

February 1973

ROYAL SERVICE





Why Study Missions?

Adrienne Gasham

If mission study is worthwhile, missionaries ought to be the first to know. Mrs. Roy McGlennery is a missionary to Gaza.

"I don't believe we can pray for something we don't know anything about," says Mrs. McGlennery. "If Southern Baptists are to pray meaningfully for missionaries and Christians around the world, they have to know what they are praying about."

"I don't pray anymore just for God to bless the missionaries in Japan. I pray for Christian young people in Japan whose parents reject them and who then try to win those parents to Christ. I can pray for them because I know about them."

"I don't pray just for a Christian girl in Chile. I pray that God will give Dina ways to be used as a Christian as she teaches in a difficult situation in a university. I know about her because I have studied."

"We are never specific in our praying until we know about human frailties of people of the world."

Knowing about missions also affects the way people give for missions, believes Mrs. McGlennery. As an example, she describes a Mississippi church of which she was a member for some years.

"When a concerted effort to teach missions in that church, our offerings jumped from about \$200 to between \$3,000 and \$4,000—just in the space of about three or four years," she says.

The Wiltier in Mrs. McGlennery sounds even stronger than the foreign missionary in her when she says that "mission study leads, not just to mission support, but to mission action."

The McGlennerys have shared their home with many international students during the years between stints of missionary service. (She and Dr.

McGlennery served in Barranquilla, Colombia, for six years, and then they were in the States for some time before going to Gaza in 1968.)

"I had learned about other cultures through mission study. So I had the knowledge I needed to understand and appreciate other customs," states Mrs. McGlennery. "And my study gave me spiritual stimulus to look at all people as the children of God."

Relating to international students seems a natural outgrowth of study to her. She thinks of a friend in Texas who leads a large group of Japanese people in Sunday School and Training Union in her church.

"I'm sure that it was mission study that first made her aware of the Japanese people in her city and led her to try to reach them," says Mrs. McGlennery. "As we come to know about people of other cultures and countries, we come to appreciate and love them and identify with them in their difficulties. When some of these people come to the States, we can identify with them here. I think this is our biggest missions opportunity today."

Did mission study in WMU have anything to do with Mrs. McGlennery becoming a missionary?

"It certainly did," she says. "My earliest experience in a missions organization was in a Sunbeam Band that met under the trees at the home of our leader. One day when we studied about China, I went home and told my mother that I would be a missionary to China some day."

This was the first of many impressions toward missionary service. Other strong impressions came through YWA at Blue Mountain College and during her years as a Baptist student secretary in Oklahoma. (She saw to it that the strong campus YWA exposed all the Baptist students to mission study.)

When she married seminary student Roy McGlennery, both of them were foreign missions volunteers. Then they learned about the need for medical missionaries in South America, and he decided to go back to school to become a doctor.

While Dr. McGlennery was a medical student in Texas, he pastored a church with a strong WMU. Mrs. R. L. Mathis was among the persons who came to encourage the WMU's mission study efforts. There, as in other places where mission study had been stressed, a number of young people became missions volunteers.

After Dr. McGlennery's internship, they were appointed to Colombia. He helped to begin the hospital in Barranquilla, becoming the first missionary doctor to pass Colombia's strenuous examinations (in Spanish) for licensing to the medical profession.

Now the McGlennerys serve at the Baptist hospital in Gaza. And they would not have gotten there and could not stay there without mission study.

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Your Gifts Are Important

Glenn A. Igleheart

Explaining to your children the value of money is not easy. When credit card purchases appear so effortless, they wonder why requests for a new bicycle or baseball glove receive a no. Some parents find it helpful to translate major purchases into the working time required to buy them: Dad had to work three whole weeks for this piano.

Money often seems impersonal to adults, too. If you've seen one dollar bill, you've seen them all. Checks are pieces of paper that do not speak or bleed. Thus, giving to the Cooperative Program may seem only a dull transfer of lifeless items from one checking account to another.

Money is personal when it is earned. The highest prices of money are obtained only by giving living pieces of time, energy, and skill in exchange. Money is also personal when it is spent. It pays for a new dress, a beef roast, or tickets to a ball game.

In between the earning and spending phases, money is much like frozen food. The fruit of daily living frozen for another day or to be transported to another place.

Sometimes destroyed money retains its original form. A secretary in Alabama gives to the Little Moon Christmas Offering for Foreign Missions, and several months later her gift pays a secretary's salary in Rome, Italy.

But unlike frozen foods, money can take different forms when it is destroyed. The teacher's gift can become a tractor. A farmer's gift can become language translation equipment for bilingual meetings in Miami. A store clerk's gift may become an evangelist in a market place in an African country or a shopping center counseling ministry in New England. A retired couple's gift may become milk for children in a day-care center.

The channels of collecting and transporting money for the purposes of achieving Christ's command to "make disciples of all the nations" (Matthew 28:19) are sometimes called mission support. Financial mission support uses the channels of the Cooperative Program, the Annie Armstrong Easter Offering, and the Little Moon Christmas Offering. These channels permit personal involvement in mission activities beyond the local church community.

Your Gifts and Me

Your gifts are very important to us missionaries, for they provide us the means to do our jobs. Your gifts pay for my living and working expenses. They provide food for my family and gasoline for my car. They purchase subway tokens in New York City and a Japanese Bible for an international student. Your gifts buy books for research and pamphlets for witness. They make my house payments and take care of the expenses of an interfaith witnessing clinic.

Adequate financial mission support enables missionaries to work and think full time in witness and

ministry. It relieves us from having to spend inordinate amounts of time in drumming up support and funds, as some independent missionaries must do. It also means we do not have to work at some other job in order to get enough money to live on while following our missionary vocation only in the left-over hours.

Your Gifts and You

Money flow reflects interest focus. The amount of money Americans spend on education, for example, demonstrates their common concern that children be trained for today's living conditions.

Financial mission support can expand your vision. If you are like me, the needs of Christ's work in your own church and area are evident. You may be tempted to spend all your financial resources there. But God's work is bigger than one church; his plans and commission cover the entire world. Through the support of mission causes around the world you expand your own idea of what God is trying to do in the world. You demonstrate your awareness of the universal quality of the Christian gospel's appeal.

Financial mission support also

expands your helpfulness. When someone says, "Lend a hand here, will you?" are you sometimes frustrated that you have only two hands? One of the wonderful things about money given to missions is that when it is distributed, it multiplies the number of hands available to help.

You are glad when you have been able to help the neighbor next door in a time of crisis. Through missions giving you help many other people, some far beyond your own neighborhood.

You are able also to help beyond your own ability. You may not have the musical skills personally to help someone who is seriously ill, but through your missions gift you stand alongside a skilled surgeon as he uses his skills in helping others in the hospitals in Nigeria or Gabon.

Financial mission support also expands your circle of witness. Taking seriously Christ's command to be his witness, you seek to share Christ's meaning in your life with your friends and neighbors. The number of persons you contact daily for Christ may be limited, but mission support broadens your witness to include persons in other communities, even other nations.

You probably use only English in your witnessing to others, but through mission support you also witness in other languages—languages that are understood by the people who hear them, giving the witness to Christ a better chance of finding a fertile soil to grow.

Thus through missions giving you expand your vision, helpfulness, and witness and enter into partnership with many other Christians in obedience to Christ's working commands for his people.

Your Gifts and God's Work

Financial mission support directly affects mission success. Money is not the main factor in mission success, but it is often the missing factor. Other factors are the power of God, committed Christians,

prayer support, and willing hearers. There are many places where these other factors are or could be present; what is missing is the money.

Giving more permits doing more. Giving less limits doing—deferring dreams, postponing projects. It is as simple as that.

When you and I give, missionaries can be appointed, trained, and placed on fields of work. Bands of Christians can be gathered and strengthened. Programs of ministry can be sustained and even expanded to meet ever increasing needs. New ventures can be launched.

When people respond by accepting Christ as Lord and becoming members of warm, vibrant, growing Christian fellowships, we have been a part in making the love of God personal to them, reached through the persons and ministries sustained by our gifts.

When you and I fail to give, we deprive the cause of Christ of needed resources. When we fail to give, the Baptist center director lacks money to buy needed materials for his pupils. US-2 and summer missionaries are not available to provide park Vegetation Bible Schools for children of every neighborhood.

When we fail to give, a request for a helper for the Christian social ministries worker is denied. The worker must then put in longer hours, spend her energy and interest a little thinner, and worry about the time when her level of effectiveness will fall below what is needed.

Mission leaders in every major urban center in the world have a list of lots and buildings to be purchased as locations for potential new churches. Many are not bought because the funds just aren't there. What we give directly affects what can be done on the missions field, whether it is the missions field of New York City or Tokyo.

The Need Now

There is one fact that has become painfully evident to me after

four years of traveling on the east coast of our country as a home missionary: mission success will not be achieved with nickel-and-dime mission support. Significantly increased outlays of money are required to make greater impact on the world for Christ.

Increased missions giving must counteract the effects of inflation. When you feel the pressure of the declining purchasing power of the dollar in your family budget, remember that missions agencies experience the same problem. Because the dollar buys less, an increase in missions giving is not always matched by a similar degree of increased mission activity.

To demonstrate our concern for all men, we must go to the cities of our world, where most of the people are gathering. One of the problems in doing this on a major scale is the high cost of urban living. In a rural area three hundred dollars may pay for a missionary family's house, food, and some clothing. But in an urban area like Los Angeles, housing costs absorb all the three hundred dollars, and additional money is required for food and clothing. To send hundreds of people to plant their witness in urban centers of our world will require amounts of money significantly beyond our present levels of missions giving.

So pray about it, don't you? Check your own giving. What percentage of your income is given through God's church? What percentage of your church budget is given through the Cooperative Program? What have you given to the special offerings for home and foreign missions? Have you made significant increases in your own level of giving to these offerings? What you give is important—to you, to me, to lost people all over the world, and most of all, to God.

Sh. Ishiguro is director of interfaith witness, interfaith dialogue, for the Department of Interfaith Witness, Home Mission Board.



To demonstrate our concern for all men, we must go to the cities of our world, where most of the people are gathering.



Your gifts are very important to us missionaries, for they provide us the means to do our jobs.



What Baptist Women Can Do In America Today

Mildred McWhorter

America is populated with people with needs. Each person in America has needs peculiar to his area, culture, social, economic, and emotional being. Some needs reveal themselves in masses of drugs, unwanted children, suicidal tendencies, cruel murders. Family separation produces insecurity and emotional problems. Increased numbers of senior citizens, with families too involved in other things to provide the personal attention needed, are lonely and frustrated. The cities are filled with thousands of misplaced persons who find themselves in a foreign culture, where they are not equipped to earn a reasonable income. They are lonely and confused about how to exist from day to day. Parents work long hours while thousands of teenagers and children spend their after-school hours in loneliness.

The needs are endless in every area of the country. Yet God has someone in each area who could meet these needs. Baptist women can meet these needs. They need not be dependent upon a home missionary to develop a program to meet the needs of persons in the community. Even if there happens to be a home missionary in the area, that missionary cannot possibly meet the needs of all those around with problems.

For example, I try to minister to the unchurched Mexican-Americans in the city of Houston, Texas. There are more than 70,000 Mexican-Americans in our city. I will never meet the needs of all of them. But through the joint efforts of women in the Baptist churches in our city much can be done. Some of these women have abilities that I do not possess. A nurse may give medical help or referral, a piano teacher may give a neglected child a new skill, and any woman can supply a tutoring program for children waiting for their parents to return from work.

For years Baptists have sought to meet the needs of those in trouble through mission centers, rescue missions, juvenile rehabilitation centers, unwed mothers' homes, children's homes, and more recently, drug abuse centers. These have been good, but they may have led many to believe that needs can only be met by the professionally trained missionary. Most of these ministries have only been carried on in the large cities, while rural and smaller urban areas have been overlooked.

Some women say, "If I lived near your career, I would love to work with the senior citizens, the tutoring program, or the music group." Yet no community or city is without senior citizens who are lonely, whether they live in their own homes or nursing homes. Many times the most neglected are those living in individual settings. There are always children who need special attention in any type setting.

Your community may have many young mothers confined to their homes with small children. Perhaps a day out for shopping, recreation, or just time to be a person, would make each a better mother and wife. Baptist women could provide a mothers day out.

Many Baptist women live near resort areas where a Sunday afternoon Sunday School, a teenage musical, or movie at night in the park might involve many people who would not think of attending a nearby church. Such resorts provide opportunity to hold weekly Vacation Bible Schools in the great outdoors all summer. Baptist Women could work with Actions in this type program.

An entire family might camp out in a resort area and hold a Vacation Bible School for others in the area near their living quarters.

Backyard Bible classes, art classes, drama groups, and tutoring programs could be conducted in any home, community, or city. The main thing to remember is that the

equipment and building are not important.

America's present way of life tells us that people are too involved to search out the church; therefore, if our country is to be reached we must take the message to the people where they are, when they will listen.

Baptist Women organizations might find that providing a coffee stop in a shopping center around Easter or Christmas for shoppers could be an opportunity to contact new families. Child care facilities might also be provided.

Where there is an appointed missionary serving in a nearby area, there is always a need for secretarial help, library workers, counselors, children's workers, literary teachers, tutors, painters, nurses, and most any vocation. Baptist women can meet these needs.

Churches find it difficult to get into apartment complexes, even to contact the people living there. Baptist women living in such complexes can start Bible study in their apartments, inviting everyone they can possibly get to listen. Through them

... we must take the message to the people where they are, when they will listen.

studies many can be influenced to attend church. If there is no Southern Baptist church in the area, these home Bible studies may eventually grow into missions.

Any Baptist woman can find a need she can meet if she sincerely

searches. If there are Baptist institutions nearby, she can volunteer to be trained to serve wherever needed. Perhaps she can find her place as a nurse's aide, child's friend, secretary, refreshment chairman, or craft director.

Where there is one person in need of help or attention, there is always the great opportunity of sharing Christ. I believe the Christian women should never seek to meet a material need without sharing the answer to spiritual need.

A wealthy woman said, "I was snug in my wealth, but very lonely, when my neighbor in our high-rise apartment complex invited me to an oil painting class in her apartment. I was desperate for fellowship with people, but I received a bonus when I found Jesus as my Saviour. These people talked about Jesus as a very necessary part of living."

A group of six Baptist women became convinced that there must be some way they could help a family in need. They chose a family through the local Baptist mission. With the influence of one lady's husband, a job was secured for the father of the family. The women took turns taking the mother for food stamps, and teaching her how to shop in a large grocery store for the food her family needed. They listened to the mother's problems and secured professional counseling for two of the girls in the county detention hall. The ladies felt they grew as much spiritually as the family through their experiences of serving. They said, "We have taken things to the needy before, but this time we feel we gave ourselves and actually helped the family more."

Baptist women can take favors to senior citizens, the local hospitals, and detention halls, but none of this giving of things will make up for becoming personally involved with families and individuals.

Mildred McWhorter is a home missionary in Houston, Texas.

WHO ARE BAPTIST WOMEN MEMBERS?

Young Women who have recently transferred from Baptist Young Women

Working women whose closely scheduled lives leave little time for extras

Busy mothers whose time is limited by the needs of their families

Women with time on their hands, those who no longer have children at home

Retirees who are still active with many skills to give the missions program of a church

Women who are confined to their homes by long term personal or family illness

Want To Be Part of a Revolution?

Katherine Bryan

Young Baptist women, have you ever thought of being a part of a revolution? Have you ever thought of helping to start a revolution? It is possible.

Revolution comes about when someone refuses to accept something as it is. Revolution is often a vigorous movement or expression toward change. Never passive, revolution is always active. But why should you revolt?

Perhaps you feel you lack the intellectual stimulation that should come from in-depth study of missions. Or perhaps you feel that those in your age-group or those who have a similar life-style as yours share this same deficiency.

Perhaps you feel the need for involvement in missions at the point where you live; you lack challenge to your time, your skills, or your life.

Perhaps you feel that giving and praying as they relate to missions are side issues. You just are not challenged to live in terms of the world.

If you fit into any of these categories, you have two alternatives: to revolt or to resign. The person who chooses to resign is declaring that there is nothing to be done or nothing that can be done. Resignation neither changes the situation nor eradicates the problem.

Those who have become involved in revolutions have experienced problem situations and have believed that there were possibilities of something better. They have acted upon their conviction.

A revolution gains strength to the degree that its participants have experienced a common situation. A revolution changes situations when persons envision the possibilities of a better situation through available potential skills.

A revolution makes little impact if those involved will not commit themselves to that which they feel is a better way. A revolution never gets "out of



committee" if the commitment is not expressed in action. Revolt is a means to an end, never the end.

The eighteen to twenty-year-old who is a member of Baptist Young Women has a life-style resulting from her just-out-of-high-school, first job, first-years-away-from-home, or just-married freedom. The twenty-one to twenty-nine-year-old is totally involved in a life-style determined by young family responsibilities, advanced education, or career demands.

Now that you have reached thirty, such life-styles are no longer compatible with yours. Schedules differ; priorities have changed; life goals are seen from different perspectives.

It's time for a revolution, but a revolution suited to the women in her thirties. You desire creative learning and study opportunities, maturity in budgeting your time and skills to include service to the people who hurt in the area where you live, and the discipline demanded if you are to discover the full potential of your giving and praying. Such a revolution can be a reality and a life-changing experience for you.

Baptist Women offers the structure through which such a revolution can take place. Baptist Women offers the training materials to equip you for revolution.

Yet never will a successful revolution take place because of organizational structure. Never will there be a revolution that will attribute its successful outcome to literature. The success of any revolution is determined by the people involved.

This means you. No longer can apathy be allowed to overwhelm your missions intellect. No longer can you rationalize away the discipline that is demanded to become involved in the action. No longer can you assume that your time, your money, and your life are not needed. The challenge is yours.

People determine the success of a revolution, but strategy helps determine what the people will do.

Young Baptist women, if you are to be a part of the revolution in study, action, and support of missions you can anticipate a new relationship to your world.

Join others in your age and life-style in the swing toward Baptist Women. Share with them what you feel is your present level of world knowledge and concern. Discuss with them the possibilities of something better in your lives. Share what you feel intellectual stimulation in missions could mean.

First, find out what is presently offered in your Baptist Women organization. Perhaps the activities offered are exactly what you have dreamed of but knew nothing about. Ask a Baptist Women member to share her dreams. Discover wherein her dreams and your dreams coincide. Share with the Baptist

Women member your needs and what you envision as possibilities. Talk with her about the potential of them in your age range.

Now that you have expressed concern and made a start in discovering about it, become informed. Obtain a copy of the Baptist Women Member Handbook from a Baptist Women member. Read and study carefully the many possibilities within the structure of Baptist Women. Discover the possibilities of study. Read about study projects and current missions groups. Think about what a Bible study group or Round Table group could provide in in-depth study. Imagine the variety of methods, techniques, and aids that you could utilize. Get excited about learning.

Discover the myriad areas of involvement. As the handbook mentions guides for mission action, borrow the Mission Action Projects Guide for Baptist Women and Baptist Young Women. Find yourself in these pages. If there is a particular area that appeals to you, obtain a copy of the group guide on this subject and delve into the depths of involvement with a particular group.

Browse through a copy of *Agree, Service, Revive, Service*. This will introduce you to challenging possibilities in missions giving and praying. It is a constant source for ideas to make your study and your action current and stimulating.

Take the initiative. Shape the revolution. Communicate with other young Baptist women. Have they heard that Baptist Women is demanding, have they heard that Baptist Women will take commitment, have they heard that Baptist Women is all they ever dreamed of in terms of what they thought was needed in their own lives?

And the shape of the revolt? Be instrumental in forming a missions group. With your friends, determine whether yours will be a study group, prayer group, or mission action group. Become a part of the total organization by participating in all Baptist Women plans and activities.

Remember, the Baptist Women revolution has depth. It speaks to the mind that is searching, grasping, changing, and including new concepts of the world.

The Baptist Women revolution has action with purpose. It meets needs where they are. It says, I with my particular skill am needed now and needed here.

The Baptist Women revolution has people. It is committed to a task that is unlimited in scope. You can be a part of the Baptist Women revolution.

What began as the Baptist Young Women Director for the World Service Commission of Texas.

I Don't Have Time For Baptist Women, I Make It!

Nicy Murphy



I was just plain irked at Marge that day. She had asked, almost expectantly, "Jane, why don't you belong to Baptist Women?" Now Marge knows, I fumed inwardly, that I work five days a week at Hartley and Myers department store. And goodness knows what all there is to do at night when I get home—laundry, housecleaning, cooking.

"I couldn't possibly," I started to give her at least half a dozen real good reasons why I didn't have time, but her serene look stopped me.

"Right, certainly, maybe?" Her eyes mirrored a plan as she turned to go.

My irritation must have showed in my face. I shrugged and walked away. Monthly I began to bolster my position. The way living expenses keep climbing—groceries, coffee, car upkeep—I've got to work. Then I saw some time to my family and friends. I positively can't take on one more thing.

Somewhere at the church is always waiting me to do something. Just last week they asked me to be the church leader for my Sunday School class. I turned them down again. It looks like they could get somebody with more time. Why can't people understand how it is with those of us who work?

Of all people, Marge ought to understand. She has worked full time outside the home. And her semi-volunteer mother-in-law lives with them. But I guess church work is just her bag. She and Jack and their three children attend church regularly. Mary, the oldest, works on some kind of activity in the girls' mission organization. Tim and Tom, the twins, are in RA's—or whatever they call it. Marge is president of Baptist Women. Well, if she wants to talk herself with church work, that's her business!

For days I tried to shrug off the memory of our conversation. Her question, "Why don't you belong to Baptist Women?" was like a little pin prick threatening my balloon of excuses. I remembered—and I think the Lord must have given my memory a little nudge—that I had spent many hours helping our club get ready for the annual bazaar. I had attended long hours of committee meetings on two different evenings, and I had worked on plans at home. I had made time for that.

I also had a flustering twinge of conscience about the girls I spend watching television. And I bow every Monday night. But I'm not about to let my team down. And heaven knows I need the exercise!

How does Marge find time to work so much in the mission organization? But more persistent than the question "how?" was the question "why?"

"Marge," I said, when two weeks later we accidentally bumped into each other in the cafeteria line downtown, "I've been thinking about your question."

"Question?"

"Yes, about why I don't belong to Baptist Women. Now," I hurriedly added as I saw her face light up, "I'm not about to jump into it, but I do want to ask you some questions."

"Sure."

"Why are you so gung ho on Baptist Women? Doesn't it take an awful lot of your time? You're as busy, maybe busier, than I am. Yet you give hours and hours to missions. Why?"

As we passed down the line pitting our heads with against the tempting, calorie-loaded salads and desserts she answered slowly. "Jane, it's like this. Before I started working I belonged to Women's Missionary Society. WMS they called it. I wasn't a very enthusiastic member. In fact, I was downright critical. I told myself, and others, that it was bogged down with organization and

detailed reporting. I fussed about the programs; they were long and boring. That was only partially true, but I made such a good case out of it for myself that I dropped out.

"Then one day Ann asked me the same question I asked you, 'Why don't you belong to Baptist Women?' Baptist Women? 'Yes,' she answered, 'that's the name now for what used to be WMS.' I'm for that change, I thought. I never could remember when to say WMU and when to say WMS. That's not the only difference," she continued. "The organization has been simplified. Fewer officers . . . more emphasis on getting the work done. And our study of missions . . . the things we do to witness and minister in the community . . . you'll just have to come and see for yourself."

"Well, Jane, I did, reluctantly at first. Then I began to get the picture—WMU's purpose and how it is carried out. It made sense; it was so logical. Studying, learning about needs, trying to meet some of those needs that are near at hand, then supporting the distant causes through our prayers and money—what a perfect, well-rounded way for a woman to serve through her church.

"I began to get more deeply involved. Jane, I think I can honestly say that next to my salvation, this is the most exciting spiritual experience of my life!"

"Say, now you're coming on pretty strong."

"I mean it. I've been led to a more meaningful prayer life. You see, Baptist Women encourages private devotions and family worship. Then there is my prayer group which meets to pray for specific needs both within our town and on the missions fields. We've had so many prayers answered that it almost scares me. Then as I pray for the missionaries on their birthdays I feel closer to them. I think of them as real people with problems not too different from mine. The weeks of prayer for state, home,

and foreign missions link me with our misapplied efforts around the world. Imagine that! I also attended a prayer fast once. It was one of the richest experiences of my life."

"Marge, I'll confess, I need something like that. But how about all those meetings you have to attend—you know, your programs and studies? Aren't they pretty dull? More like geography?"

"We do study some geographical areas, but it isn't dull. I'm always so proud of myself when I hear names like Togo and Gabon in the news, and know something about them." I nodded, but didn't admit that I hadn't the foggiest idea where they were.

"But geography," she continued, "is only incidental in the study of the needs of the people. Then there are studies on religions, stewardship, denominational life and many other subjects. Our studies make us aware of needs so we can pray and give more intelligently."

Our lunch hour passed too quickly. As we started to part, Marge urged, "Let me pick you up Thursday evening for Baptist Women."

"I don't know. Let me call you . . . I hedged, hoping in the meantime to find a plausible excuse that wouldn't hurt Marge's feelings.

Sometime I just couldn't bring myself to call her and refuse her invitation. Some force outside myself seemed to make me want to accept. Marge sounded pleased but not too surprised when I called and said I'd go.

I learned weeks later that she and the members of her prayer group had been praying for me. I'll never again take lightly the power of prayer. It's more than a pious expression!

How thankful I've been that I went with Marge that night! Since I started attending six months ago, I have gained a whole new concept of Woman's Missionary Union.

Like Marge, I'm experiencing a deepening of my prayer life. Prayer

has become vital and very real to me. My knowledge of and compassion for needy people have grown. But that is not all. Another blessing is the association with other Christian women. I hadn't realized how much I needed just that.

Then there is the satisfaction I get in mission action—expressing God's love in a personal way to people who do not come to our church because of racial, cultural, economic, or class barriers. I don't know who gets the greater blessing, they or we. I'm also learning how to share my faith.

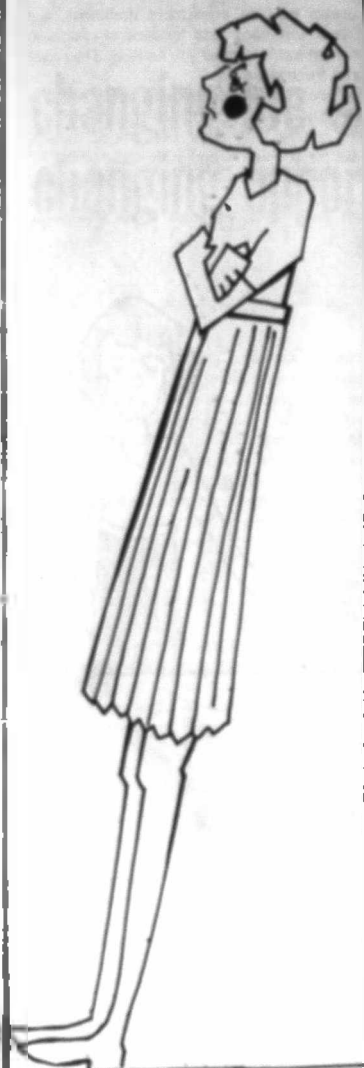
And my involvement has brought out talents and abilities I never suspected I had. Imagine me planning and conducting a mission study! But I loved it! And the girls said I did a good job.

But I can't say that it's been easy to find time for Baptist Women. Gas hasn't miraculously given me any 25-hour days or eight-day weeks, though, heaven knows, I've needed them! But somehow I've managed. Maybe I've learned to budget my time a little better. I get up a little earlier and often do a load of laundry or vacuum the carpets before I go to work.

I still bond with my team, and I watch TV now and then, but I'm finding my greatest joy and satisfaction in Baptist Women. I just wish I could tell you all about some of the exciting and helpful things we're doing.

No, I don't really have time for Baptist Women, but I make it. I hope you will too!

Marge Murphy is WMU executive secretary for the Northern Plains Baptist Conference.



Confessions of a MAD Woman

Lane Powell

There's no use trying to hide it: I have been, for more than four years, an inactive member of Women's Missionary Union.

Do you get the picture of someone lounging in a hammock or spending the day watching "This Is My Story" on TV? Then you've got the wrong picture of inactive, as far as it concerns me. The WMU may consider me inactive, but I am far from inert or moss-covered. Mainly I am MAD.

M is for mobile. I'm forever moving, either across town or across the country. Most young homemakers in the moving generation have moved to a new home or a new community every two to three years. Such moves give lots of opportunities to be anonymous. After all, no one in the new community knows what a person used to do in church or in civic clubs. If a woman just keeps quiet and dreads her husband to tell, she can have an organizational rest. Then, too, it takes time to get involved, and it's painful. How much easier it is to pull up roots, if they're not very deep.

A is for active. Children come with a built-in guarantee for lifetime action—enough for everyone in the family and certainly enough for a couple of mothers. And then there are the blood drives and the mothers' marches and the PTA. Plus, maybe an eight-hour job or a part-time job. The end result is fatigue and a frantic struggle to have some time of one's own.

D is for driven. And I don't mean in a car, although that could certainly apply. I am thinking mainly of being driven by the desire to succeed, to be the most feminine, the most dedicated, the most outstanding in a chosen field, whatever it is. And duty also drives busy mothers, sometimes unmercifully. For the person active in even one area of church work, the call

to duty may become a clanging cymbal. Instead of a reassuring trumpet.

And so I am MAD.

I am fed up with sitting in dull meetings that seem to go nowhere.

I am tired of people putting at me to do this and do that.

I am frustrated when life's puzzle pieces don't fit, when the missions gospel of love to all men of all races doesn't apply in my own community.

I am mad at injustices in my community and in society at large.

So where do I go from here? I am going selective, and I am suddenly realizing that the new WMU is going selective, too.

If you haven't been to your local WMS since the time when everyone read their parts out of ROYAL SERVICE and then had refreshments, then maybe you need to give this organization a second glance. In fact, you need to know that WMS has even changed its name. It's now Baptist Women.

WMU has made a leap of faith. WMU leaders firmly believe that women want a change and a chance to be selective. They have left the firm ground of old methods and have begun walking the suspension bridge of change. The new WMU offers a choice of actions for a variety of interests.

You may be a nurse or a social worker. You work with humanity's hurts all day long. Perhaps what you need is a filling time. If so, Baptist Women offers suggestions for prayer groups and Bible study groups, where you can receive.

You may be a homemaker, a secretary, or part of a factory assembly line where you stitch the same seam in a thousand pairs of pants. Perhaps you desire to get in touch with human beings that need help, in a way that is meaningful. If so, Baptist Women offers you mission action groups. These groups analyze their community, define the need they can best fill, and then stick with it for an extended period of time.

Do you remember when we used to search frantically for a community missions project to do each month? Now, I'm not saying that these community missions projects were not helpful, but I think we would all agree that repeated attention to the same area of need can bring more lasting results.

You may be a dreamer, like me. You look around, maybe even at close range, and see chances for a new kind of service in your community. My own latest dream is a literacy class for my Cuban neighbor and her friends. The long-range dream includes an international club for our city, where we who are native-born Americans can welcome and encourage our friends who have chosen this country as their own.

I came up with the dream. Baptist Women came up with the literature and training to help me carry it out. They also plan to provide meeting space and a nursery.

Your dream may be even more ambitious, but don't let your ambitions fade for lack of channels. Baptist Women wants to meet you halfway. They want to help, not frustrate.

So how about it? What concerns and needs do you have? Do you want action? Are you MAD?

Then try uniting with other like-minded women. Work it out for yourselves and your community.

We can shape a small part of the world—together.

Mrs. Robert Powell is a homemaker from Milledgeville, Georgia.



changing life situations mean changing opportunities

Ernest Benfield



Women to women, what's on your mind? Maybe it's time to take a look into the future. With the children gone and the house quieter, our days are surely different, aren't they? This situation requires some getting used to. Just imagine—no more Brigade Scout meetings, no more PTA meetings, no more car pools! Finally, we have some time to call our own. How will we best use it?

Of course, being women, we will be a part of some kind of group activity. We're just made that way. Because many good agencies, clubs, and drives are out to capture and use our energies, we need to be cautious and selective. The time has come to re-evaluate our goals and be sure we know what we hope to accomplish during these years.

What's Your Philosophy?

Let me tell you about Miss Annie and Alberta. They have found a creative, enjoyable, and profitable use for their days. By the way, Miss Annie was chosen as "Woman of the Year" in our city not too long ago. Besides serving in two hospitals as a First Lady and a Grey Lady and teaching a Sunday School class, she is a member of Baptist Women. This is her message: "Of all the outside things I do, I enjoy the Baptist

Women activities most. I get so much genuine joy out of seeing other people made happier and besides that, I learn a lot myself."

Alberta is different. She has just retired from teaching and can participate in more church activities, having more free time she had to decide what to do. When I asked her why she gave so much of her self to her work, she responded, "Well, I could devote all my time to my home and garden, but I believe that now I'm privileged and have an obligation to share my faith with others. The fellowship in Baptist women is great and the opportunities for sharing are tremendous. So I find myself really involved and I do love it. It is a joyous experience and sometimes lots of fun. I find it very rewarding."

There Is A Difference!

Just recently I heard a revealing conversation. The contrast between a member's and a non-member's reaction to life and birthdays unfolded before me. After church a group of us were discussing birthdays and our ages. One person volunteered, "I'm forty."

Immediately a woman responded, "All my life I've heard, 'Life begins at 40.' I could hardly wait for it to begin. I never was as disappointed."

It's been downhill for me ever since."

Quickly another member of the crowd remarked, "My mother says I have been the happiest ever in her life since becoming forty."

Knowing all the persons involved, I mentally reviewed the conversation as I drove home. This "downhill after 40" has no children at home, doesn't attend Sunday School regularly, isn't a member of Baptist Women, and only occasionally attends worship services. She is sickly, bored, frustrated, and still-pitying. The "happy over 40" mother is president of Baptist Women in her church. She is busy in civic and church activities. She isn't lonely and has no time to be bored. She is a radiant Christian, happily engaged in something lasting. Her time investments are eternal. Baptist Women makes it possible for every woman regardless of her age, to participate in satisfying activities and have a feeling of personal fulfillment. We are inviting you to put the rest of your life into something that will outlast your life. Yes, and bring benefits now.

How We "Go About It"

Has anyone told you very much about Baptist Women? Let me explain how we function. Monthly we have study sessions for the entire membership which are helpful and thought-provoking. Learning about missions work is an educational opportunity. Doing something to help is a result of our educational development. Over a three-year period, we study the geography, cultures, religions, and needs of various peoples in all parts of the world where Southern Baptists minister. These sessions are enlarging our world and preventing mental stagnation.

Smaller units known as missions groups help achieve the organization's purpose of missionary support, action, and education. Each member is in a group—either mis-

sion study, mission prayer, or mission action. She chooses the one which appeals most to her interests. We find working in small study groups most satisfying and effective as different persons enter into the discussions. One woman's remarks cause us to think and review our own ideas. We have the opportunity to make contributions to the discussions.



Perhaps the prayer group appeals to you. Our basic activity is intercessory prayer for local and world situations. We feel that we are growing personally in faith as we share our prayer experiences. In addition to our prayer periods, we help in some mission action project in the community.

Mission action groups are popular because members are actually taking the love of Christ into critical situations of need and helping relieve hurts of various sorts. You really would like this. Your inner urge to do something for someone would be satisfied and that tug of concern would have an outlet as you serve for Jesus' sake. It is challenging, exciting, and gratifying to be a part of such a gigantic enterprise. We believe we have something extremely worthwhile to offer you.

Just Too Busy?

Some women are just too busy to add anything else to their schedules. God wants us to be busy and he writes now across every new day

He wants us to make the needs of others our business and to be busy relieving these needs. It is true that sometimes we get so busy doing good deeds that the best things in life become a part of our daily lives. Recently, I heard this remark which makes a good check-up gauge for any day's activities: "If God were to bless you according to your value in his work, would you be rich or poor in this world's goods?" Baptist Women offers the opportunity to add more joy, purpose, and meaning to our business.

Fringe Benefits

Earlier I mentioned that members receive benefits now. Let me list just a few:

- Working in a close relationship with Christian friends and God
- Enjoying spiritual adventures in prayer and Bible study
- Assisting those who are weaker and in need of encouragement
- Helping to shape our community and our world
- Becoming aware that you belong to a great world movement for Christ

It is thrilling to know that you, your friends, and God are partners as you work.

Your Invitation

This is your personal invitation to invest some of your valuable time in Baptist Women. You will find this organization the best means offered to any Southern Baptist woman to be alive all the days of her life and to have a lasting influence for good. There is no other offer like this in our church.

Don't forget what Miss Annie and Alberta said about the personal fulfillment available. Birthdays don't matter so much. It's the way we use our time that really counts.

Before our next meeting, I'll call you and make arrangements to come by for you. You'll enjoy it!

Mrs. Nolan Benfield is a homemaker from Morganton, North Carolina.



A Diary for Opportunity Days

Eula Stotts

Did you buy a daily diary for 1973? Did you pause in the store, then walk on with the thought, "I can't read that this year? There aren't any days for me to fill?"

Listen, hurry, go buy the greatest engagement book you can find. Exclaim out loud, "I have a whole year of days for adventure, excitement, my life!"

There are surprising opportunities so close you may have been overlooking them. These, if explored, will help you fill that book with hours so full they will burst the binding—worthwhile activities, too. In fact, if you have been remembering a time card as a symbol of orderly living and musing it, you can fill one of your own checking. Remember the times you wished you did not have to live by that card?

You are a woman! To be a woman is very special. You are past that life beginning at forty age. You are somewhere around sixty or sixty-five, or more. Is it a wee bit difficult to say, "This is a good age"? There are so many changes to face. The fact that you are one among many facing similar adjustments does not help very much. Perhaps it would be strengthening for you to think about others and weigh your circumstances.

Are there aches and pains in formerly unknown parts of your body? Reply now, are they worse than those regularly endured for years?

Has moving been marked with dread as you walked out of the house with memories to a smaller one? But remember there is a second joy of finding the right place for your precious tric-a-trac and remembering when each piece was added to your home. Have you moved to a new community, a community that replaces the familiar noises of the old with the unfamiliar? But remember you'll meet new neighbors with whom you can share favorite recipes with as much fun as when you first tried them. And they haven't seen your home movies, either.

Are you too far from the grand-children to see them as often as you wish? Or, are you being called a permanent baby-sitter?

Is that dear husband around the house too much? Not really, but it is different to have him sitting right where you want to run the weeper.

Honestly now, have there been fleeting thoughts of "I'm just a has-been"? Don't pause a moment with those thoughts. Chase them away with memories of special days and occasions that say how wonderful

life has been. Determining to find life today and in the future. Fill the future with the beauties of each hour. Don't think you are the only one who has weighed her present circumstances and found her challenge to move into tomorrow. Get acquainted with others who are weighing and finding and join them.

Your first decision is to determine to plan worthwhile activities in fellowship with others. Then, carefully weigh activities that are offered and that give you satisfaction in personal growth and service.

The most satisfying life can still be found in the living example of Jesus of Nazareth. Trustworthy records tell of regard for people, one person at a time. He handled their questions, pains, ambitions, and doubts. He listened to each and answered with a miracle or words of wisdom, often hidden in a delightful story. He lived as he taught, according to the will of his Father. When he went away from the earth, the followers listened for his good-bye words. He requested them to wait for power, then to go to all people with their good news. They were to lead people to become followers, to baptize them into a particular fellowship, and to teach what had been revealed. While the disciples obeyed and waited for

power they kept on praying. Let your mind wander through your favorite passages on the life of Jesus. Teaching, prayer, sharing, and ministry are always present.

How big is your world? Has it been shrinking to family and friends? The whirlwind news of poverty, injustice, disaster, and crime is disturbing. While examples are widespread, they seem so impersonal with unfamiliar names of persons and nations. One watches, hears, and reads with sympathy but turns aside without knowing how to react effectively. One woman confesses this to be her response until she became concerned for one village where there had never been a witness for Jesus. Now the map is more than mountains, rivers, oceans, deserts, national boundaries affecting the religions, customs, cultures, costumes of the people living there. Her world is so big her heart can scarcely hold it.

What can one woman do? A revised budget may be needed more than a diary. Fixed income is very real. The tithe looks small and temptation whispers, "Why give it at all?" Jesus approved an honest

gift. Mrs. Lendes, a widow before Social Security, loved her Master and his world. She walked across town to study about places she could not even pronounce. Snow and cold never kept her from days of prayer. She smiled her offering into the plate. After her death, it was whispered she had been living almost entirely on cereal. Then one remembered she was awfully slender, but how sturdy.

Intercessory prayer sounds so profound. Yet exploring it is like touching one bare toe in the wash of an ocean wave. Then with both feet wet, standing amazed at the power of the tide as it washes up and rushes back into the depths of a sea that sweeps thousands of miles to other shores. If we cannot physically step outside our room, we can grow in prayer power and lend support to neighbors in the city, our nation, and the world.

Jesus was very explicit when he spoke of personal responsibility for other persons. He mentioned prisoners, the hungry, the naked, the thirsty, strangers, and the sick. Meeting a need in his name is ministering to him. We are not allowed

the luxury of living to ourselves. In a few words, Jesus listed the ministries from which each woman can choose the one to which she can give her special talents.

Baptist Women offers women opportunities for learning about the people of the world, deepening spiritual life, proportionately sharing income and offerings, and ministering, person to person, in Jesus' name.

Baptist Women provides many activities. Your diary will be filled with red letter days. It will soon be filled with special names and activities as you participate. A most interesting magazine, *ROYAL SERVICE*, will become your guide to missions inspiration.

Life seems filled with such serious considerations today that we almost forget to talk about the fun Baptist women have. Lunches (use those recipes), talk about children, pictures of grandchildren, sharing household hints for softening joints, and just girl talk abound.

Most Baptist Women members join groups according to special interests. You can join one or several, according to the time you have available.

Mission study groups cover the map with people, names, and houses. In a current missions or Round Table group you will learn what is happening in the world and how world events affect the missions advance of our Master. In a Bible study group you will trace the missionary message running through the Bible. Mission prayer groups join hands with missionaries through prayer. Mission action groups offer you the opportunity to join in, in Jesus' name.

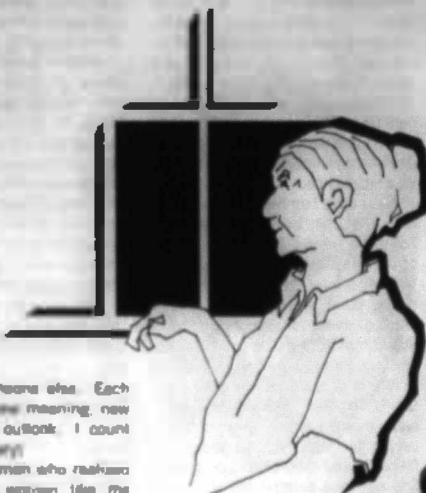
Stop. Don't think of an excuse. You are needed in Baptist Women. Your participation will strengthen the membership. Your support of world missions will increase the kingdom of God.

Mrs. Blatte recently retired as WFO executive secretary for California.



Homebound Missionary

Nina Owen



The Baptist Women, First Baptist Church, Anytown, became concerned for homebound members in the church membership, particularly women confined to their homes because of long-term personal or family illness. They planned to involve them in the total program of Baptist Women by offering them unlimited study and missions activity opportunities which they could do at home. After a year, as the officer's council gathered to evaluate the program, an question of its success remained in their minds. They had a copy of a letter written by Mrs. Anderson, one of the homebound members, to her cousin in a distant state. Read her interesting account.

Dear Cousin Sue,

This annual letter is somewhat delayed, in spite of the usual handicaps, which you know about, this has been one of the best years I have experienced in a long time. Certainly, it has been one of the busiest and most satisfying.

Things at home have changed little. Papa is much the same. I am the one who has changed. Baptist Women is responsible. I am participating in missions projects which I can do at home. How stimulating it is to see beyond my own four walls and my own petty problems. How rewarding it is to use my few

skills to help someone else. Each day dawns with new meaning, new opportunity, new outlook. I could repeat a missionary!

Since those women who realized that homebound women like me have a great need, although we may not realize it ourselves, I always felt entirely sufficient to bear my own burdens but often I was irritated by them. Now, while still carrying my responsibilities at home, I am able to think past my roof to those who need my help.

First, the ladies visited me, outlining some of their plans. You know how very independent I have been. They insisted I should not deny them the privilege of assisting me in some way.

It has been a long time since I was free to go to worship services. Now, quite often, someone "sits" with Papa while I go to church. How starved I was for the spiritual refreshing which comes in sharing worship experiences. Papa is a bit more restless without me, but I feel that my brief absences do no real harm to him. And then I cope better with my duties after taking the little breaks.

Neatphone friends have said, "Let me stay with your father some time when you want to go out." Or, "Let me know when I can help you in any way." Now it is different

Instead of "Call me . . ." or "Let me know . . ." they suggest specific occasions and errands they can do for me. It might be, "Do you need to go to the grocery store today?" Or "Give me a list . . ." Or even "I can take care of your electric bill while I am paying mine." Rarely a day passes without an offer of some kind of service.

Naturally, I appreciate the concern and attention. More than that, however, I enjoy passing on some of the kindnesses done for me.

After a long, long time, I have a music pupil again coming to me once a week for about an hour. Sometimes it stretches to two hours because we have such a good time. Donna is a talented little girl. Her family has had financial reverses and illnesses which prevent their paying for lessons. She practices faithfully and makes rapid progress. She will soon outgrow my ability to teach, but I will have contributed to her life in a way she might otherwise have missed.

Also, I help correspond with boys from our town in military service. Brief letters take only bits of time, and I enclose clippings of individual interest. Now we are considering a correspondence program with prisoners in the state penitentiary.

Other homebound members participate by doing things especially suited to them. Mrs. Brown, formerly a teacher, tutors a little boy who is a slow reader. His grades have improved considerably.

Mrs. Jones is confined to her wheelchair, but she gets about her kitchen remarkably well. She loves to bake, so she makes cookies and cakes when they are needed for church occasions. She says baking is her hobby, but she and her husband cannot eat enough to keep her busy.

One young member is at home from college after a bout with rheumatic fever. While she takes a year off to rest, Julia teaches a little retarded girl who visits with her several afternoons a week. Since Julia

specializes in this type of education, both are benefited by what Julia can do for the child.

Another participant is our "telephone girl." Eye difficulties keep Mrs. Wilson from moving about freely, so she uses the telephone. Calling absent Baptist Women members, she reminds them of meetings and passes information along which they might need. She also keeps those of us who are homebound posted about the ones who are ill or who may need our prayers for other reasons. Mrs. Wilson is careful not to take up a lot of time with each call, and she is elated to keep in touch with people in this helpful way.

Several opportunities have come my way to help the youth organizations. I loved doing some special handwork on programs for a youth banquet. For the mission Vacation Bible School sponsored by one of our mission action groups, I packed materials the teachers would distribute into large individual envelopes. I have promised to help two GAs with their Mission Adventures. And I helped an Action make her dress for a recognition service.

The biggest way I do my missionary work is to pray definitely and give systematically to missions. Our pastor delivered a fine sermon on our missions responsibilities before Christmas, during the foreign mission emphasis. A new weight came to me that no one else in all the world can take my place in supporting missions. Others may substitute for me in some ways while I am kept at home, but no one else can do my praying and my giving. What I fail to do is not done.

Actually, I have fun trying to save a bit extra for special offerings. No, I do not do without any necessities, but I try never to be wasteful. One has been so good to me the past year that it gives me great pleasure to drop in my little when I am at church. In between times, I save up for the special offerings—missions and other items in the church life.

Then at the end of the month when there is some surplus above my expenses, I take another little of that to add to my missions bank.

ROYAL SERVICE comes to me through the church plan of subscribing for all Baptist Women members. I read it from cover to cover. I feel I am in touch with the women in our missions groups as I read the materials.

The Call to Prayer in Royal Service is the basis for daily prayer for our missionaries. I think I would choose this part of the magazine above all others. Praying I share beside each missionary. Praying, I help bear their burdens. Praying, I add strength for every day's need. Praying, I share their loneliness when home and family seem far away. Praying, I bring healing to sickness or comfort when sorrow comes. Praying, I witness through them. Praying, my hands become their hands, and my feet their feet.

Of course I pray also for missionaries who have special needs. I remember them again and again by giving each room of my house a different name. In disasters or tragedies involving missionaries and their families, I pray for various ones as I move from one room to another, clearing, sewing, cooking, and so forth. For example, I have just read in our state Baptist paper that the only son of a missionary couple on furlough had been robbed and killed. They will be in my prayers for many days. My living room bears their name, and I will think and pray about them as I sit there at times doing a bit of handwork or just resting.

I had long recorded a statement my pastor made to the effect that every Christian must be a missionary. "How can I?" I accused myself. But now, with gratitude for every opportunity to "love my neighbor," I am a missionary, a homebound missionary!

Lovingly,

Jane

Mrs. Ralph Gwin is a homemaker from Myroreille, Alabama.

DIMENSIONS IN MEMBERSHIP

FANNIE E. S. HECK



Margaret Bruce

Fannie Edie Scudder Heck bears an unusual name. Born during the Civil War days, she was given the name Edie at Buffalo Lake Springs, Virginia. Her father, Colonel Jonathan McQue Heck, moved his young wife from Morgantown, Virginia, for safety reasons.

Her parents gave her the middle name Edie to perpetuate the memory of those insecure war days. When missions became a firm concern of Fannie Edie Heck, she added the name Scudder for the missionary heritage bequeathed to her by her great-grandfather, Jane Scudder Chaddock.

In the History of Woman's Missionary Union, Alma West tells of the ministry and witness of Fannie E. S. Heck and her younger friend, Sallie Bailey. They visited from house to house in the neglected section of the city (after the war her family moved to Raleigh, North Carolina). They worked in the Sunday School in the church across the tracks and solicited and distributed clothing for needy children.

Their spiritual and material ministry to families in the red-light district

concerned their families, but no harm ever came to them. They were a great blessing to those they sought to help. Although Fannie E. S. Heck was deeply committed to the cause of missions she found time for women's club work and civic and social service.

Miss Heck was president of Woman's Missionary Union three different times, 1892-1894, 1895-1899, 1906-1915. Her last message to the annual meeting of Woman's Missionary Union in Houston, Texas, May 1915, was one which given insight into her ability as a member as well as a leader of the organization. These closing words of her message present a charge to all Baptist women today to accept their member responsibilities:

"I can dream of your future with a trusting heart. Changes will come; new facts take the place of old, new and broader plans succeed those of today, but our beloved Union is safe in our Master's care.

"See to it only, that you listen to His voice and follow where Christ leads.

"Be gentle in your personal lives, faithful and shining.

"Be joyful, knowing that His pres-

ence are good, not evil, to His children.

"Be prayerful in your planning. Be patient and persistent in your fulfillment.

"Endeavor to see the needs from God's standpoint.

"Plan not for the year but for the years.

"Think long thoughts. Strive for the conversion of those around you as faithfully as for the heathen.

"Train the children for worldwide service.

"Lead the young women gently into places of joyous responsibility.

"Bring all your powers into the best service of the best King. Thus shall your work abide and be abundantly blessed of God to your own joy and the joy of the world. In the belief that you will continue to adorn the doctrine of service, I bid you, dear friends, farewell. The God whom we love and serve will keep His own in love and peace, and finally through His great love where with He has loved us bring us all rejoicing into His presence above. Most earnestly I pray—God be with you till we meet again."

A Miss pageant

Women Advancing Christ's Cause

Clyde Maguire

READER: Today we are going on a journey, a swift and fascinating journey back through the years. We will see what women have meant to the cause of Christ through the centuries. We will see ourselves as part of an unbroken line of women.

In Matthew's account of Calvary he said that there were many women at the crucifixion who had followed Jesus from Galilee, ministering to him. Listen to one of them.

(Woman enters from right, dressed in robes of biblical days.)

WOMAN: Dear friends, I will never forget that day in my youth when I saw him die on the cross.

Those forty days after Calvary's agony I stood and watched him as he was lifted out of sight. The words he had just spoken burned into my heart: "ye shall receive power . . . and ye shall be witnesses unto me."

I've tried to be a faithful witness. And I've prayed earnestly that his name would be carried to the ends of the earth. My church has just received a message from Paul saying that he has crossed over into Macedonia to carry the good news. And isn't it amazing, the first one who believed was a woman? It was to a woman beside a well that Jesus first revealed himself as the Messiah. It was to a woman in Joseph's garden that our risen Lord made his first appearance.

I can see the gospel spreading through the ages, through the witness of faithful followers. Across the centuries I urge you to be a faithful witness. *(Exit right)*

READER: Century crowded after century and America, a new nation, came into being. By the time America was 25 years old the torch of womanhood concerns were burning. Female Cent Societies and Miss Societies were being organized. And women, who handled very little money, were finding ways to give.

(Woman in costume of early 1800's walks across platform from left to right carrying a basket holding a ceramic hen or a basket of eggs on her arm.)

READER: Sometimes women came together to make a quilt. The quilt was sold and the money given for work with the Indians or to support missionaries abroad.

(Woman in costume of 1800's walks across platform holding a quilt over her arm.)

READER: Decade followed decade until 1868, twenty years before Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, was organized. The Southern Baptist Convention was meeting in Baltimore, and a Baltimore woman, Mrs. Ann Graves, asked the women in attendance to come to the basement of the First Baptist Church.

(Mrs. Graves in costume of 1860's walks in briskly from the right and speaks passionately.)

MRS. GRAVES: Ladies, thank you for coming here to meet with me. I want to talk to you about missions and what you can do to help.

Don't say, "But the dreadful Civil War has been ended only three years." I know that. Don't say, "But we are confronted with economic bankruptcy." I know that. But I know, too, that the Lord is depending on women who love him.

Did you know that my son Rowland is a missionary in China? He prepared well for this great calling for he is both doctor and educator. But ladies he is unable to minister to China's women. If the women are to be reached it must be done by women.

My son has gathered some of the very few Christian Chinese women into a club. He has trained them to tell Bible stories and to explain the plan of salvation. He calls them "Bible women."

But how will he be able to pay these women? I asked my two sisters to pray with me about it. Prayer always brings results, and my sister Olivia sent \$50 for this work. More money is needed and prayer is needed too. Last year, here in Baltimore, we organized the Baptist Female Missionary Prayer Meeting. We pray for these Chinese Bible women and we pray also for our own Foreign Mission Board. Do you realize that an unmarried woman has never been appointed as a missionary? Won't you go back home and organize a Female Missionary Prayer Band? *(Exits quickly to right.)*

READER: Four years later two unmarried women were sent as foreign missionaries. Twenty years later Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, was organized. Listen as Alice and Annie Armstrong discuss the first year of organization.

(Enter from right Alice and Annie Armstrong dressed in style of 1889. They talk with animation.)

ALICE: It has been a whole year now, Annie, since we organized our Convention-made Woman's Mission-

ary Union. I was so proud when you were elected our first corresponding secretary.

ANNIE: I don't know why you were proud, unless it was because I didn't completely lose my temper. I did get exasperated at the ladies who said *(repeat in dulcet tones)*, "Perhaps we shouldn't hurry to organize. Perhaps we should wait till the brethren give their consent."

ALICE: I remember how your eyes flashed when you said, "Shouldn't hurry? A year ago we voted to spend the next 12 months thinking and praying about organization. After a year's deliberation it doesn't come to me that we are hurrying." But what has pleased you since this year?

ANNIE: You know the answer to that—our Christ, our offering for China.

ALICE: I thought you'd say that. Our goal was \$2,000 to send two women to Peking to help Lama monks, and our blessed women gave . . .

ANNIE: *(interrupts)* \$3,315—enough to send three women! How happy and contented Little Miss was over this victory. It meant she could have the fortnight she needed after being in China for 14 years.

ALICE: I think I can guess your second greatest joy. Wasn't it the way our members responded to the request of the Home Mission Board to build the church in Havana?

ANNIE: Right. Remember that request came the very day we organized.

ALICE: And I remember how many letters you and your volunteer helpers wrote by hand to the societies urging them to give and pray for missions. *(Shows roll right)*

ANNIE: Even before that organization year of 1888, women had realized that they must train their children in missions. Southern Bands were springing up for women education. A slogan was "Give to the children of today for missions and we take the world for Christ tomorrow."

(Woman in costume of 1900 walks across platform from left to right with globe in hand—two or three children with her. Pianist plays softly, "Jesus Loves the Little Children," as they cross platform.)

READER: World War I came and ended. American young people went overseas and saw for the first time the needs of people across the ocean. Seeing needs brought a desire to meet needs, to carry the gospel of Christ to other nations.

Brothers Baptists launched the \$75 million campaign, and Woman's Missionary Union accepted \$15 million as its quota. Through the gift was set on record, the women giving up their quota by \$25,000. A deepened respect developed between the Convention and Woman's Missionary Union. Something must be done to put plans for the 1929 meeting of the Convention in Shanghai.

(Woman dressed in style of 1929 enters from right.)

WOMAN: Miss glad I was that I could attend this session of the Southern Baptist Convention, for our WMU president, Mrs. W. J. Cox, spoke. This was the first time a woman had ever been invited to address the Convention. At the beginning of the morning session one preacher asked that women not be permitted to address the Convention. I held my breath. But Dr. Dodd of Harpersport replied, "In Christ Jesus there is neither male nor female. We are one in Christ." Everybody applauded.

I wish you could have heard Mrs. Cox. She made a marvelous address. She said for a larger missionary program. She said this would not only spread the Christian message but it would also be in the interest of world peace.

Our work is deepening and expanding. Women are realizing that the study of missions and prayer for missions go hand in hand. When we know, we care. When we care, we pray. And when we pray, we give. Last year study books were published as preparation for the weeks of prayer. I predict that this will become a tradition and will deepen our concern for missions. *(Exit right)*

READER: Decade piled upon decade, and we come to the last third of the 20th century. Women continue to study and pray. This leads them to give generously. Figures are not in yet for the 1973 Lotus Moon Christmas Offering but what a triumphant offering was given in 1971.

(Woman crosses platform, left to right, carrying placard. Goal—\$16,750,000)

(Closes—\$17,883,838)

(Word on 78 countries.)

READER: The newest term used by Baptist women is mission action. In Bible times women ministered to Jesus. In today's world women minister in his name through mission action. They aid migrants *(Woman and migrants in deep conversation cross platform left to right)*; they teach English to immigrants *(Woman and immigrants cross platform left to right, looking at book)*; they work in many ways and in many places than we could ever mention *(Pianist plays chorus of "Forward Through the Ages")*.

Suddenly we come to the present which is always prophetic to the future. This is your day. What contribution to the cause of missions will you make? Will you build on your heritage? Will Christ's cause continue to go forward with you?

Music: "Forward Through the Ages" *(Sings I and chorus)*

Mrs. Clyde Maguire is a member-at-large on the Executive Board of Woman's Missionary Union. Mrs. Maguire lives in Jacksonville, Florida.



Baptist Women Meeting

Marshalling Resources

Doris Rippy Standridge

America the Broken

Our country is a land of bounty, freedom, and anger. There is much of everything here. There is abundant material wealth as it exists in no other place in the world. There is freedom to use the abundance and to pursue its gain as in no other country.

Whenever men have goals and the freedom to pursue them, there is dissent. Some feel one set of goals is desirable; others disagree and would aim in a different direction. Some feel they do not have the same chance in the race to obtain what others may have. Other people feel that they have special privileges and have merited the right to do uncommon things. As the race toward the goals becomes more varied, more frenzied, anger peaks.

Consider the alienation—the anger and hostility—that exists in our land. Can you hear the bitterness that is hidden behind these statistics and facts of American life? Do some of these alienate you? Can you see how they bring distress to different groups of people in our society?

Americans spend as much for candy and chewing gum as the government spends for research on killing and crippling diseases.

In Vietnam we have spent more than \$120 billion during the past eight years. We have sent over 11 million tons of munitions. We have lost over 45,5 thousand men, and we have seen thousands of enemy and civilian dead fall in war.

Of the \$1.5 billion spent yearly on prisons in America, only five cents of every dollar is spent on rehabilitation.

One of the wealthiest nations in the world, America must live one out of every nine of her citizens as poor.

In the first eleven months of 1971 there were 1869 bomb incidents in the US involving 2,370 bombs.

Twenty-five million job holders in the United States do not read well enough to progress beyond their present levels of unskilled work. Five million young adults seeking employment for the first time will be denied jobs requiring even limited knowledge because they cannot read properly.

Protests rage against everything from unemployment to bad food. It seems that everyone is angry about something, and that everyone's neighbor is angry about something else.

This is cultural alienation—people being turned off by the government and society's institutions. But more seriously, cultural alienation is people

being turned off by each other.

Where does the Christian stand in the crosscurrent of anger? Each Christian is surely a man with an opinion, and a right to that opinion. But if the Christian is only that, he is just one more contribution to the scene of violence, dissent, hostility, and bitterness.

Where alienation exists, it is the definition of a Christian that he try to bring harmony. Think about that definition. Do you fit it? Where alienation exists, the Christian must try to bring harmony.

Let's look together at some major causes of cultural alienation in America. Then let's work together to see if there is a way we might be able to begin where we live to lessen tension and hostility among men.

The Racial Crisis

Problems which now exist among various racial groups in the United States have usually been a direct result of discrimination of a majority group against a minority group.

Jews in America have felt hostility from Gentiles in some places, hostility from other cultures are oppressed—the Puerto Rican, the Oriental, the Polish. The American Indian belongs to our land more than

any other group, yet Indians are a minority and have felt discrimination from the white majority on many occasions. Mexican-Americans and migrant workers are two other groups that are so strange to minorities in American society. (If your own experience produces a discrimination against a particular group other than the Negro, you may want to insert a reminder about that in this point.)

The nation-wide racial crisis, of course, centers in discrimination against the Negro. He was once a slave. He was once property. He was once led through life as little more than an animal. It is difficult for many white Americans to erase the events of slavery and subordination from their image of the black man. As the years pass, the American Negro has found a personal pride and dignity which was too long denied him. It is his goal to stand as an individual equal to all others, yet with the American privilege of acceptance.

But it is difficult for the black attitude to reach goals which are quite realistic for his white neighbor. Black families are making gains economically and educationally. The purchasing power of the black family doubled between 1950 and 1970. In spite of this, the black family averages only 57 percent of white income. Most black families live in or near the inner city, and are thus economically and educationally hindered doubly by overcrowding, poor health, and lingering hostility which exists there. Sixty percent of all blacks live in the inner city. A 1971 national report concludes that unless there is a major change in American life, most cities in 1980 will be predominantly black and brown and mostly bankrupt. In spite of the riots in the late 1960's, conditions in the inner cities of most cities continue to worsen. With the discrimination comes an understandable deterioration of spirit.

Poverty increases sickness. Sickness compounds poverty and breeds still poorer health. Poverty leads to inferior educational attainment in most instances. Low educational level leads to low-paying jobs which again compound poverty. And now, automation threatens the manual jobs that once were available to the poor in greater number.

Men are made by their creator to reach high. The black man is no exception. But it is hard to reach for a dream when you are sinking in poverty and when many of those around you seem to do little more than watch as you drown.

The Bible tells quite clearly about the need for Christians to promote understanding and unity. (You may wish to have students read 1 Cor. 12:12-13, 1 Cor. 10:17, John 13:34-35, Matt. 22:37-40, Eph. 2:14.)

What can the Christian do about the alienation caused by the racial crisis in America?

Recognize the urgent need for dealing with prejudice.

Work through channels available in community and national politics to insure equality for all people.

Listen to what minority groups are saying. Read what they are writing, and try as much as is possible to understand the feelings of the minority groups in America.

Acknowledge the good in all men. Be open to learn from them. Be open to share love with them with no reservations.

Be sure your opinions on race would be acceptable to Christ. Then stand up and speak up for what you believe at home, in the church, in the community.

Find opportunities to build positive relationships across minority lines.

Remember that you, not someone else, must be an answer to racial tension.

The World We Live In

Once the Psalmist rejoiced, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." The first job God gave to man was to tend the earth. We can almost picture Eden—a loving God overjoyed at the beauty he could share with his highest creation, a ten-

dered man awed by what he saw, and the voice of God saying, "It's yours. Take care of it. I made it for you. It's good."

Ecology today has become almost a fad. The Christian might shrug it off and feel, Ecology again? I can't seem to go a dozen feet without being confronted with someone else's movement to save the earth. With all the problems the church faces, this is one that it seems easy to bypass. After all, everybody's doing it. Why need we join up?

The answer is simple. To the first man who talked with God, the earth was given for working. It is still our God-given task to maintain the earth as it was intended to be kept.

There is another answer. The church may be in the business of saving souls. That is as it should be. But Christ plainly showed us that we must always take care of man's physical needs, too. A man who is threatened by his environment has a very crucial physical need. And Christ showed us that Christians are to be in the business of meeting whatever needs men have.

In the US, we discard garbage at the rate of five pounds per person per day.

Each year, Americans dispose of 7 million wrecked cars, 20 million tons of waste paper, 48 billion tin cans, 26 billion bottles and jars, and 90 trillion gallons of hot water.

Noise pollution causes accidents, health damage, inefficiency, and contributes to the cost of four billion dollars a year.

Air pollution is so bad in some US cities that simply breathing is equivalent to smoking two packs of cigarettes a day.

It is estimated that 110,000 deaths per year are due in part to pollution.

It is doubtful that today (and would say, "It is good." We have accepted a trust and have failed to fulfill it. Christians, of all people, should be acutely concerned by the sinners of God's raw materials. We should be unable to rest until we see the trust fulfilled.

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Be very aware of your own personal habits, and make it a point to see that you are not a contributor to pollution. The products you buy, the way you use them, and how you dispose of waste supplies can make a significant difference.



Planning the Baptist Women Meeting

Study Sampling

1. Understanding the Atom

At the end of this study session members should understand common or existing social problems and discover ways the church can marshal its resources for ministry and witness for the purpose of bringing healing to these social ills.

2. Choosing Learning Methods

A traditional classroom setting will be appropriate for this session. If assignments were not made in January for some members to do specific survey work in the local area, this should be done in time to have studies available for this meeting. Refer to

"Since you are in your assigned seats it won't be necessary for me to call the roll. Let us begin by standing and repeating the Pledge of Allegiance, and then we will sing our stanza of 'America' while we remain standing. (Lead the group in the pledge and in the unaccompanied singing of 'America'.)

"Our devotional message today will be given by (student's name). She will be reading Luke 14:15-24. This is one of the stories Jesus told. All right, (student's name) you may come now.

"I believe that one of our students was to prepare an extra credit report for us today. It was to center on some outstanding contemporary members of the missionary diplomatic corps (Call in Prayer). Are you ready, (name of student)? Yes, be certain that you are aware of the geography, in various countries are awarded on the map. (At the conclusion, the meeting supports chairman should lead members in a prayer for the missionaries mentioned.)

That was a very fine report, student's name! Some of the rest of you in the class need to consider more seriously the possibility of extra credit.

"(Student's name), can you give us a thumbnail summary of one of the areas of concern to American society that we discussed earlier? (Student reports.) Fine. Now, (second student's name), suppose you help us recall a second area of concern. (Student reports.) Very good. How about the third major area we discussed? (Student's name), can you refresh our thinking in that area? (Student reports.) These brief recalls have helped focus our attention and thinking. These societal problems are reflected all around us in our world. Now that we have recalled the problems we discussed at our last class, and before we pick up some new information, let's take a look at how problems in society look in an overview. (Student's name who will report on 'America the Broken'), share with us a picture of problems in American society and the alienation they cause.

"(Student's name), suppose you come and give your report now. (Student comes and presents the first section of today's content material, 'The Racial Crisis.' Splendid. Now keep in mind the points that she has made because we are going to be doing more work later with what you have heard. Now I think we are ready for the final report." (Teacher calls on student to report on the "World We Live In." (Student reports.)

3. Using Learning Aids

To simulate a classroom setting, use the following: desks or chairs lined in proper rows (or tables with seating for about six students), a teacher's desk, chalkboards, a US

flag, and other school supplies. Information from last month's survey assignment may be displayed on maps, charts, or the chalkboard. Displays of student work could be put up around the room (posters should relate to Annie Armstrong Easter Offering, Week of Prayer for Home Missions, Giant Step goals or emphasis, and Home Mission Graded Series study). Also, display a world map (available free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23220).

4. Evaluating the Study

"Now we come to a time when we can see how resourceful and provocative you can be as students. We are going to break into small groups for some brainstorming, discussing, suggesting, and evaluating. All of these approaches will be legitimate in today's discussion. You have heard discussions of society's problems on a nation-wide scale. It is important

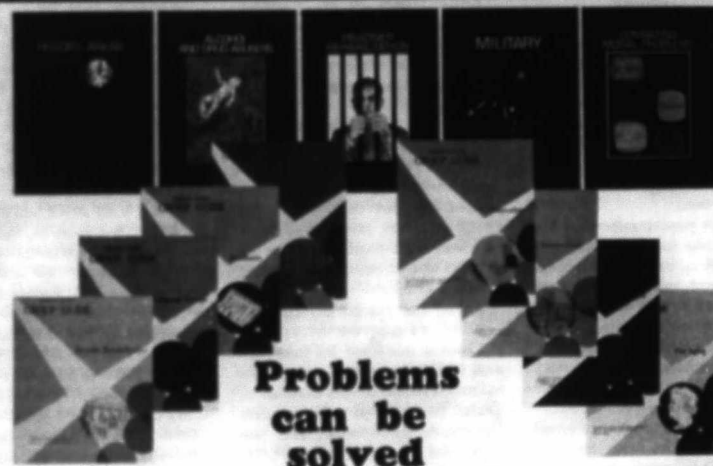
that we be informed of these and be willing to take an intelligent stand for their correction. But these problems can only be solved as people become concerned about problems in their own town and pledge themselves to do something to heal the ills they find there. I am going to divide you into small groups. In each group will be one of our class members who has done research on problems in our community. You may wish to use this person as a resource bank. I will give you twenty minutes. In that time, I would like for each group to arrive at one problem which exists in our area. It may or may not be one which the group has heard reported. Decide on a problem. Decide what needs to be done to combat the problem. And most important, decide what we as a class can do to take action toward a solution of the problem. At the end of our small group time, I will ask a reporter for each group to share the

findings of that group with all of us." Call the groups back together and get a report from each one. Then ask one or more members to lead the group in prayer, mentioning specific social concerns, and asking for determination among the members to become involved in helping to heal the ills.

5. Planning for Follow-through

It is impossible to come to definitive courses of action in the short time of one meeting. Ask the leader of each missions group to lead her group to consider the possibilities. During the next month, ask each group to consider the suggestions that have come from the study session today. Leaders should bring suggested recommendations to the officers council meeting in March for consideration and presentation to the whole membership at the April meeting.

Mrs. Charles Standridge is a public school teacher living in Arlington, Virginia.



What problems do residents of your community or town face? How can you help your neighbors solve their problems?

The thirteen mission action group guides suggest solutions for Baptist women interested in problem solving.

Available from WMU or Baptist Book Store. See WMU order form, page 48.



Current Missions Groups

Missions and National Issues Session II

Barbara Joiner

Part two of the mini-missions series features Katie, a current missions group leader, and Rosie, a current missions group member who is planning the study material for January, February, and March.

Special guests appearing in this episode are Mrs. Gomez from Houston, Texas; Janie from Philadelphia, Pennsylvania; and Henry Martin from Brownsville, Texas.

The scene is Katie's den. Katie and Rosie are seated, having coffee.

KATIE: You said you had some real goodies to share with me, Rosie. Come on, share!

ROSIE: Do you remember how discouraged I was last month when we started studying national crises? Remember that January subject—racial tension? Then we had those wonderful stories of how God changed lives working through teacher-missionaries, extension teachers, and scholarship funds. Well, all this started me thinking...

KATIE: (interrupting) I'm proud of you.

ROSIE: This month we look at the problem of poverty in our country.

KATIE: Nobody is going to deny that problem exists—even though we're all on diets.

ROSIE: It exists all right. I read some government statistics that said

one out of every nine citizens in our country lives in poverty. Do you know how many that is?

KATIE: No, but I have a feeling I'm going to find out.

ROSIE: That's 20 to 25 million people, just in America! And to try—well, are we doing anything to help? Then you know what I did?

KATIE: I can't imagine, just tell me.

ROSIE: I looked in the home missions directory and I picked three missionaries who are working in areas of extreme poverty and I wrote them. I asked them how they were sharing Christ with the people they work with and asked them to give me an example of a person they were trying to reach.

KATIE: Did you get any answers?

ROSIE: (Takes out letters) Did I? Listen to this letter. It's from Miss McWhorter who is the daughter of the two Baptist workers in Houston, Texas. Both are in predominantly Mexican-American areas. Did you know there are approximately 70,000 Mexican-Americans in Houston? Even though most of them say they are Catholic, 98 percent of them attend no church. But let me get to the letter. (Opens and reads) Dear Mrs. Smith: You asked me to tell you what we do to reach people at the Institute.

First we visit parents to let them know we're concerned. We tell them of our classes and special music groups. We try to have the needs of community people. Then we search for volunteers in local Baptist churches with the ability to meet the needs we have found. Every activity in the center is followed by a short Bible study. I wish you could meet the Gomez family and hear their story. (Enters Mrs. Gomez)

Mrs. GOMEZ: I am Mrs. Gomez. I remember when Miss McWhorter came to our home. My husband had just had a heart attack and could not work. We had fourteen children to support. Miss McWhorter—how do you say it—went into action. She went to the county welfare for help, to the charity hospital for free medical care and drugs, and to the school for free lunch for the children. She even got some ladies in a Baptist church to let me work for them in return for food.

My husband and I could not read English. Miss McWhorter taught us. After about a month of class, my husband asked her why she had helped us. She told us about God's love and his plan to save us by sending his son. We both trusted Christ.

Four of our children who were in Bible study class and church at the center also became Christians.

All of our children became involved in center activities. Our oldest son was on hard drugs. Miss McWhorter found someone to give him special medical help. He was reached in time. Now he has trusted Christ and is planning to enter San Antonio Bible Institute for he feels God has called him to preach.

Our 14-year-old daughter was not married when her baby was born. When her little one was four months old, our daughter became a Christian. She and the father of the baby went to Miss McWhorter and said that they had straightened out everything with God. They wanted to do all they could to make a Christian home and bring the baby up to love Jesus. They were married at the center. After the wedding my daughter held the baby and my son-in-law cut the wedding cake. How different our life is now. We want to work, to have a good Christian home, and to serve God. We are thankful for Miss McWhorter who has showed us a new way to live. (Exit Mrs. Gomez)

KATIE: "How different our life is now..." What a difference Christ can make.

ROSIE: Can you take another letter? Here is one from another part of the country, Philadelphia, Pennsylvania. It's from Brenda Forlines who is director of community ministries for Frankford Avenue Baptist Church. She says that Frankford Avenue is a church really involved in its community, the economically disadvantaged inner city. You'll never believe one of the ways Miss Forlines is using to reach the people. Listen to this part of her letter: The Sesame Street program was one ministry started last year in cooperation with the Children's Television Workshop. The program is designed to teach preschoolers basic skills. It has also been effective in reaching mothers. I wish that you could meet Janie and hear her tell about her experience...

(Enter Janie)

JANIE: Don't it seem funny to you that I was reached through Sesame Street? It's true. Every morning dis-

cussing the work I brought my daughter to the church. One morning a week I was a volunteer teacher.

First we watched the television program, Sesame Street. Then for the next hour we tried to review the things learned that day through games and activities. Thank goodness they gave us suggestions about what to do.

After I had been helping with the program a week or so, Miss Forlines asked me how far I had. We became good friends. I could talk to her about my problems, and I had a lot of them.

I finally admitted to Miss Forlines that I could not read. She started teaching me that very week. She taught me more than just how to read though. She always read books clean from the Bible. Lots of times we talked about what she had read. I was pretty amazed-up. I had been a Roman Catholic, but I was uncommitted when I married a second time. Now this marriage is on the rocks.

To make the problem at home even worse my son, Jack, was always in trouble. He had been expelled from elementary school four times during the year. Miss Forlines got him to join one of the afternoon children's clubs. He met a 15-year-old, Michael Byre, who was working at the church. This friendship has already made a big difference in Jack's life.

Then another tragedy struck. My best friend died from an overdose of drugs. I had tried drugs myself—twice. But now I needed help and I knew it. I spent a lot of time talking to Miss Forlines about the man I was in, searching for some meaning, some purpose to life. Miss Forlines told me that God is the answer.

Can you imagine yourself in any doubt? Thank you for sending Brenda Forlines to Philadelphia to tell me of God's love. Somebody does care. (Exit Janie)

KATIE: Can you imagine not having anybody to care—not knowing that God cares? I'm glad Brenda Forlines is in Philadelphia, too. Rosie, these letters are real eye-openers. Are there more?

ROSIE: One more. This one is

from J. Ed Taylor who works with migrants. You know how big his territory is? Just Georgia, South Carolina, North Carolina, Virginia, Maryland, and Delaware. Mr. Taylor works with associations and churches in providing a ministry to migrants. It thrilled my little old Baptist woman heart to read in Mr. Taylor's letter that more and more churches have become aware of mission action for migrants. Here, let me read what he wrote about a well-baby clinic that the First Baptist Church of Mt. Pleasant, South Carolina held. Two doctors and three nurses examined around fifty children and gave shots. Shots had been neglected due to travel. At this clinic we met Henry Martin, a 12-year-old boy from Brownsville, Texas. If only you could meet Henry.

(Enter Henry Martin)

HENRY: When I was 18 months old I had polio. Of course, I can't remember being so sick, but I do remember having a brace for my leg. I learned to walk with that brace. As I got bigger, the brace didn't. Finally I couldn't get it on at all. We had to move around a lot to pick the crops, so I couldn't see about getting a new brace. Well, the truth is, we didn't have the money, either. I told my mother that it didn't matter, I could hold my leg with both hands and walk a little. I wasn't much help in the fields.

Then one day we went to this Baptist church to get some shots. I met a Baptist missionary, Mr. Taylor. He saw my leg and tried to get a new brace for it. But after seeing some people, he explained to me that since my folks didn't live in South Carolina, he couldn't get one. I told him I understood.

Then one day he came out to the camp all excited. He said two ladies had heard about me and wanted to buy the brace themselves. It cost \$117.45, and they paid every bit.

They were Christians. After what they did I wanted to know about Christians. I went to the mission and soon I became a Christian, too. Then my mother and father accepted Christ

as their Saviour

I can walk now, but the really wonderful thing is I'm walking with God.

(Exit Henry Marcus)

Katie: Henry can walk . . . I've got a very important walk to make myself. I'm going to take back that silly, expensive, new spring hat and put that money in my Annie Armstrong Easter Offering. I have so much and so many have so little. So many are hungry—physically and spiritually.

Rosie: Let's make sure that we follow up this session with some real honest-to-goodness mission action. I know a family right now that needs us—correction—needs God and can meet him through us.

Katie: Rosie, dare I ask ahead about your next crisis?

Rosie: Oh, I haven't had much time to think about it yet, but it concerns ministering to servicemen and their families. Hey, what do you think about me joining the Wacs to get a little practical experience?

Katie: Let's just say that I don't think that even Alma Hunt would ask you to do that.



Planning the Current Missions Group Meeting

Study Session

1. Understanding the Aim

At the end of this unit each member should know some ways that Southern Baptist home missionaries share faith in the context of national crises. This second study session deals with the crisis of poverty. Three types of ministry are presented: Baptist centers, community weekday ministries, and migrant missions.

2. Choosing Learning Methods

The materials for all three sessions are written in the form of a mini-serial. A television format has been sug-

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gested. Hopefully, you began your serial last month. If so, simply continue this month. (See January ROYAL SERVICE). The announcer could begin by saying, "And now . . . the continuing drama of sharing Christ in our own country . . ."

3. Using Learning Aids

Did you make the poster last month? Continue to use it or make a new one. Retitle your program, if you like. How about "The Edge of Hunger"? If you continue to use last month's program title, "Love of Brother," find pictures to represent Mrs. Gomez, Jesse, and Henry Mount these on your poster.

4. Evaluating the Study

Where are the economically disadvantaged people in your community? They are there.

Do you have a Baptist center or a church with community weekday ministry in your area? Do migrants come to your community to harvest crops? If you say yes to any of these, evaluate what you are now doing to help in your particular situation. If none of these opportunities is open to you, there are still economically disadvantaged people in your area. What are you doing to minister to them?

5. Planning for Follow-through

"To know where need is and to do nothing is intentional sin." This indictment is quoted, word for word, from the *Mission Action Group Guide: Economically Disadvantaged* (see

WMU order form, page 42). Did a week go? Read it again. We can't ignore human need, can we?

Mission Action Projects: Guide for Baptist Women and Baptist Young Women (see WMU order form, page 48) offers suggestions for special projects to all three areas studied in this session: Baptist centers, community weekday ministries, and migrant missions.

Does your church need to begin a weekday ministry?

Does your church need to open its doors to migrant families?

The important thing is to find somebody who needs you. Then accept the challenge to meet that need.

Remember in your community there is a Mrs. Gomez, a Jesse, or a Henry. You are the only Mildred McWhorter, Brenda Fortison, or Ed Taylor that God has available in your area.

Related Activities

Be sure to dream up new commitments for your commitment month. Don't forget the Week of Prayer for the People. An announcement could be incorporated in special news bulletin with on-the-spot reporters. See March ROYAL SERVICE for creative suggestions. The prayer calendar could be "Let's Make a Deal" to pray for these on their birthdays.

Mrs. Roman Jester is a homemaker from Columbus, Alabama.



Bible Study Groups

Faith, Mission, and Salvation

Hugo H. Culpepper

Passage for Study: Mark 6:1-66

The writer of Mark has chosen a series of fifteen episodes in the life of Jesus to set forth the crucial relation between faith, missions, and salvation. Six of these are presented in our present study of chapter six. The remaining nine are dealt with in our next study of chapters seven and eight. There is both rejection and acceptance of Jesus as determined by the reaction of the people in unbelief or belief. Those who believe are involved in the mission of Jesus. To really believe is to be caught up in what Jesus is doing. Missions is the center of his being. It becomes the center of his disciples' existence. Faith and missions are inseparable aspects of the reality of being "in Christ," as Paul so often emphasized. Faith as an abstract intellectual assent to propositions is sterile. Living faith expresses itself in missions. This kind of faith-missions is productive of salvation in the sense of wholeness of being, health, and at-oneness with God, others, and one's own self. Faith-missions strengthen this same quality of life in the disciples of Jesus. They bring others into the fellowship of the saved, a fellowship that becomes Jesus' instrument for the redemption of others.

As Jesus led his immediate followers through the action-packed

days of his public ministry, there was a sense of excitement in the air. The central question of existence in the lives of many was being decided. Would they respond to Jesus in trust, grow in grace with God through union with Jesus, and consequently become whole themselves and be God's means of making others whole?

Jesus Teaches in His Hometown (6:1-6a)

Mark placed emphasis on the question, "Who do men think Jesus is?" The first life situation in which this emphasis is central was the return of Jesus to his hometown of Nazareth. The neighbors of Jesus were amazed because of his word and deed. This was a tribute to his integrity of character. What he said and did were consistent. Likewise, mission study and mission action today are the expression of a consistent Christian life witness.

Residents of Nazareth saw in Jesus only a hometown boy whose mother and brothers and sisters they knew. His heritage was commonplace. They simply could not believe that God was able to work through one of such ordinary background. Their lack of trust made it impossible for them to come into union with him and for him to give himself unto them.

Ministering Through the Disciples (6:6b-13)

A few days ago my wife and I were privileged to have twenty-eight U.S.-2 home mission apprentices at our home for an evening of fellowship. The commitment and enthusiasm of these young people were inspiring. They were being sent out by Jesus all over this country to serve people in his name. Some were going to work among ethnic groups, others to do church outreach, a few to work as social ministers, and still others to witness on their homes and neighboring streets. Their life-style is remarkably similar. Hospitality will be given them, but they are not to love themselves on their homes and neighboring streets. They will live frugal lives and demonstrate an integrity of vocation that is not for personal gain. There is a note of urgency in their life and work and message.

Faith, Witness, and Death—The Crisis of John the Baptist (6:14-29)

A Christian missionary can not really witness to the love of God in

Christ unless he believes sincerely. Then his witness may be costly. It may lead to his temporal death, but it will be a time of judging in the lives of those who put him to death. So it was with John the Baptist and Herod Antipas. The prophet spoke the truth as God's man. The self-indulging king was offended because the truth found its mark. His sin had brought him to a life of immorality. As he sought to glorify himself, he went further. To avoid personal embarrassment he used the extreme measure of murdering a human being who was God's messenger of truth to him. In so doing he condemned himself even as he left John vindicated in death. Missionaries in strange lands. The image of life and death.

Compassion and Missions (6:30-44)

The ministry of Jesus and the twelve was gaining momentum and leaving them little time even to sleep. The first three gospels emphasize the sympathy of Jesus for people in need. He reacted consistently with a heart of love to human need, even when he needed very much to be giving himself to teaching for the realization of his mission. After the twelve returned, he wanted to take advantage of their recent experiences to instruct them more deeply in the Christian way. But response to the people's need could not be postponed. Not only were they hungry, but they also needed to be drawn together under a leader to gain a clear vision of purpose and a sense of unity in fellowship. In feeding the five thousand, Jesus wrought a miracle that was justifiable in meeting the need of the people and in strengthening the disciples in the realization of their mission.

As we give to the Annie Armstrong Easter Offering, we multiply ourselves in meeting needs through the lives and work of more than twenty-two hundred home missionaries.

The Strengthening Presence—Jesus Walking on the Water (6:45-52)

How can we explain the courage of a home missionary who is isolated,

rejected, and frustrated, but who carries on faithfully in the Lord's work? It is the continuing presence of Jesus coming to him in his hour of need just as Jesus walked on the water and came to the disciples in the boat. When they were straining at the oars, Jesus came to them. Could it be that few of us have this sense of his presence because we never become involved enough in his mission to need it? For the disciples it was an awesome experience. He was clearly the Lord of the elements, transcending space and time. And yet, in a deeply personal sense, he was their Lord.

In home missions Jesus comes to his people when they are sincerely committed to following him and find themselves in desperate need. What can a young missionary couple do to make a difference in the heart of a great city where they are immersed in crime, drug addiction, immorality, and spiritual ignorance and insensitivity? When Jesus comes to them as a strengthening presence, they become beacons showing the way to life and salvation.

When Jim and his wife moved to an empty church building, abandoned by a congregation of another denomination, they began loving the people in the shadow of the church regardless of who they were. The barriers of culture, poverty, race, and other religions were crossed as lives were reached for God. Through innovative methods of evangelism and demonstrated concern to right social ills, a thriving church of over two hundred people was built. Were it not for the coming of Jesus into their midst in the lives of these two missionaries, the members would be nothing more than a conglomerate of diversity. His presence has made them the people of God on mission in the world.

Response and Healing (6:53-56)

When God's people live their faith and are drawn into close union with the Lord, Jesus is revealed to the multitudes in need. They respond and are healed. Salvation comes to the land in and through the people of

God. It was at Gennesaret that this happened during the ministry of Jesus and his disciples in that region. Gennesaret was a plain near Capernaum. What a contrast with the scene in Nazareth. The difference was true. The people at Gennesaret permitted the Lord to relate to them in a redemptive way.

Response is the story of home missions all across this nation when we are God's people seeking "our land for Christ."

Dr. Calpepper is the Career Professor of Christian Missions and World Religions, Southern Baptist Theological Seminary.



Planning the Bible Study Group Meeting

Rachel Merrill

Study Session

1. *Understanding the Aim*
Mark 6 records additional events in Jesus' active ministry. From a study of these situations members should gain new insights into how Jesus ministered to people through words and deeds.

2. Choosing Learning Methods

This chapter divides into four workable discussion units.

(1) Jesus ministered even though he was unappreciated (Mark 6:1-6a). Ask the group to compare the Mark passage with Luke 4:14-30. Then lead members to discuss the relationship between the people's recognition of Jesus' power and their rejection of him. How did their rejection of him effect his power among them? To apply this lesson to today, ask the group to list attitudes met by Christians as they witness, particularly as they witness to close friends and relatives. Write on the chalkboard some of the attitudes that are met. How should Christians react to those attitudes?

(2) Jesus sent his disciples out to minister (Mark 6:6b-13). How were

they to minister? Discuss members' experiences of the mission plan. Ask members to volunteer to research the two-part missionary activity required of every Newborn man. Lead members to compare the Newborn activity with the Baptist US-2 program described in this month's Bible study.

(3) Jesus gave his disciples an example of compassion (Mark 6:30-44). This is the only miracle described in all four Gospels. To present it more fully, use the following method. Ask members to read aloud from Mark 6:1-14 while everyone follows the story in Luke 9:10-17. Before the reading ask four people to be prepared to discuss their four ideas: the deep compassion and sympathy Jesus had for the multitudes; Jesus' ability to satisfy all the needs of multitudes; Jesus' ability to lead people to have compassion for one another; the church's duty to minister to the physical as well as the spiritual needs of the multitudes.

(4) Jesus gave his disciples counsel to men of sinners (Mark 6:45-52). Use the example of the young missionary couple in the Bible study to show how Jesus is a strengthening presence in difficult situations. Lead members to give personal testimony about their Christian experience in terms of trouble.

3. Using Learning Aids

A variety of modern Bible translations will make the study more

meaningful. A chalkboard will be needed for recording group responses.

4. Evaluating the Study

Discuss the study in light of your own beliefs and views.

How do you relate to those who know you best? Are you hesitant to talk to them about your faith? Are you afraid you will be rebuffed as Christ was rebuffed? Do you try anyway, as Christ did?

In your church's mission program, is active as it could be? Are as many women as possible involved in WMI and its program of action agents?

Does your church have an active "learn and learn" program ministry to those in need?

Do you individually and as a church immerse every involved couple in difficult situations to find a desperate need for Christ's presence?

5. Planning for Follow-through

Lead members to examine their lives concerning their witness to those they know best. Challenge members to pray to be led to minister to some specific person who is a non-Christian friend or relative.

January 15 was the deadline for US-2 applications to the Home Missions Board. Pray for Board personnel having the responsibility of selecting young people to fill positions for 1973-75. The cost for maintaining the US-2 program is underwritten by the Annie Armstrong Easter Offering. Of the \$6,400,000 projected goal for 1973, \$175,000 has been allocated for the US-2 program. Invite members to begin planning the amount

they will give to support this and other Home Missions Board programs.

Related Activities

Call to Prayer. Relate the following mission illustration: Mrs. Myrtle Lutz, an associate missionary to the Polish-speaking people in Buffalo, New York, worked for four years to build the relationships necessary to establish an informal Bible study. Last summer a small group of Polish women began to meet with Mrs. Lutz over coffee. The seven to thirteen women who attend are Catholic, Greek Catholic, and denominations other than Baptist.

To lead women to such openness to the message of the Bible requires patience and the strengthening presence of Christ. Ask members to list prayer requests for Mrs. Lutz. Then ask them to list similar requests for themselves and other members of Baptist Women who share with Mrs. Lutz through leadership in coffee dialogues. Next, lead members to list prayer requests for the missionaries on the prayer calendar. Lead members in a season of prayer for these requests.

Preview the Week of Prayer. Read the closing line of the Bible study content material. Remind members that they can share in this response through their attendance at the Week of Prayer for Home Missions, March 6-11.

Mrs. Thomas Merrill is a homemaker from Birmingham, Alabama.



HOW MANY PROSPECTS DO YOU HAVE?

30-to-35-year-olds	_____	Women with Time	_____
Working Women	_____	Retirees	_____
Busy Mothers	_____	Homebound Women	_____

Order reprints of the specially designed articles to appear in February ROYAL SERVICE for each prospect. Plan your order in multiples of 10. Any 10 reprints may be purchased for 25 cents.*



Books for Missions Reading

Home Missionaries Work with People

Maria McKay

Sub-Theme II: The Law Offenders

Who are the people with whom home missionaries work? How do they differ from us and how are they like us?

Books to Read and Discuss

Crime in America by Ramsey Clark (Pocket Books, 1973) \$1.50*
Return to the World by Lawrence Baulch (Judson Press, 1968) \$2.95*
Convict's Cry by John W. Ardelyan (Moody Press, 1970) \$3.95*

Aims: To understand what causes a person to break the law.

Who are the law offenders? Where do they live? What kind of homes do they come from? Are they all hard-core criminals? Did they begin their life in crime as youths?

How many criminals (habitual offenders) did begin a life of crime as juveniles? Experts say that a typical young offender looks something like this: A child of the slums, 15 or 16 years old, he is one of several children of a broken home. He seems to do badly in school, often one or two grades behind his classmates, or is a dropout. His family's income and social status are lower than the nation's average.

Most delinquents have never known an adult man well enough to identify with him. There is an incomprehension

mixture of permissiveness and sternness in the background of the typical offender. This happens when the man of the house is frequently intoxicated and where both parents are so busy making a living that they have little time or energy left for their children. More important, however, than the degree of discipline is the parental affection or rejection of the child.

The factors and relationships found in the typical young law offender are not things that government programs can change directly. The church has the opportunity to help to strengthen the family unit, improve education in all schools, and give assistance and friendship to disadvantaged youngsters.

Home missionaries minister to law offenders, helping to rehabilitate them, and seeking to share the love of Christ with them.

Approaches to Study

In *Crime in America*, former Attorney General Ramsey Clark writes on the nature, causes, prevention, and control of crime in America. What he says is reassuring in a way. On the average a citizen will have a violent crime happen to him once in 400 years. Violent crimes—murder, rape, assault—happen most frequently in the inner city, but when all crimes look

out for robbery, burglary, and auto theft.

The motive for most crimes is economic, Clark continues; and of the many kinds of crimes, the most tragic is the power over impotence—the crime of a society that does not insure equal protection of the laws.

Our society also allows laws to exist that cannot be enforced, thus creating disrespect for the law. Clark feels that until we end poverty there won't be equal protection under the law. Until we clean up conditions that breed antisocial behavior, we will pay dearly for the unequal protection.

The author feels that it is all a matter of will. America can clean up ghetto areas of our cities, provide good education for all, insure an adequate income and decent housing. Then crime will be lessened.

Suggestions for Study. Follow the suggestion in chapter four; mark a map of your city with the area where health is poorest, education is lowest, and unemployment is highest. Then, find the area of the highest incident of crime and mark it on the map. Comment on the relationship of the various factors to crime as discussed in the first section of the book.

Ask, What can each of us do to help eliminate the breeding places of crime in our city?

If there is time, have brief reports on chapter 9, "Police"; chapter 14, "The Young"; and chapter 18, "Presumed Innocent." Close with a review of "Epilogue: A Passion for Justice."

In *Return to the World* a man who has served three terms of imprisonment at San Quentin tells with a great deal of honest insight how he became a lawbreaker. Lawrence Baulch tells of his inability to help himself, in spite of many attempts at self-improvement.

The adult Baulch knows that his father was ill and unable to support his family; and that illness prevented his expression of affection for his youngest son and kept him surly and unhappy. But the youthful Larry didn't realize this, blaming his own inadequacies. His first crimes protested his lack of a father. Once started on the life of crime, he found he could not turn himself back without help.

Each time he was arrested, he would see that he had done things that led the police directly to him. Often when caught, he was relieved that it was over. He would swear to himself that once out of prison, he would never start the old life again. But each time he would yield to the temptation to make money the easy way, and then he would have to start running again.

During his second time in prison, Baulch was influenced by the Christian Science practitioner, eventually becoming his clerk. During his third imprisonment, he became chapel clerk and came to know Chaplain Eschelman.

Through the chaplain's influence, Baulch realized that he couldn't reform himself, and one night in his cell he had a personal encounter with God.

Baulch has made an impressive record since his release in helping other ex-convicts in their rehabilitation.

Suggestions for Study. Have one person review this book tracing young Larry Baulch's progress into crime.

Begin with his first crime, and his feelings about it (include his arrest (p. 46), his feelings as he went to San Quentin on December 24 (p. 56), his life in prison, his desire to reform, and his resolution (p. 56).

Bring out highlights of Baulch's attempts at reformation and his continual fall into easy money, his impulse to give himself up, and the temptation of suicide (p. 144ff).

Trace Baulch's efforts in prison again to reform himself, his participation in Yokefellows, and his eventual acceptance of Christ. Review his present work with ex-convicts.

Convict's Cry by John W. Ardelyan is the story of the son of a Methodist circuit-riding preacher. Phil Thatcher loved to go on the circuit with his dad. Phil's dad died when he was about ten. From then on things went downhill, and Phil was committed to the Boy's Aid Society (a reformatory) before he was twelve. He was in and out of prison for the next twenty years, and at last in the dreaded maximum security Folsom prison. Through the years, his mother pleaded with him to allow God to come into his heart, but Phil would not listen.

One day, in Folsom, Thatcher found a Bible in his cell, apparently put there by the trustee working for the chaplain. A day or two later he began reading in Proverbs, and found a reflection of his own unhappy life. His conviction deepened until one night, alone with God, Thatcher found the answer in Christ.

The other prisoners scoffed and doubted his change; but with God's help, his life began to show the difference.

After his release, he hunted for a job, and then worked hard to keep it. Later, at his own expense, he began New Life Youth Camps, working with youngsters that needed help as he did when he was young.

Finally he began to work with men in prison and those just released. Phil feels that since Christ saved him, he cannot do less than serve others in his name.

Suggestions for Study: Dramatize several scenes from the book, thereby telling the highlights of Phil Thatcher's story. Some good ones would be the scene in court where Phil is sent to the Boy's Aid Society (pp. 23-24); the conversation with his mother (pp. 79-80); his enlistment in the army (pp. 85-88); his arrest (pp. 100-102); his conversation with his mother (pp. 117-119); his time in Mexico (pp. 141-147); the matting to Folsom (pp. 171-173); his conversion (pp. 189-194), appearing before the parole board (pp. 211-212); his first job (pp. 217-218); when he was pardoned (pp. 223-226); his testimony (pp. 227-234).

Related Activities

Call to Prayer. From poster board make a large replica of a clock face with movable hands. Using a world map (available free from Foreign Mission Board Literature, P. O. Box 6397, Richmond, Virginia 23230), determine the time corresponding to your meeting time in each of the countries where Southern Baptist missionaries listed on the prayer calendar serve. (Clocks at the bottom of the map indicate time zones.)

At the meeting, point on the map to the place of service of each missionary and indicate on the clock replica the time at the moment in that zone. Assign each missionary to a group member. Ask members to formulate unitive prayers on the basis of time differences.

Preview the Week of Prayer. Using the clock replica, indicate the current time. Then move the hands to indicate the passage of an hour. Say, It will cost \$1,517.36 for Southern Baptists to support home missions in the next hour, \$25.29 for each minute of nation-wide ministry.

Invite members to attend the Week of Prayer for Home Missions, March 4-11. Urge them to consider providing one minute's support through the Annual Armstrong Fund Offering.

Mrs. J. S. McKay is a homemaker living in Alexandria, Louisiana.

*Available from Baptist Book Store.



Prayer Groups

North Dakota

Mary Foster

Teach . . . Matthew 28:19

Sno-cones—6500 of them—are a special part of the Bible schools planned by John M. Miller, pastor of Baptist Temple Church in Mandan, North Dakota. Imagine the excitement and laughter of children while the icy-sweet taste lingers to remind them of another happy day in Vacation Bible School.

"God's first blessing is opportunity," writes Miller. "The casual observer driving mile after mile over the picturesque plains of North Dakota would say, 'There is very little opportunity here,' but God has given us seven small sleepy towns in which to share the good news of Jesus Christ. We have been privileged to conduct Bible schools in Fort Yates, Cannon Ball, Selen, Selfridge, New Salem, Center, and Mandan."

With the assistance of a group of young people from Highland Baptist Church, Dallas, Texas, three faculty teams were formed. Each team conducted a mission school during the morning and another in the afternoon for a total of six Bible schools in one week.

A total of 314 children were enrolled. Most of them were Indian

children who had never attended Vacation Bible School before. Fifty made professions of faith. Thirty-four of those were in the mission schools and ten were in the towns of Selen where the Bible study was held in an abandoned bar. The schools began the first Baptist witness in the towns of Center and Selfridge.

Two mobile chapel ministries were started as a direct result of schools in the towns of Fort Yates and Cannon Ball on the Standing Rock Reservation. Every Friday night, John Miller drives approximately 150 miles round trip to lead a worship service at Fort Yates.

Saturday afternoon, Ted Miller, his family, and helpers from Baptist Temple traveling to Cannon Ball, about 65 miles away, to direct age-level Bible study and serve refreshments. Cannon Ball is not a town in no particular pattern. Few families have adequate transportation, and during the winter months travel is hazardous and sometimes impossible. A missionary-pastor is badly needed.

Because homes are so scattered, the church bus is a machine equally as valuable as the sno-cone machine. Many children rode to Vacation Bible School who otherwise would not have attended. Twenty participated in the Northern Plains Baptist Convention Indian Camp held 200 miles away in Huron, South Dakota. Six of the twenty attending made professions of faith. Plans are to begin a regular bus ministry at Baptist Temple soon.

Go . . . Mark 16:14

The commission to go is a routine experience in the active schedules of Southern Baptist pastors and Christian laymen in North Dakota.

In the eastern part of the state, members of Calvary Baptist Church of Bismarck, traveled over 100 miles to lead in a week of revival services at Langdon. Bible school was held the usual week and an enthusiasm grew. opportunity came for a small town. The church now has a congregation of over 100, a full-time pastor, a week-night Bible study, and a new juvenile chapel.

Tom Gray, pastor at Dickinson, drives eighty-five miles to Watford

City to conduct services while pastor Les Burden serves at Devils Lake and ministers on the Fort Totten Reservation. The work could be strengthened and enlarged if a pastor could give full time and attention. The pastor at Minot, minister at the Minot Air Force Base, holds services every weekend at Fortin. 150 miles away.

During the summer months, student missionaries become active in the progress of the work. The student missionaries conducted a telephone survey in Rugby in 1971. As a result, Thomas Sharvill, pastor of North Hill Baptist Church in Minot (60 miles away) is looking toward the establishment of a mission there.

With the aid of new personnel, expansion is hoped for in the small cities of Williston in the northwestern part of the state and Bismarck and Valley City in the southwest.

Pray . . . 1 Thessalonians 5:17

Pray that pastors and their families in North Dakota will not become discouraged because of lack of fellowship with other pastors and because of the heavy burden of leadership placed upon them. The majority of church members have never received church responsibility before. Many are new Christians.

Pray for the safety of those who travel during the winter months in dangerous ice and snow to conduct Bible studies and worship services and to minister to the needs of the people.

Personnel is needed in the towns where Vacation Bible Schools were held last summer. Not enough pastors are available to staff all the places that need help. In North Dakota there are 325 small towns and villages with no Baptist witness of any kind.

Pray for financial support. If more pastors were available, money would have to come from outside sources until the congregations could be built to assume self-support. Also, the extension and ministry programs of established churches are expensive.

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The costs of maintaining these programs at Baptist Temple for a five-month period exceeded \$4,000.

The Home Mission Board has been a silent partner with the pastors and churches of North Dakota. Salary supplements to pastors, loans for church sites and buildings, student summer missionaries, and a wealth of resource materials have been invaluable. Pray that the Annie Armstrong Easter Offering this year will be adequate to meet additional needs.



Planning the Prayer Group Meeting

Personal Preparation Period

A normally rugged and happy three-year-old boy to pray at the close of a remarkable day. His parents were fervent and excited with surprise and his usual prayer of a long list of "thank you for . . ." was not heard. After a lengthy hesitation, a weary little voice burst into an audible prayer agreement with a new exclamation: "Jesus, I love you! Amen."

Personal expressions of praise to God will prepare your members for the prayer experience. Invite women to recall Scripture verses and lines of verses of hymns or favorite poems that express praise. (The Prayer Group Guide provides many suggestions. See WMU order form, page 48.) Invite spontaneous testimony.

The Prayer Experience

Ask members to prayerfully read the content article before the group meeting and to bring at least four needs of churches in North Dakota to share with the group. They will easily remember those prayer needs that are mentioned several times, so encourage and welcome any repetition of thought as you lead in discussion.

Direct the sharing time into a period of conversational prayer. If you

have not used this method of prayer before, consult the Prayer Group Guide, pages 15-16.

The basic idea in conversational prayer is that a group have a normal, responsive conversation with God.

Urges members to choose prayer partners, agreeing on a specific time each day when both will pray for a list of requests previously determined. Realizing the urgency of prayer needs in North Dakota, remind your group to pray with particular attention to this area this month.

Related Activities

Suggest a mission action project as you examine the content you have led during prayertime. Consider those people nearby who live in loneliness and sometimes in isolation. Shut-out, those in nursing homes, prisoners, migrants, the poverty stricken, and those in children's homes are a few that you may consider. Lead your group to make a definite commitment to one of these groups. Refer to Mission Action Projects Guide for Baptist Women and Baptist Young Women (see WMU order form, page 48) for additional ideas.

Call to Prayer: Distribute red paper hearts on which you have written the name, work, and area of service of a birthday missionary. After a period of silent prayer, ask members to place hearts on the correct country on the world map (available free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23230).

Preview Week of Prayer: The Week of Prayer for Home Missions has been planned to lead members to examine the meaning and results of intercessory prayer. Such examination will be helpful to prayer group members in increasing intercessory prayer skills. Ask members to listen for new ideas about intercessory prayer as they attend the Week of Prayer for Home Missions, March 4-11.

Mrs. James Foster is a homemaker from Greenville, South Carolina.



Mission Action Groups

Accepting Persons as They Are

When a helper communicates acceptance to the one being helped, something dynamically exciting happens. That person realizes, maybe for the first time, that he is a valuable person. He sees himself in a new light. He touches the dignity that was given him in creation. He dares to believe that possibilities do exist, even for him.

The one being helped is able to accept himself a bit better because someone else has demonstrated that he is worthy of acceptance. In acceptance he is given the freedom to be who he is. In this freedom he can grow to the realization of who he wants to be and how he can become that person.

The helper who learns to accept will find that the help she now gives is more authentic. Her help becomes rehabilitative rather than static. It is a means to an end rather than an end in itself. But how can the helper learn to accept persons who have values different from hers, who have lifestyles she instinctively rejects, and who experience life situations that she knows nothing about?

First of all, such a helper must cease to judge other persons. She has to give up the ease with which she has stereotyped persons in the past. She has to realize that there is not the task of making people good or punishing them when they are bad. Here is the task of enabling them to choose what is best for them.

Secondly, such a helper must re-examine some of the prevalent ideas society holds about people who need help. For example, need does not necessarily imply fault. A person of the most unfortunate circumstances may be in his present situation through no fault of his own. That help only encourages a person to remain as he is and to refuse to help himself is another commonly held myth. Such a myth is a cousin to the idea that to help a person who has done wrong is to condone his wrongdoing.

Such attitudes block acceptance. The helper who shares them is unable to relate to the one she helps on an equal basis. Her approach remains that of a person on a pedestal reaching down to an inept world. She must cease to hold the idea that persons needing help are different. Basically those she would help are just like her; they simply live in a complex set of circumstances that differ from those she has experienced.

Thirdly, the helper who would be accepting must take on the life situation of the one she is helping. She has to be willing to experience another's doubt, despair, anger, fear, confusion, pain, and hatred. Through her sharing she will be able to meet need realistically.

Reaction Samples

How accepting are you? Write your emotional response to each of the situations described below. How do

you feel about the person being described? Try to be as honest as you can be.

"When you have to have a fix, you have to have it. So I steal to get it once in a while. Sometimes there's just no other way. You don't know what it's like. When you're hooked, the fix is all that is important. Nothing else matters."

"The chaplain is always watching us. He's just waiting for me to show some sign that I feel guilty about what I did. No way. That fink deserved to die. I'd do the same thing again, and I wouldn't wait nearly so long to do it."

"What is there to live for? Day in and day out I watch the others. Their lives are over. They may have been important people, but they're nothing now. Some of them can't even finish a sentence without forgetting the first words they've said. There ought to be a rule. When people reach 75 they ought to be put out of their misery."

"Don't tell me how to run my life. You haven't done such a good job with yours. You like to act like you're pretty important. But we both know that the only thing you have is age."

"What do you want me to do? Goodness knows I've tried to get work. Last week I was out every day and never got an hour of work. Why go back? It'll be the same this week. We'll get by somehow. After all Mary has her job at the diner and Matt has that paper route."



Planning the Mission Action Group Meeting

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 guide (all guides available from WMU are listed on page 48). In addition, add the question, How well did we accept the persons we were trying to help?

Following the evaluation step, plan the next activity in your ongoing cycle of ministry using steps one and two in the planning process.

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. Referring to the last question asked in the evaluation period, lead members to share problems they face in accepting persons as they are.

In-Service Training

At the last meeting members were assigned chapters 3 and 4 in *Persons, Not Things* for reading. Remind them of this assignment before the meeting and ask them to write their emotional reactions to each of the reaction samples on the preceding page.

At the meeting, lead members to develop a working definition of the

word acceptance. Read and discuss the following Scripture passages: Romans 12:16; Matthew 7:3-5; John 8:7; John 8:12; and John 9:1-3. Review the group's definition of acceptance. Ask, In light of the passages we have just read, do we need to show our deliberate in any way?

Using chapter 3 of *Persons, Not Things*, lead members to discuss the relationship of self-acceptance to acceptance of others. Use these discussion questions:

- (1) How important is self-acceptance when we intend to minister?
- (2) Describe a situation in which a person who is unable to accept something about himself is ineffective as a helper.
- (3) Describe a situation in which a person who is able to accept her own weaknesses is effective as a helper.
- (4) How can helpers increase their self-acceptance?

Using chapter 4 of *Persons, Not Things* and the empty material on the preceding page, attack the problem of accepting others as they are. Over your discussion to these two questions: Why is acceptance important to helping? What prevents acceptance?

Refer to the reaction samples on the preceding page. Ask members to read over their responses. Ask them to rate themselves on the following scale:

- 1—totally true and constructive
- 2—telling to accept in all but a few areas
- 3—moderately accepting
- 4—hesitant to accept those who are different
- 5—refuse to accept those who are different

Ask members to ponder during the next week these ratings and determine at least one way they can improve their level of acceptance of those they wish to help.

Assign chapter 5 in *Persons, Not Things* for individual reading before the next meeting.

Related Activities

Call to Prayer. From poster board make a large replica of a clock face with movable hands. Using a world map (available free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230), determine the time corresponding to your meeting time in each of the countries where Southern Baptist missionaries listed on the prayer calendar serve. (Clocks at the bottom of the map indicate time zones.)

At the meeting, point on the map to the place of service of each missionary and indicate on the clock replica the time at the moment in that zone. Assign each missionary to a group member. Ask members to formulate sentence prayers on the basis of time differences.

Preview the Week of Prayer. Using the clock replica, indicate the current time. Then move the hands to indicate the passage of an hour. Say, It will cost \$1,517.36 for Southern Baptists to support prayer missions in the next hour, \$25.29 for each minute of sacred-wide ministry.

Invite members to attend the Week of Prayer for Home Missions, March 4-11. Urge them to consider providing one minute's support through the Annie Armstrong Easter Offering.

Take a Giant Step in Enlistment



Use these materials in your enlistment campaign.

- Baptist Women Visitation Card*
- Baptist Women Door-to-door Calling Card*
- Baptist Women Invitation Card*
- "Enlisted for Missions"



Margaret Bruce

WMU Focus Week

Suggestions were given in January Forecaster for Baptist Women participation in WMU Focus Week. This is a very important week because of the opportunity it provides for enlisting new members and for making the church aware of the work of the organization. You will want this to be a very special week in your church.

The following checklist may be helpful in determining Baptist Women readiness for WMU Focus Week, February 11-17.

- Have the Baptist Women meeting and luncheon been planned?
- Have activities been publicized?
- Have plans been made to present the minipageant "Women Advancing Christ's Cause" in February ROYAL SERVICE?
- Have plans been made for February mission action? You may want to plan it as follow-through to February's study of social problems. The Mission Action Group Guide *Combating Moral Problems** will be helpful in making your plans. Remember witnessing is a part of mission action just as ministry.
- Have WMU Focus Week program covers* been ordered? You may want to use the filmstrip, *WMU For These Times*.*

HOW MANY PROSPECTS DO YOU HAVE?

30-to-35-year-olds	_____	Women with Time	_____
Working Women	_____	Retirees	_____
Busy Mothers	_____	Homebound Women	_____

Order reprints of the specially designed articles to appear in February ROYAL SERVICE for each prospect. Plan your order in multiples of 10. Any 10 reprints may be purchased for 25 cents.*

Week of Prayer for Home Missions

March 4-11 is the week set aside for special prayer for home missions. Encourage members to keep the week free of engagements that would hinder their participation in the planned prayer periods.

The theme for the week is the one that was used for the 1972 Week of Prayer for Foreign Missions. It is *Ask of Me* — and is a part of Psalm 28. The 1972-73 WMU watchword.

Baptist Women will want to participate in church-wide activities and will also plan prayer periods for other days or evenings during the week. Prayer breakfasts or luncheons enable business women to engage in a five-day observance. Neighborhood meetings are convenient for most women.

Plans to be made by the mission support chairman and the officers council include:

- Choose convenient times for prayer meetings — early morning, mid-morning, noon, afternoon, early evening, and evening hours.
- Assign responsibilities for presenting missions information.
- Assign responsibilities for music and prayer periods.
- Decide on ways to promote the Annie Arm-

strong Easter Offering and ways of ingathering the offering.

- Suggest the setting of personal goals for the Annie Armstrong Easter Offering and preparing for the week by reading ROYAL SERVICE.

Plan carefully and prayerfully the Week of Prayer for Home Missions and the promotion of the Annie Armstrong Easter Offering. Study all of the materials given in ROYAL SERVICE and choose that part that will be most meaningful to your members.

You may need additional offering envelopes. See your WMU director for these. Each member needs her own Annie Armstrong Easter Offering envelope. Program covers for the Week of Prayer for Home Missions* are available January 1, 1973. The biography (leaflet) of Annie Armstrong* and the picture of her* may be used effectively to promote giving through the Annie Armstrong Easter Offering. You may also want to use these Home

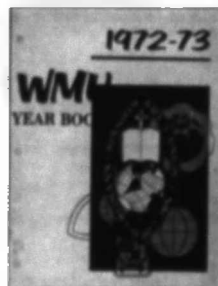
Filmstrip—*The Life of Annie Armstrong* (52 frames, color with recording and manual, \$8.50)*

Play—*Annie Armstrong: Determined Servant**
Place mat—(home missions emphasis)*

New Member Orientation

Look at moral achievement 16, page 43 of the WMU Year Book 1972-73*.

Have you been providing the *Baptist Women Member Handbook** to new members as they join? One suggestion given in the Year Book was that you ask one old member to review the member handbook with each new member to help her understand her membership responsibilities. Another way to help new members feel at home in the organization is to give her a subscription to ROYAL SERVICE* and to explain to her various sections of the magazine.



[illegible][illegible]

Webster: "The need for the good is great and the good may not be long to receive the good news in this part of the world." While made up mostly of American church ministers to Australia, British, Chinese, Dutch, Indian, and Irish.

Harry A. Power, retired Arizona Apostle, Good News, Tucson

J. Donald Tackley, superintendent of missions, Good News, Houston, Texas

Ado Young, Christian social minister, Good News, Chicago

Mrs. Mel B. Boone, "home and church," (Ligon)

Mrs. Harvey O. Headrick, home and church, Good News, South

James L. Galt, retired Black preaching, Vietnam

W. L. C. Richardson, preaching, South

Blair

Mrs. LeRoy F. Webb, home and church



You may not want to climb Mt. Hood. That's all right. We're not asking you to. But we are asking you to make your way to Portland, Oregon, for the WMU Annual Meeting, June 10-11.

17 SATURDAY Acts 28:23-31

Katharine Weldon, a nurse serving in the Baptist hospital in Guadalajara, Mexico, writes, "If we walk up with a Bible to persons in Guadalajara and try to talk to them about Christ, they instinctively build high, thick barriers before we are able to communicate with them. But if we first show Christ to them, then we have an audience that will listen to what we have to say about him. We show Christ and his love through caring for them in the Baptist hospital."

Brenda Ann Fortines, weekday ministries, Pennsylvania

John E. Fox, US-2, Christian social ministries, Alabama

Mrs. Burre L. Higdon, associational services, California

Mrs. Robert N. Bellinger, home and church, Liberia

Theodore H. Dowell, administration, Korea

Mrs. Ronald C. Hill, home and church, Thailand

Derrel W. Mate, agriculture, Philippines

Homer Paden, Jr., preaching, Philippines

Mrs. Delbert L. Taylor, home and church, Colombia

Mrs. James C. Ware, home and church, Colombia

Katharine Weldon, nurse, Mexico

Mrs. Vernal R. West, home and church, Kenya

76 SUNDAY Galatians 1:1-12

Mabel Summers, missionary in Beirut, writes, "The greatest need in the Middle East is for a real spiritual revival and for trained and dedicated workers. Pray that peace may come between Jews and Arabs. In 1948, a million Palestinians were driven out or fled out of Palestine and have been living in tents or small shacks under the

United Nations. In Lebanon, there are about 200,000 Palestinians in camps. Most of the Arab countries are one hundred percent Muslim. Pray for religious freedom that Muslims may have opportunity to believe and accept the Lord without such fierce persecution."

Burre L. Higdon, superintendent of missions, California

Mrs. Quinn F. Morgan, Spanish, California

Mrs. James W. Pruett, Baptist center, Georgia

Maybel Summers, religious education, Lebanon

Mrs. Gary K. Swafford, home and church, Malawi

19 MONDAY Galatians 1:13-24

Roy J. Ferguson held pastorates in Texas, Tennessee, Louisiana, and Utah before going to be area superintendent of missions in Idaho in 1959. He requests, "Pray for pastors of small Southern Baptist churches in Idaho who must work at secular jobs while they pastor. Pray for several Idaho churches which have large church debts and building payments to meet. Pray for the growth of churches in Idaho."

Mrs. Pedro G. Carranza, retired, Utah

Roy J. Ferguson, superintendent of missions, Idaho

Mrs. John L. Isaacs, retired, Oklahoma

Waldo D. Stevens, Indian, Oklahoma

A. Benjamin Bedford, preaching, Argentina

C. Ray Blundell, preaching, Uganda

Janell Greer, education, Thailand

Thomas J. Kennedy, preaching, Nigeria

William W. Marshall, field representative, Middle East

James M. Philpot, agriculture, Mexico

Paul E. Rauten, preaching, Uruguay

Clyde N. Roberts, preaching, Mexico

Mrs. T. R. Walker, home and church, Ar-

gentina
Yendell C. Woodlin, education, Germany

20 TUESDAY Galatians 2:1-5

Mr. and Mrs. Larry C. Yoder and their two children went to Belgium in 1971. Mr. Yoder is now serving as temporary pastor to the English-speaking church in Castenau, Belgium. He is also trying to develop a ministry to students in Brussels. He writes, "I think I shall always need prayer for physical energy and for the ability to comprehend both the simplicities and complexities of the world of today's European student."

Michael Bryant, retired, Mississippi

Mrs. Jacobson Hernandez, Spanish, Texas

Mrs. Miguel Angel Lopez, Spanish, Puerto Rico

Mrs. J. L. Mayo, retired, Texas

William A. Corley, education, Nigeria

James P. Gilbert, preaching, Ecuador

James E. Joergens, education, Hong Kong

Betty Lester, nurse, Nigeria

Irene V. Larsen, retired, China, Philippines, Taiwan

Charles A. Ray, English-language, Thailand

Larry C. Yoder, English-language, Belgium

21 WEDNESDAY Galatians 2:6-10

The Wiley B. Fawcett and their four children went to Nigeria in 1962 and have served in education, evangelism, and agriculture. "First Corinthians 11:26 took on a new meaning as we observed the Lord's Supper with a group of Christians under a baobab tree," Mrs. Fawcett comments.

"Wiley set up the communion table—a camp stool—and then preached on the death, burial, and resurrection of the Lord. Then we took part in the Lord's Supper. There were more onlookers than there were Christians under the baobab tree. Many of the curious who heard the message of Christ would not have heard it in one of the churches in a conventional setting."

Doris Christensen, retired, Arizona

Mrs. David Edwin Crook, church extension, Maine

K. Modford Hutson, pastor, Utah

Sotomay Martinez, retired, Texas

R. G. Van Rayen, retired, Texas

Lloyd Whyte, interfaith witness, Florida

Mrs. Wiley B. Fawcett, home and church, Nigeria

Elizabeth Freshwater, education, Zambia

Mrs. Horace W. Fife, Jr., education, South Brazil

A. Anello Giannette, preaching, South Brazil

Mrs. Richard B. Greenwood, home and church, Guatemala

Glenn E. Harnden, preaching, Colombia

Mrs. Mack P. Jones, education, Uruguay

Shannon Long, preaching, Chile

Mrs. Maurice Morrow, preaching, Tanzania

James E. Munger, Jr., education, South Brazil

James E. Tye, music, Ecuador

Lory Wagner, women's work, Korea

Mrs. William E. Wakeland, home and church, Southeast Asia

Mrs. E. Harvey Walworth, home and church, Mexico

Clare Williams, education, North Brazil

Avery T. Willis, Jr., preaching, Indonesia

22 THURSDAY Galatians 2:11-16

Mary Ann Chandler, appointed a missionary in social work to Malawi in 1970, writes, "Since independence of the people

still live in village areas, that is where most of our churches are located. As a social worker I work through the churches training the people to meet the needs of persons to whom their churches minister. Of the four and a half million people in Malawi, some two million live in the southern district, where I live and work out of the Blantyre area. Recently as I drove 200 miles from Blantyre to Lilongwe, I counted 2,400 people walking and riding bikes on the highway or within two feet of the car. Pray for us as we drive every day."

Lupe Delgado, Spanish, Texas

Elo J. Garcia, Spanish, Texas

Mrs. Isaac Perez, language missions, Panama Canal Zone

Mrs. Eleanor Sanchez, Spanish, Texas

Mary Ann Chandler, social work, Malawi

J. William Geiger, Jr., religious education, Chile

Mrs. J. Hunter Hemmatt, home and church, Taiwan

Mrs. Glenn L. Hix, home and church, Oklahoma

Mrs. Edward L. Oliver, home and church, Japan

Mrs. J. Gilbert Ross, home and church, Mexico

Mrs. Arville E. Senter, home and church, Tanzania

Mrs. Ralph Arnold Years, home and church, Hong Kong

23 FRIDAY Galatians 2:17-21

Mr. and Mrs. Floyd Tidworth, Jr., have been in West Virginia for over three years. Mr. Tidworth is missions director for the

northern area. Mrs. Tidworth is a homemaker, teacher, and volunteer secretary. The Tidworths request prayer for the people in their area. Almost seventy percent have not been reached for Christ by any church. Pray for the churches and chapels as they try to reach these people. Pray that new work will be established. Eleven of the twenty-one counties in the northern area have no Southern Baptist work. Pray for the ministry of the Good News Bookmobile, a religious mobile library operated by Southern Baptists in West Virginia.

Mrs. David T. Bunch, Division of Missions, Iowa

Calvin C. Craig, Jr., National Baptist, North Carolina

Mrs. Paul Ellidge, associational services, Kansas

Andrew Fowler, National Baptist, Washington, D.C.

Mrs. Floyd Tidworth, Jr., associational services, West Virginia

Alma Graves, education, Japan

Gayle Hogg, preaching, Trinidad

24 SATURDAY Galatians 2:1-5

Missionaries in Beirut are meeting needs through the Beirut Baptist school, offering classes from nursery through high school. Students include Baptists, other Christians, Muslims, and Druses. In daily chapel services and Bible classes, students are brought face to face with the claims of Christ on their lives. The James K. Ragland is involved in the ministry of the school along with missionaries Glen Patton,

Nancy Wingo, Emma Cooke, Wayne Fuller, the Charles Arrington, Mabel Summers, and Julia Graham. Pray for all these as they reach out through education to the many lost in Lebanon.

Winston Franklin Cefer, US-2, student work, Illinois

Mrs. Manuel G. Garcia, retired, Texas

Mrs. Kwong-Wah Lau, Chinese, Florida

Rogelio E. Martinez, Spanish, Texas

Sam W. Scantlan, retired, Oklahoma

Leonard Siple, retired, Washington

Mrs. Armando Silverio, Italian, Pennsylvania

Vivian Campbell, Baptist Spanish Publishing House, El Paso, Texas

Lara Clement, retired, China, Malaysia

Leslie A. Doyle, Jr., preaching, Equatorial Brazil

Mrs. James K. Ragland, home and church, Lebanon

Mrs. William L. Smith, home and church, South Brazil

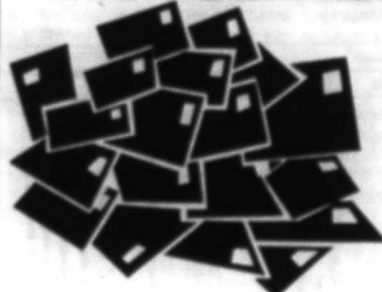
George R. Trotter, preaching, Indonesia

Doris Walters, education, Japan

25 SUNDAY Matthew 11:25-30

The Robert L. Stanleys were appointed to the Philippines in 1966. After language school, Stanley began publications work in 1967. Recently, he wrote an article for The Commission (May 1972). Stanley's article describes a seventy-member chorus from ten Baptist Churches in Manila. This chorus presented Dubois' cantata, The Seven Last Words, on television during the prime time on Friday before Easter. Pray for these Filipino Christians who are able

We Get Letters



Take a look at your magazine mailing label. On the top line, in the first block of numbers to the left, you will find the number of the month of the issue after which your subscription expires. The year of expiration follows immediately.

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through music to present Christ to others of their land. Also pray for Robert Stanley in his vital work.

Mrs. Ramon E. Galindo, Spanish, Texas
Clinton Inge, National Baptist, Mississippi
Henry Medina, Spanish, Michigan
Mrs. Samuel G. Simpson, church extension, New York

A. C. Turner, retired, Texas
Mrs. Bob E. Adams, home and church, Colombia

Mrs. Tom D. Gullett, home and church, Japan

Jane Lida, retired, China
Robert L. Stanley, publication, Philippines

Joc S. Waller, business administration, Singapore

Norman W. Wood, education, Zambia

26 MONDAY Luke 10:1-9

Mr. J. Wilson Ross writes from El Paso, Texas, "I have been a missionary of the Foreign Mission Board almost twenty-three years. I was a field missionary in Mexico before coming to Baptist Spanish Publishing House in 1953. Here I have served in various capacities: director of the Editorial Division, secretary of the Training Union Department, and director of the Business Services Division. Pray for key personnel needed at the publishing house for replacement and expansion."

R. B. Harris, National Baptist, Mississippi
Mrs. George T. Lewis, Spanish, Texas
Mrs. Claudemire Mariettini, Portuguese, California

Mrs. Lee Williams, National Baptist, North Carolina

Mrs. D. P. Appleby, retired, Brazil
Mrs. Paul W. Benedict, Jr., home and church, Japan

Mrs. Walter E. McNeely, home and church, South Brazil

Mrs. Marshall E. Phillips, home and church, Tanzania

Mrs. Donald V. Phleger, home and church, Thailand

Samuel A. Ricketson, education, Taiwan

J. Wilson Ross, Baptist Spanish Publishing House, El Paso, Texas

27 TUESDAY Matthew 25:35-40

For the past three years, Robert N. Nash has served as chairman of the Philippine Baptist Mission. He sends these prayer requests: Pray especially for North Cotabato and Lanao which have experienced a great deal of civil unrest. Pray for the Philippine Baptist Mission (the organization of the approximately 100 Southern Baptist missionaries serving in the Philippines). Pray that the Lord will supply the need in Cebu City for a student worker. Pray for Bethany Baptist Church. The church has no building and receives no mission support.

Mrs. Lee Auliff, retired, New Mexico

Julien Silva, Spanish, Texas

Mrs. Jesse A. Suble, Spanish, Texas

Mrs. Charles W. Bedenbaugh, home and church, Tanzania

Mrs. George B. Brice, education, North Brazil

Mrs. E. Lamar Cole, home and church, Mexico

Mrs. John D. Floyd, home and church, Mexico

Philippines
Mrs. W. Donaldson Frester, home and church, Nigeria

Robert N. Nash, preaching, Philippines

28 WEDNESDAY John 13:1-17

In 1965, Dean H. Boothe was a pharmacist in Texas. Today he is a Southern Baptist missionary in Bangkok, Thailand, where he assists with music for radio and television, teaches at the Baptist theological seminary, and directs two English handbell choirs composed of MKs (children of missionaries). Pray for Dean and Sylvia and their three children. Pray for Dean as he leads MKs to share their faith through music. Pray for persons like Dean, settled in one career, who will, if they hear God's call, have the courage to answer. Mrs. Irene Diersted, Indian, New Mexico

Mrs. Dyson, Indian, Oklahoma

Mrs. Pablo H. T. Lie, Chinese, California

Mrs. F. H. Lister, retired, Panama Canal Zone

Francisco Morales, Spanish, Texas

Walter D. Thompson, retired, Arizona

Mrs. Walter E. Allen, home and church, Kenya

Mrs. Charles L. Alexander, home and church, Chile

Dean H. Boothe, music, Thailand

Mrs. Paul D. Eaton, home and church, Uganda

Mrs. Carl Ray Hall, home and church, Kenya

Mrs. J. H. Highfill, retired, China, Hawaii, Philippines

J. Ross Thompson, preaching, Colombia

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Annie Armstrong, leaflet (150)	5.00	5.00	5.00
Annie Armstrong, Determined Servant	20	2.00	2.00
Baptist Women Member Handbook	25	1.00	2.50
Mission Action Group Guides:			
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Juvenile Rehabilitation	1.00	1.00	1.00
Language Groups	1.00	1.00	1.00
Military	1.00	1.00	1.00
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The Sick	1.00	1.00	1.00
Mission Action Projects Guide for Baptist Women and Baptist Young Women	1.00	1.00	1.00
Place Mat (home-missions emphasis)	100	2.00	2.00
Prayer Group Guide	125	60	7.50
Program covers, Week of Prayer for Home Missions (25)	60	2.00	1.20
Program covers, WMU Focus Week (25)	2.00	2.00	2.00
WMU for Peace Times, 1972-73	3.00	3.00	3.00
WMU Year Book 1972-73	50	50	50

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Enthusiasm over the Graded Series

Bonita B. Leary

"The most we've ever had at anything like this was twenty," summarized the women when we began to plan our Foreign Mission Graded Series at the Epiphany Memorial Baptist Church in Kinston, North Carolina. When another woman suggested, "Let's plan for fifty this year," not one woman said, "They'll never come" or "The children may come but you'll never get the parents here."

A spirit of enthusiasm coupled with optimism developed as the plans began to take shape.

"Let's not say mission study," objected one. "Why don't we invite persons to join us for a trip to the Orient," another responded.

"Let's avoid saying 'We want you to attend.' No one should attend because he feels compelled to or for the sake of loyalty. Let's convince each person that something big is going to take place."

"Yes, if we can get people to thinking that everybody is going to be there, they'll arrange their plans to come."

As minds turned, suggestions flowed freely. Who could carry out all of these suggestions? Surely not the WMU council alone, we concluded. Committees were formed. Even deciding who was to serve on each committee was fun.

The publicity committee began immediately. Tickets for the churchwide trip to the Orient were distributed early. They were mailed through the weekly church bulletin, given to the children in their mission organizations, and made available at Sunday School. Each family member was to have a ticket. Children and adults called for tickets as news of their distribution spread.

The tickets included plane fare and a testing party in Kinston. The testing party was the responsibility of the food committee. After finding recipes for Oriental main dishes, egg rolls, thousand-year-old green eggs, sweet and sour pork, and fried rice the committee got out the church directory. Women active in Baptist Women or with children involved in mission organizations were asked to help with the more involved cooking. The other women in the church were asked to bring boxes of Chinese fortune cookies, enough rice for six people, or cans of Chinese noodles. The response was tremendous!

The WMU council located qualified tour guides for each age level. The tour guides were the teachers and the tour hosts were the age-level directors.

The day of "take-off" came and enthusiasm was still high. Sunday afternoon several callers wanted to know if any tickets were left for the 5:30 flight. The decoration committee worked hard all afternoon Sunday setting the Oriental atmosphere, finishing just in time. The Chinese red cloth, the Oriental lanterns, the brocade dresses—everything was ready.

Mothers began bringing their food. Children began to come. Daddies were coming, too. The six-thirty testing party came and the food went! No complaints were heard when the food had to be stretched until none was left.

Reviewing the event, the women decided to plan for two hundred next time. "And we thought our vision had been large," one woman said, thumbing through the tickets of 157 persons who attended.

Why was our study successful?

- (1) Prayer supported the entire endeavor. A committed group of mission-minded women prayed that our church would become mission minded.
- (2) Our women were willing to work. The attitude, "I'll do my share but no more" didn't exist.
- (3) We were willing to try something new.
- (4) We used as many people as possible in the planning, teaching, decorating, cooking, and serving.
- (5) We positively believed that we would be successful.

Bonita B. Leary is a homemaker in Kinston, North Carolina.

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DEAR PASTOR



If you have been alert to the goings-on in Women's Missionary Union in your church since October, you probably have noticed an unusual amount of activity. We hope it is activity related to the enlistment and enlargement emphasis for the year.

February is the second month in the Each One Bring One, Cultivate One campaign which is the largest single effort related to the emphasis. During this four-month period, WMU is concentrating on enlisting and orienting new WMU members through a continuing one-to-one relationship with an informed, committed member.

For several months the WMU council and the age-level planning groups have been planning special enlistment activities. Many of them will be conducted this month during WMU Focus Week, February 11-17. All organizations will be concentrating on interpreting the age-level organization to prospects and new members. Perhaps if you are around at just the right time you may get an invitation to some of these thrilling enlistment events. I am sure WMU members in all organizations would appreciate the support of the pastor during this major enlistment emphasis in WMU.

This special emphasis grows out of the belief that member involvement in WMU will strengthen what the church does in missions: in representative missions as we learn about missions and give, pray, and heed God's call; in direct missions as we engage in mission action.

WMU STAFF