

Who will keep on loving her when out of a better heart she only pretends "I can't get on love from me?"

Who will continue to pray for her in faith when she has persecuted

herself. "All I need is to get on another damn prayer list?"

Who will care her lack of health from broken bones as an illegitimate pregnancy?

Who will hear her bitter harangues and understand her despair?

Who will live a Christlike life as consistently that she can believe in another again?

Who will help her to believe that God will actually hear her cry. "Be merciful to me a sinner!"

Who will be able, at any cost, to be all things to her that she might come to Christ?

Who will guide her gently as she learns to believe that God will sustain her and give her strength each day?

This young woman is only one of millions in similar conditions today. Only those who know the name of Christ have access to the love, wisdom, understanding, sustaining objectivity and strength that are required in helping her find the way to the loving companionship from Christ.

Good Samaritan Home in New Orleans provides a lovely domicile, where God works in and through the lives of the Samaritans as each seeks to be the person to whom a woman can turn when she is situated from others—and from God.

## WMS Study and Activity Opportunities FOR JUNE

### • WMS Mission Study, Mission Prayer, and Mission Action Groups



We know now that a WMS group has more choice out of the mission study groups. Your study material in *ROYAL SEVEN'S* this month—current mission, page 27 and page 30, Bible study, page 32 and page 34, Mission books and Round Table groups use these guides. Round Table groups can use any books reviewed in *ROYAL SEVEN'S* this year in addition to those in the *Round Table Living Guide: A mission prayer group uses the Prayer Group Guide and Prayer Requests*, page 31. Mission action groups use page 64, *WMI Year Book*, (look at the list of mission action guides).

We know now after eight months that the agenda for all WMS group meetings is the same except for the primary activity each month.

The primary activity in a mission study group is study of mission.

The primary activity in a mission prayer group is intercessory prayer for mission.

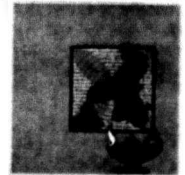
The primary activity in a mission action group is mission action or time spent in getting ready for work in developing skills for work in evangelizing work and in decision making about what, who, where, when, why, and how to do the work.

Not every group engages in evangelizing related activity.

#### Agenda for All Group Meetings:

**Call to Praise** (see p. 24).

**Group planning** led by leader (who will do certain work) who will guide your study, who will work for new members, who will make contacts about mission



TEACHER'S GUIDE



PRAYER GUIDE

action groups and other work of the group.

**Review of study topic** for next group's WMS meeting (see prayer requests above and suggestions p. 61 in *Prayerbook*).

**Announcements** of WMS projects and plans.

**Primary activity** of the group for the month.

**Information and discussion** of help by members in mission action projects, as requested from WMS Year Book mission action groups or members' form of need with members volunteering for work.

**Information about mission work** for Bible study and mission in new groups (see p. 24).

**Prayer for mission groups and for those engaged in mission action in the community and for other areas.**

## Churches Ministering in the Community

by Monte McMahon Clendinning

### Baptist centers and weekday ministers enable the Christian to minister more effectively through the church.

**IN A DAY** when the church is often criticized for not being relevant, how does one account for such reports as Teenagers enthusiastically participate in Bible study in a New York weekday ministry.

Over half a century ago, in a New York weekday ministry.

Four hundred twenty-five women joined in a year a total of three thousand hours of time at a Baptist center.

Do we not see in these and other inspiring reports evidence that God continues to work in the world through the church? Concerned church members using words of individuals who might never come to regular church services are taking the gospel to them through Baptist centers and weekday ministers. What are these specific agencies in ministry and mission?

A Baptist center (formerly good will center) is a project between Baptists and non-Baptists in a building some distance from the sponsoring church or churches. Praying and hearing in one and language, the church-related ministry provides activities with purpose to the individuals to Christ and lead Christian women. Christian women, usually, the type center does not offer Sunday services but in some centers such worship opportunities are provided every, some during a week. These centers which have Sunday services are usually called a mission center although the term Baptist center and mission center are interchangeable terms favored by the Home Mission Board.

While a weekday ministry includes most of the same activities as a Baptist center, the main difference is in location. Weekday leadership utilizes the church's property and facilities to help reach people living in the church community who would otherwise never come to church.

Church members who voluntarily implement this program (both Baptist centers and weekday ministries, having been promoted by host churches for years, continue to help strengthen the outreach of churches in a community.

One of the oldest Baptist mission centers is located in Oklahoma City. Under the direction of Rev. John V. Hopp, the center draws people living within a six-block radius in a slum area of the city. White Negroes, Mexican Americans, and American Indians live in a community project, housing about five hundred families of low income.

In the center's three buildings approximately four hundred individuals participate each week in the activities we are familiar with, such as boys clubs (GA, YWA), mothers clubs, health clubs, music, (singing) fellowships, two night classes (clothing sales, literacy classes, and tutoring). The influence of this center is also extended through the Mexican Baptist Church across the street, an outgrowth of the center's ministry to Mexican Americans.

How did this all come about? Who was concerned enough to begin this witness? About fifty years ago a few women in a civic organization provided a nursery for children of mothers working in packing plants. Realizing that some of the greatest needs of the children were spiritual, they asked women of First Baptist Church to help. Later the executive secretary of Women's Missionary Union of Oklahoma drew together women from other Baptist churches to help in a "Packing Town Ministry," as it was called.

Year by year support has grown until today Oklahoma City Association WMI provides 70 percent of the \$10,000 annual budget. Additional support comes from Oklahoma Baptist Convention and Home Mission Board funds.

(Left to right)  
 (top) John V. Hawk, Oklahoma; Mrs. Frieda Harris,  
 Kentucky; Mildred McWhorter, Texas; (bottom) Donald  
 Rhymes, New York; Mrs. Donald Rhymes, New York;  
 William E. Amos, Jr., Home Mission Board



In another part of the United States a Baptist center ministers in an area where eighty thousand rural and mountain people of the Appalachian region live. Eight out of ten people do not profess Christ in Sevier, Merriam-bone Baptist Center in Hefner, Kentucky, was started and continues to be directed by a woman who felt she had few talents, but who had a desire to help her people.

Mrs. Frieda Harris, the director, was a beauty operator when she became a Christian. Her attempts to witness at work, though successful, did not relieve the sting in her heart to do more for Christ. Finally she told her shop in order to devote full time to the Lord's work. Encouraged by her pastor and other leaders, Mrs. Harris began to drive a van-type truck into the hillsides of this rugged area to reach her people who would not come to a church. Later with the help of the Home Mission Board a building was bought, and a weekday ministry began with a group of small children. Today hundreds of individuals attend graded Bible clubs, a prayer group, and other activities.

Last year Mrs. Harris received between four and five thousand Christmas in August packages from WMS members. She wrote, "We have been reminded (in the wonderful gifts) of the little boy who gave to Jesus his bunch of loaves and fish which took care of the multitude of people. Also of Malachi 3:10 where God said he would open the windows of heaven and pour out blessings. Please thank people all over the world for their Christmas in August gifts. We received some packages from foreign countries."

In Houston, Texas, Mrs. Mildred B. McWhorter directs two centers. Baptist Mission Center, located in North Houston, now exists as testimony to the concern of local Christians for the large number of unchurched Latin Americans in Houston. (Ninety percent of the Latin Americans who live there today are unchurched by any church.) The Joy Fellowship Center whose new facilities

were dedicated in 1967 was organized after the Baptist Mission Center conducted a Bible school in the East Houston area.

Weekday clubs are among the many weekly scheduled activities with Bible study as the basic activity. High school and college students are encouraged and Vacation Bible Schools which last year enrolled 1,700 children. In addition special services are provided such as counseling in securing employment, training of church deacons, ministers, lay members, and personal counseling.

Results of work in all Baptist centers is difficult to measure. No small amount of progress is ever considered insignificant. However, circumstances are especially encouraging when an entire family is reached through a center's ministry. In Houston, an afternoon on Intermediate and three junior age children from the Center family (as we shall call them) enrolled in club groups. Later when Mrs. McWhorter visited their home she found the mother and each and learned that Mr. Castro was not living with the family. Three small unchurched children comprised the family group living on welfare funds in one of the dirtier places imaginable. The ministers gained permission to come to the home one hour each week to read the Bible to the mother who could not read. When she was stronger, Mrs. Castro enrolled in literacy classes and became a club member. As the months passed the family became more involved in the center. The mother and her two sons and made public professions of faith later to be joined by the other children.

One day Mr. Castro appeared at the center asking, "What has happened to me wife?" She was different, she was now a better mother and housekeeper. Her sons were happy and wife finally reconciled her place within a home the father now called his own. Christ. The transformation in the Castro family and home was in evidence and so effective was their telling witness of what Christ had done for them, that the missionaries concluded it was time

to profess profession of faith as direct results of his family's witness.

A weekday ministry plan is effective in making an impact on Christ. The pastor of the chapel of Westminster Baptist Church in Norfolk, Virginia came to realize that chapel services alone were not reaching the thousands of city and black people living in a nearby housing project. He led his people to begin a weekday ministry program among them. Today approximately two hundred people participate every week in age-group activities. Culture classes are taught in English. Special activities include musical, drama, and field trips.

Other weekday ministries are conducted in downtown city churches. Twenty-third and Broadway Baptist Church had ministered to people living in the West End area of Louisville, Kentucky since 1887. This service began to change. Church members intensely discussed the wisdom of relocating their church. But in 1964 members of Twenty-third and Broadway responded with, "The church has no place to move... except to move deeper into the life and movement of the community."

A weekday ministry was organized and Twenty-third and Broadway began to move their people into the lives of the three thousand whites and fifteen thousand blacks living within a seven-block radius of the church building. Regular church services and activities continued, but little by little a weekday ministry began to reach out to people who had never attended church. Edward B. Freeman, Jr., director of weekday activities, reports that among other activities chapters for Alcoholics Anonymous and an office for Agnost and Alcoholics are proving to be helpful.

Having which leads out to Louisville during the opening of 1967 was contained only five blocks from the church. When rules had outlined the new hour, half was set for people. As a result, downtown with the help of the director and three women, one evangelist equipped. "I now don't worry get into trouble. If I did I wouldn't get to come to half practice." This weekday ministry was to offer activities which will help alleviate loneliness a common ailment among inner city.

All weekday ministries follow the same pattern. In 1967, this and facilities Rhymes moved into Lefrak City, a New York apartment complex of twelve apartment-unit buildings for the purpose of beginning a chapel ministry. Permission to use from door to door was desired by the manager as was permission to conduct worship services. Unadmitted they searched for other opportunities. Needs were soon recognized as opportunities to help within the apartment had set up a nursery program providing suitable instruction and activities for children who normally were "watched" at the play area by their mothers. Terms agree with her, much more time came to see great interest in the community needs, now (see list on left) Rhymes' list.

Recognizing the deep concern of the missionaries the

manager related and gave his permission for them to rent an apartment for meetings, Sunday worship services, and Wednesday Bible study. Residents who previously questioned the Rhymes' moves now have become their loyal supporters.

About two hundred individuals in Lefrak City are reached each week. While the response has been positive and encouraging, there is great need for expanding the witness to reach the eighteen thousand residents of whom only 9 percent are Protestants, many are unbelievers.

It has been impossible to maintain these centers without the help of volunteer workers, many of whom are women. Some of the activities in which women help are club group, piano lessons, literacy groups, Vacation Bible Schools, camps, preparing teaching aids and crafts, lead worship programs plus piano and help with choir, supervising recreation and crafts, answer the telephone, help with office work, redecorate rooms, keep library open and help catalog books, visit to homes. It seems that the concerned volunteer can always find some way to help in these ministries.

Rev. John V. Hawk, director of the Baptist Mission Center in Oklahoma City, classifies three volunteers:

Supervisory helpers who provide material objects. Assistants who are present for scheduled activity under direction of a leader.

Leaders who participate regularly, from one day a month to once a week.

Deeply committed assistants who become so concerned that the Spirit of Christ directs in personal relationships. With this kind of volunteer a ministry is expanded.

Richmond Baptist Association, Richmond, Virginia, ten years has developed the churches in a Week of Prayer for City Missions. Each church receives a packet including information about each mission—its history, personnel, pressing needs, and plans by which churches may participate in activities. Emphasis is on prayer participation, and giving to the special offering.

There involvement of volunteers and missionaries bring results. As Baptist centers and weekday ministries worth the investment made in them? Statistics from William F. Amos, Jr., Baptist centers consultant of the Home Mission Board, help to answer their questions. In 1967 the 123 Baptist centers and weekday centers throughout the Convention reported a total of 7,600 professions of faith with a total of 958 additions to churches. Thousands have been recruited and guided in Christian living.

Believers who really care are establishing in needy areas of their communities centers of concern. Many are discovering new ways to use their church building throughout the week to help people with special needs. We give thanks for those that Christ still sends for every believer to obey his command to go into all the world—outside the church building to people from different social backgrounds who may speak another language or whose color of skin is different. For those who Christ died.

## for Study in General WMS Meeting

### Unit Theme: How Do Baptists Minister?

APRIL STUDY TOPIC: Ministry in Penal Institutions, Chaplaincy  
MAY STUDY TOPIC: Medical Ministry at Ogbomasha

JUNE STUDY TOPIC: Churches Ministering in the Community

See page 23 for June study material

## Churches Ministering in the Community

Study Question for June: How can my study of Baptist centers and weekday ministries enable me to minister more effectively through my church?

### CHECKLIST for JUNE

- Read prayerfully "Churches Ministering in the Community," page 23
- Be sure each person has a folder (see April ROYAL SER VICE, p. 16)
- Provide pencil for each member

### If you choose Plan 1:

- Prepare cling charts from two pieces of large poster board cover each with flannel Glue flannel to the back of eight strips of cardboard. Allow room for three additional strips under each title: "Baptist center" and "weekday ministry."
- Enlist two women to discuss Baptist centers and weekday ministries, asking that each read pages 23 to 25 and plan information to tell.
- Prepare and plan how to distribute before the meeting be-

gins sign of paper on each of which you have written one way volunteers help (see guide listed below).

Provide copy of Mission Action Group Guide (especially Disadvantaged) \$1.00 from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores.

### If you choose Plan 2:

Assign to three women (preferably members of mission action group working in mission center) to carry out research on centers, especially weekday ministries, in your community. Plan with them how to present their findings. If there is no center, plan with your president how to make a survey of your community needs for these ministries.

Provide for those who will make the survey a copy of Mission Action Survey Guide (50 cents from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores).

### Agenda to Meeting

Song  
Call to Prayer  
Business  
Promotional Feature (see 4M)  
Forecast—p. 42  
Study

### Introducing Today's Study (by discussion leader)

Today's study entitled "Churches Ministering in the Community" is the last in a series of three studies on "How Do Baptists Minister?"

Ask women to open their folders (see left) to the heading "June 1958." Write the study questions in the folder and then read it together. Ask members to listen for ideas throughout the course of how they might improve in carrying out either. Summarize them in make notes.

### Plan 1

Summarizing Learning  
(guided by discussion leader—30 minutes)

Begin today's study by asking the first four paragraphs from "Churches Ministering in the Community," page 23 (under the terms "Baptist center" and "weekday ministry" in your plan) each side at the top of the cling chart (see left).

Present two women who will read and tell from "Churches Ministering in the Community" at seven centers in formation relating to three Baptist centers and three weekday ministries. As each ministry is mentioned, the speaker places on the cling chart a strip bearing the center's location and last name of the minister (see sample 16 letters (see Needs)).

Call for women to read from clip of paper; have volunteers help to read manuscript. Before the meeting distribute to women clip of paper as suggested in 4M). Women stand where they are and read. (If one person cannot read, read clip as whole; two have women discuss; discuss; have to discuss Action Group Guide (especially Disadvantaged).

Members from the article (page 23) the first ends of paragraphs after which ask: Are there good results from these types of ministry? (Use materials given by William E. Arns on page 25)

Conclusion—5-7 minutes.  
(Summarize one or more of the following)

1. Ask women to share ideas they have written down; make summary suggestions as to how they are applicable.

2. As a result of this study, you may be ready to begin a ministry or to have a relative action group to do similar work in that we have discussed today. You may plan extension action projects.

3. Call attention to the fact that the article indicates that in such cases work began because someone was interested. Lead them to discuss the work that was wanted when it was carried out by someone in common interest.

4. See: This quarter we have read and have Baptist centers. First in April on board of those who work in conventional institutions, but much we learned about medical ministry in (especially) Nigeria, India, we have introduced here our churches are ministering to people in the communities. How are we related through spiritual love and a need for greater concern? (Theology: Let us reflect on Scripture references listed in the folder under April) (Read from Romans 12:1-8; Philippians 3:12-16; Mark 10:45; Acts 1:6.) Close with prayer.

### Plan 2

Chicago site of the following:

1. If there is a center or weekday ministry in your community, or at least one WMS volunteer (preferably a woman) discuss group working there to make a brief report on each stage in how the ministry began, current status and number of people reached (including activities, other volunteers, etc.) during its history; results in total; efforts and facilities helped; needs for help.

2. If you do not have a center, work with appropriate WMS officers in advance to make a survey of your community (see 4M); Report findings to the group. Call on your WMS active members to share plans for beginning work in a needs area. At the meeting present with Plan 1

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See Guide for Study, page 20

## Responding to Physical Need in Korea

by Mrs. Roy C. McHaffery

### Introduction

What comes into your mind when I say the word "Korea"? (Korea) Do you think of the 1948 Pueblo incident, a divided war-torn country, the Korean War, a man at the helm in service there now, a missionary whose name is the Wallace Memorial Baptist Hospital?

Where is the country of Korea? Let us look at it on this map (display map) on page 58 in ROYAL SERVICE. This strange country, according to myth, was founded in 2333 B.C. It has been ruled by China, Japan, and today all territory north of the 38th parallel is ruled by Communism. From August of 1945, to the end of World War II, Korea has been a divided country. On June 25, 1950, North Korea was attacked by North Korea and has continued until July 1953, leaving a devastated Korea in need of large scale rehabilitation.

Korea's recovery has been largely due to the courage of her people (Others have helped her to rebuild her economy. In August 1953, the U.S. Congress authorized up to \$200 million for South Korea's rehabilitation and economic support. The year 1967 was North Korea day of small scale trade across the demilitarized zone and increased exchange operations in South Korea. Since then, North Korea has pursued an elaborate plan of substitution into South Korea. Above the 38th parallel, varied in nature, the people of North Korea strive on their 16th anniversary. In the South, open to the eyes of the world, a vibrant and about Republic of Korea moves rapidly toward becoming one of Asia's strongholds of freedom.

It is in the Republic of Korea (South) that Southern Baptists have over 600 missionaries living in five cities. We want to see today how Southern Baptists since 1950 have been involved in Korea. History records that there

STUDY MATERIAL FOR



than a million civilians—men, women and children—were killed in the Korean War, 1950 to 1953. Millions more were left homeless and destitute. Large scale relief and reconstruction programs for the country were undertaken by agencies and church groups across the world.

As early as 1949, the Foreign Mission Board received an urgent invitation from a group of Christians in Korea to send missionaries there to help them. Dr. Baker J. Cautchen's survey visit coincided with a meeting of representatives from the forty churches at which time he had opportunity to talk with the leaders and observe their work. The John Abernethy, experienced Chinese missionaries, were asked to go to Korea.

Korea had not been without its missionaries. Presbyterians and Methodists had established work and a growing missionary zeal, long before Southern Baptists were invited into the country in 1949. Deacon Kim, a Korean Baptist who had escaped Communist captors, joined with others

in thanking God for answering prayer and sending missionaries. In expressing his gratitude, he said, "I think God would not have sent missionaries had we not been missionary in spirit ourselves." He was referring to the work of 100 Korean preachers who had been sent to Korean Baptists to preach in North and South Korea, in Manchuria, Siberia, and Mongolia, establishing churches before the four Southern Baptist missionary arrived. Few foreign missionaries had been permitted to go into Korea, but a storm of fire had been kindled, and they were deemed Deacon Kim's father was one of them.

Early in 1950, the Abernethys arrived in Korea. By the end of the year, John was writing home: (Take letter from envelope and read.)

Letter 1: "A general spirit of revival pervades the country. It seems that the winds blowing through which the people have passed has awakened and prepared their hearts for the gospel. I have not numbered baptisms have been reported, and there are large numbers of inquirers in all our churches. Several American soldiers and sailors have been baptized.

"It is a source of joy to see the care of the ground workers of the service responding to the pleas of needs of the suffering people of Korea. They have gathered the scraps from the streets and dressed them in one suitable clothing that can be found. They are buying them out of their pockets and making sacrificial gifts of money to help provide for them.

The Abernethy letter to Pusan (see Letter 2) brought a haven of comfort and inspiration for the starving Koreans, as well as American soldiers and officers. "Many of the kids were very young," wrote Mr. Abernethy, "and they needed the haven of a Christian home. The American armed forces and Baptist chaplains gave \$15,000 toward fee land and other help toward building the house (later Memorial Baptist Church) and by the Southern Baptists. We distributed tons of clothing, food and medicine from Americans who were there to help Korean people.

Let us also read from a letter written by Mrs. Abernethy: (Take letter from envelope and read.)

Letter 2: "Well, do I remember those early days of clinic activities located in our village quarters. The Americans had heard that Southern Baptists were doing medical work elsewhere and wondered if we could possibly bring a healing ministry to these people in Korea. A request was made by Korean Baptists and John Abernethy was asked to write a letter to the Foreign Mission Board. It is surprising that when he received a reply asking that Southern Baptists would begin medical work at once. Dr. N. A. Bryan, (former) a missionary in China would arrive in a short time.

The Bryan arrived in a schedule well too tight, but we set up shop in an old brick store. Patients came from every where. The store was full of refugees living in shanty towns. They were cold and hungry and discouraged.



(left to right, top) Irene Branson, Mr. Charles G. Tabor, Mrs. Charles G. Tabor

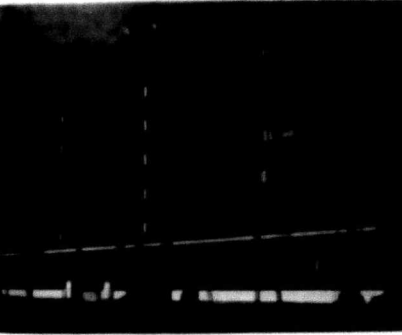


(left) Mr. and Mrs. Charles W. Wigg



### MISSIONARIES in KOREA

Walton Memorial Baptist Hospital, Pusan, Korea



(left to right, top) Ruby Wheat, Eugene Dunlap, Babcock Landon, Bottom: Jim Austin, Mrs. Robert M. Wright, Robert M. Wright



"Soon Korean doctors and nurses heard of the clinic, and they came offering their services. I think I have never seen a happier family spirit than prevailed among them. Dr. Bryan was the 'Big Father' of the group, especially for the Korean nurses.

"If you wanted to see action, you could just take a peep into the clinic in Pusan. One day Dr. Bryan, nurses Ruby Wheat and Irene Branson, with the Korean staff cared for 515 patients in one small room.

"The US army gave Dr. Bryan medicines and vitamins, and many samples were shipped from the USA. He could order medicines and be reasonably sure they would be forthcoming. Soon Dr. Bryan decided to write to the Board suggesting that Dr. A. W. Yocum, also a former China missionary, now past seventy, be sent to Korea. The Board also had received a letter from Dr. Yocum himself volunteering for service if needed. In a short time, he was on the field.

"Because of Dr. Yocum's age, he was greatly respected by the Koreans who venerate the old. He introduced new methods in the clinic, and entered into social events with great enthusiasm, making many friends.

"It is not surprising that foundations so well laid by medical work in Korea have opened many doors for Baptists in that country."

Another missionary who formerly was stationed in China, Rex Ray, was not at work in the clinic, but he was busy in relief work. Here is a letter from him: (Take letter from envelope and read.)

Letter 3: "On high roads and low roads, over mountains and down valleys we go by jeep and truck, distributing relief clothing to those who shiver in Korea's biting cold. As we climb the rugged heights overlooking deep canyons below and zigzag roads ahead, a still small voice whispers to my heart, 'You are going to make it safely for you are riding on the prayer of many who are interceding for you as you travel on.'

"It isn't easy to do relief work among starving and freezing people. But we all worked together, and perhaps blundered together, but the Father forgave our blunders and much good resulted. I know. We tried to bring the loving message of Christ to the families as we distributed warm clothing."

### Today in Korea

We have heard about the thrilling experiences of those early pioneers in the medical relief and caring ministries. Now let us hear of evidence of growth and continuing advances of Korean Baptists and missionaries of the present era.

In 1967, Dr. Charles Tabor rejoined to report that he had passed the Korean examination which qualified him to practice internal medicine in Korea. His wife Ellen passed the Korean nursing examination that same year. Let us read from his letter: (Take letter from envelope and read.)

**Letter 4:** "It has been twelve years since we were appointed missionaries to Korea. Two years were spent in the arduous task of studying the Korean language. After that came the thrill of joining the work of the Baptist hospital in Pusan. We wish to express our gratitude to you for supporting us with love, prayer, and money. As the week of prayer approaches each December, we are mindful of how much a part you are of our work."

On November 12, 1967, 240 Baptist churches and missions of the Korea Baptist Convention celebrated the first Baptist Hospital Day. The observance was presented jointly by the convention and the hospital. On November 15, Founder's Day at the hospital, a program was given recognizing the twelve years of medical and spiritual service of the hospital to the Korean people. It is recorded that the first ten years resulted in a ministry to approximately 260,000 outpatients. In 1967 alone 7,345 patients were ministered to by the hospital staff, which includes eleven missionaries. It is wonderful to see that 644 patients made decisions for Christ that year.

The hospital is expanding its training and training ministry, and Charles W. Wigg, hospital administrator, reports fifteen Korean doctors are presently in training as interns or residents. Of the twenty Baptist mission hospitals supported by Southern Baptists overseas, this is the largest training center for doctors.

Construction of a new six-story building for the Wallace Memorial Baptist Hospital in downtown Pusan was completed last fall, with the two top floors to be completed when money is available. Dedication services took place October 30, 1967. The hospital will have a 150-bed capacity when all six floors are completed. At present there are 80 beds.

Whatever you have felt or resolved to do as you have heard the story of the healing ministry in Korea, let it result in added prayer and thanksgiving for the work of the past and the promising future of service as Jesus came as missionaries and believers work together here for God's glory.

for Study

in Current Missions Group

Responding to Physical  
Need in Korea

See page 27 for June study material  
Unit theme: Ministry in Jesus' Name

April Study Topic: My Church's  
Ministry

May Study Topic: Ministry in  
Jesus' Name - Christ

June Study Topic: Responding  
to Physical Need in Korea

Study Question for June: How have  
Baptists in Korea through the  
years provided a ministry to alleviate human suffering?

Churches

Circle from Foreign Missions  
Board P. O. Box 6547, Rich-  
mond, Virginia 23136 a copy  
of the Question

- Type or write letters 1, 2, 3, 4 (pages 28 to 30) on sheets of paper; place each in envelope.
- Give letters to four women and ask them to be prepared to read.
- Read pages 27 through 30 in preparation for this study and use whatever is suitable to your needs. Call attention of members to features listed below and suggest that they read them later.
- Read "Korea, Land of Challenge" and "World Publications Work in Korea."
- Plan for this meeting to be in a circle of chairs, or have members sit on cushions on the floor. (Optional style)

#### Agenda for Group Meeting

—Announcement of WMBF projects and plans

—Review of general WMBF meeting study topic for next month (see *Forerunner* p. 47)

—Introduction and discussion of the main article project

—Prayer for missions action projects and other WMBF activities

—Closing prayer for next month's study

—Song: "O for a Thousand Tongues to Sing" (No. 125, Baptist Hymnal)

—Prayer for church, world, and evangel for those reading or not in your readers from the group to read it.

—Prayer for Physical: I urge the members of our churches to begin the habit of memorizing an article of adding

members tape with location and topic of each each in doing. Call attention to the individual members who have accompanied each section of women to Korea teams. Come there to members of the group who will read them and give them as a personal prayer for disciples during the meeting.

Follow with information and song program, pages 27-30.

—Close meeting. Ask women to sign their copies of *Forerunner* 50¢-1.40 and send or other articles in Korea letter address. Ask them to read them later.

—Thank you prayer: needs the women feel for Korea that year.

## PRAYER REQUESTS

Mrs. Ralph Sells

### World Relief Needs

The Executive Committee of the Baptist World Alliance, meeting in Montreal, Canada, last summer, requested a special appeal to Nigeria by authorizing the secretary to send \$5,000 in relief funds to help victims of the Nigeria famine and war. The appeal amount only a drop in a year's worth of need, but the action was indicative of a spirit of sympathy and compassion for starving people caught in the crucible of hardship.

The money was made available to Baptists of Nigeria to help relieve hunger and distress among 750 distressed persons in territory recognized by Nigeria's Federal Government. The immediate political situation has made it difficult to obtain relief in other areas.

Even if all contributions on each half were \$100 each, it would take months to raise for the overwhelming needs. This project has thus starving millions of people a moment, as well as prayer for an end to hardship.

The WBA Executive Committee further recommended the urgent resolution of our Baptist churches to challenge to contribute at least one day's earnings in 1968 to the relief fund of the Baptist World Alliance in the national Baptist relief agencies in their area.

Relief needs for 1968 approximated by the Executive Committee include another \$10,000 for Africa; \$11,000 for a Balkan medical camp; plus drugs and supplies \$36,000 for a general relief and water supply for Great Lakes Baptist Hospitals in Laotia, Laos, and for equipment for a Vietnamese Training Center; \$15,000 for village rehabilitation and studies; housing in Assam, India; \$5,000 for village rehabilitation in Vietnam; \$21,000 for the same purposes in Vietnam. (These items include a world-wide total of \$17,000, bringing the total goal to \$110,000, one-third of which has been pledged. Baptists of the world would give almost twice the non-Baptist total of suffering.

The WBA Relief Department operates for the purpose of helping Baptists throughout their aid and compassion to people in areas of great need.

### Prayer Requests

Pray that Baptists will give the relief funds needed as an expression of love and sympathy for people in great need.

Pray for the spirit of Christ to permeate the helping people in Nigeria, India.

Pray for peace in Vietnam and in the Middle East.

Pray for members of WBA Relief Department.

WMBF, 2300 N. 17th St., S.W., Atlanta, Ga. 30310

### Language Mission Week

Let us look ahead a bit in preparation for Language Mission Week, August 25-31. The purpose of this week is that churches and women's missionary societies might be moved to specific action during that week.

Mr. Louis Dawson, assistant secretary of the Department of Language Missions of the Home Mission Board, reveals to that more than two million foreigners come to the US every year. Some of them stay several years. Many of them are not reached personally by the gospel of Christ while they are in our country.

International travelers are only a few among many. Over 25 million people who live permanently in the US belong to a language group or culture other than English or American. Many cannot read or write English.

No longer do these language groups live only in a few concentrated spots in our country as they once did. They were still do, but language people live in every corner of the nation today, in great cities, in great towns.

There are a few interesting facts. Every two minutes a newcomer enters the US from another country.

The largest single group of language people in the US is Spanish-speaking.

One language group (but including many languages) comes to settled language. American Indians are found in every state except Hawaii.

The city of Fresno, California, population 150,000, has 50 different language groups.

One hundred Baptist churches in northern Minnesota, but only one member, but it has a weekly ministry to forty people from fifteen countries.

There are no hundred congregations ministering primarily to Latin Americans.

The Home Mission Board is trying to encourage churches to provide a ministry to their existing buildings for language culture persons (see p. 2).

Work with the deaf is included in the program of language mission.

### Prayer Requests

Pray that individuals seeking the advantage of life in our nation and culture may find Christian brotherhood to attract them to our churches and to Christ.

Pray that churches and groups will feel the importance and urgency of reaching and ministering to language people in the community.

Pray please the action your prayer group should take in ministering to a person of another culture and language group.

Pray for the Crusade of the Americas events to be held in December and January this month.

# Christ As Fulfillment and As Final Hope of All

by Dotson M. Nelson, Jr.

## INTRODUCTION

This book of the New Testament is not the normal epistle. It concludes as an epistle would conclude, but it begins as a speech in fact in content. No useful purpose can be served by seeking to identify its author. No useful improvement has been made upon the statement of a scholar (Origen) who wrote that the author is known to God alone. There are preparatory statements that may be useful however.

The book is entitled "To Hebrews" rather than "to the Hebrews." It may have been addressed to Hebrews of the diaspora in general rather than to any particular group. The Old Testament is quoted more here than in any other place in the New Testament. It is well to remember that comparisons are made with the tabernacle rather than with the temple.

The author was a Jewish Christian, a preacher or deacon. He interprets Christianity against a background of Greek philosophy. He knew the Old Testament as so much the Hebrew Old Testament as the Septuagint which was the Greek translation of the Old Testament.

The key thought of the book is found up in the word covenant. A covenant means that God had approached the nation of Israel and offered what amounted to a special relationship to himself. This would be the chosen people. It is interesting that the Jew never quite caught the idea that he was chosen for the purpose of making God known to all men. This covenant relationship was dramatically portrayed with the giving of the law (Ex. 24:3-8). The Hebrew nation had turned to God thus only if she kept the law. Sin was the breaking of the law, and this interrupted the relationship and placed barriers between the nation and God. To restore the rela-

tioning the old covenants of the patriarchal and Mosaic law given to the entire Hebrews had a law. The books that law. The relationship with God was ruptured. A law was then needed to restore to the previous relationship. It never quite worked out that way in the present system and the sacrifices were in and on.

It was not to say that what most needed was a perfect priest and a complete sacrifice. It was beyond the scope of mere law in the hands of God that the perfect priest would himself become the complete sacrifice. That law was and did. This is the whole burden of the book of Hebrews.

The form of the book begins as an oration and follows the old Greek rules for oration. The opening paragraph is the traditional introduction to an oration. It can be divided into four sections: the history of Christ (1:1 to 4:13); the work of Christ (4:14 to 7:28); the old and new covenants (8:1 to 10:18); and the administration (10:19 to 13:21).

### I. The Nature of Christ (1:1 to 4:13)

#### The Prologue (1:1-4)

One of the greatest passages in all of literature is found in the prologue. It reaches the height of meaning into history from God who speaks to man of old. It carries over through the prophets to the time now done spoken to us through his Son. The Hebrews might speak out that there is a revealed divinity of Christ. He is a Son, a Christ, exact image, substance, God with God and equal with God.

The Son through whom God speaks (Col. 1:15-20) "As the Angels" (1:7-14)

Using the Old Testament language, the writer gives

argument after argument of the superiority of Christ over the angels. These Scriptures are found in Psalm 102:7, 102:16, 102:17, 102:18, 102:19, 102:20, 102:21, 102:22, 102:23, 102:24, 102:25, 102:26, 102:27, 102:28, 102:29, 102:30, 102:31, 102:32, 102:33, 102:34, 102:35, 102:36, 102:37, 102:38, 102:39, 102:40, 102:41, 102:42, 102:43, 102:44, 102:45, 102:46, 102:47, 102:48, 102:49, 102:50, 102:51, 102:52, 102:53, 102:54, 102:55, 102:56, 102:57, 102:58, 102:59, 102:60, 102:61, 102:62, 102:63, 102:64, 102:65, 102:66, 102:67, 102:68, 102:69, 102:70, 102:71, 102:72, 102:73, 102:74, 102:75, 102:76, 102:77, 102:78, 102:79, 102:80, 102:81, 102:82, 102:83, 102:84, 102:85, 102:86, 102:87, 102:88, 102:89, 102:90, 102:91, 102:92, 102:93, 102:94, 102:95, 102:96, 102:97, 102:98, 102:99, 103:1, 103:2, 103:3, 103:4, 103:5, 103:6, 103:7, 103:8, 103:9, 103:10, 103:11, 103:12, 103:13, 103:14, 103:15, 103:16, 103:17, 103:18, 103:19, 103:20, 103:21, 103:22, 103:23, 103:24, 103:25, 103:26, 103:27, 103:28, 103:29, 103:30, 103:31, 103:32, 103:33, 103:34, 103:35, 103:36, 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2. Let us hold fast to the hope (10:23)

The basis of hope is, of course, the promise of God. That promise is made real through the life, the sacrificial death, and the continuing intercession of Christ Jesus.

3. Let us be encouraged by others (10:24)

The redemption brought to man by Jesus Christ is not hinged about by one's own personality but spreads to others. Because man has this redemption, he stands to show love for love has been shown to him and to do good in God's way of helping man.

4. Let us meet together to gather encouragement and strength from one another (10:25-33)

There will be dangers. All will not be easy in the new life which Jesus has made possible. Redeemed men may suffer many things, but he will not be defeated in the struggle (10:32). Do not lose your courage.

5. Let us be patient (10:34-38)

This is the will of God and the only way that we can receive his promises is to wait for the promise in patience. This is probably the hardest thing that the Christian has to do. Most of us are in a great deal bigger hurry than God ever is. He needs to have more time than we do. One of the greatest of all tests is the test of patience.

6. Let us have faith (10:39 to 11:40)

Faith brings salvation (10:39). It wins God's approval (11:2). It gives understanding (11:3). Faith pleases God (11:5-6). Faith brings obedience (11:7). Faith stands forth in confident living (11:8-12). Faith may bring testing but victory (11:17-19). Faith helps to make the proper decision (11:24-26). Faith gives direction (11:27-28). Faith delivers (11:29-31).

7. Let us run the race of life (12:1-2)

Because of the great cloud of witnesses who have run the race before us and who now urge us on, let us get

### GUIDE FOR STUDY

of the Missionary Message of the Bible

## Christ As Fulfillment and As Final Hope of All

By Hoyt R. Wilson

rel of the burden and the empty expectancy can. Let us run with patient endurance the race of life. Do not forget that the eyes cannot be fixed on Jesus but by a deep high praise our sacrifice and our example.

#### CONCLUSION

Hebrews is an explanation of what the author believed had been accomplished by the redemptive work of Christ. Man was made for fellowship with God. That fellowship was disrupted by sin. The chain between God and man became deeper and wider. Christ who is both God and man was the only one who could bridge the chain and restore fellowship. This he did by his high priestly work and his atoning sacrifice. Using the style of an orator and a debater, the author shows how man who had fagged down in Judaism could be renewed and find his way to fellowship with God.

### ORDER THEM NOW:

Have you a hand copy of the WMS Study Topic Papers?

This can be used each month to advertise your study at your general WMS meeting.

This can be used by groups to prepare the study for your general WMS meeting each month.

This can be used at the time of study each month in a center of focus for your study.

Order three now.

WMS Study Topic Papers, 1968-69 (set of ten, \$1.25) from Women's Ministry Center, 600 North Franklin Street, Birmingham, Alabama 35202.

Using the Bible, the lesson on page 22, and the guide, individual or group study will be over in four sessions.

#### Notes for Meeting

Assignment of WMS projects and plans.

Review of general WMS meeting study topic for next month (see Forepage).

Administration and discussion of one new action project.

Prayer for mission action projects and other WMS activities.

Group planning for next month.

#### Study Section

Read Hebrews. How can I learn to appreciate our religious heritage as Judaea and realize that the Christ was given to all? A plan for man's salvation.

#### To Begin

Tell the story. The usual large number of people attended the recent lesson night as a group of local college students made their way into the crowd. The farmers came to work on Saturday to buy seeds and talk with the steady walk on the coast home ground.

Three attention was drawn to the view of a bank's college youth who stood to a bench and shouted "I'll get it" to a man who has always no question. The crowd gathered and waited. His question "he said to the His did we escape if we might" a great salvation."

The writer to Hebrews had used the question as a focal point of his section. Hebrews was written to encourage Jewish Christians to remain faithful to Christ and not turn back to Judaism. "Was Christ Jesus the Son and supreme religion of all?" This is the question the writer to Hebrews is an example of the reasoning used by a Christian who is now talking with Jews.

The persuasion under Emperor Constantine was against Christians. Judaism was recognized as a legal religion and its followers were not persecuted. Since Judaism is to

Christianity could mean death, people naturally wanted to know whether Judaism was not just as worthy.

#### I. The Nature of Christ (1:1 to 4:13)

The author of Hebrews lays effective groundwork in the interest of showing to Jews that Christ is the fulfillment for which they had looked. Ask the group to read in common 1:1-4. The author's purpose is to build on what they already had accepted as true the prophetic statements concerning the Messiah. See the lesson page 22, for the apostle's description of Christ given in these four verses.

(On the right side of the chalkboard write Christ a Supreme Deity. A few days the middle of the board. List on the left side those things which in themselves were incomplete. Moses, Joshua, the high priest. On the right side show the completeness in Christ by writing statements about him from chapters 1-4. Use Good News for Modern Man reading aloud these chapters. See also lesson material.

#### II. The Work of Christ (4:14 to 7:28)

List on the chalkboard the purposes and work of the high priest in terms past. Point out that Christ did not need to purify himself as the high priest did because he had no sin yet he lived as a man and "was in all points tempted like as we are" (4:15). It would be well to pause and emphasize the meaning of this statement. Discuss it together if you wish to do so.

Lead the group to note that one of the greatest values of the book of Hebrews is its teaching about Christ's present work. He is shown continually interceding for man. Read aloud 7:24-27.

Pause to give thanksgiving to God for Christ's love.

#### III. The Old and New Covenant (8:1 to 10:18)

This section deals with the fellow-

ship between God and man which was broken by man's sin but restored through the sacrifice of Christ. A favorite story illustrates this great truth in a profound way.

Billy and his father shared many happy hours at the harbor watching the ships come and go. He and his father worked skillfully to fashion a small boat for Billy to sail. They attached a string and Billy set it adrift from the water-anchored string was rotten. One day it broke, losing the boat which was caught in the tide and quickly carried beyond Billy's reach.

Billy's sadness turned to excitement when one day he saw in a waterfront shop, a boat that looked like his. It was his indeed. It had been sold to the shopkeeper by a sailor who had fished it from the water.

In three weeks Billy had earned enough money to buy it. When the payment was made in full Billy held the shop clerk and remarked "You're more little boat. You're mine twice. I made you and lost you, but I bought you back."

God created man but the cord of fellowship which held them together broke. But God, through his own Son paid the price, purchased man, and restored the fellowship to those who claim Jesus as Saviour.

#### IV. The Admonitions (10:19 to 13:25)

The writer becomes practical in this last section. The lesson material lists seven practical admonitions on pages 33-34. List these on the chalkboard and discuss each one as you read from the Scriptures.

Ask the group to list actions to carry out each admonition. Make time for response from the group.

Read your study question and list on the chalkboard those things contributed to Christianity by the Jews.

128 admonition from Prayer Requests page 31, and pray. Include thanksgiving for the heritage of the Old Testament Hebrew writers and Jesus born of a Jewish woman.

# CATHOLIC-PROTESTANT COLLABORATION ON INCREASE IN BIBLE WORK

Reported by Religious News Service

**I**NCREASING collaboration between Protestants and Roman Catholics in Bible translation and distribution was forecast at a meeting of the Advisory Council of the American Bible Society.

Father Louis F. Hartman, C.S.S.R., executive director of the Catholic Biblical Association, told the traditionally Protestant society that he "could see no reason" why Bible translations developed by one branch of Christendom could not also be used by the other.

"I would be happy to see the Today's English Version in the home of every Catholic and have him read it," Father Hartman said. He referred to the modern language translation of the New Testament produced two years ago by the American Bible Society under the title, *Good News for Modern Man*.

Dr. Lator F. Holmgren, general secretary of the American Bible Society, noted in his keynote address

that this meeting of the Advisory Council marked the first time that a representative of the Roman Catholic Church sat as a full participant in the deliberations.

Roman Catholics, he recalled, had been invited to participate in the founding of the American Bible Society and the presence here today of an official representative of that church, taking his rightful place for the first time alongside the delegates of other churches, is the timely fulfillment of a vision seen dimly at "through a glass darkly" by the founding fathers.

Dr. Holmgren stressed that since its founding 153 years ago the ABS has "always insisted that our structure and programs be fully interdenominational in character." The founders saw, as we see today, that only if Bible societies can faithfully serve the whole church of Christ in the whole world can they effectively fulfill their basic mission.

At the present time, some seventy Christian communions—including the Roman Catholic Church—contribute to the work of the ABS.

The organization's members pointed out that "the professional Bible societies have always been drawn from the widest possible denominational spectrum."

Thus, Dr. Holmgren went on, "is not a new development in our work—a recent drift toward ecumenism—but has been a fundamental trait in our organizational structure from the beginning."

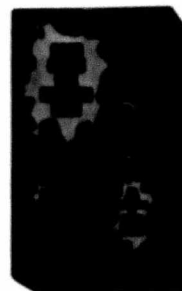
However, he made clear that Bible societies all over the world "seek to enter the support and welcome the counsel of all Christian groups in the country for one purpose only—to encourage the wider distribution of the Holy Scriptures throughout the land without doctrinal note or comment."

"It is no more their province to participate in the doctrinal disputes than it is to legislate on the method

of Christian baptism. Their sole concern is to insure every believer whatever his private creed may be, to join in the most urgent task of our time—the proclamation of the good news of the gospel in every land and in every tongue."

Bible societies, throughout their history, he said, "have tried faithfully to be the servants of the whole church of Christ, irrespective of denominational divisions and creedal distinctions, so that the Word of God may reach as many men and women as possible throughout the world. It is for this reason—and this reason alone—that we have recently entered into conversations with Roman Catholic churchmen as to how we may unite them in providing easy access to the Holy Scriptures for their people."

The phrase "easy access" is from a section of the Second Vatican Council's Constitution on Divine Revelation, cited earlier in his address,



"I would be happy to see the Today's English Version in the home of every Catholic—and have him read it."—Father Louis F. Hartman, C.S.S.R., executive director of the Catholic Biblical Association.

which calls on the Roman Catholic Church to provide "easy access to sacred Scripture... for all the Christians faithful."

Father Hartman said that many of the Catholic Biblical Association's members of the Catholic Biblical Association and that their help was solicited in producing the new Con-

fraternity Version of the Bible for Catholics.

He read from an introduction to the new version that said the producers of the updated Confraternity Bible "sought the wisdom of non-Catholic scholars."

Father Hartman also quoted the portion dealing with the Bible from the Vatican Council's Constitution on the Divine Revelation and said it was "remarkably similar to the basic principles of the American Bible Society."

Describing his own organization as "really an association of biblical scholars," Father Hartman said he thought that in the future some organization "within the Roman Catholic Church should be formed to be direct contact organization to the Bible Society."

"We live in a pluralistic society in which we mutually belong to each other and we should mutually help each other," Father Hartman concluded.

What important and unique and vital contributions can the church-related college make to emerging society?

Believing that leaders are made, not born, the Baptist colleges and universities in our states teach the techniques of Christian leadership—hopefully expecting to bring commitment for the "Baptist future."

The history of leadership in the United States presents a tribute to Christian education. Seven of the first eight Chief Justices of the Supreme Court of the United States were at one time students in a Christian college. Sixteen of the first eighteen presidents of the United States were graduates of Christian colleges. It has been said that of one time two-thirds of all those in Congress who were listed in "Who's Who" came from Christian colleges.

When Luther Rice returned to America and was making an appeal for funds to carry on the missionary work the Judsons had started in India, someone asked him what he would do if he had a certain amount of money to invest in foreign missions. His reply was that he would put it into a Christian college to educate workers for the foreign fields.

We may conclude that the Christian college is a distinctive American heritage. What about tomorrow? What do Baptist colleges offer?

Baptist colleges have always been strong in their preparation of leaders in the church-related vocations, but it is equally true that they have produced outstanding leaders in secular career areas. Dedicated doctors, lawyers,

sciences, engineers, scientists, businessmen, and leaders in many other areas have received the distinct advantage of an education in Baptist colleges. The influence of these graduates in their communities and professions is proof of the quality of education they received in a Christian college.

Baptist colleges offer courses of study which most students wish to take. The classes are often small and the students receive more individual attention than on a large university campus. He has better opportunity to live in close relationship with his teachers to aid out of the classroom which aids intellectual and spiritual growth.

The student's orientation to the world and life about him is generally directed more properly on the Christian campus, because the faculty and administration are interested in educating the whole person—mind, heart, and spirit—not simply the mind. The student benefits from the more personal interest of others in his welfare as he seeks to find real purpose for his life as well as good instruction.

Most of us have probably perceived the progress and the peace in the colleges and universities of the free world. To realize this potential, we must build from and within of intellect and of spirit. The knowledge of the Christian plus Christian values in the hearts and lives of our young people underlies the purposes of Baptist colleges and universities. Read "Baptist and Christian Higher Education" p. 12 February 1968 Royal Service.

....IS THIS YOUR QUESTION

by Marie Mathis

# WMS forecaster

PREPARED BY MARGARET BRUXE  
JUNE 1969 • ROYAL SERVICE

## Content

### Suggested Agenda for June Executive Meeting

1. Devotional thought concerning ministry and witness

1. Luke 4:18-19—"The Spirit of the Lord is upon me because he hath anointed me to:

1. preach the gospel to the poor
2. heal the brokenhearted
3. preach deliverance to the captives
4. recovery of sight to the blind
5. set at liberty them that are bound
6. preach the acceptable year of the Lord

2. Call to Prayer (review WMS activities chairman to have someone prepared to lead in prayer)

3. Announce plans for work or projects with moving Christian Ministry in the Community (page 22)

4. Planning period

- 1. Review the existing programs (see June Executive Meeting and Executive Minutes)
- 2. Reorganization of membership, state and national WMS meetings (see WMS Year Book 1968-69 pp. 4-6) and the article in the Royal Service "Membership Expansion"
- 3. Report to society (include how reports will be brought and by whom)
- 4. Consider need for new young adult group (see February Address Column p. 4)

5. Check progress on WMS Achievement Guide (see WMS Year Book 1968-69 pp. 14-15)

6. Subcommittee meetings (study chairman and a two-chairman leading)

- Reports from WMS officers
- Announcements
- Closing prayer

## June Entailment

June is recognized as one of the most popular months for weddings. As there is no bride in the Young Women's Auxiliary to your church? Or are they are preparing for Women's Missionary Society. Here are some suggestions for relating them to WMS.

- Offer to meet with the Girl Guide Ceremony for brides (YWA signed service booklet "66") and present the brides with a copy of the WMS Member Handbook—Changes and Changes (1967)

- Have a recipe shower and ask each WMS member to bring a favorite recipe typed for fastening in a book or on cards to place in a recipe box. Give each bride a special invitation to become a WMS member.

- Assign each bride to a little sister to a WMS member who will counsel her in WMS ways.

- Send a Royal Service gift subscription to each bride and welcome her into WMS.

## Entailment Visitations

The WMS secretary has the responsibility of keeping the WMS program for up-to-date. She gives to the WMS personnel the radio address telephone number, and other relevant information concerning such WMS projects. Personal contacts in the home areas of visiting members.

For the region WMS members need to be skilled in the art of visitation visitations. The WMS Leader Manual (1967) page 93 gives some guides for visitation visitations.

The American calling card (29 for 50¢) is handy for members to use when the program is not at home.

Some Women's Missionary Societies use the WMS Member Handbook—Changes and Changes as an entailment card. Some use the contained leaflet "You Must Decide" to explain the purpose of Women's Missionary Society to prospective members.

### Forming Additional Groups

When mission study, mission prayer, or mission action groups reach twelve to fourteen members, it is time to form another group. The following steps may be taken in forming additional groups:

1. Determine the kind of group to be formed.
2. Enter a leader. This is the responsibility of the WMS nominating committee.
3. Select two or three members to form a nucleus for the new group.
4. Inform persons of additional groups to be formed and invite prospects to join the group.
5. Train the leader and secure the resources needed by group leaders and members.
6. Begin group work.

The WMS study chairman and WMS activity chairman must learn the importance of delegating responsibilities to other WMS members.

The study chairman is responsible for planning study sessions for general WMS meetings, but is not expected to conduct every study period. The skilled leader knows how to delegate responsibilities and to find ways of involving members in active participation during study sessions.

The activity chairman is responsible for planning for the use of Call to Prayer at general WMS meetings, but she is not expected to lead every prayer period at general meetings. It is important that she learn to delegate this responsibility in order that there may be variety in the meetings and that more and more WMS members may participate in leading these prayer experiences.

WMS chairmen will encourage group leaders to use the calendar of prayer regularly in group meetings.

### Study Chairmen

#### Study Topic for June

The study topic for June is, "Churches Ministering in the Community" (see p. 21). Note the suggestions in the Guide for Study in General WMS Meeting that a survey be made of your community and that the activity chairman be asked to share plans for beginning work in a nearby area. Confer with the activity chairman regarding this suggested follow-through for the WMS (see p. 27).

If a weekday ministry is being conducted in your community or a Baptist center is located in your area, you may want to have reports of this work during the study session. The study material provided for current mission groups, "Responding to Physical Need in Korea" (p. 27), gives information which every WMS member should know. If you do not have a current mission group, you may

want to use the information for the society study. Encourage members to read this material and the article, "Korea, Land of Challenge" (p. 2).

### Preparing Learning Aids

Learning aids mentioned for this month's study session are explained in the *WMS Leader Manual* (756), pages 53-55. You may find that some of the others listed in these pages may be effectively used with general society study and with mission study groups. Plan with group leaders for the use of learning aids at group meetings for study.

### WMS Curriculum Supplements

The poster giving the June study topic (cost of 10 points on WMS Study Topics for 1968-69, \$1.25) can be effectively used this month in an afternoon session. The upstretched hands and the faces of the women on the poster speak of persons of special need who may be in your community.

### Activity Chairman

#### Involvement

Read the article, "Mission Means Involvement for Virginia Students," page 4. It may point up some areas of mission action for WMS members who are not currently involved in ministry and witness.

Read the suggestion given in the Guide for Study in General WMS Meeting regarding a survey of your community and a sharing of your plans for beginning work in a nearby area (see p. 27).

It is here that you may want to read "Witness Through-a-Baptist Center."

Encourage every WMS member to read "Witness Through-a-Work Religion," page 5, and decide what you and other WMS members can and will do about your community needs.

### Mission Vacation Bible Schools

June is a month when many Vacation Bible Schools are conducted in your community. If so, the Mission Action Program Guide (31-00) gives the following steps to guide in planning a mission Vacation Bible School:

1. Location areas where mission Vacation Bible Schools are needed.
2. Make a plan for a meeting place for the mission Vacation Bible School.
3. Enter the faculty.
4. Provide materials.
5. Give extensive publicity.
6. Provide the best of everything for the mission Vacation Bible School.

### Mission Action Groups and Mission Prayer Groups

An action action and mission prayer group leaders are encouraged to use of resources available for group members. These are found in the WMS Year Book (31-00), pages 42-44.

For additional mission action group guides (\$1.00 ea.) will be available July 15. These are:

- Mission Action Group Guide: Military
  - Mission Action Group Guide: River Areas
  - Mission Action Group Guide: Smalltowns
  - Mission Action Group Guide: Negroes
  - Mission Action Group Guide: The Aging
- The WMS executive committee will want to be aware of these new guides when deciding which mission action groups are needed for 1968-70.

### The Group Leader

How long has it been since you took a look at yourself and evaluated your performance as a mission group leader? The *WMS Missionary Leader Manual* (756) states that the group leader helps the group:

- define its purposes
  - translate its purposes into attainable goals
  - reflect Christian personality
  - clarify responsibilities
  - guide the processes of planning
  - discover available resources
  - keep work consistent with purposes and goals
  - maintain high-level performance
  - evaluate progress toward goals regularly
- If you can check all of the above you are an excellent group leader. If you can check only a few, you are a good leader. If you can check only one or two, you are a fair leader. Check up on yourself. If you had your mind to improve, study *Leading a WMS Group* (756).

### Review of July WMS Study

The WMS study title for July is, "Discipleship Like the Disciples." Give to each group member a small USA flag in which are attached the following words: "Witness, Americans, Citizens, and U.S.A.—Disciples Like the Disciples." Explain that the July study will show how American soldiers, men, and their families have contributed to mission work overseas and at home. (For more prayer on July study topic.)

### Society Group Leader

Leaders of Bible study groups will be interested in the new book by Rev. A. Pearce of the Baptist Church, "The Book of the Book" (31-00). This is a book guide, 125 pages, available after May 15. It is a book guide on the use of discussion methods. The book shows how to

introduce and use techniques that encourage group participation. Other mission study group leaders may also find the book helpful.

Book Services is the resource for all mission groups, for the society, and for all WMS members. Mission study groups will be particularly interested in the article on page 12 concerning WMS' publication work in Korea.

Compare the contents of the Korean publication *Light* with those in Korea, *Witness*. Compare the Korean WMS Standard of Excellence requirements regarding *Light* with the WMS Achievement Guide, subdivisions 2 and 3. Compare the mission study requirements for Korean Women's Ministry Societies and for societies here in the USA.

### Mission Action Group Leader

Summer months are usually vacation months. If members of your group are away from home for several weeks this summer it may be necessary to secure help from other WMS members to carry on the work.

The WMS activity chairman can plan mission action projects for the society which will enable you and other group members to continue ongoing work while group members are away on vacation. Or, the activity chairman may know of other mission groups that would like to help with mission action work on a short-term basis. Remember how important it is not to discontinue those with whom you work regularly. Involvement in the work named by institutions can be most damaging to your group's ministry and witness.

Look at the planning chart on page 113 of the *WMS Leader Manual* (756). How do you see the work being done by your group?

- Does the group plan well for mission action activities?
- Do members share opportunities in mission action?
- Does the group conduct in-service training to build ability for doing mission action?
- Is the calendar of prayer used at meetings?
- Are the general WMS meeting study topics for coming months processed?
- Are WMS projects and plans announced in group meetings?
- Are objectives and progress conducted regularly?
- Are the crucial needs of persons being met by your mission action group in the name of Jesus Christ?

### Prayer Group Leader

Prayer group leaders have concerns for all church prayer plans. These include such things as: mission study, meeting pre-arranged prayer meetings, and family worship. Keep these opportunities before prayer group members and encourage them to participate in every church prayer effort.

The WMS Prayer Folder (30 for 30¢), an aid in mission prayer, has space for a personal prayer list. If

You and members of your group use the folder you no doubt have included your church's revival and the Crusade of the Americas.

At your prayer group meeting this month you may want to follow this agenda:

Read the Scripture passages listed in the prayer folder and pray for:

- the world, John 17:20-21
- the missionaries, Colossians 4:3-7
- our laborers, Matthew 9:10
- my church, Acts 8:4,7
- leaders of nations, 1 Timothy 2:1-2

(All of these references in the folder are from the American Standard Version except Acts 8:4,7 which is from the King James Version.)

Discuss the prayer requests on page 31 and pray.

Directed prayer (see p. 14, Prayer Group Guide, \$1.00). Share experiences in prayer (see p. 48, Prayer Group Guide).

Use of Call to Prayer

Prepare July study topic for group of WMSL members.

Planning period (see p. 114, WMSL Leader Manual, 1964).

### WMSL director

One of the duties of the WMSL director is to encourage the work of the church and dissemination to WMSL prayer, done and to encourage participation in the total work of the church.

There are two special Southern Baptist Convention sessions for June. These are Religious Liberty Sunday, June 15, and Baptist Heritage Week, June 15-22. The purpose of these sessions is to call attention to our Baptist heritage and the need for preserving religious freedom for all people.

You will watch your state Baptist paper for articles relating to religious liberty and Baptist heritage. You will want to encourage WMSL presidents to lead their organizations to participate in the church's observance of these important emphases.

The Historical Commission publishes two issues each year of a 64-page journal called *Baptist History and Heritage*. The subscription rate is \$2.00 a year or \$1.25 for a single copy. This journal may be secured by writing to Dr. Davis C. Woodley, executive secretary, Historical Commission, 127 North Avenue North, Nashville, Tennessee 37203.

Some books related to this subject are:

*The Baptists: Faith & Moral* (\$1.25)\*

*The Baptist March in History*, Robert Baker (1954)\*

*Through Trial to Triumph*, Hugh Wainwright (1954)\*

*Religious Liberty*, E. Emmanuel Carbone and W. Barry Garrett (1954)\*

### promotional features

Is the WMSL Membership Card (25 for \$60, postpaid by 27¢ only) being used by your Women's Missionary Society? If not, or even if it is being used, you may want to present it as your May promotional feature. The folder is designed to fit into the member's mailbox. On the front is the title, "Women's Missionary Society"; on the back there are spaces for the member's name, her church, and the date when she receives the card. When filled it is a sight read.

Mary Doe is a member of the  
Women's Missionary Society of  
First Baptist Church  
Date, May 1, 1969

Insert the folder in the WMSL Constitution as printed in the WMSL Member Handbook—Changes and Changes (25¢). Ask the group to read the constitution together and then ask someone to lead in prayer, praying that your WMSL may fulfill its purpose as stated in the constitution.

If members do not already have their membership folders you may want to order one for each member. If you do not use the cards in the presentation, duplicate the commitment so that the group can read it together. It reads as follows:

*As members of Women's Missionary Society we seek  
To grow in world awareness and in appreciation for all people*

*To develop concern for those who are lost without Christ and*

*To witness to his salvation*

*To minister in Christ's name to persons of special need*

*To pray regularly for missions and missionaries and*

*To experience the joys of Christian sharing*

*To bring others into the fellowship of*

*Women's Missionary Society, and*

*its worldwide fellowship.*

*This Baptist woman through these chapters may come  
Christ with dedication and devotion in spreading the gospel  
to the ends of the earth.*

### Sources of Materials Listed in WMSL Folder

\*Available from Women's Missionary Union, 607 North  
Tenth Street, Birmingham, Alabama 35203 or Dept.  
and Blvd. Store.

\*Available free from your state WMSL office.

\*Available from Baptist Book Store.

\*Available only from Women's Missionary Union, 607  
North Tenth Street, Birmingham, Alabama 35203.

### BY ELAINE DICKSON

Do you agree with the statement: "Anything that exists, exists in some quantity and can be measured?"

Although you may not agree that anything which exists can be measured, you will probably agree that the measurement of some things is more difficult than the measurement of others. Measurement of progress in Women's Missionary Union work, for example, is easy at some points and very difficult at others.

The amount of money given to the Anne Armstrong Fund offering can be measured with ease, for the amount of understanding WMSL develops here of the work of the Home Missions Board may be more difficult to determine. The number of people who participate in various activities can be totaled but it may be difficult to measure the results of the work done.

Evaluation is important to the success of any endeavor. Assessing the strength and weaknesses of past activities provides a basis for improving plans which are made for the future.

Evaluation is very closely tied to planning. In fact, evaluation leads into planning. This is why the work of the

# MEASURING PROGRESS

WMI council is utilized in planning, coordinating, and evaluating. All of these types of work are necessary to meet our the plan of responsibility.

WMI leaders need to develop evaluation skills. Some of them are listed and described below.

#### Ability to identify points where evaluation is needed.

Two broad kinds of evaluation take place in Woman's Missionary Union. One type is evaluation of the overall administration of the program; the other type is evaluation of specific activities conducted by WMI.

Evaluation in the administration area deals with how well the organization is structured and operating. These and other questions need to be answered, are there enough organizations to carry the program? Are leaders adequately trained for their responsibilities? Do age-level organizations have enough leaders for our existing church work? Have adequate materials and supplies been furnished to all leaders and members?

Activity evaluation, on the other hand, has to do with the evaluation of specific work done by the organization such as an observance of the week of prayer, a mission action project, a study retreat, or a prayer retreat.

Activity evaluation includes the discovering of strong and other questions. Was our aim accomplished in conducting the activity? Did we make the best use of our resources? Were the methods we used effective? Did

we follow through sufficiently on the activity?

Adequate information is necessary on which to base evaluations. Some information is secured through reports. Other information needs to be secured through observation or personal conference. At some points it is desirable to use a quiz or a check sheet to allow persons who participated in an activity to evaluate it.

#### Skill in making judgments.

Once the points where evaluation is needed have been identified and information is available on which to do the work of evaluation, the next skill needed is the ability to make sound judgments. Making judgments and reaching conclusions based on available information require the ability to be honest and objective. Information should be interpreted as fairly and objectively as possible.

Who evaluates the work of Woman's Missionary Union? The work of evaluation is done by officers and leaders, but members should participate in the evaluation process. The persons who do the work should help evaluate it. This means that activity evaluations in WMI programs take place at age-level organizations. An administrative evaluation takes place in WMI planning groups, such as the WMI council and WMI executive committee.

The encouragement of program should happen regularly. It is a time for planning. It can lead to improvement and enhance the contribution of Woman's Missionary Union to the life and work of a church.



## the wmu leader

presented by JUNE WHITMAN  
edited by ROSEMARY HARRIS  
JUNE 1968 • 100th ANNIVERSARY

WMI Watchword for 1968-69  
"Ye shall be witness unto me . . . unto the uttermost part of the earth." Acts 1:8

### information for WMI council members

Religious Liberty Sunday, June 15, 1968

June 15 is Religious Liberty Sunday. Members of Woman's Missionary Union should be encouraged to study about the price their Baptist forefathers paid for religious liberty, and to develop a better understanding of current church state issues.

The Baptist Joint Committee on Public Affairs makes significant contributions in the area of religious liberty by providing information helpful to the application of Baptist principles to contemporary issues.

During June plan to emphasize religious liberty in all organizations.

Check with the director of library services for books on religious liberty. The Indispensable Baptist, by O. E. and Maryann Moore Armstrong, \$9.95, from Baptist Book Store, is appropriate.

Secure subscriptions to the bulletin, Report from the Capital, Individual

WMI Watchword for 1968-69

subscriptions are \$1.50 per year from Baptist Joint Committee on Public Affairs, 300 Maryland Avenue, N.E., Washington, D.C. 20002. This publication gives information and interpretation about public affairs which can help guide individuals. Share information from this bulletin with WMCU members.

**Instant Information**

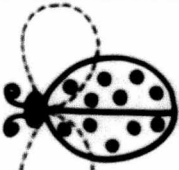
WMCU Conference—Georgia, July 10-15 and Ridgcrest, August 7-13

- Here are some of the exciting things which await you at WMCU Conference:
- Methods-conferences geared to give specialized training for officers and leaders
- Workshops giving opportunity for leaders to demonstrate their skills and abilities
- Missionary conferences featuring persons involved in world missions
- Mission action workshops outlining special help for groups such as the aging, Negroes, handicapped, economically disadvantaged, military, and persons in resort areas
- Convocations presenting a view of today's world
- Missionary tea

For reservations write to Manager, Georgia Baptist Assembly, Georgia, New Mexico 87326, or Manager, Ridgcrest Baptist Assembly, Ridgcrest, North Carolina 28770

**World Missions Conference—Ridgcrest June 26-July 2**

The World Missions Conference, designed for every member of the family, is sponsored cooperatively by Women's Missionary Union and Brotherhood with assistance from the Home and Foreign Mission Boards. This will be the conference's second appearance at Ridgcrest. Impact for Missions '80 will be the conference theme. The atmosphere will promote hearing about missions and about opportunities for personal involvement in missions. The morning sessions will offer ac-



**Going to a Backyard Study?**

**THE LEADER NEXT WORTH**

Division geared to each age level, while afternoon and evening activities will be for all ages. Of particular interest will be the general presentations of WMCU and Brotherhood methods, questions and answers, special presentations, workshops, films, and changing experiences are but a few of the activities planned for the week. One of the highlights of the week will be the opportunity to meet home and foreign missionaries. Many of them will be wearing the national dress of the countries where they serve and will be displaying their items of interest. Reservations should be made as soon as possible. For complete information and reservations, write to Manager, Ridgcrest Baptist Assembly, Ridgecrest, North Carolina 28770.

**Prayer Retreat 1980 by pamphlet**

Just as Jesus left the world on his final mission to draw souls from the heart of daily activities for prayer, WMCU members find this same need. A prayer retreat provides an opportunity for concentrated prayer and the strengthening of one's faith. Because participation in an experience like a prayer retreat, a new prayer retreat pamphlet will be available July 15. This pamphlet explains the delectable spiritual experience, "Loving the Spirit of Christ in Mind and Behavior," is a guide for planning a prayer retreat. The pamphlet is designed to be used by WMCU, YWA, and International GA, and give appropriate suggestions for each age group.

After July 15, order Prayer Retreat 1980 by pamphlet, 20 cents, from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35201, or Baptist Book Store. Should organization leaders desire to have the retreat before the pamphlet is available, suggest they use the Prayer Retreat 1980 by pamphlet which emphasizes the "Covenant of the American Church for 15 cents from same address as above.

In ordering either pamphlet, be sure to indicate whether you desire the 1980, 40 or 1980, 70 pamphlet.

**to officers**

**To WMCU Director and Assistant Director**

**Avoid the Summer Slump**  
The year ended help in avoiding the summer slump in attendance and participation at your council meeting. Here are some suggestions:  
1. Change the way you have been

operating council meetings. If you give extended council meetings, try a half-hour staff or a special council. If you have no special times for prayer, send a card containing special messages for the month. A change sometimes helps. This may be a point at which the assistant director can help.

1. Change the place of meeting at least once during the summer. A picnic or luncheon in a garden or meadow may be fun. Always check on the sun when the council will meet. A dishwasher will be useful as well as an oven or place to put pictures. Consider an informal arrangement of chairs.
2. If you choose to make meals of the summer, each month, make them different and make them in writing. Persons will attend and participate if they are given a responsibility.
3. Keep discussion to a minimum. Members will appreciate your keeping them "on the track."

4. Prepare a brief questionnaire asking members what could be done to make the council meeting more of a home. The officer-in-charge of the Women's Missionary Union program of a church is largely dependent upon how well the WMCU council makes and executes its plans.

The response you have been having at your meeting will determine whether you need a questionnaire and if so, the type questions you would include. You may desire to ask questions like to have the council meet up during the summer months? (2) How long should a council meeting last? (3) What are some desirable and undesirable of our council meetings?

The new theme to ask broad questions such as: (1) What can we do to make our council meetings more interesting? (2) How can I contribute more effectively to the council meeting? (3) What can we do to increase our membership? (4) How can we make WMCU more effective? (5) How can we make WMCU more effective? (6) How can we make WMCU more effective?

An evaluation such as this can help you plan future meetings by knowing the attitude of the members. However, be to make every meeting worthwhile.

**A Change to A-Z-A-Z-A-Z**

Many leaders tend to understand the basic program and concepts which are the WMCU program of a church. It is important that they send out study a Church Organization and Prayer Study, A-Z-A-Z and The Women's Missionary Union Program of a Church. These books give leaders opportunity to repeat beyond their own organization to see how a step or organization fits into the total work of Women's Missionary Union and in turn how Women's Missionary Union fits into the total work of the church. Both books are available (20 cents each) from Baptist Book Store, Chapel Hill, North Carolina 27514. They can be ordered for studying either book by class or individual study.

1. Lead council meetings to see the importance of studying and studying these books. At the council meeting 1. Make a brief statement about the books and show how important it is for leaders to read and study the books.
2. Provide copies of books for persons to read.
3. Present an "Individual reading plan" to council members.
4. Lead in making specific plans for all members to study the books either by class study or individual study.

**Engaging WMCU Attendance Reports**

Since making a WMCU attendance report is hard work, WMCU officers can help organizations use fully the information obtained. The WMCU secretary's handbook is a responsibility for providing an up-to-date list of persons to each WMCU age group organization. Each director is to make a

maintaining an up-to-date list for the year.

One way to make better use of the survey is to keep the program list and membership list current and revised by regularly updating the information on them.

The information on the program list and membership list can be updated by following this plan. Before the program and membership lists which were given in each age-level organization, Thanksgiving and persons on the list, verifying the information received during the last survey. Correct the lists on the basis of information obtained in the telephone interview. If the program list names a member, place the name on the membership list. Place the current date beside the person's name on the membership list. Place the current date beside the attendance survey which is being returned. If to the list or given it back to the age-level organization.

When this has been done, each person whose name appears on the program list for a given organization should be contacted by the leader or a designated person.

Specifying the survey should be done at least once a year and every three years attendance reports from every age-level organization should be made to age-level leaders. The person within the organization should be asked to say obvious change in the list for the previous year. Organizations and make the arrangements on the list immediately.

Now: Fit the leadership article "Membership Program." You will want to refer to it in September.

**Council Agenda**

Before the Council Meeting  
1. Secure names and addresses for formation sheet and circulation card ready for mailing. (This may be made to age-level leaders. The person within the organization should be asked to say obvious change in the list for the previous year. Organizations and make the arrangements on the list immediately.)

council members to plan and present a promotional feature announcing each meeting. The purpose of such a feature is to encourage attendance at association and state meetings. It could also be used in an organization meeting to promote attendance at these meetings. The feature should include time, place, and purpose of meeting, who is to attend and a brief description of the meeting. Posters, skits, taped recordings, songs, clever announcements, flash cards, or interviews are ways to present the feature.

3. Prepare a card or letter containing information about WMU Conferences as if it were written by someone attending one of the conferences. Include all the information on the WMU Conference in "Instant Information" page 46.

3. If you choose to follow the suggestions in "Avoid the Summer Slump" page 46, prepare questionaire.

4. Talk with the WMU secretary, treasurer and decide how you will update the prospect and membership lists for each organization (see "Updating WMU Enrollment Survey" page 47).

**At the Council Meeting**

1. Announce and interpret Religious Liberty Sunday. Plan how this Sunday will be observed by the entire church. Brainstorm ways to encourage leaders to emphasize religious liberty in their regular meetings.

2. Announce WMU Conferences at Glorieta and Ridgecrest by reading card or letter.

3. Give date and place of World Missions Conference.

4. Ask directors to share any plans for a prayer retreat which their organization might have.

5. Announce plans for the reading or study of the books: A Church Organized and Functioning Beyond and The Woman's Summary, Union Program of a Church.

6. Make other plans as necessary.



**Convention Bound**

This smart woman knows that she will be a better leader because of

**WMU Conferences**  
Glorieta, July 10-16  
Ridgecrest, August 7-13

**To: Directors**  
WMS  
YWA  
GA  
Sunbeam Band

**From: Alice Cavatone**  
Directors of the national organization are adding effort each year to make an annual "Summer Slump" in the age group membership. These ideas may help:

1. Place each in members of the committee (Call attention to the items which are to come up in the meeting.)
2. Mail agreed outline.
3. Check in outline on the road.

where your committee will be meeting; make it comfortable. A chalk board will be useful.

4. Vary the meeting places.

5. Make members feel needed by giving them something to do.

**Looking Ahead**

The time for starting new leaders in age level organizations is approaching. The potential of an organization depends upon leader activities, for an organization can be stronger than the sum of leaders which build it in trust.

Selecting someone may be one of the most difficult steps in the entire process of carrying WMU's mission. Here is where you as director can be of valuable help. Learning to select good leaders is one of your duties as director. Who can prepare a list of persons with leadership potential in your organization and give the list to the WMU director? The list can include those presently serving in those who may be potential leaders. The WMU director will then give the list to the WMU leadership committee for consideration or they make suggestions.

What factors you do this list on other suggestions for you.

Read the chapter "Selecting and Developing Leaders" in WMU Manual.

Read the chapter on leaders of your age level leader manual.

These two articles will help you as you think of persons who would make good leaders.

Learn these persons in the manual. There may be others who are potential leaders in WMU. Get their names included in the organizational program.

Let these persons give leadership potential. Write down the particular you have in mind. Do the work. Tell the quality about you before you have or give a commitment or let's planning who you think they are potential leaders for the position.

Give the list to the WMU director.

# CONFERENCES



Glorieta, New Mexico

**WMU CONFERENCE**  
July 10-16, 1969

**YWA CONFERENCE**  
July 17-23, 1969



Ridgecrest, North Carolina

**WMU CONFERENCE**  
August 7-13, 1969



Contact Manager: Glorieta  
Hospital Assembly, Glorieta, New Mexico 87335



Contact Manager: Ridgecrest  
Hospital Assembly, Ridgecrest, North Carolina 28770

009 2 06 27168836012  
ALLEN CLIFTON J MRS.  
609 WINDSOR TOWER  
NASHVILLE TN 37209

## Dear Pastor-

Could you issue a leave of absence from your Sunday services on July 13 and July 20? We would like feminine members of your congregation to worship with us these two July Sundays in the beautiful new auditorium at Glorieta Baptist Assembly during our WMU Conference.

First, we hope your church will have representatives at the WMU Conference, July 10-16. If your church has been having growing pains from stretching into the new WMU organization plan, WMU Conference is a cure. Each WMU officer and leader, from WMU director to Sunbeam Nursery leader, will have conferences tailored to her job.

If you want to put the exciting new mission action plans and materials to work in your community, send potential leaders to Glorieta for mission action workshops.

If some women have untapped talents for teaching and ministering, expose them to the missions understandings and the inspiration which flows freely at WMU Conferences.

(If the women cannot travel west, they can come east later to Radgocree WMU Conference, August 7-13. Oh yes, men are welcome, and they come each year. If the pastor's wife comes, the pastor is so welcome!)

Second, there is also a conference for young women. We'd like to see a levy of them at the YWA Conference, July 17-23, at Glorieta. A week with hundreds of Baptist girls from all over the country and of many backgrounds can help your young women get a better understanding of themselves and their place in world missions.

Officers and leaders of your YWA organizations will find training as how to do their jobs. YWAs can learn specific ways in which they can witness and meet needs of people at home.

The entire YWA Conference is planned as an experience in maturing, in rolling back horizons, and in strengthening lives. Do you want such experiences for your young women?

To make these ventures away from home, both groups will need your encouragement, endorsement, and financial backing. Will you help?

We sincerely hope you have a smiling tolerance of our monthly requests for your help.