

Royal Service

JULY 1972

A MISSIONS MAGAZINE FOR BAPTIST WOMEN



Royal Service

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Summer is a good time for family activities. We would like to suggest family missions activities.

To help you choose missions activities for your family's participation, we invited three families to share ideas and experiences with you.

The Jay Chances invite you to consider family mission action. In addition to telling you how they feel about mission action, they suggest some guidelines for your planning.

The Cothorns invite you to share their personal pilgrimage in family mission support. As you meet the family and share their experiences, you'll gain ideas.

The Clendinnings present their concepts of family mission study through a hypothetical interview. They worked the interview out as a family.

When you've read the three lead features and shared them with your family, take a break. Play the missions game prepared by Mancil Ezell. Your family will learn as they play.

If you are interested in more active recreation, plan a trip. Missionary Ann Swenson invites you to Mexico.

Or maybe you'd like to take your family on a vacation with a purpose. Turn to Contributions and read of the Uganda adventure of the John Goodgames.

But don't stop with reading this issue. Use it to make some definite plans for involving your family in missions.

Cover Story—Through the friendship of Jay Chance's oldest son, a mission action project began. Relationships between the Pyun family and the Chance family began when young Jay invited his Oriental friend to his birthday party. The Pyuns have become regular guests in the Chance home.

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Jay and Gay Chance

BENJAMIN FRANKLIN is remembered for many things, particularly his methodical and efficient way of doing his work. For example, in an effort for family improvement, he made a notebook listing thirteen virtues he wanted to list in his family. These desirable virtues he listed as: temperance, order, cleanliness, frugality, industry, sincerity, justice, moderation, chastity, tranquillity, charity, and humility.

He listed each virtue on a separate page, then ruled that page into seven sections, one for each day of the week. Then he guided his family to major on one of these virtues each week, checking off their progress daily in the notebook. At the end of the thirteen weeks, they would repeat the course.

The Christian family should be just as serious in providing security and wisdom to their people. Recognizing that God established the home before he did the church, each Christian family should become aware of its key position in God's plan to fur-

ther his cause. It is easy to see how our parents can be a positive influence and contribute time or energy to the furtherance of God's kingdom. But it may not be readily apparent how a family can work together to accomplish this purpose.

As you think of your family and how collectively you might provide a ministry to others, you might find it challenging to write out what you believe your purposes as a Christian family should be. Regardless of how you phrase these purposes, you will likely include each specified in the following:

- Developing inner security and openness to others
- Responding in kindness and love to others
- Having and showing concern for others
- Recognizing the worth and rights of others
- Loving your fellowman and contributing to the welfare of all
- Expecting and accepting differences in others

FAMILY Mission Action

• Obtaining an elementary knowledge of cultures and countries other than your own.

Our family decided that we needed to find ways to enter into common or shared experiences that would help us develop feelings and attitudes of love toward other people. We began to search for mission action activities that would allow us to express our love.

Some of the mission action activities that we have participated in are included in this article. They may suggest interesting ways of enlarging and enriching the world of your family.

But, first, what is mission action? Mission action is the organized effort of a church to minister and witness to persons of special need or circumstance not now enrolled in or immediate prospects for the church or its programs. While traveling in California, our family noted a cement company with a fleet of several trucks. A slogan had been printed across each truck which read "Find a Need and Fill It." We decided that that slogan expressed our feelings about mission action.

Several logical steps are involved in preparing families to involve themselves in mission action. These steps are the results of a normal growth process for a Christian family.

1. Developing awareness. It is important to read material designed to build a general awareness of the needs of others and sensitivity to what is involved in meeting needs. For families with younger children, like ours, it may simply mean the regular reading of general religious books for

families with older children, individual or group reading from such books as *For All the Crying Children* by Lloyd Aronson (available for \$3.95 from Baptist Book Store) can help increase awareness.

It should go without saying that members of the family should participate in the WMU and Brotherhood age-level organizations in their church. These organizations will help open doors to mission awareness as well as provide additional reading materials developed to meet age-level needs.

Awareness is developed through family worship. The father will want to ask for prayer requests related to people with special needs with whom members of the family come in contact. Family worship will build not only awareness of others, but also awareness of the unique family unit.

2. Making contacts. Once a family has become aware of the fact that they are to be used as instruments of God's love, then the family will attempt to share this love in a natural expression to those with whom they come in contact.

Our mission action activity that our family became involved in was the result of casual contacts that our oldest son had on his seventh birthday. We had told him he could invite three friends to his birthday party. Our fine-looking boy who was invited was of Oriental background and new to the neighborhood. Our son's reason for inviting Jimmy was that he needed a friend.

Relationships between the families developed from the birthday party to

trips to the local public library, to the swimming pool during the summer, and then into each other's homes. Conversations between the two boys often included discussions of Jesus and Sunday School and resulted in visits to church. It all started through an awareness and a natural contact of a small boy, our son.

As another time and through an altogether different kind of contact, we became involved in a more structured mission action project. We felt it was important to help children in our city who were economically disadvantaged. These children had been overlooked by the organized outreach efforts of our church. Consequently, we piled into the car one day and drove through a low economic housing development. This trip helped us become aware of the needs of the children.

Our family was bothered by the fact that we had no ideal way to become acquainted with these people and learn of ways we could help them. One Sunday while driving to church, the realization struck us that our church is located in a part of the city which is going through a transition period and, consequently, most of the families in the area are transient in nature. We had looked all over the city for a family mission action activity related to children and had overlooked the very obvious "in the shadow of the church."

With the help of other young families in our church, we began a Thursday night, hour-long program for the children in our church's area

Community children were made aware of our intentions through a mimeographed flyer. Children of the families involved in conducting the activity helped distribute the flyers throughout the neighborhood. On the first night there were twenty-three. We were thrilled by the response.

Activities were fun-oriented to appeal to the interests of the neighborhood children. Arts and crafts, woodwork, charm classes, sewing lessons, demonstrations, and related activities were offered. All of the activities, while practical in appeal, were spiritual in content. It was our intention to show these children that we loved them because God first loved us. Our own children entered into the activities along with the neighborhood children while we as parents gave overall direction.

Over a period of a year, the attendance grew to a high of eighty-nine with an average attendance of sixty-three. It was not long before some of the children began to attend our Sunday School, children's music activities, and RA and GA. These same made professions of faith. This visible response caused the local church to become interested. Today several families in the immediate church area have joined the church and are now participating in mission action activities of their own.

3. Selecting mission action activities. Once a family unit has gained an awareness of others, then the family is surprised to realize the many contacts for mission action found at every turn in life.

Most mission action projects and

activities that the family will become involved in will not need to be prolonged or make extreme demands on an already overcrowded family schedule. In fact, if the action is too strenuous, it will turn into drudgery rather than a joyful experience.

Our family came to realize that despite the importance of mission action, we needed to schedule time for other family activities. Therefore, we selected only those mission action activities through which we could minister most effectively and in which our children could gain a sense of accomplishment.

Every community has potential mission action projects and activities that families can perform. The following are tested and proven projects that can be carried out in almost every community. Look these over, choose five or six that your family can do, and begin now to plan and conduct them. Perhaps there are other ways to meet needs in your community.

1. Adopt a community family in need of food, clothing, or toys. Share outgrown items from your home and collect necessary items to meet the family's need.

2. Conduct small paint or repair jobs at the home of an invalid or older person who physically would be unable to do these tasks.

3. Develop and maintain a "supply closet" for local invalids who do not have the resources to provide for themselves. Contents might include dressings, linens for nursing care, and crutches.

4. Adopt a grandparent or child to whom your family will give compen-

sationship and help.

5. Establish a regular program of family visitation to community shut-ins. One family makes regular phone calls to shut-ins to check on their needs.

6. Check on the needs of widows and fatherless families in the community. A summer mission action project might be to help keep up the lawns of such persons. During the winter months, the family could run errands during the bad weather.

7. The family can collect and provide magazines and books for persons in institutions, invalids, military personnel, and others. The family could periodically deliver the items.

8. Musically inclined families might form a singing group. Religious music can teach people who could never be reached otherwise. These families could sing at hospitals, jails, community centers, and homes for the aged.

9. Slides and home movies of vacation trips may be shown to persons in community institutions or those who attend community center activities for the underprivileged. Many families probably spend their annual vacation in places where these people will never get to go.

The vital thing is to BEGIN. Begin developing an awareness while your children are young and receptive. Begin to select those actions that can be implemented by your family. And when you begin, be prepared for some excitement.

Jay Chesser is director, Royal Ambassador Department, Brotherhood Commission. He and his family live in Memphis, Tennessee.

WHEN our two children were small, we had our family devotional period just before their bedtime. We still smile over the prayer uttered by one small pajama-clad offspring: "Bless the missionaries all over the world and help them to win everyone to Christ."

We couldn't knock such a grand desire, but we did feel that a less generalized approach to prayer was in order. It was time to zero in on some specific missionaries and their needs, so that our children could get caught up in personal concerns.

Our little children are taller than their mother now. Much to their delight, Kathy is a freshman at Grand Canyon College, Arizona's Southern Baptist school. Majoring in extra-curriculum, she still pursues an

academic program of pre-nursing combined with dramatics. Clark, our high school freshman, thinks he wants to be an engineer like his dad. Math and gymnastics are two of his bugs.

Our family devotional period has been moved to the dinner hour. This is about the only time our individual schedules bring us together fairly consistently during the day. Still using the missionary calendar of prayer, we find that this often leads the dinner conversation into various aspects of missions. Frequently we discuss an article someone has read or some missions project.

Both of our young people involve themselves in missions activities. Gaylon, the head of our house, did supply preaching as a layman before accepting the part-time pastorate of a small

rural church two years ago. At one weekend supply spot in the mountains, Gaylon preached, Kathy played the piano, I led the singing, and Clark kept the sanctuary. Missions was a family affair that day in a special way.

But between the "Now I lay me down to sleep" stage and the active involvement of today's Christian teens come, there is some family missions activities which, like Topsy, just sort of grew during the years. It has been interesting for me to rethink some of the things we've done as a family which turned us all on to missions. If the recounting of some of our experiences can help you open the windows of your home and let your family share the world view of missions, then my walk back through memory lane will serve a helpful purpose.

So back to the period when the toddlers were bundled from neck to toe in cuddly pajamas, waiting for our devotional time!

After Bible readings, we continued using the missionary calendar of prayer, but we added bits of information about the country in which various ones lived. Sometimes we had a mission study book with some pictures from that area. WMU periodicals gave us much help. *Home Missions*, *The Compassion*, and *National Geographic* opened the windows so that we could see the lands and people where missionaries served.

We did not have pictures every evening. Yet it was amazing how additional visuals seemed to come at the right time.

When a letter or picture came to our attention during the day, we didn't always save it for the devotional time. Sometimes parts of a letter from a missionary friend could be shared during a mealtime or the

regular dinner hour. The reading-rest period of preschool days was a made-to-order time for talking about really important things, like God and some of the things he wanted us to do. Moments of sharing missions, first with one child and then the other, arose during an average day. Often the time was right when we were all together. I realize now that we were teaching missions. Then, it was just taking advantage of the right opportunities.

Pictures of missionary friends helped create a personal concern. Some were photographs. Some were printed on Christmas letters. A picture of a missionary acquaintance often turned up in one of the missions magazines. We put some of the pictures on a bulletin board around a world map. Occasionally we talked about them, calling the missionaries by name. As the children grew older, they could locate countries on the map where our friends were serving.

Generalized bedtime prayers changed to such things as, "Bless the Mochis in Japan. Help their choir to sing about Jesus so that lots of people can hear about him."

We know a young married couple who have two small children. They didn't know any missionaries personally, so they wrote one missionary family and asked if they could adopt them as their special missionary friends. You can be sure that the missionaries were delighted. The young family talks about "our missionaries." They keep a scrapbook of all the form letters, pictures, and cards which the missionaries send them. It is about funnough time and the young family is delighted that the missionaries are as eager to visit them as they are to have them come.

Getting personally acquainted with missionaries causes praying to take on a specific nature. And there are many ways of getting to know missionaries.

There was a time when people in churches vied with one another for the chance to take the missionary speaker home to dinner. Too often now the missionary is deposited back at his hotel where he eats a solitary meal in the dining room before taking a cab to the airport. What a glorious opportunity Christian families pass up by not arranging to entertain the missionary for a while.

Names in our guest book remind us of so many blessed times of fellowship with missionaries who honored us by being our guests. A natural by-product for our children has been missions education.

Summers usually afford us the privilege of having student missionaries in our home. Our kids could look up to eager youth who cared enough about the Great Commission that they gave a summer to teach Bible school, take census, and sometimes even paint a church building. As our children grew old enough to help, they assisted the student missionaries. Their prayers for people took on even deeper concern. Last summer they taught classes and wielded paintbrushes alongside the two student missionaries.

The warm days of summer afford other ways to learn about missions. We're an adventurous family. We like to travel. Starting with a mattress thrown into the back of a station wagon and advancing through the bedrolls and tent phase, our camping career followed the metamorphosis to the current camper with all the comforts of home. (Could that be aging on the part of the mother?)

FAMILY Mission Support

Fayly H. Cothorn





Some of our camping trips have turned up exciting missions opportunities, both to do and to learn. On one vacation, Sunday found us attending church on an Indian reservation. What a thrill to see the missionary and his family drive up to the Government building in a van. We got to help them unload boxes and set up church. One box, full of equipment for the nursery, was deposited in a corner of the gym-like building. Hymnals filled another box. Even the pulpit stand was portable and foldable. That morning we sang the "Donation" with Navajo, Apache, Hopi, Negroes (fine Christmas who taught in the Indian boarding schools), Mexicans, and a Canadian with a very-English-accent-don't-you-know. We felt like "pale white faces" more enough in the midst of the rich warm shades of skin surrounding eyes which gleamed as we joined hearts in singing, "Praise God, from whom all blessings flow."

Praying for the work in this area is now filled with personal concern because of firsthand knowledge about the field and the needs.

So many thrilling opportunities have come our way during vacation time to see missionaries in action. And they can for your family, too. The Home Mission Board publishes

a helpful booklet, *The Cooperative Program Travel Guide*, listing mission points in the United States. No vacationer should be without one. And for the hardy souls (at the time, according to your point of view) who like the camping route, "Camping on Mission" gives helpful suggestions for making vacation a mission action and learning program. You can write the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309, for more information.

It has been well said that when you know, you care; and when you care, you pray; and when you pray, you give. And therein lies a tale.

Our family program for missions giving began developing before the children came along. Our very first Christmas as husband and wife found us busily helping promote the Little Mission Christmas Offering in our church. Our committee had decided to play away at the idea that since it was Jesus' birthday, we should give him the most expensive gift on the list.

Through the Christmas offering, of course. Gaylon and I got to caught up in the plan that we felt we should at least match our missions giving with the amounts we planned for personal gifts. On a young married's budget, that means that we had to cut our own gift giving to a minimum.

Then Gaylon came up with the suggestion that we forgo giving each other fancy gifts so that we could add that amount to the offering. Instead of expensive presents, we could each spend 50 cents on a gift for each other. Our fun would come in seeing which one could come up with the most imaginative gift for that amount. Gaylon won. Two walleyed fish swimming in a bowl greeted me on Christmas morning.

But oh, when the announcement was made that our church had given more than it had ever given before, we felt all warm and toasty inside. We knew that it would be a continuing thing.

When the children came along, we were tempted to lavish gifts on them. Yet we knew that in doing so we would deprive them of that inner glow which can't be wrapped in paper and put under a tree. So we decided to give them smaller gifts and save the big things like bicycles, radios, bikes, radios, and recorders for their birthdays. On their day, we would make them feel like king or queen for the day.

You may be sure that they had joyful, happy Christmases. With all of our smaller gifts and those which friends and relatives gave, there was always an abundance. Yet I must ad-



mit that as they grew older and the kids in the neighborhood brought over their non-speed bikes, expensive electric race sets, or the elaborate clothing girls like and asked our kids what they got, I sometimes wondered if we had made the right decision when they were small. We certainly did not want them to feel cheated because they were Christians. Yet we knew that someone, somewhere, had to turn back Christmas and let Jesus be the honored one on his birthday.

Some little things helped the children. Santa was usually working on a mission, we could help lend the people in certain circumstances. One of the things which we've helped instill in each new church is a birthday party for Jesus. Following the Christmas program, we have a party. A big birthday cake, complete with decorations and candles, is the center of attention on a party table. The little children sing "Happy Birthdays, dear Jesus." Either at the party or as part of the program in the sanctuary, the children bring their presents to Jesus—their missions offerings, wrapped as gifts.

Last December, a few weeks before our Christmas program and party, I passed a children's classroom in our little church. Our Kathy was the teacher, and as I stopped by I heard

her explaining to the children how their gift of money to missions was a gift to Jesus, and since Christmas was his birthday.

The night of the program I looked toward Kathy as "her" children carried their presents and placed them in a manger. Her eyes glistened with emotion. Clark was standing next to me. When I turned and looked into his eyes, they were misty, too. He smiled and whispered, "Doesn't it give you a good warm feeling?"

That was the assurance which Gaylon and I needed. The children did understand. The decision made twenty years before was the right one.

This matter of day-to-day giving had an early beginning, too. Gaylon had a conviction that the children should not grow up thinking that pennies and nickels were for offering envelopes. So on Sunday he gave them each a dollar bill and let them prepare their own envelopes. While he held the pencil and helped them write their names, he talked about how the offering was used to carry out the Lord's commission. When they grew old enough to understand allowances, we helped them start with it. Yet even when they were giving a dime from their own dollar allowance, Gaylon still gave them folding money. He told them that part

of the family offering should go into their envelopes along with their own little. The state, home, and foreign missions offerings were always emphasized as being above and beyond the state. They learned early that giving in the beginning place in Christian giving.

Our chicks are close to the time of leaving the home nest now. That brings a lump to my throat. Yet I do believe that they have an understanding of financial stewardship based on many experiences through the years. They have been in on family conferences when we've elected to fix the old car rather than buy a new one, so that we could continue giving to a special missions project. They have seen family friends cut their food budget and buy formula for a baby whose family couldn't afford the special diet. We believe that our children understand that each Christian has a responsibility to be a good steward of his total assets: money, time, personality, and talents. We will follow their continued growth with prayerful concern that they will never lose sight of the fact that inner glows can continue to warm spirits when Christ is kept in the position of Lord of life.

The Gaylon Cothens make their home in Phoenix, Arizona.

Pat and Monte Clendinning

ROYAL SERVICE: Last summer your family made a presentation at Ridgecrest WBLU Conference about families in missions involvement. How did you become interested in family missions?

MONTY: Pat and I have been interested in missions since we were children. Why, I've been attending WBLU since my mother used to take me on the baby buggy. She studied in the seminary spiritually and physically for people throughout the world. Our interest was deepened through missionary education organizations in the church and experience and contacts with foreign students and missionaries while we were in college and university. Because these experiences have enriched our lives

and because we believe that Christ expects his followers to be missionary, we have wanted our children to have some of these same experiences.

ROYAL SERVICE: David, you were a song for the Ridgecrest presentation, didn't you? Could you give us the words?

DAVID: Sure.
Mission projects are so much fun.
Look in the guide and pick the one
That you want to do, pick one or two
—And have some fun.

Do a craft from another land.
Ask Dad for a helping hand.
When it's halfway done, it's lots
of fun.



FAMILY Mission Study

—And it's fun when it's finished too.

Take a trip to another land.
See Egypt's gleaming sand.
Tell the people 'bout Christ,
Who sacrificed

His life to save them from sin.
Devote Bill and Tom and Mary
To write a missionary.
Do things like this for joy and bliss
—AND HAVE SOME FUN!

The best way to learn about missions is just to get in there, and like the song says, "Have some fun."

ROYAL SERVICE: Our readers would probably like to know about the things your family has done. John, you are ten, and David, you are twelve. Do your parents make all the decisions about mission study, or do you boys have a voice in them, too?

JOHN: Well, I guess they make most of the decisions, but they ask us for our ideas and suggestions. We made a lot of suggestions about the site we did at Ridgecrest, and they really did use them.

DAVID: Dad asked us to look through the Family Missions Guide and mark activities we thought we'd like to do.

ROYAL SERVICE: Well, why don't you tell readers about some of the things you've done as a family in mission study. What'll be first?

PAT: We feel that mission study can—and should—come out of a variety of situations. Some activities will be somewhat complex, but many of them will be very simple. For example, the newspaper or the news-



cast on radio or television frequently brings information on events seriously affecting the work of missionaries around the world and right here at home.

A good example was the civil war in Nigeria. We knew a couple of missionaries in the Biafra section of the country, and when war broke out we were very much concerned about them. If we got nothing else from the news, we did get what was happening in that country. As a result of following this so closely, we learned a lot about the kind of people they were, the nature of their differences, the reason for which they were working, and the horrible ravages of war. We learned a great deal, we also found ourselves better able to pray for the nationals and for our missionaries.

The same is true for the political disasters which have hit Pakistan, India, and other parts of the world from time to time. When these occur and our Foreign Mission Board provides emergency funds, then we see what we are doing along with the help given by other agencies and even governments.

The same is true for local and national events. The actions of county or state governments frequently affect our missionary efforts. When we take time to talk about any of these things within our homes, both adults and children learn valuable lessons.

MONTY: We have found that some of our best learning has come from doing. Because some of the leaders in a district of our church were ill, we felt God wanted us, as a family, to go over and help out. For a year my husband and I taught Adult Sunday School classes in this integrated area, while our sons participated in deportments with children their own ages. Week by week, we began to learn many things about people in an economically disadvantaged area. We learned that:

—the children, most of whom came from a one-parent family, were starved for affection and love.

—certain Christians in this area had a refreshingly simple trust in God.

—Jesus loves all kinds of children, regardless of their clothes, homes, money, or color.



... many children the ages of our children could scarcely read.

... people respond when we show them we really care about them.

... genuine Christian friendships can be developed regardless of race or social status.

JOHN: We learned, too, that a lot of people needed clothes and food. So we took these things to the mission. We saw that the kids didn't have as many games to use in Sunday School as we had at First Baptist. Mom and I made some Bible games from pictures in old Sunday School quarterlies. I helped the children learn how to play them.

ROYAL SERVICE: I can see where you'd have fun learning about missions this way. Do you ever go to a place to visit and to learn?

DAVID: Yes, we all made a tour of the Home Mission Board in Atlanta. We thought this was a pretty original idea, but when we got there we found out that almost three thousand people had toured the Board during the summer of 1970. Before I went, I didn't know the Home Mission Board was so big. I mean, I thought that all it did was send out missionaries. It does that and lots more!

PAT: That's right, David, there is more to it than sending out missionaries. You remember that we met Walker Knight, editor of *Home Missions*, and saw some of the art work being prepared for publication. A large picture display in the lobby of the Home Mission Board building showed us the tremendous scope of the work with many different kinds of people right here in the United States. I thought I knew this pretty well already, but there were some surprises for me, too.

An interesting experience for all of us was being able to attend the meeting of the elected board. We heard committees report and listened to the board discuss decisions to be made. The needs of churches for loans and the needs of certain areas for personnel were prayerfully considered. It was a very helpful experience to be right there, meet some of the people on the board, and to get to talk with Dr. Rutledge, the Home Mission Board executive secretary.

DAVID: I liked the slides we saw at the very beginning. We saw three hundred slides on three screens in ten minutes. Wow! That was some going. The slides helped us to understand the three sections of the HMB



JOHN: I got a sneak preview of the 1973 mission study book for older kids. When we went into Dr. Thomas Starks' office, he told us he had just finished reading the manuscript for the book, *Jeff the Baptist*. In the book, a boy moves from North Carolina to California. There he gets to know boys and girls who have faiths different from his. One believes in Buddha; another is Jewish; and another is a Jehovah's Witness.

MONTE: I enjoyed seeing the Heritage Room, where many treasured items are on display. The pictures of executive secretaries of the Home Mission Board were very impressive, but I especially liked seeing the picture of Annie Armstrong.

DAVID: Mom saw a lady in the art department she knew in the seminary. She showed us a poster, made up in three colors, she was mailing to WML headquarters for their approval. The poster was being prepared for the Week of Prayer for Home Missions.

JOHN: The people sure were friendly. It seemed like everybody wanted to help us. I liked the package of things they gave us about the Home Mission Board. Now we have our own picture postcard of it.

MONTE: In addition to our visit to the Board, we have tried to work in visits to mission points as we travel. For example, as we traveled toward our Baptist assemblies, we have consulted the *Cooperative Program Travel Guide* (free from Literature Services, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309) to see where missions are located in various states. Particularly in the area of Glorieta, New Mexico, have we appreciated seeing missions work among the Indians.

ROYAL SERVICE: Perhaps not everyone can travel across the nation. There are points of missions interest in every state to which families can travel. Are there other things you've done right at home in mission study?

MONTE: Sometimes it's easy to overlook opportunities right at hand. Participation in missionary education organizations through our church gives us our basic information. Each has his own missions magazine, and occasionally we have opportunities to share information with one another. In addition, we regularly subscribe to *The Commission* (foreign missions journal) and *Home Missions* (home missions journal).



Churchwide mission studies help us each year to learn more about foreign, home, and state missions. Because of our churchwide emphasis on weeks of prayer, we are learning more about the importance of giving to missions at Christmas and at Easter. Also, we are reminded of the importance of learning to pray for missionaries not just during these special weeks, but every day.

DAVID: Well, I like to read books. Two biographies I remember right off are about William Carey and Lottie Moon. William Carey, I remember, was the father of modern missions. And then I compare Lottie Moon, missionary to China, to my mother. They are both good Christians, but they are sort of devilish, you know, play practical jokes and the like.

PAT: One of the easiest and most natural things for families to do in mission study is to use a map with the prayer calendar. Almost everywhere we've lived, we've been able to have a world missions map on the kitchen or breakfast room wall. Not only is

it handy to use at the regular times, but it's always there as a reminder and as a guide in conversation. It's difficult not to develop an awareness of the world around us when that map is there all the time.

The prayer calendar is the thing that brings the map alive, of course. As you read the names day by day and the children locate the countries in which the missionaries serve, you're doing a lot more than reading names and learning geography. Especially when you know one of the missionaries or have heard one speak somewhere, they really begin to live in your mind. The same is true for missionaries you've read about in one of the missions periodicals that Monte mentioned. When you've read about the experiences of a person, when his name comes up on the prayer calendar, you know how to pray for him much more intelligently.

Sometimes we see a retired missionary on the prayer calendar who has been in more than one country. A look at the map shows the "missionary journey" of that person, and

a conversation about national developments in those countries usually reveals why these moves have been made. With all of them, we can be reminded of how the Lord's will works in a progressive way, one of the most fascinating parts of our commitment to him.

JOHN: When I have somebody to spend the night with me, we play a map game at breakfast the next morning. My friend and I sit down at the breakfast table and one of us calls out a country and the other finds the country on the map. I learn and help my friends learn about missions.

MONTE: And John's friends are from homes of varied religions and denominations. One of our most delightful opportunities to learn about missions is by having missionaries and foreign students in our home. Through souvenirs missionaries have brought our children, we have learned more about that other country and people. Through stories shared by a missionary from Nigeria, for example, our boys have come to understand better

the primitive conditions under which many people live and their lossness without Christ. As foreign students share something of their culture with us, our children begin even picking up foreign phrases. For instance, at one time they knew how to say thank you in five different languages.

PAT: We felt our family received a big boost in mission study by attending WMU Conference at Ridgecrest. It's impossible to enumerate all we learned that week. We got to rub shoulders with missionaries and other outstanding leaders throughout various states and the Convention. We feel that seeds sown there are beginning to "sprout" as our boys are already talking of when they get to be US-2 missionaries or journeymen. We had the good fortune of staying in the same lodge with several Baptists who formerly lived in Cuba. Fortunately there were two boys the same ages as our boys. All of us learned a great deal more about Baptist life in Cuba. We hope we can invite the whole family to have a meal with us sometime.

DAVID: One thing we are planning to do soon is to have a Japanese evening at our home. My math teacher in school taught in Japan for several years. She let us borrow books on Japan. Mom will prepare a real Japanese meal. John and I have assignments to report on that evening. Dad will tell about some of our missionaries. He knows several personally, so that should be great—even if we do have to sit on the floor!

JOHN: It seems Mom and Dad know a lot of missionaries. A lot of times they read us letters they receive from missionary friends.

PAT: Really, the sky is the limit as far as possibilities for different kinds of mission study. We have prepared a list of activities we want to consider in the very near future. ROYAL SERVICE readers may wish to select these for future mission study, too.

- We want to plan a tour for the family to see local mission points, with stops to see and hear about "where the action is."

- Someday we hope to take a missions tour overseas. The Foreign Mission Board promotion office will give us helpful information when we have made definite plans for our tour.

- We plan to take advantage of the opportunity to see slides made by a friend who has visited in areas unknown to us.

- We will encourage our boys to take part in a church-sponsored youth missions trip outside the city or state when they are teen-agers.

- We plan to buy a copy of the *Missionary Album* (available for \$3.95 from Baptist Book Store) so that we can learn more about a missionary's family, where he lived, and where he went to college. We might encourage the children to send birthday greetings to selected missionaries of the Home and Foreign Mission Boards. Missionaries with the same first names or birthdays as ours might be chosen.

- We hope to plan another family

trip to WMU, Home Missions, or Foreign Missions Conference at Glorieta or Ridgecrest.

- We will consider adopting a missionary family to read about and correspond with.

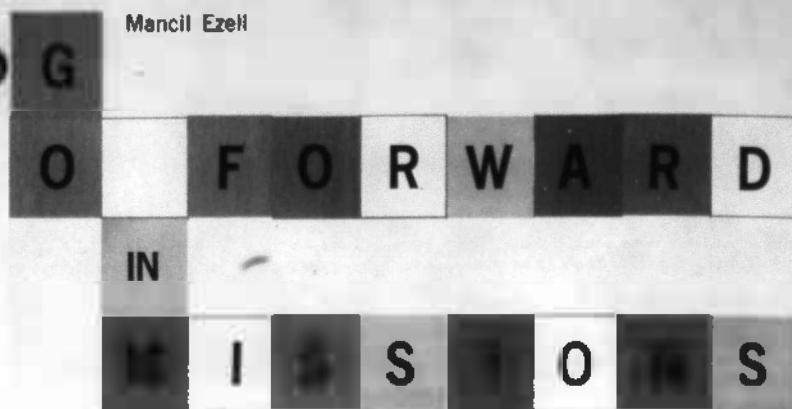
- Whenever possible, we view movies or television programs on life among different peoples. One or more family members can then investigate the nature and extent of any missionary work done among these people.

- We are planning study projects on the religious faiths of friends of the children. The differences in beliefs and customs will be studied. Children may be helped to learn how to verbalize their own faith. Exchange visits to worship services may be encouraged.

MONTE: These are some of the things we have done and want to do as a family in learning about missions. We feel we have a stewardship to God in training not only ourselves, but also our children, to have a burden for the peoples of the world. There is a great need for creativity in learning about missions. Each family needs to do their own thing as they take into consideration family ages and interests. Just try it—

Do things like this for joy and bliss.
—AND HAVE SOME FUN!

The Clendennings live in Atlanta, Georgia, where Pat is on the staff of the Second Ponce de Leon Baptist Church.



A MISSIONS FAMILY GAME

THIS is a game of foreign missions.

It differs from real foreign missions in that foreign missions is a serious business and deals with the life and death matter of spreading the good news of God's love.

This game shares several points in common with live missions work around the world. Both are dependent on people—you. You, to play the game and you, to support Southern Baptist missions work around the world.

Secondly, both the game and foreign missions have starting points, but neither has a finish line. Telling the story of God's saving love never reaches a finish line as long as people are on the earth.

For the purposes of the game, however, the player returning to the GO space first is considered the "winner" of the game. He is the winner in the same sense all persons are winners when they become more aware of missions opportunities and become

willing to make responses to these opportunities.

A third similarity between the game and real foreign missions is that both have advances and setbacks. Advances and setbacks are very real parts of life on the missions field. So both are used as the playing challenge of the game.

Directions

Two to four players may play. Write each of the following directions on a 3x5 index card. Place this stack of "plays" face down to the left of the playing board.

Each player selects a marker to move around the playing board such as a coin, a button, a small felt shape, or a dried bean.

Begin the game with one person choosing a number between 1 and 10. Each player will then write any number from 1 to 10 on a small sheet of paper. The player writing the number closest to the chosen number is

the starting player. Each player shall draw one card from the top of the playing stack, read the card aloud, and move the marker as directed. Play proceeds to the right, each player taking one card.

The used playing cards may be stacked in a discard pile to the right of the playing board. The discard pile can be reshuffled and reused until one player reaches GO.

Information for Playing Cards

1. There is no known evangelical witness to the six thousand bushmen of Kalahari Desert (Botswana). These people seldom live past forty-five years of age because of the extremely hard way of life they are forced to live. *Go back 3 spaces.*

2. "Station missionaries" is the term applied to missionaries who initiate work in new areas and try to foster the newly formed churches in Tanzania (Africa). New station missionaries are often needed. *Go back to the nearest Request Pile.*

3. Nigerian Hipolito sponsors and support their own home and foreign missions board with money from the Convention Fund, similar to the Co-operative Program. *Move ahead 3 spaces.*

4. In a lake village in Malawi (Africa) a deeply revered chief accepted Christ and began sharing his testimony. This greatly advanced mission work in the area. *Move ahead 2 spaces.*

5. Baptist missions work began in Liberia in 1821. A group of freed slaves met in the home of a Baptist deacon in Richmond, Virginia, and constituted a church. They traveled to Liberia and became the Providence Baptist Church. *Move ahead 3 spaces.*

6. Persons serving along the Ivory Coast must know how to speak French. Some must learn an African language as well. Lack of printed material, films, and tools makes work difficult. High prices make work in this area more costly than most other parts of the world. *Go back 4 spaces.*

7. Half of the approximately twenty Baptist churches in Costa Rica are self-supporting. The churches also sponsor more than twenty missions and preaching points. *Move up 3 spaces.*

8. The contrasts in Guatemala are stark. The Indian women sit on dirt floors and weave bright colored fabrics as their ancestors did. But they listen to America's latest hit records on transistor radios. Only one Baptist missionary serves on the coastal plain. No Baptist voice is heard in the south-eastern area. *Go back to the nearest Request Pile.*

9. In Guyana, singing is a way of life. Church instruments range from steel pans to Hammond organs. Training in sacred music is a challenging part of Baptist work in the South American country. *Move ahead 2 spaces.*

10. An early missionary in Thailand began her work by offering free piano lessons using a hymnal as her music book. She helped her students master the notes and then taught them

the meaning of the hymns. *Advance 2 spaces.*

11. Every fifteen minutes a ship enters or leaves the port of Singapore. The Singapore Baptist Kindergarten is operated in this port city. It is a way of witness in a country whose population is only about 14 percent evangelical Christian. *Move ahead 1 space.*

12. *Advance to the Philippine Islands.* Notice the Manobo Baptist Hospital and the agricultural demonstration farms. Both are special ways of ministering to both the physical and spiritual needs of the Filipino people. If you have passed this point, move ahead 1 space.

13. The public schoolteacher in Guam has the only wide-open door to the hearts of the people. More dedicated Baptist teachers are needed to apply for teaching positions in the elementary and secondary schools. *Go back 2 spaces.*

14. Only 1 percent of the Chinese population is Christian. *Move back 4 spaces.* But Baptists look to the future of Chinese missions with great optimism. So move forward 2 of the spaces you just lost.

15. *Advance to the Welfare Memorial Baptist Hospital in Pusan, Korea.* This hospital grew out of a wartime ministry to refugees and is now giving an ever-widening reputation as a Christian medical center. If you have passed this point, advance 1 space.

16. The Japanese language is at times more difficult to learn than French. Yet the Japanese people are more than 99 percent unevangelized. Through kindergarten through university are effectively used in missions work in Japan. *Move ahead 4 spaces.*

17. In Ecuador a little girl goes about her daily chores with a baby brother tied to her back. She needs to know the freedom of love found in Christ Jesus. Increased missionary staff is not available. She may never know about God. *Go back to the nearest Request Pile.*

18. *Advance to the International*

Baptist Theological Seminary in Cali, Colombia. More than seventy-five students from seven different countries attend here. If you have passed this point, advance 1 space.

19. A low Lottie Moon Christmas Offering may mean that a missionary doctor will have to make do with outdated equipment for another year. *Move back one space and lose one turn.*

20. In 1970, 11,000,000 Southern Baptists gave less than \$2.75 each for foreign missions. *Everyone move back 3 spaces and commit yourself to do your share this year.*

21. Total missionary staff at the end of February 1973 stood at 2,513. The Foreign Mission Board looks forward to increasing this staff as rapidly as possible. With prayerful concern, move ahead 4 spaces.

22. Field workers who concentrate on evangelism are the greatest need in South Brazil. Some regions with so many as five million people still wait for the story of God's love. *Go back to the nearest Request Pile.*

23. Ghana is considered a rich country in comparison to her African neighbors. A year's income for an average working man in Ghana is about \$700. Many feel Ghana's great spiritual need is in the cooperative efforts of Southern Baptists and the Ghanaian Christians themselves. *Move 3 spaces ahead.*

24. An Arab college student was expelled from his home because he became a Christian and was thus considered a traitor to his religion, family, and nation. These are the consequences of work in the Muslim world. *Go back 2 spaces.*

25. Expensive property for churches, counseling of publications, and required religious instruction (Catholic) for children are some of the many limitations that thwart programs in Baptist life in Portugal. *Move back 3 spaces.*

Mancil Ezell is a consultant, Young Adult Section, Sunday School Department of the Southern Baptist Sunday School Board, Nashville, Tennessee.

*Little Miss
Christmas Office
Goes Over-Gate
ADVANCE 2*

*Request
Pile
LOSE 1 TURN*

*Wallace
Memorial
Hospital,
Korea*



*A Prayer
Group
Meets
ADVANCE 2*

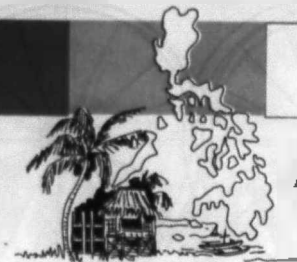


*International
Theological
Seminary,
Colombia*

*Request
Pile
GO BACK 1*

*Lack of
Funds
GO BACK 1*

GO



*Request
Pile
LOSE 1 TURN*

*Philippine
Islands*

*Lack of
Funds
LOSE 1 TURN*

*Request Pile
for
mission personnel
LOSE 1 TURN*

*Systematic Giving
by Southern Baptists
ADVANCE 3*

GO FORWARD in MISSIONS

The Wheel Speaks of Travel

HAVE you looked at a wheel recently? I mean an old wheel, perhaps off one of the early wagons used by the settlers? Such a wheel brings history flashing across the mind. So many impressions of what those travels over the plains must have been like—both funtimes and hardships.

The wheel speaks of travel. And how much fun it is to travel! Board the wings of imagination on a magical trip. Where to? you ask. To Mexico, of course!

In your mind's eye, place the wheel on a large map of Mexico. One spoke is pointed directly north. See the name printed on the map. C-i-u-d-a-d J-u-a-r-e-z. The city of Juarez is named after Benito Juarez. He was the great patriot of Mexico, revered today as liberator. He resisted Maximilian's invading French forces and was successful in conquering them in 1867.

Ciudad Juarez has a long established Baptist witness. First Baptist Church was organized in 1906. Five other churches have been organized as daughters of First Church, all sponsoring mission points in this growing border city of half a million inhabitants.

There's the bus terminal, brand new, serving all the bus companies coming north. Among the American tourists boarding the bus, we find the Lee Joneses, mother, daddy, seventeen-year-old Linda, twelve-year-old Janie, and ten-year-old Mike.

Things are a bit strange at the terminal for Mike. Spanish. Everything in Spanish. Wow! And I'd like to talk to that fellow over there. Guess I can't. I bet he doesn't know any English, so thought Mike to himself.

In that strange language, they must have called the bus because dad summoned them all to the side of the vehicle. There the bus driver, a rather pudgy, short fellow, took the tickets handed to him and lifting his head just a bit reviewed them one by one. "Asientos doce, trece, catorce, y quince," he said, meaning they were to occupy numbered seats twelve through fifteen. Maybe he thinks we're OK, thought Mike. Maybe he thinks we're more of those demanding American tourists, thought Linda.

But they were all on the bus. Janie, wake up! Just a few minutes out of Juarez, another inspection took place. Thought they already looked at our bags once at the bus terminal, thought mother. Why again? What now? Is something wrong?

They were at "28 kilometer," the real port of entry into the interior of Mexico. The Mexican officials wanted to make sure that all papers were in order and that all luggage had been properly examined.

Once again the Joneses and the rest of the passengers settled back to rest. The headlights of the bus pierced the solitary mountainous desert of northern Chihuahua. A car occasionally passed in the opposite direction. A

solitary rabbit gambled his life scurrying across the paved highway in response to a beckoning message received by some mysterious code from the other side of the road.

The Joneses were making their first brief trip into Mexico. As the firm spoke in the wheel indicated, they crossed the border at Ciudad Juarez. But, in addition to seeing the tourist attractions, they were very much interested in participating in mission activities. Having planned carefully, they saw some cities where Baptist work has been established.

The first city of any size was the capital city of the state of Chihuahua, also known as Chihuahua. Leaving the bus, they requested a taxi driver to take them to see First Baptist Church, housed in a beautiful edifice provided largely through the Lottie Moon Christmas Offering, and strategically located on Paseo Bolivar. They knocked at the door of the pastor's home located at the church, and he graciously offered to give them a guided tour.

The pastor took them to see the two student homes in Chihuahua. Student homes in Mexico grew out of specific needs. In some less urbanized areas, the public educational system ended with grade school. Therefore, those desiring to go on to high school, to a business school, to pursue a trade, or to attend the state university had to find a place to live. Missionaries opened up their own homes. But the needs were greater than those of

Ann M. Swenson

one, two, or even three young people. And that's how student homes got their start. The two student homes in Chihuahua were started in 1945 and 1946 in just this manner, though the buildings were not completed until 1957.

The next step was Delicias, a relatively small city built over the last few decades. This stop was of special interest to Janie. Actually, the family decided to stop over in Delicias simply for Janie to share in the regional GA Congress. Since Janie could not understand the language, the service was translated for her and her family.

Mrs. Olivia S. D. de Lerin, executive secretary of the WMU of Mexico, was speaking.

"It was 1892. In Tapachula, Chiapas, Mexico, a little baby girl was born on April 14. Her parents named her Dolores. We do not have her parents' name, but we do know that 'Lola,' as she was affectionately called, grew up in a Catholic home.

"Lola had little opportunity to attend school. In fact, she barely learned how to read and write. Lack of formal education was no barrier, however, to her using and developing her intelligence and talents.

She married when she was but a young girl. When I met her, she was

already a widow. We knew her only as Dolores M. de Castro.

"This extraordinary woman became prominent in the political life of her state and country. When she was thirty years old, she was a secret agent for the government of Guatemala. Keep your geography in mind! Tapachula is on the Guatemalan border. Of course, she was always armed with a pistol and when she wanted others to obey her, she drew her pistol. She surely was gifted at threatening whoever crossed her path. From that time on, she was called 'Pistol-carrying Lola.'

"Five years later, Doña Lola was named agent on the border of Talismán, on the line between Mexico and Guatemala. She always performed her job with a great sense of responsibility. She had many friends in high places. Therefore, she continued to climb the political ladder. Positions on the border were very dangerous indeed. At times, intrigue enshrouded them because of contraband. But Doña Lola was dauntless. As a keen marksman, she knew how to defend herself.

"Three years later, she was named leader of a fire brigade in Chiapas. As leader, she commanded forty-eight men. This was a very difficult task,

especially as the men didn't appreciate having a lady boss. Nevertheless, her authority was never questioned. They knew that Doña Lola would make them fulfill their obligations whatever the cost.

"Thus she lived her life. Though lacking formal education, she was climbing to ever higher political peaks. She was highly respected. Seven years later she was named manager of Tapachula's slaughterhouse. Everyone was surprised at the number of jobs she held, especially as no woman had previously held them. These were men's jobs. But Doña Lola was well-known in the state of Chiapas. She was made the leader of the women's political block in Chiapas. Subsequently, she became the treasurer of the *Partido Revolucionario Institucional*, which is the main political party in Mexico. Finally, she became treasurer of the *Veterana de la Revolución*. Doña Lola was advancing in her political career. In her political climb, she frequently had to confront leaders who aspired to the very same positions. Doña Lola's personality and hard work won for her the confidence of the people and the party.

"Doña Lola had charm. She was not a pretty woman, but her inner qualities made people take notice of her. She remained a friend of politicians, including the governor of the state. Knowing of her temperate personality and her wisdom in judgment, these men frequently sought her for

counsel. Not satisfied with her advice only, they went to her to ask for her support when a new campaign was launched.

"She never hesitated to express her opinion, even if she knew it would run counter to that of key politicians. She was not afraid to argue passionately with them when she felt she was right."

"In how many wondrous ways the Lord prepares his servants! And how free he is to select them from all walks of life! In God's sight, Doña Lola was a chosen vessel to bear the gospel by means of her testimony to all those among whom she lived."

"In 1936 Doña Lola heard the gospel for the very first time. She opened her heart to Jesus and received him as her Saviour and Lord. She left off being 'Doña Lola' and became 'sister Lola.' Thus she was known among Baptists and non-Baptists alike throughout the state of Chiapas. On November 29, 1936, sister Lola was baptized. From then on, her passion, craving to be politics, became the proclamation of the message of reconciliation. She was not ashamed of her faith. Many were the times when she was approached to return to the political field, but her answer was 'Now I am committed to serving my Saviour.'"

"Everyone in Tapachula was amazed at the tremendous change in 'pistol-carrying Lola's' life. She ceased packing two pistols in her belt. Instead one could see her walk the streets of Tapachula with a Bible under her arm. She, who previously was so quick to draw, now was kind and patient. If anyone asked what had happened to her, she would tell the opportunity to witness. When I arrived at Tapachula, knowing no one and with no one's address, I simply told the taxi driver to take me to Lola Castro's home. He responded, 'Oh, of course, you mean sister Lola. And without a moment's hesitation that's where he took me.'"

What a story! It was truly a blessing, not only to Jane, but also to

every member of the family.

The family journeyed on to Torreon, a bastion of Baptist work in Mexico. It is here that the Mexican Baptist Theological Seminary has functioned since its return to Mexico via El Paso. In Torreon, the Joneses changed buses. Their next point of destination was Saltillo, a small colonial city which in Mexico's cultural history has been known as "the Athens of Mexico." Baptist work has a long history there, too. As a matter of fact, prior to the law forbidding the existence of religious educational institutions in Mexico, schools of great prestige flourished in Saltillo, such as the *Instituto Francés de Estudios Superiores*.

The city is beautiful in its colonial setting. Boulevards and parks enhance its charm. And to add to its special lure, it has an almost ideal climate.

But Saltillo was not chosen for these reasons as the site of the YWA National Retreat. Sites selected by the National YWA secretary were in different geographical areas from year to year where a nucleus of YWAs was active to back up planning.

Lola was pleasantly surprised to find that some eighty girls gathered for the YWA retreat. The theme chosen was "Set My Soul Afire, Lord." She recognized the cover of a book—or thought she did. Sure enough, the book studied in groups during the YWA retreat was the one she remembered seeing back home in her church library. *When Can You Believe?* The girls were discussing some of the chapters from the Spanish version done by the Baptist Spanish Publishing House of El Paso.

Lola was impressed to hear her Mexican peers talk of their missionary experience as BRISAS. Modeled partly on the US-2 program, opportunities are given to YWAs twenty-one and over to volunteer their vacation time to serve as teachers, dentists, nurses, and doctors alongside one of the national WMLU missionaries in either Indian or remote communities. They report harrowing experiences

the type they never thought possible. They experience the joy of giving of themselves unselfishly in the Lord's work in the high isolated mountain region of Chihuahua, the Matamoros Indian region around Mexico City, the state of Michoacán, or on the back side of the plush tourist center, Acapulco. One by one the BRISAS reported greater personal missionary vision through personal involvement and greater awareness in their home church as they shared experiences with fellow believers.

And even as that YWA retreat, the girls did not limit their interest to their own concerns. They talked about the forthcoming RA International Congress, to be held in Monterrey, where Baptists would start over a century ago. They talked of ways they might help and encourage boys back home to attend.

The Joneses left Saltillo. Traveling toward the border, Lola was very quiet. Many thoughts ran through her mind. What had I really thought the YWAs of Mexico were like? Had I perhaps prejudged them before getting to know them? Guess I really thought there would be a tremendous gap between us. And to think they were playing guitars and singing those familiar pieces from *Good News*—only in Spanish!

The hours slipped by. Unfortunately the trip was drawing to an end in Brownsville. But surely the Joneses would stop by the graveside of James Hickey, first Baptist missionary to Mexico, buried in Brownsville. James Hickey was an Irishman who suffered much to plant the seed of the gospel in Mexico.

Dad was reflecting that their trip had made a broad swing through the northern areas of Mexico. "Really," he said, "we have only gotten a taste. There is much more to see and learn. How about another trip next year?"

As a chorus, the family answered, "Yes!"

Ann M. Stevenson is a Southern Baptist missionary serving at the Baptist Spanish Publishing House, El Paso, Texas.

THE thirty-first chapter of Proverbs is most often recalled for its portrait of the woman who excels all others. But the first nine verses of the chapter give a good description of a mother teaching her son the importance of a clean, moral life, respect for law, and concern for the afflicted, the poor, and the needy.

Dr. Wayne Oates, in his book, *On Becoming Children of God*, points out that the human infant takes longer to develop his inborn capacities than any other living creature in the world. He says that parents are "invited, urged and required as co-laborers with God to join in the 'finishing of his new creation' of a human person." Participation in missions is a part of finishing God's new creation. How then can a woman lead her family in missions?

Coordinating with Purpose

One way that a woman can lead her family in missions is to hold conversations with purpose. Table talk at mealtimes is a great time to share mission information, to tell a mission story, or to have children report on facts they have learned about missions.

Learning about missions is an exciting adventure. Today there are many ways to cultivate missionary interest and convictions in hearts of children and youth. Collecting dolls, recordings, and films of different nations, studying maps of the world, entertaining missionaries and overseas guests, reading missionary biographies and magazines, and planning family tours to mission fields are just a few ways being used by women who are leading their families in missions.

Who are the heroes and heroines of your children? Cowboys, detectives, TV stars, or home and foreign missionaries? Mothers can help their children become friends of missionaries and be challenged by their lives by encouraging them to participate in Mission Friends, GA, and Actives. These mission organizations with their magazines, *Discovery* for GAs

THE WOMAN Leading HER FAMILY IN MISSIONS

Margaret Bruce

and *Actives* for Actives, provide information and inspiration which can be used in conversation with purpose and develop a Christlike concern for people of every class, race, and nation. They can help children consider a mission answer to the question, "What will I be when I grow up?"

Live and Help Live

One of the most effective ways a woman has of influencing her family for missions is by involving them in mission action. As a child helps his mother minister to a migrant family, entertain an international student in the home, and prepare food and clothing for a needy family, he is influenced for missions.

Planning family missions projects provides a tremendous opportunity for leading the family in missions. *The Family Missions Guide* (available from Woman's Missionary Union or Baptist Book Store, see WMLU order form, page 48) gives numerous suggestions to the mother who wants to lead her family into mission action.

Giving and Praying

Leading the family to pray for missions and missionaries and to support their work with tithes and offerings is a very important part of leading the family in missions.

*Subscriptions for *Discovery* or *Actives* may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Annual subscription rate for each magazine is \$1.50. A check or money order must be included with order.

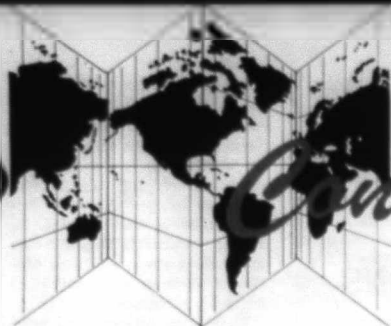
By following Call to Prayer each day, the family can pray for home and foreign missionaries on their birth days. Some families keep a map of the world nearby in order to locate the missionaries and their fields of service as they pray for them. Participation in the Week of Prayer for Foreign Missions in December and the Week of Prayer for Home Missions in March are other ways to lead the family in missions.

Early in life children need to be taught the right attitude toward money—getting it, using it, giving it, and saving it. They need to be taught to handle money in a godly, responsible way. This is not easy to do in an affluent society. The TV and radio cajole children, youth, and adults into buying and trying every kind of gadget and product. And keeping up with the Joneses can easily set a lifetime spending pattern which is difficult to overcome.

A mother can discuss the church budget with the family and show how much of the budget is designated for the Cooperative Program and other missions causes. Leading the family to set a goal for the Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Easter Offering for home missions can be an exciting time for the family. This can be a time of learning to discipline desires and to give with grateful hearts so that others may experience God's wonderful hope and salvation.

The excellent woman described in Proverbs 31 must have been a businesswoman. "She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. . . . She maketh fine linen, and selleth it: a woman that feareth the Lord, she shall be praised." Surely this woman had the right attitude toward money. She must have recognized God as the giver of all good gifts and been a good steward of her possessions.

Remember you too may lead your family in missions through influence, example, and instruction.



Continuations

For more than 125 years Southern Baptists have sought to encompass the world with the Gospel of Jesus Christ. Representatives of the churches sending them, missionaries effect continuations of the work as the dreams of others. Continuations illustrates the kaleidoscopic patterns of world missionary advance.

Missionaries for a Summer

June P. Carter

One could hardly blame Mrs. John Goodgame of Clearwater, Florida, for insisting that God had planned her family's summer missionary journey to Africa. The pieces fit together too neatly for it to have been otherwise.

The idea began the Wednesday before Thanksgiving 1970. Webster Carroll, home from Uganda on furlough, was guest missionary speaker for the evening in Calvary Baptist Church, Clearwater.

During the church family supper which preceded the meeting, Carroll chatted with Dr. and Mrs. Goodgame and their daughter Lynda, home from Vanderbilt University for the holidays. Discovering in the family a "genuine concern for missions," he told them much about his work in Uganda—which he calls "the greatest place in the world."

"We had never heard of Uganda," Mrs. Goodgame later confessed, "or if we had, we certainly did not know where it was."

In the course of conversation, Dr. Goodgame, a surgeon, declared, "I've

always wanted to visit one of our missions fields, but I'd want to be able to make a contribution in medicine if I went."

Carroll explained that because Baptists have no hospital in Uganda, only a mobile medical ministry, opportunities for surgical practice would be limited. "But there's always plenty of work to be done," he assured them. "We can easily put you to work if you come."

Lynda, who also had caught Webster Carroll's enthusiasm, asked if there were anything she might do in Uganda.

There were limitless opportunities, Carroll told her, to witness for Christ, and a vital need for someone to lead fellowship and recreation programs in the churches. That very evening Lynda persuaded her parents to send her to Uganda for the summer.

Dr. and Mrs. Goodgame, too, committed their summer to foreign missions. Although both felt drawn to Uganda, he wrote the Foreign Mission Board volunteering to go to a field where a surgeon was needed. The Board quickly responded that his skills could be put to good use in the Baptist hospital in Yemen. He would pay travel expenses for himself and

his family and work without salary, and the Mission would provide lodging.

Meanwhile, Webster Carroll wrote to Dr. Hal Boone, who operates the Southern Baptist mobile medical clinic in Uganda. Dr. Boone replied immediately, urging the Goodgames to come.

Lynda could hardly wait to get back to school in Nashville to tell her brother, Rick, a premed student at Vanderbilt, of her summer plans. But Rick, who would be graduating in January, had been making some plans of his own. When Lynda rushed to him exclaiming "Do you know where I am going to spend the summer?" he replied facetiously, "Uganda!"

Rick, it turned out, had wished to spend the months between university and medical school assisting a missionary doctor overseas. Through a young doctor who'd had such an experience, he was put in touch with one—Dr. Hal Boone. Thus, Rick too would be going to Uganda!

The elder Goodgames remained undecided.

In February, Rick arrived in Jinja, where the clinic was set up. Soon afterward, he wrote his father that both the government hospital in Mbale and the Anglican mission hospital in Ngora, about forty miles away, would

be glad to have the services of a surgeon. The Goodgames wavered, when the next letter from Rick brought news of a house in Mbale which was available for the summer, they accepted the whole arrangement as God's plan.

In June they flew to Nairobi, Kenya, with Lynda and their younger daughter, Brenda. Eight-year-old Brooks opted for two months in Tennessee with an aunt, explaining, "You don't have to have shots to go to Tennessee!"

After a brief rest with missionaries in Nairobi, the Goodgames bounced on to Mbale by Land Rover, a trip of three hundred miles.

Mrs. Goodgame found that their house, which belonged to a vacationing English headmistress, was fully equipped, including a homeboy and a yardboy. This freed her to teach in several of the Bible schools which operate a week out of each month for wives of African pastors.

Besides the Bible, the women study such courses as basic hygiene, nutrition, and child care. Betty Goodgame, who taught through an interpreter, said, "The thrill of getting to know these Christian African women and to share God's love with them was just indescribable!"

The wives bring their young children along to the Bible school. Brenda, 13, helped with the younger ones and also taught a Sunday School class of young children.

Lynda, who lived with the Carroll family in Jinja, did some stenographic work for the missionaries, but church

recreation work was her forte.

"Lynda's presence in our churches," relates Carroll, "was nothing short of dynamic." Fellowship meetings were held in different churches for each week. Lynda would plan several group games—relays, races, balloon bursting games, etc. The entire church membership would turn out, and many non-Christians as well.

Carroll explains that because of the place of subjection which wives hold in many African cultures, missionaries in Uganda encourage Christian families to play together, and husbands to share more equally with their wives the joy of Christian living.

Lynda would see games where husbands and wives could play a simple relay in competition with one another. Giving each a balloon, she'd line up several husbands, one behind the other, and opposite them their wives.

"There was one small snafu we had not anticipated," relates Carroll. "First we had to teach them how to blow up the balloons! That done, the sound of a whistle started the game. The first person in each line ran thirty feet or so, blew up his balloon, burst it by sitting on it, raced back to starting position, and the next person in line was off! It was most hysterical for everyone."

After the games Lynda shared her personal testimony. "I think I have never seen one have more impact," says Carroll. "We know of fifteen persons who accepted Christ as a result, and scores of unchurched people came to our churches following her visit. She so endeared herself to our

people that they were indeed sad to see her leave."

Rick remained in Uganda for six months. Afterward Dr. Boone said, "Rick is probably the best thing that's happened to us in many a moon."

Living with the Boones as one of their family, the young medical student assisted with clinics, administered mass inoculations, and performed whatever task needed to be done, regardless of how menial.

Dr. Boone wrote "The Lord Jesus is Rick's very life, and this is manifested in his work, recreational pursuits and quiet time. His relationship with the African people was all one could possibly ask for. He loves them with the love of the Lord Jesus."

One day a mother, who had learned of Dr. Boone's clinic from a Christian neighbor, traveled thirty miles from her home to bring her ill daughter to the missionary. Several days later, when it was time for the mother to return home, Rick insisted upon taking her.

On his way back to the clinic, he stopped to see the pastor of a small Baptist church who was hard at work harvesting his millet. Rick stayed and worked with him until the task was finished. "Is it any wonder," asks Hal Boone, "the people keep asking, 'When will Dr. Rick be returning?'"

A deep mutual regard developed between the family from Florida and the missionaries with whom they worked.

June P. Carter is a staff writer in the press office of the Southern Baptist Foreign Mission Board in Richmond, Virginia.

THE MISSIONS GROUP

When your participation in a missions group is blocked, how do you react? Have you ever reacted in a pattern similar to these group members?

When Melba Jones suggested a missions action project to her current missions group, they acted uninterested and quickly moved to the next topic. Melba worried that she wouldn't further thinking up another project for them. They don't care about anything but themselves, she thought sadly.

When the residents of the housing project failed to attend the fellowship Jean Young's missions action group had planned, Jean began to lose interest. She had put a lot of time into planning the games and organizing the refreshments. She saw the failure of the project as her personal failure. She accepted another engagement for the afternoon that her group had its next meeting. The next thing the group knew, Jean had joined another group.

When Marge Johnson attempted to lead her Bible study group in an informal discussion, only two members responded. Rather than attempt evaluation of her leader skills, Marge concluded that the members didn't have the skills necessary for discus-

sion. She concluded that she should stick to the lecture method.

When Ruth Anderson was asked to present the prayer calendar at the Round Table group meeting, she declined. She suggested that her sister Opal be asked instead. She reminded the group leaders of the creativity that Opal always brought to such situations.

When Joyce Matthews' suggestion for the next book to be studied by the missions books group was defeated, the group knew that Joyce would find something wrong with every other idea suggested. She did. And when the group began to study a book to which she objected, she continued to gripe, making the study something of an ordeal.

When Jenny Barth let her mind wander to the dinner she was planning for the next evening, she failed to catch the reasons behind the growth of juvenile delinquency presented by the panel member. Later she blamed the panel member for failing to state

clearly the point she was making.

In each case, the group member's participation was blocked either by some action of her own or by some dynamic within the group. The group members described have attempted to adjust to these participation blocks. Each method of adjustment described is an example of negative adjustment. Both the member and the group suffered because of the adjustment process chosen.

Group members need to be aware of those conditions which block their own participation and the participation of others. Through this sort of awareness, they can help each other develop more positive means of adjustment to common blocks in group participation.

Review the situations described. How could each member have adjusted more satisfactorily to the frustration she experienced? How could each group have helped the member adjust to the block in a way that would be beneficial to the entire group?

MISSION ACTION: RESORT AREAS

Americans are on the move. The increased sale of tents, trailers, camping equipment, boats, and other merchandise used on vacations indicates the extent of tourism as a business. Motels and hotels, especially in resort areas, continue expansion. New and improved highways, along with the increased use of automobiles, make it possible for people to go farther from home on weekends, holidays, and vacations. The resort has become an important factor in the life of Americans. Some even predict that tourism will soon become the largest single factor in the economics of the United States. The recognition of this growing phenomenon suggests exploring ways to win them at resorts.

What are the needs of persons in resort areas?

Basic human needs persist among all types of persons. People need to feel accepted, to be loved, to be wanted. They have their frustrations, doubts, and fears. They have their unrealized goals and hopes. They search for new adventure. They long for excitement, or seek calm, peace, and quiet. They may wish to alternate between rest and activity. Boredom and loneliness may bother them, but they do not know how to avoid them. They may be trying to escape something they have left behind, only to find that anxiety and guilt follow them. They may despair and give in to depression. They may be driven with the pressure a vacation brings to "live it up" and, because of this, work much too hard at play. Rather than relaxing, they may exert to the point

of exhaustion.

Persons like these are to be found in every resort of any size. Their needs may come to the surface at any time. In some cases, persons are in resorts for very short periods of time, perhaps for the day, or overnight, or a weekend. If they avail themselves of any Christian ministry, it may be accidental or casual.

The religious experience of these persons will vary in the same way that the religious experiences of people everywhere vary. Some will be devout Christians, seeking the benefits of a much deserved vacation. Some will be Christians who have become indifferent to the church and organized religion. Vacation for them could be a time for reflection and their return home could find them possessing some new resolutions.

Of course, many of the persons will not be professing Christians and any contact with a Christian witness and ministry has the opportunity of having an influence for good. Such contact could bring an immediate Christian commitment or it could sow seeds that would grow into commitment in the future. The opportunity for evangelism will be present, but circumstances will govern how to use this opportunity.

One major concern for the thoughtful Christian worker is how to spot individuals who do not know how to use their vacation time profitably. If a person has fulfillment and satisfaction in his work, he generally may be expected to have the same reaction in his vacation or holiday. If, on the

other hand, there is little satisfaction in life except in his work, he may find the free time unrewarding.

If a man's work becomes only a job to perform solely for materialistic motives, he will seldom be able to approach his work in a way to find self-realization. He may then look for leisure hours for such satisfactions.

Van A. Harvey declares that the relative meaninglessness of work is taken for granted by the average man, who seeks therefore to find meaning for life in leisure. Harvey concludes also that most men pursue leisure in such a way that it becomes a type of work.

The use one makes of leisure is related to the ultimate concern for life itself. If contemporary man has problems of anxiety, boredom, and fear, these may be related to his alienation from God and his fellowman. The depth of this alienation may show in the use he makes of his free hours. Here, true despair and lack of creativity will show first and in depth.

Man on the move frequently is man in need. When a need arises and awareness is awakened, the church should be ready to assist.

In order to plan a program of ministry and witness to meet the needs of persons in resort areas, consult the *Mission Action Group Guide: Resort Areas* (available from Women's Missionary Union or Baptist Book Store, see W.M.U. order form, page 48).

Reprinted from the Mission Action Group Guide: Resort Areas

MISSION ACTION GROUPS



Understanding the Gospel's Love Mandate

"As the love of God required incarnation in Jesus of Nazareth in order that it might be received by us, so the Word of God's love in our day calls for persons in whom it may be embodied," states Reuel L. Howe in the foreword to his book, *Herein Is Love*.^{*}

Howe goes on to state that "the church, as the embodiment of divine love in human relationships, has tremendous responsibilities and opportunities in our modern culture." *Herein Is Love* speaks to mission action group members. Such persons are the persons in whom the Word of God's love must be embodied. Such persons are the ones to whom the tremendous responsibilities and opportunities Howe foresees have been given. For these reasons, *Herein Is Love* has been chosen for review and suggested for study this month.

In his opening chapter, Howe points out some prevalent concepts and attitudes in the church that rob members of their freedom and alienate them from the love of God. Christism, the concept that only the minister does the work of the church, blocks the ministry of the church because lay members are forced to feel uncomfortable as love's communicators. Christism, the concept that

the church should be a retreat from the world, causes the preoccupation of the church's members with maintaining the church to limit their potentialities for transmitting love to the world. Moralism, the belief in good behavior as the source of life, robs the member of the experience of Christ's incarnation in man. Intellectualism, the concept that knowledge is the source of life, robs the member of the risk of expressed love. Humanism, the concept that man can work out his own salvation, robs the member of the understanding that the greatness of God is at work in the world.

Next, Howe invites his readers to view God at work in the world. Using the family as a model, Howe establishes the role of human relationships in God's divine scheme for life. From dialogue to responsibility to love, man moves in his realization of his role as a participant in the life of Christ.

Establishing the fact that one participates in the life of Christ by loving, Howe sets forth some disciplines that persons need to follow as they engage in the dialogue of love. The first is the discipline of giving oneself, the risk of communicating love by word and action. The second discipline is that of allowing others to be themselves rather than forcing them to live out an image held of them. The third discipline is the acceptance of demand and obligation in the love relationship.

The purpose of love is to reunite man to man and ultimately man to God. This is the responsibility of the church in its dispersion in the life of the world. Howe likens the stages of the total man-to-man love process to the stages of development in a child's growth in response to his family. The first objective of love is to be accomplished in a sense of basic trust. Trust is the foundation necessary for the accomplishment of all other objectives. The second objective is the achievement of a sense of autonomy. Through love, a person learns self-control, self-esteem, and relationship with others. The third objective is to help the individual achieve a sense of initiative. Other objectives include a sense of industry, a sense of identity, and a sense of integrity. As the objectives of love in the world are met, life is reunited with life by providing the relationships in which the created needs of men are met.

In order to embody and express the love of Christ in this generation, Christians must keep their minds alert and their motives alive. A life of prayer and devotion must undergird all relationships. Persons must constantly improve their abilities to communicate.

The goal of communication is to help the individual make a decision and translate it into action. The agent of communication is the church member who takes the church into the world.

PLANNING

Planning Actions

To evaluate your last mission activity, use the eight questions suggested for the evaluation step in the planning process in the Planning Actions section of your mission action group guides (all guides available from WMU are listed on page 48).

Plan the next activity in your ongoing cycle of ministry to your target group.

Sharing Actions

Sharing experiences will become a natural part of your group involvement in mission action. Read carefully the Guidelines for Sharing in the Sharing Actions section of your group guide.

In-Service Training

Assign one of the following Scripture passages to each member of

your group: 1 John 4:18, John 3:16, 1 John 4:7, 1 John 3:18, 1 John 3:14, 1 John 3:16. Ask each to study the assigned passage using several Bible translations and Bible commentaries before the group meeting. At the meeting, ask each to share what messages the Scripture passages have for the group.

Review the concepts and attitudes pointed out in chapter 1 that rob members of their freedom and alienate them from the love of God. Ask members to suggest the specific dangers of each concept to mission action participants.

Ask group members to define *dialogue*, *responsibility*, and *love* as these terms apply to God's work in the world.

Review the three disciplines that participants in the life of Christ must have. Divide members into three mini-groups, ask them to act out examples of these three disciplines as they can be demonstrated in relationship to the target group.

Review the objectives of love in chapter 4. Taking members of the

target group individually, ask group members to evaluate how many objectives they have attained.

Ask members to discuss the qualifications and resources needed by those who would love. Ask each to evaluate himself as an agent of love.

Conclude the study by asking each member to write a statement of his personal commitment in terms of the mandate of love.

Call to Prayer

Assign names on the prayer calendar to group members before the meeting. Ask each member to find out one fact about the country of each missionary assigned to her. After members report the facts they have learned, offer sentence prayers for the missionaries.

Preview Baptist Women Meeting

Students of Christian missions say that no other country can match Brazil in its growth of evangelical Christianity. Attend the Baptist Women meeting in August to learn the reasons behind Baptist growth in Brazil.

NATIONAL MISSION ACTION WORKSHOPS

are being planned for you. These workshops will be conducted by qualified professional staff members from the Home Mission Board and Woman's Missionary Union, SBC. Workshops are designed to help you know more about the persons who need the ministry of mission action, develop skills needed in providing mission action, and improve mission action group and project work.

Beginning at 1:00 P.M. on the first day and concluding at noon on the third day, workshops will provide you six sessions of expert know-how needed to plan mission action work and minister to specific

target persons. Conferences will be offered in the following areas: language groups, Internationals, juvenile rehabilitation, prisoner rehabilitation, alcohol and drug abusers, nonreaders, economically disadvantaged, the sick, the aging, resort areas, and combating moral problems. (Extra sessions for literacy training will continue until 10:30 A.M. on Thursday.)

The locations, dates, and reservations information for all national mission action workshops were listed on the back cover of January ROYAL SERVICE. Plan to attend the workshop nearest you.

WORKSHOP THIS MONTH

July 10-12

Eagle Eyrie Baptist Assembly
Lynchburg, Virginia

Room and board: \$8.50 per person, hotel accommodations: \$7.25 per person, lodge accommodations. (Rates begin after lunch on July 10 and end after lunch on July 12.)

For reservations send \$1.50 per person to:

Eagle Eyrie Baptist Assembly
P.O. Box 148
Lynchburg, Virginia 24505

^{*}*Herein Is Love* by Reuel L. Howe, (Ed. by Perry Pennington). The Forum Press, 1961. \$1.00. Available from Baptist Book Stores.

PRAYER GROUPS

Father.

There's something about x-rays and alcohol and ether and surgical dressings that rouse in me a very special fear that is quite like no other. There is something about the wail of an ambulance in the night that makes my warm bed take on a chill. There is something in the smile of a doctor that makes me both tremble and hope. There is something about my friend lying on a stretcher that makes the sun set before its hour. There is something about the quiet of a hospital that makes eternity seem a little less lovely than before. Yet, Lord, what if I hurt and there were no place to seek relief? What if my child were bleeding and there were no siren piercing the darkness? What if my loved one were dying for want of a simple medication and there were no hands nearby to administer the tiny dose of life?

What would it be like, Lord, to rise in the morning, stalked by disease, and know that it would be the early victor? I wonder, Lord, how many hours of peace I've never even thought about are mine because of the medical men just down the block—just around the next corner? A little blessing, Lord? Because of it alone, are many of us here today.

Exploring Prayer Needs

Do you know much about Malawi? The people in this region of Central Africa could tell us quite a bit about suffering and pain that just keeps on hurting. In Malawi, Southern Baptists

have no doctor. There is no plan to place a doctor there. There are also no nurses. While at least ten other denominations have medical work in Malawi and the government has a number of hospitals and health centers, all of Malawi's medical needs are not being met. Bud Bickers, one missionary evangelist, tries to meet some of the needs of the people of Malawi with a mobile clinic and a boat ministry. Often his contact with the people can provide them with the only medical aid available. An African medical assistant and the assistant's wife go with Bickers from time to time. The treatments are primitive as the team moves by boat out from Salima.

Medical needs in Malawi are a long way from being met. But Malawi is far more fortunate than some countries. While the Malawi boat clinic is far from the realization of a dream, it is far better than a total void.

The most extensive Baptist medical work in South and Central Africa is done in Rhodesia. In the city of Sanyati, Rhodesia, a general hospital has a reasonably adequate medical staff. Not terribly faraway in the city of Gokwe a related clinic has its own resident doctor. The three doctors in Sanyati and the one in Gokwe branch out to other clinics in more remote spots in Rhodesia, traveling by plane. Four doctors is so much better than a boat clinic. But more doctors are needed.

In Botswana, Southern Baptists

sponsor a dental clinic. Charles Bellinger is the dentist in residence. Located in Francistown, Botswana, Dr. Bellinger is the only dentist of any kind in a three hundred-mile radius.

In Kenya, Mary Saunders, a trained nurse and the wife of missionary David Saunders, began a clinic in the Mathare Valley of Nairobi. Another trained nurse works with her on a part-time basis. Three or four volunteers who can weigh babies, bandage simple wounds, and count pills for distribution also help. Over 65,000 people live jammed into the slums of Mathare Valley. Their needs have long been ignored. At first, the government simply allowed the existence of the little clinic. The publicity the clinic received, however, has been so favorable that the government now encourages the work. What a courageous outreach! Yet consider the frustration of two nurses facing the ceaseless illness and pain of 65,000 slum dwellers.

In Uganda, Hal Boone has worked alone to try to meet the medical needs of the people to whom he ministered. He had no clinics, no assistants. He moved from church to church, holding "office hours" in the sanctuary after services. The pulpit became his waiting room. The pulpit became his medicine chest. And the Lord's Supper table may have served as an examination table. In December 1971, Dr. Boone returned to the US for two years.

Medical Missionaries

PLANNING

PRAYER GROUP MEETING

Carol Tomlinson

The Why of Medical Missions

Missionaries minister through medicine on the mission field for two reasons. First, Christ established the pattern for us. He lived in a primitive land in a primitive century. All about him were disease and deformities and gaping sores. He never walked the roadways or hilltops of his land that the sick were not before him. Those who were able walked to him—or ran. Those who could not walk were brought to him, or he was summoned to them. Never does an account tell of a time when Christ dealt with a man's spirit and left him body in despair. He seemed to be reminding that men must know a bit of peace before they can know God. Men must be able to free themselves from suffering before they are free at all. Christ loved men and was filled with compassion.

In the second place, here is a ministry which speaks of love by giving physical hope or confidence where there was none. And because it is a ministry and not just a service, then there is the opportunity for sharing the source of all caring and hope and love. Medicine is a bridge builder. Few ministries build bridges so true as does the ministry of medicine. Trust is necessary for treatment. The doctor and nurse hold entrance in the group of their skill. Few other relationships are established so firmly and quickly as patient-doctor relationships.

Preparation Period

Lead your group to deal with two or three questions that will help them see the vital role of medical assistance in missions. First lead them to discuss what it does to their effectiveness to work at times when a headache or toothache or cold paralyzes them to consider what effect it would have on our society as a whole if the majority of us were unhealthy the majority of the time.

Next, ask them to recount instances in their own lives when a doctor was able to change pain into peace or despair into promise. Ask them to discuss what kind of feelings they had for that man. Lead them to see that respect, trust, admiration, and love are frequently emotions felt for those who give medical assistance.

Prior to the meeting, assign each of the countries discussed in "Exploring Prayer Needs" to a member of your group to share information about the Southern Baptist medical work in these African nations. Ask another group member to present the final section on "The Why of Medical Missions." Lead the women in a discussion of why they feel medical missions is an important field.

The Prayer Experience

Have a very large map of Africa available for viewing. Point to the various countries in South and Central Africa which have been discussed. Make certain that each one present understands the vast area represented by these African nations. Divide the women into six groups. Assign each group one nation which was discussed earlier. Ask the women to review the medical outreach which Southern Baptists now have in that area. Ask them to discuss their coun-



try and then compose a group prayer which will be written down. When all groups have had time to complete their thinking and sharing, ask one member in each group to read aloud the prayer for her country while all others join silently in the prayer.

Ask each woman to select one of the six countries for which she will agree to remain continually in prayer during the following month. Be certain to remind the group to pray expecting to be the answer to the prayer. Thus it may be that many of the prayers should lead the women to ways in which they could directly help with the outreach of medical missionaries in various specific needs which your group might meet.

Related Activities

Call to Prayer. Assign women on the prayer calendar to group members before the meeting. Ask each member to find out into fact about the country of each missionary assigned to her. After members report the facts they have learned, assign someone prayers for the missionaries.

Review Baptist Women Meeting

Students of Christian missions say that no other country can match Brazil in its growth of evangelical Christianity. Attend the Baptist Women meeting in August to learn the reasons behind Baptist growth in Brazil.



BOOKS for MISSIONS READING

An Invitation to Serious Study

Raymond M. Rigdon

HOW would you like to make an in-depth study of contemporary world missions? Your study would involve a serious investigation of work in almost all of the continents in which Southern Baptist missionaries are serving. You would learn many interesting things about the geography and history of the country, the characteristics and needs of the people, and the work missionaries are doing there.

You can make this study through a correspondence course offered by the Seminary Extension Department. An extension of the at Southern Baptist Seminary, Seminary Extension Department is located in the Southern Baptist Building in Nashville. The department offers approximately forty college-level courses by correspondence. It also sponsors approximately two hundred extension centers over the country and in several foreign countries. Many colleges will accept credit for work done with the Seminary Extension Department. A person desiring college credit is advised to check with the college from which credit is desired before enrolling for the course.

The course on contemporary world missions, Mission 164, was prepared by Dr. Helen Fells De Fells, professor of ministry at New Orleans Baptist Theological Seminary, a well-

known in Woman's Missionary Union, having written extensively for WMU publications and appeared on many WMU programs all over the country.

Another prominent leader in Woman's Missionary Union work would serve as your correspondence instructor. She is Mrs. William J. Fells. A graduate of the former WMU Training School in Louisville, Mrs. Fells has been active in WMU work for many years.

If you enroll for Mission 164, you will receive a study guide, a correspondence kit, and an order blank for securing from the Foreign Mission Board supplementary materials dealing with the work in the various mission areas.

For each of the sixteen lessons in a course, there is an objective test. An accompanying grading key makes it possible for you to grade each test as soon as you have completed it and to discover immediately what questions you missed. The grading key also contains the page numbers on which the questions are answered, so you have the opportunity for further study immediately in those areas in which your understandings are unclear. You also would take an essay-type test on each of the seven units in the course. You would send these tests to the Seminary Extension De-

partment, where they would receive the careful personal attention of Mrs. Fells, your correspondence instructor.

The total cost for Mission 164 is \$14.25. This modest fee covers the cost of all course materials plus the services of the Seminary Extension Department in having your papers graded and maintaining permanent records on the Seminary Extension courses which you take.

The Seminary Extension Department also offers by correspondence a course on the history of missions and courses in Bible, theology, church history, and religious education.

You may enroll for Mission 164 simply by sending your request, along with a check or money order for \$14.25, to the Seminary Extension Department. For information on other Seminary Extension courses, write to Raymond M. Rigdon, Director, Seminary Extension Department, P. O. Box 1411, Nashville, Tennessee 37202.

Dramatic changes are taking place in missions work around the world. If you would help others to understand these problems and to appreciate the services of missionaries, you need to engage in a serious, personal study of contemporary world mis-



The Family in Missions

Sunnye Dykes Jones

Drama Starter (continued)

"Momma! Momma! Momma! I couldn't find my gloves and Drene hit me," he said as I looked up. There he stood in my recently waxed dining room with his hands covered with unmatched socks and the unmatched socks covered with sand.

"Oh!" I shrieked as I saw the sand. In that instant, he brushed his hands together, spraying not only my waxed floor, but the mission study papers I'd been working on so diligently.

"Get out of this dining room with that sand," I shouted. Then remembering . . . I lowered my voice. "Son, unless you want me to address an admonishment to your adolescent ears, you'd better get outside and brush that sand off immediately." I was so angry, I seethed under my breath, "Why can't the children understand how important this is?"

As he turned, I heard him say, "Well, if that's the way you're gonna be, I was just going to help you with your mission study."

Lord, what makes me like I am? Sometimes I lose sight of the importance of people amidst the clutter of things in my life. "Give eyes of eternity" that I may see the importance of those whom you've placed in my hands for service.

I'm so guilty like many others of serving the best of my lines, crystal, and china to friends and enemies alike leaving the chipped crystal, ragged linen, and mismatched Melmac for the most important people

in my world—my family.

In the same manner I'm guilty of taking off for meetings with the most elaborate posters and plans for educating my group in missions, leaving at home the remnants of a well-planned mission study—scraps of poster paper, dabs of glue, smears of tempera paint, and oftentimes, an air of frustration.

Lord, I see, as far as ministry is concerned, I must begin with my family and move outward to the community of my little world. If I fail in ministry in my community, Lord, you will raise up another, but if I fail in my home, there is no other.

In this moment, I dedicate myself to educating my family in missions.

Amen

FAMILY MISSIONS INVOLVEMENT CAMPAIGN (A Study of Malawi)

Personal Preparation

Once again the responsibility for the spiritual nurture and development of its members must be assumed by family leaders. A part of this development will be the educating of the family in missions.

Commitment to this task will involve long-range as well as immediate planning. Begin by planning a month-long campaign whereby family members can participate in a study of the African country of Malawi. For some who do not have families, this will mean becoming concerned and involved in missions with grandchild-

dren, nieces, nephews, or neighbor children.

The first problem to be resolved will be a matter of finding a time when most of the members of the family or group can get together. For some, this may involve a brief period daily, during family altar or following a family meal, when the members of the family spend time discovering what has been learned about the country of Malawi. For others, this will mean setting aside one hour a week to spend together on the project. Keep in mind that a missions concern for the plight of others is a direct and natural outcome of firsthand awareness of world conditions and the application of God's commission to our lives in our little worlds.

Second, it will be necessary to discover resources available on Malawi. Church and public libraries will have books, encyclopedias, and magazines. The 1971 Foreign Mission Graded Series study on Africa will contribute background material about Central Africa. Order from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230, the pamphlet, "Kwacha, Malawi Arise," and a map of Malawi. Have on hand materials for reproducing a large map of Africa. Order the *Family Missions Guide* (available from Woman's Missionary Union or Baptist Book Store, see WMU order form, page 48) and *Missionary Album* (\$3.95, from Baptist Book Store).

Third, plan your campaign well,

looking for long-term results. In your planning, remember that your family is an entity in the process of becoming. What is right or good for your family in one period of time may have to be adjusted for another period. That which is right for one family may have to be adjusted for another. Flexibility is one key to the success of your campaign.

Sharing this missions adventure can be as exciting as you make it. Develop creativity. Make as many learning aids as possible. Never buy anything that a member of the family could possibly make. Don't become discouraged if the family enthusiasm does not initially match yours. Enlist their aid in making and carrying out plans. Do not give them all the information they need about the country, just enough to encourage them. Motivation is another key. Don't preach to them, motivate them. As you plan a campaign especially for and with your family, sharing missions information and involvement, you will discover the giving of yourself enthusiastically to the task.

FIRST WEEK (Profile of Malawi)

The first week of the campaign should be a study of the geographical and historical background of Malawi. A land-locked country, Malawi is located in southeast Africa. This narrow, siletto-shaped country is bound on the west by Zambia, on the north by Tanzania, and on the remaining sides by Mozambique. Though it measures only 560 miles in length and 50 to 100 miles in width, Malawi stretches 355 miles along the beautiful shoreline of Lake Malawi. Apart from the lake, Malawi is dominated by the Great Rift Valley that cuts along its length and extends through East Africa. Thus it can be said that Malawi has low valleys, lakes, plateaus, and high mountains. The highlands, located in the south, boast of park-like savannas and patches of hardwood forests.

Though Malawi is a beautiful land, many of its rural villages still echo with the misery and pathos of years

gone by. Reminders of slavery, tribal wars, poverty, and malnutrition are still evident in many areas.

David Livingstone visited the region in 1859. Along with his discovery of the lake, he found slave trading and vicious tribal wars. Livingstone's vivid descriptions of the ravages eventually led the British to establish a protectorate and also led the first missionaries into the area.

Although most Africans were opposed, a federation with the Rhodesias was formed in 1953. Complete independence came when, under the leadership of Hastings K. Banda, the country was led in secession from the federation. In 1966, it became a republic—renamed Malawi.

Activities:

1. Place above the kitchen table or area about which family activities revolve a large homemade map of Africa. Superimpose a map of Malawi cut from construction paper. Cover this with acetate (plastic or left-over dry cleaner bag). This will facilitate marking with felt-up pen.
2. From home encyclopedias encourage members of the family to be prepared to tell something of the physical features they have discovered about the country. Mark the large lake.
3. Have books from library to discover the following importance of discoveries of David Livingstone, historic background of Malawi, importance of England and the federation in Malawian history, how Malawi achieved her freedom, the African leader that led in her fight for freedom and the position he holds today.
4. Small children will enjoy cutting and pasting on the map pictures of some of the products grown in Malawi.
5. Read a book on the life and travels of David Livingstone. Check your local library for:
Livingstone the Pathfinder by Basil Mathews
Livingstone the Liberator by James I. MacNair
6. Cut and sew with colored materials

or construction paper a Malawian flag. It has black, red, and green horizontal stripes with a red rising sun on the black stripe.

SECOND WEEK (People and Customs)

For centuries Malawi has been inhabited by the various Bantu tribes. Chichewa is the chief language. English is also spoken.

Although there are several modern cities, the people of Malawi are primarily a rural people, living in small hut villages. They not only live close to nature, but also it is said that they are still a part of the whole landscape of rice and baobab tree, anthill, and antelope.

In the rural villages, the people live much the same as they did centuries ago. The houses generally are of bamboo poles and mud with grass-thatched roofs. The Malawians sleep on the floor on grass mats.

According to Mrs. B. Rae Scott, missionary homemaker in Nkhosha, "the average woman in Malawi is expected to tend the home, cook, plow, plant, and grind her own corn. This she does by pounding maize or corn in a hollowed-out log called a *ndondo*. Later she will cook this into a mush or porridge called *nsima*.

"Other foods include cassava, sun-dried and pounded into *nsima*, millet *nsima* and rice *nsima*. Malawians grow and eat a variety of vegetables including sweet potatoes, Irish potatoes, beans, and peanuts. The average Malawian woman cooks stooping over a hole dug out of the ground with three good-sized stones holding her utensils. Prior to cooking, she must locate firewood."

Superstition touches every men of the native Malawian's life. Charms and amulets are worn by many. They believe in the *Mfiri*, a living person believed to possess a mysterious power to harm others. The *Mfiri* is believed to be a member of the tribal community who has the power to become invisible and perform magical and harmful deeds. Many believe that *Mfiri* eat flesh and move about at

night while everyone is asleep. People often hold on to some of their beliefs even after becoming Christian.

Activities:

1. Plan a Dining Chair Journey or Malawian Safari (American camping trip). As nearly as possible simulate a Malawian experience. Gather carvings that would represent Africa (animal skins, traps, or coverlets that look like hair or leopard skins, drums, pictures of wild animals, spears, etc.).

Menu: meat stew, corn *nsima*, green salad, and peanut loaf.

Recipes: CORN NSIMA (Kpori) 6 ears of corn, 4 cups of water or milk, salt and pepper. Scrape corn off ears, press through sieve, dilute with liquid, and add salt and pepper. Cook slowly, stirring constantly, until thick.

PEANUT LOAF

2 cups of cooked rice, 2 cups peanuts, ground fat, 1 1/2 cups of milk, 3 eggs, 2 tsp salt, and a pinch of pepper. Mix rice and peanuts. Beat egg slightly. Add milk gradually to eggs. Combine with rice and peanuts. Add salt and pepper. Pour into greased loaf baking pan. Bake in a moderate oven at 350°. Serve with cheese sauce.

Dress: Customs of the African can be easily improved with several lengths of cloth. Beads for adornment may be made of short pieces of large macaroni—spray or paint with teal, perla before stringing. Masks usually worn in ceremonies may be made of cardboard covered with aluminum foil or a white bleach bottle cut in half lengthwise. Turn upside down, placing the chin in the small end. Cut and cover facial features and ceremonial markings from adhesive-backed plastic tape. The headgear for the chief may be made from the bottom of a round oatmeal box and completed with spray paint.

Placemats: These may be made in the form of a montage. Cut from a large brown paper bag the shape of a leaf. Spray paint this with gold or orange paint. Cover the leaf with

African scenes. Finally, spray this with a fixative for preservation.

Music: This may be ordered from public libraries or Polyway Records, 701 Seventh Avenue, New York, New York 10036.

Homemade Instruments: Drums may be made from empty oil cans, covered with a stretched circle of inner tube. Gourd also make excellent drum-like sounds. Bamboo canes make good flutes and rhythm sticks.

THIRD WEEK (Baptists in Malawi)

Discovering the land, its history, the people, and the way they live provides understanding of the circumstances under which a missionary must labor.

Southern Baptist work in Malawi began in 1939—a hundred years after David Livingstone's discovery of Lake Nyasa. Missionaries began in the southern part of Malawi, with a strong emphasis on evangelism and church development.

Today pastors and laymen from all over Malawi are being trained in the Baptist Bible School in Lilongwe, the political capital of the nation. Sessions are arranged when the men are not involved in cultivating; therefore, their means of livelihood is not disturbed. Also located in Lilongwe is a Baptist Press that provides Sunday School literature, tracts, and Bible study helps in the local language.

Since the year Baptists entered the country, more than 100 churches have been organized with more than 6,000 members and many, many preaching points.

Presently twenty-one career missionaries, ten couples and one single woman, serve in Malawi. Forward studies were made in the number of baptisms with the churches in 1970 through the African crusades in Central and East Africa. In 1970, many baptisms were reported.

With the coming of a radio manufacturing plant in Malawi, transistors are beginning to reach into the most remote villages as never before. Radio broadcasting, cassette record-

ers, and limited television coverage are innovative ways which are beginning to be developed by our missionaries to extend the gospel into the isolated areas of Malawi.

Activities:

1. Mark on the map the location of the cities in which our missionaries live. They are as follows: Lilongwe (lee-LONG-way), Zomba (zom-ba), Nkhosha Koto (n'KOH-dah KOH-dah), Blantyre (Blan-TYRE), Limbe (LIM-hay), Salima (sah-LEE-mah), and Mzuzu.

2. Pray for the missionaries of Malawi by name: Howard and Arlene Bickers, Salima; Mary Ann Chandler, Lilongwe; Roy and Patsy Davidson, Limbe; Darrel and Judy Garner, Lilongwe; Gene and Beverly Kingley, Lilongwe; Charles and Glenda Middleton, Blantyre; Rue and Owen Scott, Nkhosha Koto; Gary and Carolyn Swafford, Mzuzu; William and Blanche Wester, Zomba; Gerald and Barbara Workman, Lilongwe. Sam and Marilyn Upton, Malawi's newest missionaries, have recently completed orientation at Callaway Gardens.

3. Write letters of encouragement to missionaries in Malawi, indicating that you do not expect an answer. An up-to-date "Directory of Missionary Personnel" is available free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230.

FOURTH WEEK (Hometown, USA)

As a follow-through to this study, make the fourth week a period of surveying the needs of your local community. Take particular note of persons of other races, colors, and creeds. People lost, sick, invalid, addicted, transient, and lonely.

As an additional step in inquiry, make a personal survey. Ask yourself and your family the following questions:

1. Is it not a contradiction of principles to give money to send missionaries to witness to the lost in Africa (if we are not concerned about the lost around us regardless of race or creed)?
2. Are we honestly more caught up

in the sound of missions then we are the substance—hours spent in concern, dirty fingernails, tired backs, and the other physical costs of actual involvement?

3. Will I admit to myself and my family that there have been times when I've been more prepared for the rhetoric than the reality of missions?

4. Finally, are we willing as a family unit and as individuals to walk in the community, saying in essence with our lives, I'm here for what I can give, not what I can get. I want to be God's person, allowing him to love and live through me?

Activities (select those appropriate to family)

1. Pray for missionaries on prayer calendar daily.
2. Plan a pushcart Bible school with members of your family as helpers in a community or on a street where *Bible schools* are not usually held. If this is done in a federal housing unit, be sure to gain proper permission.
3. As an exercise in discrimination, divide the family into two parts. Say, Today this part of our family will be the inferior ones and tomorrow they will be the superior. All day the members of the family will consider this inferior group as less intelligent, pretty, clean, and worthy of love. Then, This part of our family today will be superior. They will have more privileges and are considered more intelligent, pretty, and more worthy of love. (Note how it feels to be considered and treated inferior.)
4. Entertainment on African students who may be studying in your area.
5. Make yours a missions vacation. Make that camping trip a witnessing opportunity. Share Bible stories, songs, and testimonies with interested campers. Plan to visit mission situations enroute.

Meditation

We must believe that something *significant* is going on in the lives of the members of our family as we are growing to awareness of God and his purpose for our lives. As parents,

grandparents, and loved ones, let us be faithful, that our sons may be as strong plants grown up in their youth. That our daughters may be as cornerstones polished in truth. Not garnered over with the silt of this earth, but clothed in Christ-righteousness, borne of rebirth. Trust from eternity. Thy word we do keep, yes, Lord, we loved Thee, we fed Thy sheep.

PLANNING

Hymn: "O Zion, Home" (Baptist Hymnal, No. 451)

Scripture: Colossians 3:13-14

Call to Prayer: Place a stand-up picture of an average living room (or dining room) on a table. Place a world map on the wall behind the table. Attach a ribbon from the room to the location of each missionary on the prayer calendar. After each person has been prayed for, state that missionaries look to the living rooms of Southern Baptists for daily support through prayer.

Organization Plans

1. Review commitment plans.
 2. Preview the next meeting.
- Early missionaries endowed Brazilian Baptists with a sense of destiny. Attend the Baptist Women's meeting next month to learn how this sense of destiny was formed, when the missionaries were that bold this hypothesis, and what Brazilian Baptists have done to fulfill their endowed destiny.
3. Ask one member to review the July issue of *ROYAL SERVICE* for members, encouraging the use of the family missions articles.

Study Session

1. Understanding the Area

At the end of this session, members should have (1) gained an awareness of their responsibility in educating a

mission the members of their own families, (2) made mental notes of methods and materials they might use in organizing a campaign for family missions involvement, (3) made some personal response to the challenge to accept the responsibility for the spiritual well-being of the members of their family.

2. Choosing Methods

(1) Panel. Enlist the help of four women to discuss the four weeks of the Family Missions Involvement Campaign. Ask an additional woman to give the opening monologue. Study chairmen may close the study with the meditation and prayer.

(2) Work groups. Divide the members into four groups. Group assignments will come from the study material: group 1, first week; group 2, second week; group 3, third week; and group 4, the fourth week. Introduce this study with the drama script—monologue (this may be taped). Have books and materials on hand with which groups may work for demonstration purposes. It may be feasible to assign work group leaders ahead of time and have them prepared with materials with which their groups will work. Following work group reports, close with the meditation by the study chairmen.

(3) Symposium-Forum. Introduce this session with a tape-recorded monologue. Present four women who have previously studied the material in preparation for a short talk on one of the four weeks assigned her from the study material. Study chairmen will close with the following questions: (a) How can I implement these plans with my family? (b) I have an family. How can I use this campaign to the best advantage? (c) I am single, what does God expect of me in this particular situation? Close with meditation and prayer.

3. Using Learning Aids

(1) Order free from Foreign Mission Board Literature, P. O. Box 4597, Richmond, Virginia 23230, the

(Continued on page 35)



Louise Winningham

Missions and Crises of Population Change

POPULATION SHIFTS

LEADER: Today we are going to play *Kat Kat Know!* Our game will center on population movements in East Asia. We will see how missions has responded to these shifts. We begin with our first X contestant. What category, please?

X 1: Moving Day

LEADER: True or false. Outside the United States, very few people move from one area to another.

X 1: False. Here in the United States, one out of five families moves every year. But this phenomenon is not limited to America. Since World War II especially, there have been large-scale displacements of people. Some have moved within their country while others have shifted from one nation to another. War, living conditions, and jobs are always factors.

LEADER: You, people everywhere do move. And movements does have implications for missions. Contestant O, what category, please?

O 2: Let's start with Taiwan

LEADER: True or false. After China fell to the Communists many missionaries moved to Taiwan.

O 2: True. The fall of China to the Communists thrust Southern Baptists rapidly into other countries. Between 1948 and 1951, all missionaries had to leave mainland China. New Southern Baptist frontiers were open in places such as Hong Kong, Korea, and Taiwan. Many missionaries went to Taiwan where they could minister to Chinese.

In Taiwan displaced millions from the mainland were distraught to the point of despair. Many turned to a gospel heard since childhood but never heard. Others heard for the first time and responded. The first Baptist church was organized in 1949. Within ten years this handful of Baptists grew into the Taiwan Baptist Convention with eighteen churches and seven thousand members.

X 3: I'd take Hong Kong

LEADER: True or false. Hong Kong was a new haven for Chinese refugees.

X 3: Hong Kong, a British possession since 1841, was already a haven for refugees when China fell to the Communists. Many refugees had moved to Hong Kong during the early years of the war with Japan.

Refugees increased manifold with the Chinese fleeing Communism. Hong Kong has grown from 1,400,000 in 1949 to over 4,000,000 and is one of the most crowded areas in the world. Refugees, who have flooded the metropolis, represent a constant and compelling need. The well-established Baptist institutions and mature Chinese Baptist leaders work to minister to refugees and permanent resident alike.

O 4: Looks like I'd better take Japan to block.

LEADER: True or false. Part of Mount Fuji's charm is that there are no other mountains of any importance in Japan.

O 4: That's very false! Japan is mostly mountainous. There is a mountain

backbone running the length of the islands. Japan is a small country with the total land area of all islands equaling the size of California. Yet the density of population per square mile is among the highest in the world. The population has almost doubled in the past half century.

X 5: Geography to block!

LEADER: In what part of Japan do most people live now?

X 5: They are concentrated in coastal areas. Nearly half live in densely inhabited areas, though this comprises only 1 percent of the total land area. Within 30 years, 80 percent are expected to live in cities formed in a belt along the Pacific Coast, extending down from Tokyo. It has been said, "One greatly fears that if Japan had not the anchor of the mountains at her back, she would topple into the Pacific Ocean."

Kyushu, the southernmost of the four largest islands, has seen a clustering of metropolitan areas. But growth in southern Kyushu has reached a plateau so that future growth is concentrated on the island of Honshu in the Taido megapolis which stretches along the Pacific Coast from Tokyo to Kobe. (Point this out on map.)

One result of the population shift is the "doughnut phenomenon." This means the large cities are losing population to the suburbs in a way similar to that in the United States. Increasingly, these swollen suburbs cannot accommodate the masses of people. The combined population of

the suburban areas of Tokyo today nearly 13,000,000, more than the city itself. Many of the previous participants Americans in large cities now contrast the Japanese also. People have had to cope with congestion, crime, and pollution.

O 4: Let's try Potluck

LEADER: Name three reasons why the Japanese people have moved so much within their country.

O 5: First, the population shift has moved along with Japan's economic growth. People have moved to where the jobs were found—in the cities of Japan. After World War II, Japan started on the road to modernization and industrialization.

Second, agricultural progress has enabled the Japanese to grow more products using fewer people. Thus the younger people migrate to the cities in search of work.

Third, one-fourth of Tokyo's population is between 20 and 29 years of age. Many high school graduates move there to attend preparatory school in the hope it will help them pass the highly competitive college entrance examinations. Then over 700,000 students attend one of Tokyo's 192 universities and junior colleges. Also, college young people move into Tokyo to find good jobs.

X 7: Japanese Missions

LEADER: Has all the moving been a help or a hindrance to missions?

X 7: The population shifts have been a vital factor in the growth of Baptist churches in Japan. Prior to World War II, Southern Baptist work was concentrated in southwestern Japan. The war destroyed all but four church buildings and scattered church members until only about five hundred members were left by 1945. Two years later the Japan Baptist Convention organized with sixteen churches and about one thousand members. They set about to extend a Christian witness throughout Japan

by entering all forty-six prefectures with the gospel witness. A prefecture is smaller in size than an American county, but has a population closer to the size of a small state. There is now work in every prefecture.

Although the work is still in Kyushu, a chain of churches runs all the way up to Hokkaido (hot-KYE-dough) and grows stronger year by year. Some of the prefectures showing the largest population drain in recent years are in Kyushu, but the largest cities of these prefectures are holding their own or growing somewhat. The Baptist churches are located in some of these largest cities.

Population shifts have hurt some of the older churches in areas of dwindling population. Since the first to move away are the younger people, often the churches may find that they have no future. Three churches in a coal mining district have been severely hurt due to closing of the mines. So far, the population shift has not forced the closing of any church, but it was at least one factor in the closure of one mission and in the merging of two others.

Historically, Japanese farmers and fishermen do not respond to the gospel because they are bound by tradition. However, those who have moved away from family ties, usually the young people, become the best prospects for Christianity. In recent years, missions opened in the Tokyo (Toh-ka) Belt have had much success amid the burgeoning population. In Tokyo, it is estimated that there are fourteen Christians for every thousand persons, whereas in rural areas, the number may be one in a thousand.

LEADER: Today, however, new ways of witnessing must be explored. Strategic targets for missionary efforts lie in the cities, where land prices have soared out of the reach of most Japanese people. Thus, Baptists seek ways of witnessing that will not require purchase of land or buildings. Christian contacts may be made through teaching English in a "Y," in a private

college preparatory school, or in self-improvement programs sponsored by Japanese industry. One missionary indicated she was working with six English classes, two cooking classes, two mothers' groups, and one guitar group—all as contacts for ministry and witness to individuals. Japanese Baptists and missionaries labor together in the midst of great spiritual need and in an ever-shifting population of 105 million.

O 8: Korea, please

LEADER: True or false: Unlike Japan, Korea will remain a rural and agricultural nation.

O 8: In recent history Korea has undergone division into North and South Korea, Communist invasion (1950), and war. Though an armistice was signed in 1953, there are many lingering problems. Prior to the division of Korea, the north was the center of production of goods and the south was Korea's "breadbasket." After the war, South Korea had to produce its own goods as long as shippable from the north. South Korea is fast becoming an industrial and urban nation.

Changing patterns of life have been evidenced by continuing migration from the country to the city. Historically, most South Koreans made their living from farming even though only one-fifth of the land is tillable. Korea now has a youthful population. More than half are under twenty years of age. Young people who go to the city seldom return to the old world of village life. They are attracted by new industries rising in every area of the nation.

X 9: Missions in Korea look like my category!

LEADER: True or false: Korea is a very religious country.

X 9: By comparison with China and Japan, Korea is almost a religious vacuum. A survey a few years ago indicated that only a fourth of the population claim any religion at all.

Activities of its old religions are much less highly organized than in China and Japan and generally less in evidence.

In the past, the main pattern of Baptist development has been in rural areas. Much of the pre-invasion strength of Korea's Baptists had been in the northern part in rural areas. After 1953, they became a group made up in large part of refugees now living in towns and cities.

Some of the Baptist churches, such as the Seoul Memorial Baptist Church, are located in large cities. If present population shifts trends continue, the future of Baptists in Korea will lie in finding ways to communicate God's love to the thousands pouring into the cities.

PLANNING

Study Session

1. Understanding the Aim

This is the first session of a unit dealing with the way Christian mission strategy responds to world conditions of population change, poverty, and nationalistic movements.

The first study focuses on the population movements of people in East Asia, particularly movements from mainland China, movement within Japan, and movement within Korea after its division.

2. Choosing Learning Methods

Through means of a game called Knae Knae Know, group members will participate in the study together.

Using a large piece of cardboard, make a chart as follows:

Draw five X's and four O's on small individual pieces of paper. Place tape on back so they will adhere to chart after each question is answered.

Moving Day	Taiwan	Japanese Missions
Missions in Korea	Japan	Korea
Potluck	Geography	Hong Kong

Each contestant in turn "selects" a category, answers her question, and places her X or O in the appropriate space. The leader may add his comments on the progress each side is making toward scoring in the game.

Prior to the meeting, ask nine women each to take one of the parts in smaller groups, if may be necessary to give more than one question per person, to maintain the team atmosphere. Give each person questions for only one team, X or O. In all smaller groups, one person may be given all X questions, another, all O questions.

Ask the X persons to be seated (or to stand) on one side of the leader and the O persons to the other side. Each places her mark on the appropriate box after question is answered.

3. Using Learning Aids

Order from Foreign Mission Board Literature, Box 6597, Richmond, Virginia 23230, the true map of Japan, China, and South Korea.

Display the map during the study session and mark on it with left-up pen the following cities: Tokyo, Kobe (koh-boh), Yokohama (yoh-koh-hah-mah), Osaka (oh-sah-kah), Nagoya (nah-go-yah), Kyoto (kyoh-toe). With a lighter color pen, shade the area from Tokyo to Kobe to indicate the heavy concentration of people in the "belt" along the coast. Circle South Korea, Taiwan, Hong Kong.

4. Planning for Follow-through

Discuss population movements in your immediate area. Are there any housing developments opening? How

do you locate newcomers in town? What special needs do people have who have just moved to your city? How can you help them as a Christian woman? Are there persons from other countries who have just moved to your area? What unique ministries might you offer to them?

5. Evaluating the Study

Can you describe reasons people in East Asia have moved?

Where they have moved? Ways the shifts have helped missions work? Ways the missions work has been hindered?

Related Activities

Call to Prayer

Before the meeting, write the name and place of service of each missionary on a strip of gold construction paper. At the meeting, call the names of missionaries and place them on strips of paper together to form a chain. Then place the chain around a world globe. Remind women that daily use of Call to Prayer will help them to link their lives with missionaries around the world. Close with prayer for the missionaries on the prayer calendar.

Preview Baptist Women Meeting

Write the following quotation on a sheet of paper. Burn the edges of the page to resemble an old letter mailed by the passage of time: "Brazil has a great part to play in the future history of the world. Some day her millions of square miles of uncultivated territory will be filled with a vast population like that of Europe today. Let us take this century for Christ now, that it may be Christ's in the years to come."

Explain that these words written by W. H. Bagby in the nineteenth century motivated the building of a firm foundation for Baptist missions in the twentieth century. To learn more about the firm foundations built in Brazil, attend the Baptist Women meeting in August.



BIBLE STUDY GROUP

The Mission of the Church

BROADENING CONCEPTS in MISSIONS

James E. Carter

Passages for Study: Acts 10-11: 13
1-3; 1 Corinthians 9:19-22; 16:10

THAT we live in a changing world is quite obvious. Also obvious is the understanding that new times demand new responses.

But we are not the first generation to face changed conditions. Changed conditions characterized the beginning of the Christian era. The early disciples had stuck close to Christ. Then Christ was crucified. Later, he was resurrected from the dead and ultimately he ascended to be with the Father. How this changed the circumstances in which early Christians found themselves!

On the day of Pentecost they were filled with the power of the Holy Spirit and began an active witness. Persecution was their lot. For the most part, in those early days, they confined their activities to the Jews. They were in real danger of becoming simply another sect of Judaism.

But God propelled them out of this dilemma. In a series of events, it became clear that the mission of the church was to all the world. They came to understand that Gentiles could be saved, too. Suddenly it must have become apparent to them that they faced a new world. Their concepts of mission had to be broadened.

Notice some of the events that led to the broadening concepts of mission. Tentative steps they were at first. But each one helped the cause of Christ to advance to a fuller understanding of mission.

Attitude

Basic to a broadened concept of mission is a change in attitude.

Simon Peter had to have a change in attitude before he could begin a ministry to Gentiles. The story is told in Acts 10:1 through 11:18.

Peter was visiting in the home of Simon, a tanner, at Joppa. At some time before noon, he went to the flat roof of the house to pray and to wait for lunch. While there, he apparently fell asleep. In his sleep, he had a dream in which he saw a sheet descending from heaven filled with animals and birds. The command was, "Rise, Peter, kill and eat" (Acts 10:13 RSV). His response was, "No, Lord, for I have never eaten anything that is common or unclean" (Acts 10:14 RSV). Then came the reply, "What God has cleansed, you must not call common" (Acts 10:15 RSV). Three times this occurred.

This dream was a preparation for Simon Peter. The preceding day a Roman centurion to military leader in charge of one hundred men) also saw a vision from God. Cornelius was a God-fearer. While not a full proselyte to Judaism, he believed in God and was very benevolent to the Jews. In the vision, he was told that his activities had been pleasing to God. At Joppa, he would find Simon Peter at the home of Simon. He was instructed to send for Peter.

While Peter was trying to interpret his dream, the men from Cornelius

arrived. On an impulse from the Holy Spirit, Peter identified himself to these men, invited them into the house to be his guests, and then the next day went with them to Caesarea.

Accompanied by some Christians from Joppa, Peter found Cornelius waiting for him with some friends and relatives. Cornelius fell before him, but Peter urged him to get up, reminding him that he was only a man.

Peter was half apologetic for being there. He said, "You yourselves know very well that a Jew is not allowed by his religion to visit or associate with a Gentile. But God has shown me that I must not consider any man unclean or defiled. And so when you sent for me I came without any objection. I ask you, then, why did you send for me?" (Acts 10:28-29 TEV).

Cornelius then explained to Peter his experience in prayer. Beginning with these significant words, Peter preached to them. "I now realize that it is true that God treats all men alike. Whoever fears him and does what is right is acceptable to him, no matter what race he belongs to" (Acts 10:34-35 TEV).

In the midst of Peter's message, they received Christ. Receiving Christ, they also received the Holy Spirit.

Peter, the Jew who had been convinced that Gentiles were unclean, had changed his attitude.

All the believers did not have the experience of Peter. When he returned to Jerusalem those who were

of a Judaistic group during Christ's time to first become Jews criticized Peter. Potently he explained to them what had happened. His report was corroborated by those who had gone with him. After hearing the complete report they "stopped their criticisms and praised God, saying, 'Then God has given to the Gentiles also the opportunity to repent and live!'" (Acts 11:18 TEV).

Acceptance

With the understanding that God loved all men and that salvation was for all people, the next step in the broadening concept of mission is the acceptance of the task. To be willing to accept all people is one thing; to actively seek to bring them to Christ is another thing altogether.

It was not in Jerusalem but in Antioch that this was first done. Read Acts 11:19-26 and Acts 13:1-3 for that thrilling story of someone's advance.

The breakthrough of preaching the gospel to the Gentiles occurred at Antioch. When the news of this filtered back to Jerusalem, they sent Barnabas to investigate the situation. Barnabas was thrilled with what he had found. He then sent to Tarsus for Paul. Together Barnabas and Paul preached and taught in Antioch.

There may be some significance to the fact that it was at Antioch that the believers were first called Christians. At that place, they had no caught the spirit of Christ that they could be known as the Christ-people, the Christians.

And it was from Antioch that the first organized Christian missions activity was begun. Some of the church leaders received the message from the Holy Spirit to separate Barnabas and Paul to a special work.

Acceptance of the broadened concept of mission had come. It was not enough just to know that God would save them. Neither was it just enough to be willing to witness to others. New methods had to be tried to carry the message of Christ and his love. The missionary journey was one new method.

Approach

Paul gave a hint as to his approach to the presentation of the gospel. In 1 Corinthians 9:19-22 he testified: "I am a free man, nobody's slave; but I make myself everybody's slave in order to win as many as possible. While working with the Jews, I live like a Jew in order to win them; and even though I myself am not subject to the Law of Moses, I live as though I were, when working with those who are, in order to win them. In the same way, when with Gentiles I live like a Gentile, outside the Jewish Law, in order to win Gentiles. This does not mean that I don't obey God's law, for I am really under Christ's law. Among the weak in faith I become weak like one of them, in order to win them. So I become all things to all men, that I may save some of them by any means possible" (TEV).

By this Paul certainly did not mean that he had become an unprincipled man that he had no convictions. He was not so fluid that he would switch from one position to another with ease. Rather, it meant that he was willing to identify himself with all men in order to reach them with the redeeming message of Christ. Where no principle was involved, he could identify with the person in his situation. He would relate to people where they were.

This is a valid mission approach. Christian mission must be neither patronizing nor condescending. The witness for Christ must be able to relate to the person with whom he is working. This is the reason that Christian witnesses often start with a meal, some clothing, help with school lessons, or instruction in child care before the message is ever shared.

Jim Reid resigned the pastorate of the Faith Baptist Church, Las Vegas, Nevada, to begin an unofficial ministry to the "Strip" in Las Vegas. Now under appointment by the Home Mission Board of the Southern Baptist Convention, he conducts Bible studies, leads a Sunday afternoon worship service in a hotel, and teaches Eng-

lish classes to show people who do not speak English. He relates to people there by his dress and by his accommodation to their working hours. He has begun to mingle freely with the stagehands, pit bosses, and bartenders. He began his ministry by simply developing friendships with show people. Through entering into conversation with them, he was able to establish the rapport that led to Bible studies and worship services. He had adopted Paul's approach to missions.

Adversaries

Broadened concepts of mission will likely bring some resistance and opposition. The anticipation of opposition should not deter one from mission activity, however, if he is convinced that this is God's work and God's will.

In closing the first letter to the Corinthian Christians, Paul said, "I plan to stay here in Ephesus until the day of Pentecost. There is a real opportunity here for great and worthwhile work, even though there are many opponents" (1 Cor. 16:8-9 TEV).

Paul seemed to relate the opportunities to the opposition. Simply because he anticipated some opposition was no reason to flee the opportunity that God had placed before him.

At Ephesus, a strong church was developed. Paul had faced opposition there. A riot had been incited due to the fear of the silvermiths that Paul's preaching would ruin the market for their idols of Diana whose temple was located there. But in the face of opposition was also the opportunity to allow the broadened concepts of mission to come to fruition.

These are changing times. But in these changing times themselves are to be found the greatest opportunities for mission yet to be faced by the churches. But to take advantage of it, broadened concepts of mission must be necessary.

*This and all other quotations from Today's English Version used by permission of American Bible Society.

PLANNING

Study Session

1. Understanding the Aim

From the study of this material, members should understand that various experiences in the lives of early Christians led to broadening concepts of mission. Applying the experiences of the early Christians to their lives, they should see that their concept of missions must also be broadened continually.

2. Choosing Learning Methods

Advance Assignments: This study would lend itself well to advance assignments. Assign three mini-groups the following Scripture passages: (1) Acts 10:1 to 11:18, (2) Acts 11:19-26 and Acts 13:1-3, (3) 1 Corinthians 9:19-22. Ask each mini-group to study the assigned passages using Bible commentaries.

Dramatic Interpretation: Both the experience of Peter with Cornelius and the sending out of Barnabas and Paul by the church at Antioch may be interpreted dramatically. Ask mini-groups 1 and 2 to prepare original scripts for this presentation. Ask mini-group 3 to prepare an original script interpreting Paul's approach to the presentation of the gospel. Ask them to reflect current ideas about broadened mission concepts and contemporary application.

Discussion Questions: Consider some of these as sample questions for discussion. Use mini-groups.

Why would Peter ever consider a person unclean or common?

What distinctions could Peter make between himself and Cornelius, a Roman?

Why did Peter seem to be so startled that the Gentiles received the

Holy Spirit too?

Why did Peter think it necessary to carry companions from Joppa with him when he went to Caesarea?

Did the Jerusalem church agree with his actions?

Why would the church at Antioch rather than the church at Jerusalem be the first to engage in mission activity?

How did the gospel get to Antioch originally?

What peculiar qualifications do you think that Paul had that would make Barnabas seek him in Tarsus to aid in the ministry at Antioch?

Upon what authority did the Antioch church commission Paul and Barnabas for their mission journey?

To what extent do you think Paul was willing to "become all things to all men that he might win some"?

Suggest how Paul could identify with the persons he mentioned.

Should there be a variation of approach in mission to various persons or groups of people?

What do you think is the relationship between opportunity and opposition?

3. Using Learning Aids

Since the extended passages of Acts 10 and 11 are involved, Bible commentaries should be made available. Arrange for group members with advance assignments to meet at the church at a designated time to use commentaries suggested by the pastor. From the commentaries, the group members may study the background and the interpretations of the events. Definitely some understanding should be gained about Peter's traditional Jewish concept of the Gentiles, the position of the centurion, the meaning of "God-fearer," and the significance of Peter's dream.

Through the study of the commentaries, the persons and places mentioned in Acts 11 may be understood more clearly.

4. Evaluating the Study

Evaluate this study in light of your own mission action.

Are there some situations that need changing in your group before you can carry out successful projects in your community?

If you were to try to characterize your church by either the church at Jerusalem or Antioch, which would be the more proper characterization?

How far should a Christian go in relating to other people and in identifying with them to try to witness to them?

Are there any dangers in this approach? What are they?

What new methods for missions have you considered in the light of the changing times in which we live?

5. Planning for Follow-through

Seek ways that you can follow-through in your own life and through your Baptist Women group.

Will you pray that God will broaden your concept of missions?

Will you pray that God will help you to be responsive enough and creative enough to have both your concept and conduct of Christian mission broadened?

Preview the Baptist Women Meeting

Eric Nelson arrived in Brazil in 1890. Because of early difficulties with the Portuguese language, Nelson found it difficult to hold the attention of his audience. He began to roll about playing the violin and singing or reading aloud from the Scriptures. This method enabled him to draw an audience to whom he could preach. Attend the Baptist Women meeting next month and learn about the broadening concepts of missions discovered by early missionaries in Brazil.

Call to Prayer

Search newspapers and news magazines for articles on the countries where each missionary listed on the prayer calendar serves. Briefly summarize each article as the name of the missionary to that country is read. Hold a season of prayer for the missionaries and the national circumstances reviewed.

FORECASTER

Margaret Bruce

Prayer Retreats

A Baptist Women prayer retreat can be a never-to-be-forgotten experience. The kind of planning done for the retreat will largely determine its effectiveness. Begin your planning with prayer. Ask the Holy Spirit to guide in all decisions.

Page 36 of the Baptist Women Officer Plan Book* gives guides for planning. These include deciding on the date, time, place, schedule, persons responsible for various parts of the schedule, and the amount of time to be allowed for each.

Another decision will be the way the prayer retreat will be publicized. Will you use the church bulletin? the bulletin board? the telephone? direct mail? If you plan to send a mimeographed letter or card, you may want to have a tear-off piece which can be used as a registration slip. This will be necessary if you plan an overnight retreat or if a meal is to be served during the retreat.

The following account of a prayer retreat planned for Chicago Baptist Women and shared by Mrs. Bruce Andrews of Wheaton, Illinois, gives ideas you may use in planning a retreat for your organization.

65 Women "On Retreat"

Black, Brown, White—All Together in God's Love!

With one common purpose—to learn more of Him.

Friday evening at 9 P.M. we assembled in beautiful Wisconsin away from the hustle and bustle of city life. There were three sessions of Bible

study, prayer, and song. The closing session ended at 3:30 P.M. Saturday.

"There was joy, conviction, and confession. One woman said, 'I want to thank God. I have been coming to these retreats—this is my third time. I have always been the only black woman. It is so good to have this black sister standing here beside me so fellowship with.'"

"Five Spanish-speaking women from the inner city were with us for the first time. Their missionary came along and translated for them. What joy to have these women among us coming together in worship and praise."

"Yes, it was a mountaintop experience! And now we are back among the people filled with new joy, a better understanding of the Word, and a new vision. Have YOU been 'On Retreat' lately? This overnight venture gave us opportunity to focus on Christ and His word. Try it!"

A Prayer Retreat 1972-73* pamphlet is available for 25¢. It suggests themes, schedules, and gives resources for content.

Enlisting New Members

The Baptist Women Achievement Guide emphasizes the importance of conducting regular enlistment activities for reaching shaenees and prospects.

Have you tried all of these ways to enlist new members?

1. Ask each member to bring a prospect. Plan the most interesting mission study possible. Be sure that the entire meeting is well-planned

(business, promotion features, and Call to Prayer). Make the visitors feel at home and let them know you want them to become a part of your organization.

Creating an African atmosphere for the July meeting will help make the study about Malawi come alive. African program covers* may be used to list the books available in church or local libraries for family study of Malawi. Members may take the lists home to use in helping their families select books for study.

2. Plan a social occasion for prospects and new members. This may be whatever the women in your community respond to best—a formal tea, an informal coffee, luncheon, banquet, old fashion party, barbecue, box supper, watermelon cutting, lucky party.

3. Use the secret pal idea by assigning a prospect to each member. In this plan members send cards, write letters, and do thoughtful things for the prospect. Contacts should give information about the organization, its purpose, activities, and something of what the organization means to the member.

WMU Annual Planning

Every woman knows that it takes a lot of planning to keep her home in good running order. She also knows that unless she plans ahead she will accomplish very little.

In order for a Baptist Women organization to function smoothly and efficiently, annual planning is needed. This means that broad, overall plan

should be made before the beginning of the new WMU year in October. Regular planning throughout the year enables the officers council to complete detailed plans each month or each quarter.

Some plans are to be made by the WMU council, some by the Baptist Women council, and others by the Baptist Women officers council. Before the Baptist Women officers council begins its annual planning, information concerning the plans made by the WMU council and the Baptist Women council need to be in the hands of the president. The sequence of annual planning is outlined in the WMU Year Book 1972-73.*

The Baptist Women section of the Year Book provides space for the officers council to plan activities based on the Baptist Women Achievement Guide. When, where, and how are the questions you will be asking as you plan for general and group meetings, mission study, weeks of prayer observances, mission action projects, enlistment activities, and leader training.

Here are resources you will need for your annual planning: WMU Year Book 1972-73,* Baptist Women Leader Manual,* Baptist Women Record and Report Book,* and WMU Year Book 1972-73.*

A spend-the-day council meeting in a home can make annual planning more interesting. Or you might meet at the church. The most important thing is that you select a time and place convenient to the officers.

Have someone present the WMU watchword and hymn. These are watchword—"Ask of me, and I will make the nations your heritage, and the ends of the earth your possession" (Psalm 2:8 RSV) hymn—"Heralds of Christ"

Leader Training

Leader training is closely related to the planning process for the new

year. Leaders must train to fulfill their new responsibilities as they plan ways to implement processes for fulfilling these responsibilities.

Newly elected leaders need opportunities for training in leader skills, duties related to their office, and understandings regarding purposes and goals.

Have plans been made for training leaders in your organization? Here are some suggestions for leader training:

1. Arrange for leaders to attend nationwide WMU Conference at Ridgecrest or Glorieta.

2. Encourage leaders to attend associational and state leader clinics, conferences, and workshops.

3. Plan to have the Baptist Women Leader Manual* taught, using its teaching guide.*

4. Have these books taught in your church—Understanding Adults, Lucien Coleman, Jr., and Guiding Adults, James D. Williams (\$1.25 each from Baptist Book Store).

5. Plan individual conferences with new leaders using ROYAL SERVICE, Baptist Women Officer Plan Book,* Baptist Women Record and Report Book,* Baptist Women Group Record and Report Book,* mission action group guides,* and WMU Year Book 1972-73.*

6. Visit and observe Baptist Women work in a nearby church where leaders have been trained and the work is done effectively.

Involving Extension Members

Women who are confined to the home because of illness or illness in the family need Baptist Women. Baptist Women needs these women too. Ask members to visit extension members. These visits will give information needed in planning ways to involve them in Baptist Women work.

Here are some suggestions for involving these valuable members:

1. Take group or organization meetings into the homes of these members when conditions will allow.

2. Tape some of the missions meet-

ings and play the tapes for extension members.

3. Prepare a newsletter or news communication which will keep extension members informed.

4. Ask extension members to help with such work as telephoning, correspondence, and other activities they are able to engage in.

5. Provide them with prayer requests.

6. Encourage them to read ROYAL SERVICE.

7. Involve them in special missions projects such as weeks of prayer and study of Credo series.

8. Assign them to missions groups.

9. Encourage members to visit extension members regularly and to help meet their needs.

10. Take these materials to extension members: membership card* and the Baptist Women Member Handbook* Help them feel that they are members.

Glorieta WMU Conference

The Glorieta WMU Conference is scheduled for July 13-19. This conference provides one of the most effective ways of preparing leaders for a new WMU year. Goals and emphases for the 1972-73 year will be presented, and missionary speakers will inspire and challenge Baptist women to support the cause of missions more enthusiastically. The day-by-day methods conferences help leaders develop leader skills and give them understandings of their duties and the work of Woman's Missionary Union.

These tips may be helpful to you as you plan for a group of women to go from your church:

1. Send representatives to Reservations, Glorieta Baptist Assembly, Glorieta, New Mexico 87535.

2. Bring your Bible, Baptist Women Leader Manual,* and money for the WMU Year Book 1972-73 and other materials you may want to buy at the Baptist Book Store.

*Order from Woman's Missionary Union or Baptist Book Store. See WMU order form, page 48.



Listen to the world CALL to PRAYER

Betty Brown

1 SATURDAY Isaiah 58:6-8

Mrs. Aron I. Jones serves as a home missionary among National Baptist churches in Jackson, Mississippi. Her husband is a teacher-missionary in the Mississippi Baptist Seminary in Jackson. The Jones family includes four children. Mr. and Mrs. Jones, who serve under the Department of Work with National Baptists, were appointed by the Home Mission Board in July 1967.

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

Mrs. J. H. Burnett, home and church, Equatorial Brazil
Mrs. J. B. Joergensen, home and church, Hong Kong

Sari Parker, retired, China, Korea
Mrs. G. B. Reese, home and church, Chile
H. Warren Rice, preaching, Indonesia
William C. Ruchti, English-language, Italy
James C. Shelly, student work, Equatorial Brazil

1 SUNDAY John 8:31-33

Being a field representative for the Foreign Mission Board may include camping in a tent high on a mountain in order to conduct an evangelistic campaign. Missionary Davis L. Saunders did just that as he led a campaign in Tanzania, far from his home in Kenya. More than ninety professions of faith were registered during the week.

Mrs. Ruben J. Casas, Spanish, Texas
Jack T. Merritt, weekday ministry, New York

G. Harold Clark, preaching, Malaysia
John H. Faulkner, preaching, Rhodesia
Mrs. C. L. Fox, home and church, Philippines

Mrs. Glenn E. Hickey,* home and church, North Brazil

Alton L. Hood, doctor, Thailand
Wayne R. Meddus, music, Okinawa
F. Gilbert Rasmussen, preaching, Mexico
Davis L. Saunders, field representative, East and Central Africa

Mrs. J. E. Young, home and church, Bangladesh

1 MONDAY Romans 12:1-5

The 1970 census revealed that America is an urban nation. We have more people in cities than in rural areas. Southern Baptists reflect this nation's trend. They are urban too. More grasped are they to cope with the increased pressures and crises of urban life? Helping metropolitan churches

meet the urban challenge is one of the goals of the Home Mission Board's Department of Christian Social Ministries. Ronald Lee Rogers works in the area of Christian social ministries in Maryland.

T. B. Brown, National Baptist, Mississippi
Morris H. Elliott, youth and family services, Florida
Laurie H. Gardner, superintendent of missions, Ohio

Mrs. Larry Henry, Spanish, Texas
John O. B. Martin, church extension, New York

Ronald L. Rogers, Christian social ministries, Maryland
Vestal W. Collins, education, Tanzania
Mrs. J. I. Stanley, home and church, Philippines

Robert D. Warley, preaching, Spain

4 TUESDAY Romans 13:6-10

A missionary to Colombia, James H. Stiles, Jr., used his ham radio to help create a miracle for Rosa, a fourteen-year-old Colombian girl who lost a leg at age four. Radio contacts with a young man at Duke University Medical Center in Durham, North Carolina, led to a trip to the US and an artificial leg for Rosa, who had long desired to look "like everyone else."

Mrs. Rafael Aurilio, Spanish, Texas
Lynden W. Collins, superintendent of missions, Indiana

Rosa Lee Franks, weekday ministry, Florida
Candido Gonzalez, Spanish, Texas
John C. Lee, Jr., youth and family services, Louisiana

Mrs. Donald J. Rollins, Eskimo, Alaska
Mrs. Elliott Smith, associational services, California
Andrew Villanov, Spanish, Texas

Mary Ann Whitworth, publication, Indonesia

Mrs. A. K. Faris, home and church, South Brazil

Mrs. R. W. Fuller, home and church, Vietnam

John A. M. Holland, home and church, Africa

John E. Mills,* religious education, West Africa

Darrell A. Mack,* religious education, Japan

Mrs. I. N. Patterson, retired, Nigeria

Mrs. M. C. Robinson, retired, Nigeria
Mrs. S. P. Schmidt, home and church, Malaysia

James H. Stiles, preaching, Colombia
Mrs. C. D. Treat, home and church, Uruguay

1 WEDNESDAY Isaiah 2:12-6:6

Missionary journeymen are Baptist college graduates under twenty-seven years of age who volunteer to serve two years abroad in an attempt to meet critical needs. They work with career missionaries around the world, serving as teachers, young workers, nurses, technicians, office workers—whatever their training and talents dictate. Journeyman Linda Wilson serves in education work in Costa Rica.

Mrs. Santiago Garcia, Spanish, Texas
Mrs. Thomas E. Lee, retired, Alabama
F. H. Marshall, retired, Texas
Mrs. D. E. Elliott, home and church, Thailand

Mrs. D. K. Leung,* home and church, South Brazil

Anne Lester, retired, Chile
Paul C. Porter, retired, Brazil
Mrs. C. L. Thompson, home and church, Argentina

Mrs. E. C. Wilson, home and church, South Brazil

Linda Wilson, education, Costa Rica

6 THURSDAY Judges 2:14-18

A Southern Baptist missionary in Israel, Chandler Lanier, is editor of a monthly newsletter publication, *Hayahad*, and its English counterpart, *Hayahad Digest*. The two publications accept contributions from "men of good will of all faiths who will agree to express their opinions on vital subjects." In this way, Lanier feels, the publications provide a dialogue which can break down barriers of prejudice and bring Jew, Muslim, and Christian closer together. Paul O. Hale, superintendent of missions, Illinois

Mrs. Seth W. Mitchell, weekday ministry, Tennessee

Joventina Suarez, Spanish, Florida
Mrs. J. A. Anaya, home and church, Spain

Blanca Givens, women's work, South Brazil
Blanche Groves, retired, China, Hawaii
Hong Kong

Mrs. Broderick D. Hale,* home and church, South Brazil

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6587, Richmond, Virginia 23230, or in HOME MISSION BOARD PERSONNEL DIRECTORY, free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Mrs. E. C. Valerius, home and church, South Brazil

19 WEDNESDAY Titus 2:1-6

A second chapel has been built at the Baptist hospital in Asunción, Paraguay, to replace the first chapel, built with the hospital twenty years ago. The first chapel now houses the largest Baptist church in Paraguay. The new chapel provides space for ministering to hospital personnel, the bereaved, and persons who need counseling. Southern Baptist missionary William A. Hickman, Jr., is president of the board of directors for the hospital. Carlos L. Boland, Spanish, California. Marlowe Wynn, pastor, Rhode Island. Mrs. Noel Payne, deaf, North Carolina. Robert Smith, Spanish, Texas. Joseph A. Galt, religious education, Kenya. William A. Hickman, preaching, Paraguay. Mrs. E. L. Lindsay, home and church, Israel.

Mrs. McCullough, education, Nigeria. Virgil M. Moorefield, education, Saskatchewan. Frances Roberts, women's work, Argentina. Jerry P. Smyth, education, North Brazil. C. Edward Spence, music, South Brazil. J. Frederick Spence, music, North Brazil. Verne S. Wood, preaching, Kenya.

20 THURSDAY Titus 2:11-14

Many student summer missionaries (college students appointed by the Home Mission Board for summer mission service) go on to further missionary service after they graduate. Two who did are Mr. and Mrs. Max Malone. Summer missionaries in 1967 during their student days at Oklahoma State University, the Malones now serve at Broadway Indian Baptist Church in Englewood, Oklahoma, where he is pastor. They have one child. Mrs. Mary Delgado, Spanish, Texas. Mrs. Paul V. Bible, Spanish, New Mexico. Mrs. W. Ray Hughes, Christian social ministries, Illinois.

Max Malone, Indian, Oklahoma. Mrs. Anne C. Quisenberry, educational services, Oregon. Irene M. Stone, Spanish, Alabama. Gregory Lee Whitmore, US-2, youth and family services, Hawaii. Maecia J. Anderson, education, Hong Kong. Charles E. Buckner, preaching, Indonesia. Alice W. Clark, agriculture, Tanzania. Lanny Blum, preaching, Uganda. Ethel Harrison, religious education, Nigeria. Mrs. C. D. Mullins, home and church, Hawaii. Mrs. W. E. O'Brien, home and church, Indonesia. Mrs. James M. Philpot, home and church, Mexico. Mrs. E. A. Spenser, home and church, Argentina. Carl F. Sypher, agriculture, Bangladesh. Roy E. Small, preaching, Korea.

21 FRIDAY Titus 3:1-7

Paul Leo Bord serves as a pastoral missionary in Olean, New York, under the Home Mission Board's Division of Association Services. Before going to New York in October 1968, he had served as superintendent of missions in Maryland for more than eighteen years. During that time more than eighty churches, chapels, and

various types of missions were started. He served as a pastor in Virginia, Louisiana, and Mississippi before entering occasional work. Paul L. Bord, pastor, New York. Mrs. J. Pat Brock, church extension, Pennsylvania. Pauline Cammack, retired, New Mexico. Mrs. J. D. Crabbe, Spanish, Texas. Preston M. Denton, superintendent of missions, Illinois. Kenneth Gent, Indian, New Mexico. Mrs. Willie B. Gardner, Spanish, Texas. Mrs. Gregory Gomes, Spanish, Texas. James Pickett, US-2, student work, Iowa. Orville Boyd Jenkins, radio-TV, Kenya. Mrs. D. L. Orr, music, Colombia. Mrs. Z. D. Reese, dorm parent, Nigeria. John W. Shepard, education, Japan. Mrs. J. W. Smith, home and church, Israel. Mrs. R. D. Williams, home and church, Nigeria.

22 SATURDAY Titus 3:8-15

A native of Cuba, Juan Carroles once served with the Home Mission Board there. He is now at the Baptist Seminary in Havana, Latin American Seminary in Costa Rica, and Las Posas Mission Seminary in Cuba. He moved to Miami, Florida, in 1963, where he lived and served until 1967. Since that time he has worked among the migrants in Indianapolis, Florida. He is married to the former Olga de Padron, also a native of Cuba. They have two children.

Juan Carroles, Spanish, Florida. Mrs. William M. Wilson, home and church, Nigeria. B. V. Mier, English-language, Dominican Republic. Mary Jo Bonnell, religious education, Japan. Mrs. C. P. St. Amant, home and church, Switzerland. Mrs. James M. Watson, home and church, Spain.

Verne C. Kirkpatrick, preaching, East Africa.

23 SUNDAY James 1:12-15

Joylene Greco, thirteen-month-old daughter of Southern Baptist missionaries, died March 18 in Addis Ababa, Ethiopia. The only child of Mr. and Mrs. V. L. Greco, Joylene was admitted to the Swedish Pediatric Center, Addis, on March 14. Death came from bronchial pneumonia and a kidney ailment.

After Joylene's death, the Greco family decided to continue their agricultural work in the same district. "We will work with the people," Greco said. "They will see how the Lord is upholding us, and how he is sufficient for our needs. They loved Joylene and this will be a great loss to them." Mrs. Richard B. Ables, educational services, Washington. Mrs. H. Paul Smith, educational services, California. E. Lamar Cole, doctor, Mexico. Charles L. Calippos, Jr., education, Taiwan. Joyce Flood, education, Guatemala. Mrs. V. L. Greco, home and church, Ethiopia. Alvin E. Spencer, English-language, Oklahoma.

24 MONDAY James 3:1-10

One of the major problems facing foreign medical missions work is financial. As

in the US, the cost of health care is increasing the world around. The percent of the field budget of the Foreign Mission Board appropriated to medical missions has remained about the same, 4 percent. However, because of the increase in giving among Southern Baptists, the actual amount has, of course, increased. As you pray for Dr. William J. Bickens and Dr. W. R. Norman, pray that Southern Baptist gifts to medical missions shall continue to increase. Mrs. Peter Gordijew, Slovak, Connecticut. Willard Martin, superintendent of missions, Michigan. Jesus Rios, Spanish, California. E. E. Smith, retired, Texas. James B. Ansis, radio-TV, Ghana. William J. Bickens, doctor, Paraguay. Clarence O. Griffin, preaching, Indonesia. Thomas C. Nelson, business administration, Gato. W. R. Norman, Jr., doctor, Ghana.

25 TUESDAY 1 Peter 1:13-19

Mrs. Carl Whitley has been involved in WMU work in Nigeria for twenty-five years. She has been treasurer of the WMU of Nigeria and also director of the West Lagos WMU Conference. Approximately forty thousand are involved in WMU activities in Nigeria. Donald Ray Beutwell, US-2, pastor, New York.

Eusebio E. Galindo, Spanish, Texas. Ross L. Hughes, superintendent of missions, Ohio. J. R. Stegall, Indian, Oklahoma. Florence Miller, religious education, Japan. Donald J. Spiegel, preaching, Ecuador. Mrs. Carlton F. Whitley, education, Nigeria.

26 WEDNESDAY 1 Peter 4:7-11

The new Baptist Pastor's School opened in Togo late last year with six full-time students and ten who are enrolled in a part-time program offering courses two nights a week. The school's facilities include a classroom building, two buildings for student housing, and a missionary residence. Located on the outskirts of the capital, Lome, the school also has small plots available for student gardening. Missionary G. Clayton Bond, who directed construction of the facilities, assists with the teaching. Bob Wayne Brockner, Christian social ministries, Pennsylvania.

Gayle Deller, Baptist center, New Mexico. Mrs. Basille Medina, Spanish, Texas. Albert I. Bagby, retired, Brazil. Edgar F. Haddock, publication, South Brazil. Mrs. E. C. Henderson, home and church, Philippines. W. Glenn Henderson, agriculture, Liberia. Mrs. Ben E. Hope, home and church, South Brazil. Pearl Johnson, retired, China, Taiwan. James F. Kirkendall, English-language, Lebanon. Alma Oates, women's work, South Brazil. Mrs. J. Boyd Sutton, music, South Brazil. Michael H. Wilson, education, Taiwan.

27 THURSDAY 1 John 1:4-10

Miss Mary Elizabeth Etheridge, a native of Atlanta, Georgia, is a Southern Baptist missionary to the Chinese in Tucson, Arizona. She serves under the cooperative

direction of the Language Missions Department of the Home Mission Board and the Arizona Southern Baptist Convention. Appointed in 1941, Miss Etheridge served among the Chinese in El Paso, Texas, until 1954. She then served a short time at the Toledano Mission in New Orleans, Louisiana, until her transfer to Tucson in 1955. Mary Etheridge, Chinese, Arizona. Pantoleon Maline, retired, Texas. Mrs. Jacob Mercamey, Indian, Texas. Mrs. Moses Morales, Spanish, Texas. Mrs. R. E. Ables, home and church, Ecuador. William H. Berry, retired, Brazil. Ralph C. Bethoa, doctor, Tanzania. Mrs. D. A. Bonnell, home and church, Guyana. Mrs. G. F. Cox, home and church, Japan. Stephen W. Davenport, preaching, Argentina. John D. Freeman, doctor, Thailand. James M. Gayle, preaching, Vietnam. S. Judson Leason, publication, Thailand. Beryl C. Lovelace, preaching, Japan. Mrs. J. D. McMurray, Baptist Spanish Publishing House, El Paso, Texas. Gerald W. Pickett, publication, Indonesia. Mrs. W. L. Richardson, home and church, South Brazil.

28 FRIDAY 2 John 4-9

Among the projects which Baptists are planning for Buenos Aires, the federal capital of Argentina, is an "orientation center"

in the heart of the city. The center could offer free counseling service, short evangelistic messages, brief films, information regarding churches, and other materials to the hundreds of thousands who pass daily. The center could also serve as a "crisis center" and maintain a file of services offered for the needy. Mrs. M. T. (Polly) Linberger, Sr., serves with her husband as he leads in promoting the work of Baptists in Buenos Aires. Eugene C. Branch, Indian, New Mexico. Fernando Garcia, retired, Texas. Harry W. Holland, Jr., Spanish. James M. Roemer, Jr., Baptist center, California. Mrs. R. L. Livins, home and church, Israel. Mrs. J. R. Cheyne, home and church, Ethiopia. Mrs. W. E. Halton, retired, Bahamas. James M. Hill, publication, Kenya. Mrs. M. T. Linberger, home and church, Argentina. Carlton F. Whitley, education, Nigeria. Sarah Wilson, social work, Argentina.

29 SATURDAY 3 John 1-4

Mexico has around forty universities, attracting thousands of young people from surrounding areas. Because some Mexican universities have no dormitories, Baptist efforts to minister to students in Mexico have led to the establishment of student homes, where youth may live while attending school. These homes are not restricted

to Baptist students, but every student who lives in a Baptist home is expected to attend a Baptist church while living there. Missionary James M. Shaw serves as administrator of the student home at Chihuahua. Mrs. Elsie Field, associational services, Montana. Mrs. Kenneth Pritchett, Indian, New Mexico. Clyde J. Babson, preaching, Rhodesia. Mrs. F. T. Jackson, home and church, Korea. Jerry S. Ray, education, South Brazil. Mrs. G. B. Slagley, home and church, Malawi. James M. Shaw, preaching, Mexico. Robt. Stewart, retired, China, Manchuria. Mrs. R. E. Walker, home and church, Ecuador. Barbara Wilson, medicine, Tanzania.

30 SUNDAY Job 3:20-26

"After ten months of winter when the temperature often falls to 40° below, summer becomes our greatest time of outreach," writes Mrs. Charles H. Crawford, home missionary serving in Hibbing, Minnesota. Each summer the Crawford family "edgins" into their home four summer missionaries (college students appointed by the Home Mission Board) who come to help conduct their summer program. "Last summer we ministered to nearly a thousand youth," states Mrs. Crawford. "Many received Jesus as they heard Bible stories and



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saw Christian love flow from the lives of the summer workers."

W. R. Buchanan, retired, New Mexico
Mrs. Charles H. Crawford, church extension, Minnesota
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Mrs. Ethel Wilson, National Baptist, South Carolina
Mrs. Cordell Akin, home and church, Tanzania
Mrs. H. N. Lindwell, home and church, Guatemala
Mrs. B. Layton Lyack, home and church, Taiwan
Mrs. W. W. Marshall, home and church, Middle East
Yvonne L. Moore, English-language, Malaysia

31 MONDAY Job 14:1-14

The first Thai film with a Christian theme tells the story of the Prodigal Son in terms of present-day Thailand, reports Ronald C. Hill, who directs Baptist radio-TV work in Thailand. The new film, called *Come Back Home*, uses Thai actors to tell the familiar story in modern dress: the younger son of an up-country village headman who is a Christian rebels against his father's love and leaves home to waste his money and life in glittering Bangkok. This sort of thing happens often in Thailand today, with the differences that this young man returns home to a warm welcome from his forgiving father.

Antonio C. Costello, Spanish, Texas

PLANNING BAPTIST WOMEN MEETING (Continued from page 34)

map of Malawi:

Order priced material from Baptist Book Store: *Fun and Festival from Africa*, 93¢.

(3) Prepare a collage of pictures collected of African scenes, people, and newspaper clippings. Cover with plastic on which is printed, Family Missions Involvement Campaign—A Study of Malawi.

(4) To preview study in groups or in departmental assemblies, dress in an African dashiki—an African gown. To the beat of an African drum or music from Africa, distribute small ears of corn with an attached invitation to the meeting. Corn may be drawn off on construction paper,

marking grains with a magic marker or ink pen.

4. Evaluating the Study

Lead women to evaluate their own family situations and discuss the possibilities of engaging in a missions learning situation with their own families. Encourage them to face the actual problems and potential of such an endeavor.

5. Planning for Follow-through

Distribute copies of the *Cooperative Program Travel Guide*, a booklet available free from Literature Services, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. This will aid in planning follow-through with families.

Mrs. Minnie Graves, retired, Arizona
Patricia Lynn McArthur, US-2, student work, California
James Mitchell, Spanish, Texas
Mrs. R. W. Perry, National Baptist, South Carolina

Mrs. Wayne Randolph, associational services, Colorado
Mrs. W. W. Enate, retired, Brazil
Mrs. James E. Giles, education, Colombia
Ronald C. Hill, radio-TV, Thailand
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Baptist Women Member Handbook*		.25	
Baptist Women Membership Card (25)		.40	
Baptist Women Notebook Binder		1.75	
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Baptist Women Record and Report Book		.30	
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*Available after July 1.

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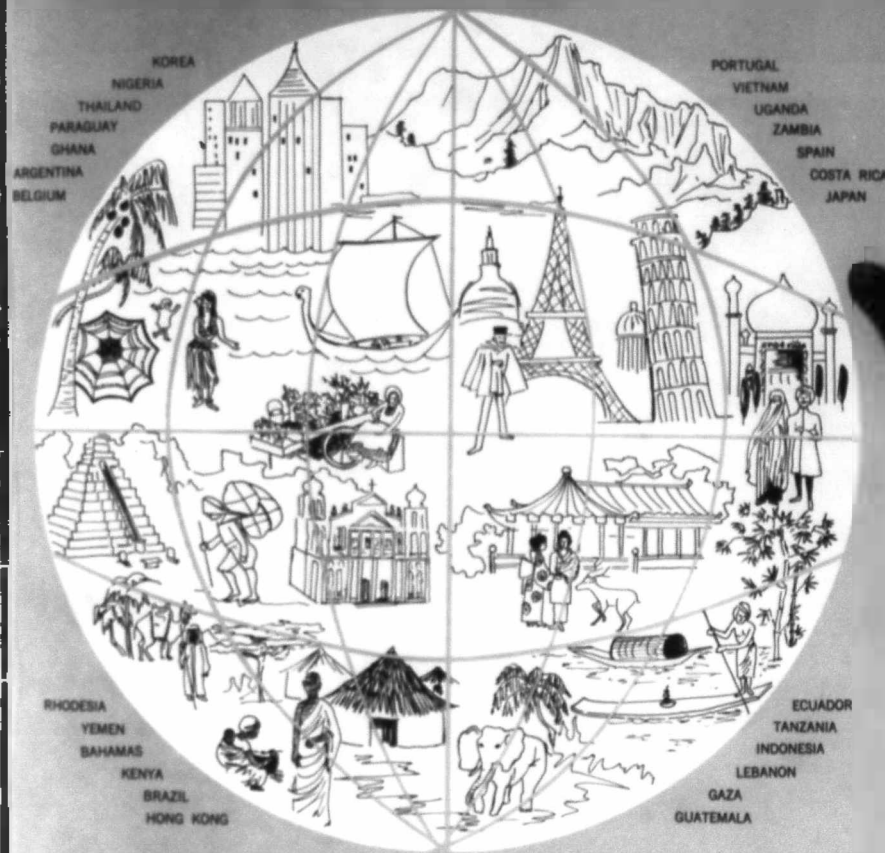
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Dear Pastor,

During the months of June and July the WMU council does broad planning for 1972-73. While it may seem a bit early to begin thinking about next year, there is much that can be done now that will save time and energy later.

Prior to this time, the church council will have done broad planning to which WMU will relate. The WMU director is responsible for communicating these plans to the WMU council. In turn, the WMU council makes plans which support those made by the church.

Even though you have participated in church council planning and have heard some of WMU's plans, it would be helpful if you would talk with the WMU director and discuss what you would like to see Women's Missionary Union in your church accomplish in 1972-73. This is a time when you could be specific and state your dreams for the organization—perhaps a project which WMU has never undertaken, a goal, an emphasis. In short, tell her what WMU could do to make the most significant contribution to the church's program.

Now is the appropriate time for you to feed into the council's planning. The WMU director, especially if she is new, may be waiting for you to take the initiative in such a conference. She has the new WMU Year Book (available July 1) which contains basic information about what to plan in 1972-73 and she should be all set for a conference.

The pastor plus the WMU director plus the WMU Year Book equals a significant year for your Women's Missionary Union.

Sincerely,

WMU Staff