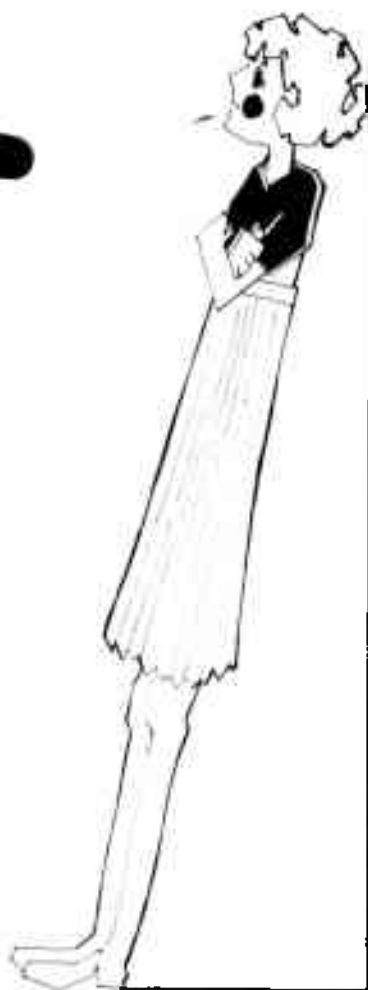


September 1973

ROYAL SERVICE



women involved in missions



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- Baptist Women Enlistment Folder (free from state WML offices)

*See WML order form, page 43

RURAL SERVICE

Vol. LXVIII

SEPTEMBER 1973

No. 3

Good-by/Hello	Adrianne Bonham	2
Mission, Missions, & Mission Meeting	Don Kammerdiener	4
Suzanne Said Hello	Nell Booker	6
Baptist Women Communications Contest Winners		
English-Language Church Overseas		8
Rural Church		9
Inner City Church		10
Suburban Church		11
Small Town Church		13
Large Town Church		14
Middle-Sized Town Church		16
Middle-Sized Town Church		17
Large Town Church		19
Dimensions in Membership	Alma Hunt and Margaret Bruce	20
Preview 1973-74		22
Study Materials		
Baptist Women Meeting	Ashley McCaleb	24
Current Missions Groups	Carolyn Weatherford	28
Bible Study Groups	Justice C. Anderson	31
Books for Missions Reading	Val Harvey	34
Prayer Groups		36
Mission Action Groups	L. William Crews	38
Forecaster	Margaret Bruce	40
Call to Prayer	Virginia Lindsey	43

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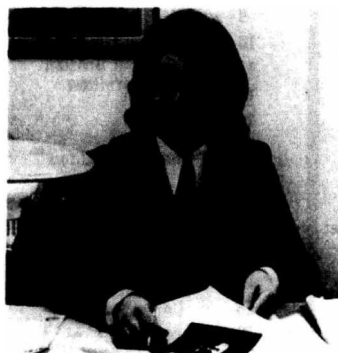
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GOOD-BY/HELLO

Adrienne Bonham



This month we say good-bye to Rosanne Osborne. Rosanne has been editor of Baptist Women materials (including *Royal Service*) for four of her five years with WMU. As the fall school term begins, she returns to Louisiana College to teach English.

Rosanne's concern for missions brought her to WMU and influenced the way she went about her editorial work. She has served at an important time in the life of WMU and *Royal Service*. Thank you, Rosanne.

Now it's hello to a new Baptist Women team: editor Laurella Owens and consultant Aline Fuselier.

Some Baptist Women members have grown up with Laurella. During her sixteen years with WMU, she's been editor of *Young Woman's Auxiliary* materials (including *The Window*) and then Baptist Young Women materials (including *Contempo*). Laurella professes some reluctance to leave *Contempo*, the magazine she helped to create. But she brings to *Royal Service* a wealth of understanding about missions and about how to produce a good magazine. Hello, Laurella.

Hello, also, to Aline. She grew up a little more quickly than Laurella; but she grew up the same way: through YWA (on the Louisiana state WMU staff) and BYW (on the Birmingham staff). Many Baptist Women members already know her through her work in various state meetings. She and Laurella have made a great team for BYW. We expect the same for Baptist Women.



Mission, Missions, & Mission Meeting

Don Kammerdiener

What a load of meaning some small words are forced to carry! One abridged dictionary, for example, lists sixteen meanings for the word *mission*. For Southern Baptists the word carries several significant emphases. Mission is the total task of the church in the world. When used in the plural it connotes the specific work of world evangelism and witnessing carried out by a group of Christians.

Further, the organization of Southern Baptist missionaries in any given country is called a Mission. In structure the Mission is a uniquely democratic body which is organized to carry out commonly agreed-upon purposes within the policy guidelines estab-

lished by the Foreign Mission Board and the Southern Baptist Convention.

These Missions are like individuals. They come in wide varieties of size, talent, and characteristics. Some are large, like the Nigeria Mission with 161 adult members or the South Brazil Mission with 147 adults and 207 MKs (children of missionaries). Others, like Morocco or Iran, have only one couple each. The average size of the Missions in the 77 countries where Southern Baptists have work is slightly over thirty.

A Mission is somewhat like a state or national Baptist convention. It is most visible when it comes together for its annual or semiannual meeting.

Although the work of the committees and officers goes on throughout the year, it is at the time of the Mission meeting (usually in July) that the tempo increases and significant strides forward are planned, reported, and evaluated.

Missionaries, like religious workers and church members everywhere, are called on to attend many meetings. Some are interesting, and some are dull. Some are of vital interest, and others are merely routine. Perhaps, however, only a missionary or an MK can fully appreciate the special thrill that comes from the annual gathering of the missionary families from the entire nation.

Meeting in camps, on seminary campuses, and at times in isolated hotels or other commercial accommodations, missionaries have a splendid opportunity to accomplish some specific and much-needed objectives.

Although they are often separated by hundreds of miles and may not see each other more than once or twice a year, the members of a Mission bear a special relationship to each other that is often closer than family ties. Thus Mission meetings are gigantic family reunions that form a vitally needed break in the isolation in which some missionaries live. At the same time they provide a constant and needed point of stability for those who live on the knife edge of change and upheaval which mark so many countries in which Southern Baptist missionaries live. A significant proportion of the meeting time is given by most Missions to recreation and family fun.

Mission meetings also bear some resemblance to the traditional summer or fall revival known throughout many areas of Baptist life in the United States. Precisely because of the nature of their calling, missionaries often serve in churches where the preaching, teaching, and singing are affected by the inexperience of the new Christians. If he is the pastor, the missionary and his family may find that he spends all of his energies in teaching and giving of himself to others.

Mission meetings provide a welcome change of pace in which family members can receive spiritual nourishment for their own souls and receive the healing balm that comes from the movement of God's Spirit during the Bible study and worship periods. At times it is at Mission meetings that MKs make life-changing commitments to Christ and even lead their parents to renewed vows of consecration to the same Lord. Missionaries everywhere are grateful to the pastors, professors, and denominational workers from the US who have given of their time and energy, often at personal expense, to share in periods of Bible study and worship.

A final and perhaps basic purpose for Mission meetings is to transact the business and establish the strategic guidelines which will be followed in the work in the future. There are several steps in this process.

Each individual must be given opportunity to share his experiences from the previous year in order that all may know the general state of the work and the growth of the churches. Statistics must be gathered, organized, and interpreted to provide another useful tool for evaluating past programs of work. Representatives of denominational boards and institutions are given an opportunity to account for their stewardship.

In the light of past work accomplished and the needs and opportunities that yet remain, plans must be projected for the future. Committees which have often worked throughout the year present plans and dreams for the future. They make recommendations and requests for personnel and financial resources. On the floor of Mission meetings these recommendations are discussed and debated. Hard decisions concerning priorities have to be made. Always someone's favorite project has to be postponed for another year.

Often a choice must be made between budget items for the institutions and those for aid to churches. Sometimes the question is whether to invest more for the well-being of some

missionary or seeds in the national work. What does good stewardship of resources say, for example, when a choice must be made between maintenance on a Mission home that will prevent later emergency repairs and granting funds to increase the number of scholarships for a theological seminary.

Similar decisions must be made regarding the countless requests for additional personnel which come before the Mission. A constant reality faced by the Mission is that Southern Baptists in any given year will only send out some two hundred to two hundred fifty new missionaries to be divided among seventy-seven countries. Realizing that most of these new recruits will have to be assigned as replacements for others who are retiring or otherwise leaving missionary service, each Mission must prayerfully decide a priority listing for both the requesting of new personnel and the assigning of those who have already been appointed.

In short, each Mission is faced perpetually with the necessity of choosing between the good and the best. Out of the total democratic process and under the guidance of the Holy Spirit, formal and specific budget and personnel requests are finally presented to the Foreign Mission Board each year with the prayer that Southern Baptists will be led by the same Spirit to make available the needed resources.

Perhaps for some there are lingering doubts as to the wisdom of using the Mission meeting as the arena in which mission is transformed into the specifics of missions. Isn't it after all an expensive and time-consuming arrangement? Further, doesn't it tend to limit the area of individual freedom in which each missionary seeks to find the leadership of the Holy Spirit for his own ministry?

Without reservations missionaries would affirm that each individual is subject to such personal guidance in many areas of his ministry. There must be a healthy balance between individual and group initiative in the

planning and carrying out of missionary activities. Yet in the New Testament there is a clear indication that Christ is present among groups of believers in a unique way that goes beyond his leadership in the lives of individuals. It is in the plural that Paul affirms we are God's temple and that God's Spirit dwells in us (1 Cor. 3:16). Jesus' promise to be with future believers was given to those who came together in groups rather than to those who worshiped individually (Matt. 18:20).

Does the Mission meeting make a real contribution to the cause of missions? One is reminded of the great nation-wide evangelistic crusade in Brazil which was the forerunner of both the Crusade of the Americas and the present World Mission of Reconciliation. The Brazil crusade was born in the inspiration of a meeting of Brazilian missionaries as they listened to a challenge given by an outstanding national leader.

I have attended Mission meetings in six different nations over a period of many years. The first such experience came when I was a seventeen-year-old boy participating in the 1953 meeting of the Baptist World Youth Conference in Rio de Janeiro, Brazil. On that occasion the South Brazil Mission was also in session in Rio de Janeiro and invited some of the young people to visit its meetings. The discussions concerning the placement of personnel and the intense disappointment that came to the missionaries who had to see their fields go without reinforcements for another year left an indelible impression on me. I found myself renewing a previous commitment to follow the Lord's leadership into missionary service in Latin America, and I came away from the experience with gratitude for the way in which Christ works through the democratic processes to reveal his missionary purposes.

Mr. Kammerdiener is the field representative for the south field of Spanish South America.



Suzanne Said Hello

When changing needs demanded new forms of ministry, Friendship House in New Orleans began a day-care program. Home missionary Nell Booker is director of the program. In this article she reflects the success of the ministry and the factors that led to its development.

NELL BOOKER: Suzanne said hello to her daddy on the phone.

ROYAL SERVICE: What is so unusual about that?

NELL BOOKER: Nothing—it she were another of our day-care children. Suzanne is a very loving, active four-year-old, but there is a difference. She has one of the manifestations of mongolism, a speech difficulty.

ROYAL SERVICE: Why didn't her parents put her in a special school? Don't you think she would be better off with other Mongoloids?

NELL BOOKER: No, I think she has done better here because she has normal children to associate

with and to learn from. Her mother knew we enrolled a child who was retarded. That child adjusted to our group and his mother recommended our kindergarten to Suzanne's mother. Well, by the time she contacted us we no longer had a kindergarten in operation. We had broadened our program into day care. The children are divided into two age groups and they meet in two large indoor play areas. We readily agreed to take Suzanne and leave it to the parents to decide whether or not she continued. Very soon they saw marked improvement in her. She showed greater independence, ability to interact with other children, and a love for her school.

ROYAL SERVICE: How and why did you stop kindergarten and start day care?

NELL BOOKER: We listened to the pleas for an extension of our kindergarten. Some working mothers

had difficulty arranging for someone to get their children at noon, so they kept asking if we planned to offer all-day care. The requests gradually grew to such proportions that I attended a conference related to kindergarten/day care. There I heard more about the needs in New Orleans and found that the facility we had might easily fill most of the requirements.

ROYAL SERVICE: What happened next?

NELL BOOKER: Nothing, for some time. Then a couple of wheels started rolling. In late 1969 we spent several months bringing our facility up to the required standard and being inspected by many city agencies. Day care became operational in March 1970. We started with one child who stayed all day. He was alone with the teacher after kindergarten closed for the day. His mother came for him after she finished her day of driving an ice cream vending route. By the end of the first year we had seventeen enrolled. In September 1972 we had thirty children enrolled.

ROYAL SERVICE: What was the most difficult part of the licensing?

NELL BOOKER: The long, drawn-out process of reading, understanding, and complying with all the requirements in a thirty-one-page manual compiled by the Louisiana Department of Public Welfare. We twice set dates for opening and had to change because of additional inspections and re-inspections and delay in approval by city agencies. Just imagine measuring all the shelf space we had available or counting all the children's books, boxes of crayons, paint brushes, and puzzles. Dishes, utensils, tableware—everything had to be inventoried. The kitchen and all other areas were measured, inspected, and re-inspected for fire protection, sanitation, and adequacy of equipment. One additional item we did not anticipate was the necessity of installing a washbasin for the cook

separate from the bathroom lavatory or the double kitchen sink. Also we added a dishwasher. And don't forget, the staff members were examined, X-rayed, and questioned about mental and criminal background.

ROYAL SERVICE: Have you had any difficulties since you opened?

NELL BOOKER: There were some minor crises along the way—everything from a child upsetting his milk to vandalism. For example, on Easter weekend 1971 our electric can opener/knife sharpener was taken. And what quickie cook can survive without her handy can opener?

ROYAL SERVICE: Have children had any accidents at play?

NELL BOOKER: Sickness or injury has almost passed us by. Once we took a child to the hospital. And, like poor Goldilocks, a worker broke a chair once when she sat on it. We took her to a doctor, but she had no injury. Really, the memories of bad times have to be dredged up. It is the happy times of singing, playing, and learning I think of first. For example, once a summer missionary taught a chorus in Spanish. New enrollees and their parents arrived and were delighted to hear the children singing "God is so good" in Spanish.

ROYAL SERVICE: And you say you take children who are retarded?

NELL BOOKER: Yes. From the outset we were open to children with any sort of difficulty: speech impairment, retardation, mongolism, extreme shyness, language barriers, etc. We are more and more convinced that being in this setting makes the child react more normally since he has a preponderance of normality to copy. One child who spoke few words (in English or any language) suddenly found himself among chatterboxes. He soon imitated what he heard. The child who was afraid to trust himself in a swing saw many swinging with abandon. He at first needed some

encouragement from helpers but gradually forgot his fear.

ROYAL SERVICE: Who pays for this operation?

NELL BOOKER: We are an arm of the Home Mission Board, serving in this section of New Orleans. Southern Baptists, through the Home Mission Board, own the building and they provided money to equip the day-care center. A monthly operation check is received. This comes out of Cooperative Program funds received and allocated by the Home Mission Board. We also receive designated funds, personal donations, and donations in the form of goods and services. At first, day care shared the operational budget. Now the fees take care of 90 to 100 percent of its expenses. You may be sure we never have much left at the end of any month.

ROYAL SERVICE: Do you have help with day care?

NELL BOOKER: Our staff has gradually increased. At first I was the only teacher. Then a second teacher was added. Next additional workers and a cook were hired. At present there are a director, four day-care aides, and a cook.

ROYAL SERVICE: Looking back, are you glad you started a day-care program?

NELL BOOKER: We are very glad we listened. As the song says, "God is so good." Nowhere could we see more concrete examples of his goodness than here. He daily gives and loves, feeds and nourishes, encourages and consoles, teaches and trains.

Baptist Women Communications Contest Winners

We are all winners in the Baptist Women Communications Contest! We didn't all write winning entries. But the experiences shared here tell us we belong to a winning organization. As you read these (and more entries may be used from time to time), you may get some ideas for your Baptist Women. You will certainly get inspiration. Our thanks to every woman who shared her Baptist Women's story with us.

Show me a woman who has no sense of curiosity, feels no tremor of excitement about the unknown, expresses no delight in secret-sharing, and I'll help you call the funeral home! Seriously, don't we all share a feminine thrill which starts as a small tingle of anticipation and builds slowly but surely as we try to find out anything which is hidden from us, hinted about, or shrouded in mystery?

Well, we put that love of mystery to work for our Baptist Women last year. Planners and participants alike had a lot of fun taking our Baptist Women's mystery trip.

The Baptist Women at Suffolk Baptist Church, near RAF Lakenheath, England, planned its first mystery trip for the fall of 1972. This was our pre-enlistment activity and get-acquainted fellowship time

prior to the new Baptist Women year. Taking a hint from an English women's group which had come to our church for a mystery trip the preceding summer, we began early to plan for such a possibility.

Living in a historic, beautiful, and friendly adopted land gave us nearly unlimited ideas. Naturally, we had to take into consideration time, travel arrangements, and our pocketbooks.

Many American women in England never learn to drive "English-style" or care to risk their necks on what to us Americans always seems like the wrong side of the road. So, we decided to check out the possibility of going by chartered bus (or coach as we English Cinders say). Norwich, the center of East Anglia and just far enough away to be off the beaten path for most of us, seemed a good destination. We discovered we could hire a forty-passenger coach for an afternoon and evening for around \$35.00. We felt that we might get twenty-five to thirty women to go if we really tried to build up the interest, so we took the plunge and tentatively hired the coach for a trip to Norwich.

Throughout the year, casual mention was made of the mystery trip to be held in September. Visitors usually heard about the fall mystery trip as details of coming meetings were outlined to them.

Since I had been delegated to help with plans, I contacted the only person I knew in Norwich. Shirley Hampson was a young English woman who had become acquainted with our church through some musical exchange programs between our church and Wensum Chapel, where she is a member. I told her that we were considering spending an afternoon and evening in Norwich and wondered if the young wives at Wensum Chapel would like to offer us some suggestions. In a week Shirley replied that the group was pleased to have been asked to help us.

ENGLISH-LANGUAGE CHURCH OVERSEAS

Joanne Lisk

I Love a Mystery!

"How would you like for some of us to meet you early in the afternoon to take you on a tour of Norwich Castle and the cathedral and then a shopping trip downtown in the market square?" she replied.

"After that we could go on over to the chapel for tea (a lovely English-style light supper). Afterward, we will show you two films on East Anglia and Norwich in particular and conclude with some singing, special music, and an epilogue (closing devotional)."

How would we like that? It sounded really great. So, with a very delighted and thankful, "Wonderful, Shirley," we were ready to "get cracking" with publicity.

Lots of question marks appeared around the church and in the church bulletin. "What do you wear when you are presented to the Queen?" one announcement began. "Have any extra pounds, ladies?" one poster read, reminding women that they would need English money on the mystery trip.

We began to sell the tickets at \$1.50 each a few weeks before time so we would be certain we could afford our coach. As usual, word of mouth and "buttonholing" involved more people. We also used those four best enlistment words in the Baptist Women vocabulary. "I'll pick you up."

Believe it or not, until we were parked in the Castle Coach Park, only three of us knew all the plans. Our English friends met us and gave us a marvelous view of a city which few of us had actually visited before. And our English sisters provided for us in the most hospitable and gracious way. After such a day, we eagerly approached them with an invitation to visit our church and to see the RAF base, Lakenheath, next spring.

For some of our newer members, this was the first trip to a major English city, the first visit in an English church, and the first opportunity to sit down and chat with new friends in a new country.

At the end of the day, a tired but happy bunch of women were saying, "When can we go on a trip together again?" or, "Where are we going next year?"

Mrs. Richard Lisk has recently returned to the States. The Lisks lived in England for four years while Richard pastored Suffolk Baptist Church.

RURAL CHURCH

Betty Thomas

Our New Friendship

You should have been with us the Tuesday our mission action group froze corn. We experienced a real camaraderie with our Mexican-American friends.

The fellowship hall could not contain Bernice Newton's excitement. She dashed out the door, adjacent to the shimmering green cotton fields, to meet me.

"As we learn to freeze corn today, I want to share something I just learned about shucking the ears. Milton showed me, and it's great. I've never seen any way to beat it," Bernice erupted.

As I trudged along, my arms loaded with long green ears of fresh corn, she opened the door for us to enter. We stepped inside and I laid down my burden.

While Nita, Petra, and Edith

moved two long tables side by side to form a square working area, Bernice, a short, slightly pudgy farm woman in her late sixties, bubbled with gladness, dancing to the door to share her newfound knowledge with each newcomer. Mary and Lydia covered the tables with wide lengths of white paper while others moved folding chairs close so that all might see. Soon the pans, knives, a small hatchet, a thick wooden block, brushes, and a trash can were assembled.

The fourteen of us, nine Mexican-Americans and five Anglos, quickly grabbed chairs.

"We're going to freeze corn today and all of you will have a chance to help so that when you get home, you will be able to freeze corn for your family. Even if you have no freezer, remember that you can use the freezing compartment of your refrigerator. Aren't you glad Bernice's step came first? I don't believe she could have kept it a secret any longer, do you?" I said amid gales of laughter.

Chuckling as she stepped in front of the wooden block, Bernice picked up an ear of corn.

"First, I want to show you how to shuck the corn, and then I'd like all of you to get an ear and practice," she said as she held the ear on the block and chopped off the ends with the small hatchet.

"You cut off the big and completely, then cut through the ear on the small pointed end, leaving the shucks attached. Now grasp the pointed tip in your fist, making sure you have as many of the corn silks as you can possibly hold, and pull straight down the length of the ear. Pull off the rest of the shucks in the same way and when you have finished the ear is practically silked. See," she said, as she held the finished ear for inspection.

"That looks good," commented Lupe Calvo, taking an ear to try her skill.

"Yeah. Let me have one. I could sure use that hatchet on Jesus."

said short, round Lydia, teasing about her husband.

Each took a turn at the chopping block, then began shucking.

"You can use a knife to cut off the ends of the ears, but it needs to be sharp and you will have to be careful," Lou Grant pointed out.

"Mighty careful," I added, showing my cut thumb.

"If you need it, use one of these brushes for getting the rest of the silks. And then we'll go into the kitchen where Jean has a pot of water boiling so that we can blanch the corn."

With the silking done, everyone assembled around the walls of the narrow kitchen.

"This kitchen is so small that I think I may have to just show you the blanching process. How many of you have done this before?"

A few hands shot up.

"I just got through freezing some corn, and I never want to do it again," Janie commented.

"There's a lot of work involved," said Edith, "but just think how good it's going to taste next winter."

"We wash it first, put it in the boiling water, let it come to a boil again, and boil it for three minutes. Then cool it quickly in cold water—ice water if you have it. Do you know why it's boiled three minutes?"

No one knew.

"It's to keep the corn from maturing after it's frozen. The heating stops the enzymes from developing in the grains and keeps the corn from becoming hard. Oops, there goes the timer," I said, using tongs to place the corn in the cold, icy water Jean had ready.

"Marlene, would you put the corn in that pan when it's cool? Then we'll take it back into the fellowship hall so everyone can cut some off the ears."

Back at the table I began to cut the grains off an ear. "For creamed corn you barely cut off the tips of the grain and then scrape the milk into the bowl. For whole grain, cut off the grain down to the cob. All

of you come for a turn," I finished.

"If there is something you have forgotten by the time you fix your corn, just ask Mary or Edith or Lou," Bernice reminded us.

"Next week we're going to cook this corn, so be ready to eat some," I told them as we sacked the corn in two freezer bags and stored them in the freezing unit of the church's refrigerator.

Freezing the corn is only one of many processes our mission action group has shared with our Mexican-American neighbors since the inauguration of the Friendship Club.

Ours is a farming community of Anglo- and Mexican-Americans. But we had never been friends—just farmers and their "hands." Five and a half years ago we changed that. We began the Friendship Club, where we share our knowledge and our love.

Our church is small; we have about 85 members. Our Baptist Women is small, we have 6 members. The six formed the nucleus of the Friendship Club, with many other people aiding us.

We enlisted help from some who cared nothing about study but were willing to work. Lou Grant was eager to invite the ladies. Then Chris Hatch, a nurse-turned-housewife who lived in our community, volunteered to bring short bits of health information each Tuesday. Her sister-in-law, Ruth, came with her. Some simply didn't want to be left out.

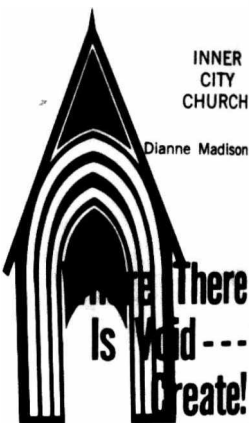
Our aim was to teach reading so that each lady could read *Good News for Modern Man* for herself. Five of the six of us took the literacy course, but the teaching ended in failure—mostly because of a lack of privacy and perhaps because of an innate shyness.

Each week some of our women bake cookies, some keep the small children. Others come only when we ask them. For instance, when we sew, we do this on a one-to-one basis.

Quite a few people have spent

two hours together, perhaps more, using up several years of Tusculum afternoons at the Prairie View Baptist Church in west Texas with remarkable results. Much has been learned, much has been shared. All of us know this has been successful when we hear Lydia say, "I have always enjoyed coming to learn new things, but best of all I like learning about Jesus Christ and to get along with other people. I didn't know that people could love each other without a reason."

Betty Thomas is a member of Prairie View Baptist Church near Big Spring, Texas.



How can heartbreak be transformed into an enthusiastic good time? We learned the answer when we began a fellowship for adult handicapped at Broadway Baptist Church in Knoxville, Tennessee.

One of the problems we faced in our mission action group was to identify projects that the group could become involved in. After two failures with community projects, we hardly knew where to look for something that would work. We

wanted to involve as many of our women as possible.

One day while visiting, I asked, "Lil, what kind of projects are the women in your church involved in?" Lil thumbed through a small booklet listing organizations and officers of Second Presbyterian Church. "Some ladies give a party for the handicapped once a month." My reply immediately was, "What do they do?" Lil told me to call Cleo Davis for more information. After several phone calls, I got in touch with her. "Some" ladies turned out to be only "one" lady who had been doing everything. Cleo volunteered to meet our group of women for further discussion. For twelve years her dream had been to get other churches involved in a similar project. Until this time she had not met with any success.

Our mission action group met with Cleo to begin our planning. We learned that the handicapped did not belong to any one organization. They came from a wide variety of backgrounds and areas in Knoxville. Several who attended Cleo's parties were provided transportation to and from the church. Before each meeting each person received a postcard to remind him of the party. Refreshments were served, a program was planned, a time for fellowship was provided, and a devotional message was given by a local minister. Joanne Watkins and I attended the January party at Second Presbyterian Church.

To get a group started at Broadway, Cleo provided us with a list of people. She also gave us a suggested list of organizations to contact for more names. The secretary at Lee Burns House supplied us with a list of names from United Cerebral Palsy. Joanne Watkins had done some substitute teaching in a high school for handicapped. She received a few names for contacts through the full-time teacher.

Thus we began a number of arrangements. Assignments were divided with two women on each

committee. Program, transportation, postcards, and refreshments were the four committees. The cooperation displayed by our church members has really been great. They have provided programs, entertainment, cookies, punch, money, transportation, and help at each meeting.

The date for the first party was set. Each handicapped prospect was contacted by telephone. The response was excellent. Of the forty-one called, thirty-six were definitely interested. Twenty-three said they would come to the first meeting. Those who were interested were sent a postcard as a reminder. They were also informed that they would receive a card before each monthly meeting. Each card supplied two numbers to call for transportation.

Because it rained the first night, only fourteen persons came. We were still very pleased. We had planned a musical program in which everyone could participate. Two games were also played. All of us were a little tense, but the response was excellent. We became terribly excited over the results.

Since our first meeting, everything has gone smoothly. Almost everyone who has been asked to participate has been delighted to do so. Several of the handicapped who have come say, "I wouldn't miss this for anything." Wanda even asked if she could invite a friend or two to join us each month. Each one who comes seems to look forward to the monthly fellowship. Each is grateful to have this time with other handicapped people.

To the church members who have come, it has been an eye-opening experience. Each of the handicapped is a unique person. Billy's name is really Charles, but most of the time he prefers to be called Billy. Twice he has liked the name David better. Matthew is a licensed ham radio operator. Shirley pats the head of everyone she meets, telling them they have pretty hair. Patti is a giggler. Eva loves to talk. Ross is

confined to a wheelchair. The list could go on and on.

Our latest fellowship was a Christmas party. Seven of our women in the group made ties and handbags for the participants. An upholstery shop donated half-yard lengths of upholstery fabric for the handbags. An appeal was placed in the church bulletin for material suitable for ties and handbag linings.

Several new members came to the party with their friends. There were thirty-one present, with plenty of help from the church. The bell choir of Broadway presented Christmas music.

We have experienced very few problems. Everything seems to fall into place. Our goal has come from the beginning of the world; where there is a void—create!

Mrs. Madison is a member of Broadway Baptist Church, Knoxville, Tennessee.

SUBURBAN CHURCH

Sue Alexander

How Baptist Women Met the Challenge of Change

A downtown urban church of approximately 1,000 members was faced with the challenge of change when its facilities were moved to a suburban location in west Little Rock.

Moving to the new location did

stimulate church members to new awareness of spiritual need about them. Baptist Women was swept into the challenge of change. Some internal problems needed to be dealt with: (1) low attendance at meetings; (2) low interest in the responsibility of our organization to promote church goals; (3) low morale among the members.

My husband and I, along with our three children, were transferred to Little Rock in the fall and joined the church just in time to get in on the exciting move. The people were anxious to involve us in their program. I soon learned of the Baptist Women organization that met on the second and fourth Tuesdays of each month. I began attending the meetings in March.

I found the group to be small (ten to twelve persons) but active. A surge of new members joined the church in March and we began to question why our organization was not growing proportionately. Could we complacently wait for the right conditions to spur our organization into blossoming growth? Realistically, we wanted to know why we were not growing in number. A member suggested we call several ladies of our church and ask them why they did not choose to participate in Baptist Women.

In general, we found the complaints to be: (1) "I don't have time to attend the meetings with all my other church responsibilities"; (2) "The programs are uninteresting and I feel I can better spend my time at home with my family"; (3) "I have never participated in your organization, and I do not plan to."

Ouch! The truth sometimes hurt, but problems can only be dealt with when they are carefully defined. Now, we needed a plan of action.

We set some unwritten goals for ourselves: (1) to use the time we had at our meetings wisely; (2) to eliminate extra meetings whenever possible; (3) to provide outstanding study sessions for our meetings. We designated the second Tuesday

as a work day to carry out our mission action projects.

Prior to the move, Baptist Women had two primary projects: (1) ministry to the Arkansas State Nursing Home; (2) a crisis clothes closet.

Each month on the third Thursday, a group of our women take a large birthday cake to the nursing home and have a party for our senior citizens. From fifty to seventy-five patients participate monthly.

The clothes closet is kept in readiness for people who are in financial need or in crisis situations. Our ladies are involved in the collection and distribution of the clothing as we determine the needs in our community.

Our Baptist Women determined to accomplish our goals of rejuvenation. It was not until June that we were ready to proceed with our plans. Activities were carefully planned from June to December 1972.

June: Plant a seed

June 28 was the date set for a special noontime banquet. The event was to be preceded by a ladies visitation and a Baptist Women meeting. We widely advertised the meeting with announcements in our church paper, posters placed throughout our church, and personal phone calls. We printed reservation slips and left them in the church foyer. Many of our ladies signed and returned them to us. No attendance goal was set, but I personally had hoped for fifty people.

We invited a missionary of our city to speak. Missions throughout Arkansas was the topic presented. We printed programs and decorated the dining area with posters and table decorations that emphasized the theme. Counting our pastor, educational minister, and two secretaries, we had twenty-five participating in the June meeting.

July: Water the seed

We deemed June a successful

month and began to make plans for our July general meeting. A patriotic luncheon was planned. Letters were mailed to fifty non-working ladies of our church, telling them of our new approach to Baptist Women. At the alternate Tuesday meeting we voted to change our Baptist Women meeting time to the fourth Thursday of the month and to have our business meeting on the alternate Tuesday of each month. Since churchwide visitation was already scheduled every Thursday morning, we felt that we could consolidate the two visitation times and encourage more of our ladies to participate in our Baptist Women.

We invited Ann Batten, a lady from Cabot, Arkansas, to present slides on missions in Thailand. Fifteen ladies participated this month.

August: Keep the seed warm

August was the month for selection of new officers for our organization. Betty Motwiler was reelected WMU director. Mrs. Gordon Walker was slated as secretary-treasurer. I was asked to be mission study chairman since I had been filling in for the former chairman who moved from our city. Jo Hays filled the position of mission action chairman. It seemed there was no one ready to accept the responsibility of president so we left the office unoccupied, until a later date.

September: Remove the weeds

Had we accomplished our goals set in the spring? We had consolidated time as best we could, and our programs were anything but dull. Still, our attendance was not what it should be.

At the request of our Baptist Women, a questionnaire was put in the church foyer, and mothers with preschool children were asked to bring their children to weekday activities. Our education minister took care of the details and the program was begun in August. Now

a committee had been designated to study the possibility of beginning a kindergarten in the fall of 1973. Our Baptist women are continually looking for ways to better serve the members of our church.

September was the month chosen for a picnic. The program was planned using ROYAL SERVICE. About twenty people attended this meeting.

October: Fertilize the soil

Baptist women continued to nurture the seed of interest sown in June. October spread a chill over our city, but the warmth of our fellowship was no less real. Any moment we hoped to see a young shoot appear, a definite sign of growth. Our attendance at the general meetings had a twenty-five percent increase in comparison with the period prior to March.

In September our goal for state missions had been set at \$300. With the onset of October our church had \$388.02 in this designated offering.

In early fall I had interviewed our pastor, Russell Clearman, to learn of his aspirations for our organization. He asked that we organize a telephone survey team to call the fifty to one hundred families who moved into our area weekly. A telephone company representative addressed ten of our ladies in the use of the telephone. We began that program in late October and the results were immediately visible.

Prior to our Baptist Women meeting, invitations announcing a luncheon at a nearby cafeteria were distributed to our ladies. Mrs. Gray Allison shared treasured memories of the time she and her husband spent on the foreign missions field. Ten ladies visited for the church, enjoyed the program, and had lunch together on that fourth Thursday of the month. We could not determine why our attendance was low for that month.

November: I think I see something green

November was a month of foreign missions emphasis. The group planned a chili luncheon. In October a new member of our church, Dolores Montgomery, was elected mission study chairman, and I was asked to become president. The study session from the ROYAL SERVICE was planned well in advance, and twenty ladies participated in the activities.

Prior to the Baptist Women meeting, we had a coffee and invited the ladies of our church to come and help make nursing home favors for Christmas. Twelve of our ladies made seventy-five gifts for the home.

We voted to begin a new project. Our pastor asked that our group sponsor a Christmas party for underprivileged children in cooperation with other churches in our community. The date was set for December 21.

In regard to the Lottie Moon Christmas Offering, a goal of \$3000 was set for our church. Baptist Women placed a large wooden word in the church auditorium with the theme "Ask of Me" in large glittered letters. Each light on the word represented \$75, and as the money was given the lights were turned on.

December: Continue to nurture the plant

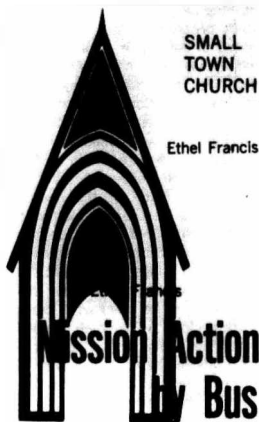
The Lottie Moon Christmas Offering amounted to \$3,527.51. Six of our ladies had a Christmas party for thirty-two underprivileged children. We planned a song fest, games, and punch and cookies.

In January we held a luncheon for officers to give us an opportunity to set new goals for the year.

As an organization we have done nothing exceptional, but at least we are no longer lukewarm. We are patient, and we have come to realize that God gives the harvest. Most flowers don't blossom until spring, so we will wait.

There is missions work to be done in our community. If we don't do it, it will go undone.

Mrs. Alexander is a member of Olive Baptist Church in Little Rock, Arkansas.



Our church bus ministry has opened avenues of service through mission action that we never dreamed could exist.

In the April 1972 business meeting, Calvary Baptist Church voted to purchase a sixty-passenger bus. We decided that the bus could be used for any church-related function any day of the week when a qualified driver was available.

We saw an increase in Sunday School attendance right away. But it was several weeks before we awakened to the fact that the bus could be used in mission action.

Fay Hughes, the director of Christian social ministries in our association, asked permission to use our bus in taking disadvantaged people to visit their relatives in the state prison. Permission was granted. Now the bus, along with other church buses in our association, is used on a regular schedule for this

purpose. Christian literature is always placed on the bus to supply reading material during the two-hour bus ride to the prison. Someone is always available to talk to or counsel with the passengers.

When the bus team started visiting to enlist riders for the Sunday morning services they found many needy people. The bus director reported to the pastor, "Some of the people say they have nothing to wear. For this reason they won't ride the bus to Sunday School."

The need was reported to the WMU director, who called a council meeting. Plans were put in motion to supply the needed clothing. A survey was made of the church building. We discovered a room with nothing in it but old records, decorations left over from last Christmas, and many things that could be thrown away. We cleaned out this junk room to be used as a crisis clothes closet. The men helped move the heavy things, added a fresh coat of paint, and moved in shelves and racks. On Sunday morning the pastor made a plea from the pulpit for good used clothing. Every WMU and Brotherhood organization took up the plea. For several Sundays the church bulletin carried the need for clothing.

Soon the closet was bulging and the needs of the disadvantaged were being met. Even food was brought. Word has gotten around and almost every week we help someone who has been the victim of some hardship.

If anyone on the bus team hears the comment, "I have nothing to wear," the name is immediately given to the director of the clothes closet and the need is met before the following Sunday.

When a play day was planned in the city park last summer for first and second grade children from our local Neighborhood Opportunity Center, the church bus was used to transport the children.

The children were taken on a nature walk and told to collect

things God had made. During rest period these things were taken from the bag and discussed. Some of the children were from homes where God was mentioned only in profanity. Before the day's activities were over they knew something about God.

The day's activities included free time for play and a picnic lunch. To close the play day the children came together for a puppet show depicting the creation story.

When the children boarded the bus for the return trip to the Neighborhood Opportunity Center, they were singing joyfully, "Jesus loves me! This I know, For the Bible tells me so."

The Neighborhood Opportunity Center also sponsors a Senior Citizens Club. This is made up of people whose only income is social security or state aid. Seldom do they have a day set aside just for fun. Our mission action director suggested we do something for them using the bus. After inquiry we learned that most of them enjoy fishing, but are seldom given the opportunity.

After securing the help of the Baptist men, a day was chosen and publicized for a senior citizens' fishing trip. The day arrived with not a cloud in the sky. We loaded the fishermen on the bus and drove to beautiful Carlyle Lake about fifty miles away.

While the Baptist men helped the elderly set up their folding chairs and find rocks or tree trunks on which to sit, we women started making coffee and preparing lunch. But at lunch time no one wanted to leave the water's edge. So we went to them! All day we went back and forth along the lakeshore serving lunch, coffee, cold drinks, and snacks. Some of the senior citizens caught fish and some did not, but all were happy and content to sit there with their hooks in the water enjoying the fresh air and sunshine.

To be truthful about it, we had even more fun than they did.

Seven months had passed since the start of our bus ministry. Many parents along the bus route had not been in a service. We prayed for a different way to minister to them. A Holiday Hobby Club for mothers seemed to be the answer.

The club was a big success. New friendships were formed. The mothers were pleased to be able to show us how to make unusual household items. A few of the parents are now enlisted in church and Sunday School.

The bus has been a blessing to each of us at Calvary Baptist Church. Of course, there have been problems. The clutch burned out when the bus got stuck in a corn field after a heavy rain. The transmission fell out on the way back from summer camp. Yet, the blessings far outweigh the problems.

Ethel Francis is a member of Calvary Baptist Church, Lebanon, Illinois.

LARGE TOWN CHURCH

Sylvia Jones DeLoach

Kiestwood, Take One Giant Step

First I got my feet wet when I went out for the morning paper;

then I slipped and spilled my coffee in the kitchen. And I couldn't decide whether to wear my navy or my red shoes. But, when I was finally ready, I wondered: Lord, could these same feet really be the ones you want to take the giant step?

The day was cold, but a bright sunshine warmed me as I drove to church that Tuesday morning. My two toddlers, Elisabeth and Elliott, were excitedly jabbering about the lunch sacks they were taking to the church nursery. Sometimes I think getting to eat at the church is second only to having a birthday party. And, I'm sure that our church nursery workers rank right along with Santa Claus in importance to my little ones.

Despite their jabbering and the rattling of lunch sacks, I was wrapped up in thoughts of what would take place on this very special Tuesday.

I was going to my church to meet with the other ladies of our Baptist Women organization, and we were going to drive to Carthage, Texas. Our Baptist Women had been filled with visions of feet taking giant steps ever since our state house party last summer. And now we were launching out on a very giant step . . . we were going to share with another church what our Baptist Women was doing. This was a first for us. We had never shared our experiences with any church in our own association, and now we were preparing to drive over 100 miles from Dallas into the east Texas town of Carthage.

As I was driving to my church, I remembered how this story began. Ouida Walker was a name I knew only through correspondence. It was she who had visited the state WMU office in Dallas to get assistance in planning her new work as Baptist Women president of the Central Baptist Church in Carthage. My sister (Claudia Jones Swain), who works in our state office as director of Girls in Action and Mission Friends, later gave me Ouida's

name and address. It was Claudia who encouraged me to write and offer any help our church might give. Claudia knew that I was Kiestwood's Baptist Women president and that we were busily engaged in an active missions program.

So, I had written Ouida and had offered Kiestwood's assistance, telling her that some of us might come down to their church for a sharing experience.

Ouida's letter of reply was soon to come. She wrote: "The best idea is a luncheon day, with a workshop or manual study. Our ladies are very much interested in your coming and are becoming more enthusiastic as we talk about possible plans."

Kiestwood's Baptist Women were responsive as always when I read Ouida's letter at our next meeting. They voted unanimously to go to Carthage and present to the Central Baptist Church what we were doing in Baptist Women and what Baptist Women meant to us.

So much happened during the next several days. I wrote to Ouida to give her possible dates. As we waited for her reply, we began to pray and to formulate in our minds just what we would do when we went. All of our officers agreed to help.

Her next letter indicated that November 28 was the best date. She wrote: "I was so happy to receive your letter and I have shared it with our Baptist Women and Baptist Young Women. They are quite excited about your coming. We have had no manual study or workshop in our church, so anything informative or inspirational would be fine. Excitedly, Ouida Walker."

And so it was that on this bright brisk November day I was driving to my church to meet others to go to Carthage. Some of our husbands thought we were crazy to go that far, but somehow everyone knew that the Lord had given us this giant step to make.

Fifteen ladies greeted me at the parking lot that morning and even

one retired husband came to drive his car. There was an expectant feeling in the air as the four cars made the beautiful drive into east Texas. We didn't know exactly what faced us or exactly what we would say or exactly how things would go, but we knew we wouldn't have missed the sharing opportunity for anything.

The drive took two hours and thirty-five minutes—long enough for me to go over in my mind at least a thousand things to say when it came my turn to speak in Carthage. The problem was to sort out what I needed to say.

When our little Kiestwood caravan arrived at the Central Baptist Church, Ouida Walker became a face to me rather than a name on a letter. She greeted us warmly, and all our ladies were given name tags.

After a quick cup of coffee (Is there any Baptist Women meeting without that?) we gathered in their church chapel for the program that had been on our hearts and minds for weeks. Kiestwood set up displays on several tables to show the work of our various mission action groups.

The ladies of Carthage made their way around the room to discuss with each of our ladies what we had been doing. Ernestine Medlin, our WMU director, and Patsy Morales, one of our Mission Friends leaders, explained how our WMU council met each month to plan Kiestwood's missions endeavors. Lillian Oswald displayed all we have used in the way of enlistment efforts. Inez Scanlan, Alice Roberts, Vera Henry, and Grier Lou Elledge all shared Round Table information. Although Round Table is a mission study group, they also do mission action projects each month for Dallas' juvenile home. Fannie Belle Hinchcliffe told of our three mission action groups that go each month to the juvenile home and work with the boys and girls there. Doty Abell and Lois Turner shared our newest

group's activities—the work that headliners have done. Bettie Lucas, our pastor's wife, told of the mission action work done through our Christian witnessing group. Tennie Webster and Jewell Yamamoto explained our special projects and language group.

At the close of this sharing time, our enlistment director, Sandi Paul, told all the ladies about some of our ideas and plans for enlistment and enlargement.

For about an hour, the room had been alive with activity as people moved around from table to table. Many questions were asked—and not just by the Carthage ladies. We needed to learn new ideas, too.

After the sharing time was over, the ladies of Carthage invited us to eat in their fellowship hall. Never have I eaten better food. As we were sitting around the table, we had one last chance to talk with these new friends that the Lord had led us to find.

The visit was over much too soon. But we had many miles to travel, so we had to say good-by. That good-by didn't come before we had a chance to invite Ouida and her ladies to come to Kiestwood in the spring for our home mission study session.

As I told Ouida good-by, she placed a \$25 check in my hands to use as our Baptist Women saw fit. (Neither of us knew at the time that the very next week our headliners group would find a young accident victim who needed that money.)

I returned to Kiestwood to pick up my happy, tired toddlers, and I think I knew why God had given us that giant step. First, Carthage needed encouragement. But really, we got so much more out of it that words cannot say. The sharing experience at Carthage has enriched us, brought us closer together, and caused us to appreciate anew just what Baptist Women means.

Mrs. DeLoach is a member of Kiestwood Baptist Church, Dallas, Texas.

MIDDLE-SIZED TOWN CHURCH

Amy H. Lively

How We Developed a Ministry to Nonreaders

"This is a hand with one finger up," said Grace. "Say, hand."

We all said, "Hand."

"This looks like a hand with one finger up. Say, hand."

We all said, "Hand."

"This is the word *hand*. Say, hand. Hand begins with the sound *h*. Say, *h*."

We each let out a big panting breath.

Grace finished the instructions for the line and said, "Now, Betty, will you teach the H line?"

Betty stood up and pointed to the chart. "This is a hand with one finger up," she began. "Say, finger."

We all howled with laughter.

So our literacy workshop went on, two nights a week, week after week. We thought we'd never learn to teach the first chart to the satisfaction of our teacher: she would correct us if we missed one word or gesture. But as a result, we could go through it in our sleep. What a blessing that proved to me when, almost two years later, I actually stood before a class of nonreading adults.

We didn't know what we were getting into when we started. Grace, our wide-awake director, wanted to start a mission action group, and mentioned that she was qualified to teach a workshop. Several of us were interested in literacy work and agreed to come if she would teach us. Later she was informed that she had not had enough hours to qualify her to teach the course; but she had lived in Japan and had taught English to Japanese people using the method. We assured her that we were not taking the course for credit; we wanted to teach people to read. As for me, I had been wanting to learn the Laubach system ever since I had first heard of it many years before.

At last we mastered the first skill book, and Grace said she thought it was time for us to teach someone to read. Some class members had already started. Frances was teaching her maid. Her maid is now enrolled in the adult education program, and although she has not attended regularly she has been able to keep up with the others and usually reads better than they do.

As school librarian, I heard about a class of seventh and eighth graders who had never learned to read. The remedial reading program in the school only went through the sixth grade, so there was no special help available for them. I offered to help, and the teacher sent me one boy. For some time he came faithfully and learned. Then he lost interest and quit coming for his lessons. Most of the others in the workshop had not found a pupil. It began to look as if none of us would use the skill we had learned.

Our class had scattered. Even before the workshop began, Grace and two of the others had begun helping in a mission that our church was sponsoring. Later, when the mission became a church, they became members there. Two others had moved their membership to other churches, leaving only three in the class who were members of

Hampton First Baptist Church. But this only meant that we had four church communities instead of one from which to draw our pupils.

And then I heard about adult education. The classes were meeting two nights a week in our school. I wanted to help but did not have the time with my full-time job. Besides, they had all the teachers they needed that year. The next year one of the teachers was not coming back. The other teacher was coming back. I was told that if there were enough pupils for two teachers I could be the second. I had not renewed my contract, thinking I might go west and teach the Indians. The Lord did not open that door for me, but he did open the door to adult education.

What a challenge! At first they said there had to be fifteen students to a teacher. But then they decided to start with two teachers and try to build up the classes. So I spent a great deal of time trying to recruit students. It was most rewarding work. I met such interesting people with such deep and varied needs. Some interviews were heartbreaking, others were amusing. One lady told me on the telephone that she would come, "Because I do want a lawn mower." Did she misunderstand? I wondered. Did she think we were giving away prizes?

"You want a lawn mower?" I asked.

"No, I said I wanted to (I am more)." We both laughed.

The first people I met were a French-speaking black family from Haiti. Only Felix, the father, spoke English; but the children were learning. They and their mother had not been here long, but they were attending our public schools. Felix and his wife enrolled in our adult classes.

One day at the post office I met Frances, one of my fellow literacy workers. I told her about the Jean-Guillaume family, and she was eager to meet them. So we went over to see them. We had quite an

adventure trying to communicate with them. The oldest daughter came to the door, and we both said, "Bonjour!" That was about all the French we knew, but she knew some English. She soon woke her father, who was asleep, and he interpreted for us. They were very appreciative of all we were trying to do for them. I told them to bring the six children on to the school with them. They would not count on our enrollment, but they could listen and learn. Then Frances volunteered to go down to the school and teach the children while we taught the adults. Unfortunately, they moved away after one month, but I hope we were able to help them before they left.

Then I visited a Jewish lady. She was born in French Morocco and has lived in Israel and other countries. She spoke four languages, but "had no education." She was very anxious to learn to read so that she could get her citizenship papers. She wanted to pay me to give her private lessons. She was so insistent that I agreed. When I left we were both elated. She said, "God must have sent you." I was sure of it. But she never found the time to come. First she was sick; then she was too busy; then she was sick again. Finally, one day I called and learned that she had gone back to Israel. What a disappointment! Will I ever see her again?

But five people are learning to read. They have finished the first skill book and gone about halfway through the second. They have read short Scripture passages. They have written words and even short sentences from dictation. Often they can figure out a word they have not had before.

One man told me that his family had moved far up in the mountains when he was in the first grade, and that was the end of his schooling. He hoped to be able to write his mother a letter for her birthday in February. I am sure that he will. He also hopes some day to start his own automobile repair business. He

is a skillful mechanic, and I believe he will do that, too, if he continues to study.

Several others—possibly six—have said they are going to start after Christmas. If they come I will have to start a new class and call in some more volunteer help from our mission action group. I hope they come!

Amy Lively is a member of First Baptist Church, Hampton, Georgia.

MIDDLE-SIZED TOWN CHURCH

Mrs. Clarence Lloyd

How We Developed a Ministry to Internationals

When a mission action group of the First Baptist Church of Maryville, Missouri, proposed that a churchwide dinner be held in honor of the international students enrolled at the Northwest Missouri State University, some were apprehensive. However, when the fourth annual dinner was held recently, it was estimated that it had resulted in the members of the church making personal contacts with approximately seventy internationals, representing more than twenty countries. One student, who had attended each event, referred to it as a homecoming.

It all began when five families

opened their homes to six of the students during the 1970 Easter vacation at the university. As the families became personally involved with these new friends from distant lands, other members of the church became interested in welcoming them as a group to a dinner in their honor.

Friendships have developed through each of these events, bringing with them experiences both challenging and rewarding. It is challenging to explain idioms and vernacular phrases of American English to one who knows only British English, to adjust to the pace of one accustomed to a tropical climate, or to be a passenger in a car driven for the first time by a young man eager to obtain a driver's license. But it is rewarding to receive letters of appreciation from parents as far away as Africa and India, to hear a young woman say in Korean-accented English: "The American people—they are so good to me," and to listen to a Hindu testifying to his newfound faith in Christ.

One family looks forward to the frequent visits of a Chinese couple whom they consider a part of their family as they enter into their activities and literally take charge of the kitchen, preparing special dishes of their native country.

Attending the services of our church quite regularly, he, a Christian (Baptist), meets with the young adults for Bible study while she, a non-Christian, attends class with the eleven-year-old boy of their foster family in order that she may better understand the teachings of the Bible.

Recently a young man of India (a Hindu) visited in the home of one of our church families. He was surprised to learn that each of the seven children in the family had accepted Christ as his or her Saviour, based upon the realization of a personal need and not upon family tradition, as he had accepted Hinduism.

Through the witnessing of one

university professor, another student of India, also a Hindu, attended Bible study and the worship services of our church for almost a year. Before he left to return to his country, he testified to his belief in Christ as his Saviour. Only God can be the judge of his sincerity and of the far-reaching results as he witnesses to his people.

During the past two years, upon the suggestion of another university professor (a member of our church), I have assisted the wives of three of his students in conversational English. Although each of the young women had studied English in her respective country of Korea, Iran, and Nigeria, each found American English quite difficult to understand.

It was a delightful experience to listen to the young woman of Korea, a graduate of the University of Seoul with a major in voice, sing hymns in English after each session, constantly practicing to improve her diction. One day during a lesson, I remarked that, in spite of the differences in our language and culture, it was easy to communicate with her.

"We are sisters in Christ," she said.

This fact was borne out a few months later when she became the victim of a tragic accident. Racial and cultural differences were forgotten. Denominational lines disappeared as members of all churches in the area joined hands with the Presbyterian church, where she and her husband attended, to give financial assistance to them and to offer to care for the couple's infant son during her stay in the hospital. This was, indeed, a demonstration of the true spirit of Christian ministry.

Although I had the privilege of assisting the young bride of Iran (a Muslim) only a short time before she enrolled in the local high school, I found her most receptive to instruction. On one occasion, after she had accompanied me to the

morning worship services of our church, she asked questions concerning our Christian faith. This gave me an opportunity to explain the plan of salvation.

Devout Christians, the young woman of Nigeria and her husband attend services at our church regularly. She has enjoyed our studying the Bible together after each English session in preparation for the lesson the following Sunday.

Becoming quite lonely while her husband attends classes and works at a part-time job, she comes to my home frequently, insisting upon helping me with the housework.

Two years ago a young man of the Ivory Coast, West Africa, lived in our home during the summer semester, while attending the university. As we became better acquainted with him, we saw him no longer as a person of a different race, but as a member of the family. Through his knowledge of international affairs, all nations became, in reality, one world.

Other members of the church became acquainted with him through his attending the services with us. They, too, developed a personal interest in him. When a mission action group gave him a small gift of money for his personal needs, he was greatly moved.

Ministry to one international began in quite a different manner. A Korean student, hungry and without money, went into a grocery store to seek work. In his plea to the manager, he told him that he was a Christian and that the Lord had led him there to seek help.

When he refused to accept money without working for it, the manager allowed him to assist with the cleaning of the store, after which he invited him to his home.

It became a familiar sight to see this young man in worship services with the manager's family each Sunday morning, listening with rapt attention to the preaching and singing with great feeling the hymns with which he was familiar in his

home church in Seoul, Korea.

We who have become involved in the churchwide ministry to internationals have been spiritually blessed. In ministering to Christians of other races and cultures, we have come to realize: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

In witnessing to non-Christians, devoted followers of traditional religions in areas of the world where the gospel of Christ has never been heard, we have become keenly aware that one must "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

Mrs. Lloyd is a member of First Baptist Church, Maryville, Missouri.

LARGE TOWN CHURCH

Peggy Masters



My mind was made up. I just didn't want to be involved in Baptist Women activities, and I didn't plan to be. Though I had been in both GA and YWA in earlier years, I had some mistaken ideas about WMU.

But for some unknown reason I showed up at our church on one

morning in October when a call was issued to help form a group of women between the ages of 30 and 40. There was an age gap in our church; no women of this age span were affiliated with Baptist Women.

No one else showed up, so reluctantly I agreed to help. Armed with a list of prospects, I found a few who responded. We struggled through about three meetings with only four or five present. I decided there wasn't enough interest. With the coming of spring I let the matter drop. Mrs. Bertha Parker, former WMU president, felt we should give the idea at least one more try. The following September she enlisted as many as possible from the previous year. Three of us met at her home. We contacted everyone we knew and worked at getting the word out. Ours was a word-of-mouth campaign.

And where I thought there was no interest I found that there was lots of interest. We now have 17 members on roll with an average of 12 at each meeting. Occasionally all members are present.

What happened? Perhaps three factors are involved.

The first is Mrs. Parker. Her interest, prodding, enthusiasm, and experience in WMU work gave us the spark we needed. Despite her busy round of civic activities, china painting, and clubs, this cheerful woman has been a mainstay of WMU at First Baptist Church, Tuscaloosa, Alabama, since 1935. Four times she has been president of the organization and she has also served in almost every other capacity.

When recalling all this Mrs. Parker laughed, "It was really a personal achievement because when first elected president I was scared to death to be in front of a group. It took a lot of courage and determination, but I wanted to do it."

An outstanding contribution of Mrs. Parker's leadership is the Harvest Offering for associational missions begun in 1954 at First Baptist Church. It was later expanded to

include the entire association and now it is observed each fall across the state of Alabama.

Mrs. Parker saw the need for an active group of 30- to 40-year-old women and committed herself to seeing it happen.

A second factor in the success of the group has been the Bible study. Most of the women work in Sunday School and have no opportunity for group Bible study. So we decided to become a missions Bible study group. Month by month the Bible is coming alive to members.

"I have really learned much more these months than in many years of Sunday School," commented one member of the Bible study group. Another member added, "I feel that I am learning more about the Bible and am able to look at passages from a different point of view than formerly." Still another voiced, "I go away each month determined to do more Bible study on my own."

Still a third factor is the opportunity for fellowship with women of similar interests. Meetings are held in a different home each month. Members feel a closeness among the group that creates an atmosphere where ideas and problems may be shared. One member commented, "It is so good to be in a group where we can talk freely and be ourselves." Another said, "My life has been enriched by the association with other members." Another added, "I felt the need of a fellowship with other Christian women."

There is a joy in coming together, and the coming together has resulted in a reaching out. Although a Bible study group, members have been enthusiastic about helping others.

They have made it possible for a girl at Partlow State School to have canteen privileges. One unique project was assisting an underprivileged young woman in her search for employment. Group members paid for her cosmetics and lessons, and

(Continued on p. 45)

DIMENSIONS IN MEMBERSHIP

Alma Hunt

MRS. GEORGE R. MARTIN

The name of Mrs. George R. Martin still inspires awe when mentioned to almost any Baptist Women member with a couple of decades of WMU work to her credit.

Last year brought the closing of Mrs. Martin's life—a life devoted to combining women, fellowship, learning, prayer, and service for the advancement of missions throughout the world.

Only one president separated Mrs. Martin, the ninth WMU president, from Mrs. W. J. Cox, the seventh president. Mrs. Cox presided over an organization that had been developed steadily for three to four decades. Mrs. F. W. Armstrong, who followed her, led the organization to look at itself and find even better ways to do its work. She appointed a Survey Committee whose findings later helped shape Mrs. Martin's administration.

Mrs. Armstrong died in May 1945 and Mrs. Martin was elected president. Because war prevented the Union from having an annual meeting that year, she was denied the encouragement of being elected in the presence of a host of women. But with a drive characteristic of her, she picked up the threads of office.

Olive Brunson Martin, a native of Hampton, Virginia, spent her married life in Norfolk. Early in it,

she served on the board of managers of Settlement House for Foreigners.

Her WMU leadership began when she was elected president of the associational WMU. For seventeen years she was president of Virginia Woman's Missionary Union. In these offices she proved herself a deft parliamentarian.

The force of her leadership as the vice-president of WMU from Virginia was recognized in her appointment as the first stewardship chairman of WMU, SBC, a responsibility she carried for four years.

Mrs. Martin knew WMU not only through her church, association, and state experiences but through summers of labor in Virginia camps for GAs, RAs, and YWAs—doing everything from playing the piano to teaching mission study classes to umpiring baseball games.

Her leadership background was many-faceted by January 1945 when Mrs. Armstrong's Survey Committee reported to the WMU executive committee. The report was ahead of its time and was suppressed rather than adopted. But it was destined to influence the life of WMU in the eleven years of Mrs. Martin's presidency.

During Mrs. Martin's tenure, full-blown conferences for WMU officers, leaders, and adult members

began to be held at Ridgecrest and Glorieta. A new executive secretary came into office, an event which had not occurred in the previous thirty-six years. The Birmingham headquarters building was secured, the first to be owned by WMU. The professional staff of WMU was enlarged. Plans were begun to transfer the RA organization to the Brotherhood Commission. The WMU Training School started the metamorphosis which led to merger with the Southern Baptist Theological Seminary.

Membership in WMU passed the one million mark and almost doubled during those eleven years. The number of WMU organizations also came close to doubling.

The Lottie Moon Christmas Offering almost quadrupled; the Annie Armstrong Easter Offering more than doubled.

When Mrs. Martin left the presidency in 1956, she turned her full energies to work which had long captured her imagination: bringing Baptist women in all countries into fellowship through the Baptist World Alliance. She presided at the women's meeting at the Baptist World Congress in 1947. Three years later she completed the structure of the Women's Department of the Alliance. She served as its head until 1960. She helped begin continental

unions which now make up the Women's Department. Through vigorous travel and skillful planning Mrs. Martin helped Baptist women around the world to recognize their commonality and work together.

Woman's Missionary Union and the Foreign Mission Board agreed an appropriate tribute to Mrs. Martin would be to build a needed chapel at the International Baptist Theological Seminary, Ruschlikon, Switzerland, and name it for her. This gesture was fitting because the seminary is a symbol of international cooperation. The architecture of the building—semimodern, yet symbolic of an ancient tabernacle—could be compared with Mrs. Martin's contributions. She learned from the past while reaching toward the future.

Although Mrs. Martin died in June 1972, the message of her life will continue to address Baptist Women members. It will remind us that we must believe with contagious enthusiasm that WMU is the best way to involve women in missions. We must accept the task of keeping missions at the forefront of our churches' concern.

Mrs. Martin's life will continue to remind us of our kinship with Baptist women in other countries and conventions and of the fellowship we must maintain with them.

MRS. W. J. COX

Margaret Bruce

When a person or an event affects the minds and behavior of men and history, she is influential. Mrs. W. J. Cox was influential.

In 1913 Mrs. A. B. Newman was president of the Woman's Missionary Society of First Baptist Church, Memphis, Tennessee. Mrs. Newman, a little woman consecrated to the cause of missions, called on Mrs. W. J. Cox immediately after she joined the church as a young bride. It was Mrs. Newman who asked Mrs. Cox to be leader of the Evergreen Circle.

From this time until 1923 Mrs. Cox gave herself, time, and talents to the work of her church. In that year her sphere of service enlarged as she was elected president of Tennessee Woman's Missionary Union. She served in that capacity until she was elected president of Woman's Missionary Union, SBC, in 1925.

During the eight years she was president of Woman's Missionary Union, SBC, she had tremendous influence throughout the Convention and the Baptist World Alliance. Her vesper messages at YWA conferences at Ridgecrest are remembered today by many. One series of talks was so outstanding that requests came for it to be published in a book. The book, *Star Trails*, continued to sell for a quarter of a century and enrich the lives of those who read it.

Mrs. Cox was the first woman ever to address the Southern Baptist Convention. She spoke at the meeting in Memphis, May 1929. There was protest from some who believed that women should not be permitted to address the Convention. But the protests were voted down. In her message Mrs. Cox asked that women be given the opportunity for unlimited expression in the work of missions. Mrs. Cox

also spoke at the Baptist World Congresses in Toronto and Atlanta.

Someone has said, "To hear Mrs. Cox speak was an unforgettable experience. Through her extraordinary use of words and her rich voice, her hearers felt the needs of humanity around the world and experienced a kinship with all who had no personal knowledge of the Lord and Saviour whom she served."

Mrs. Cox also had talent for writing. During the eight years she was president of Woman's Missionary Union she wrote a monthly editorial for *ROYAL SERVICE*. She also wrote for young women through the pages of *The Window of YWA*. It was Mrs. Cox who wrote *Following in His Train*, the history of the first fifty years of Woman's Missionary Union. Of the history it was said, "It is colorfully, sweepingly written, and its author somehow manages to impart important information concealed entertainingly."

While she was president of Woman's Missionary Union she also rendered service to missionary societies in the Negro churches of Memphis. In churches having no missionary societies, Mrs. Cox developed organizations. One Christmas, Mrs. Cox went to downtown Memphis to see the children enjoy Santa Claus. Standing near her was a four-year-old Negro child with his mother. The boy broke away from his mother's hand and said: "I am going to tell Santa what I want." His mother ran after him saying, "Come back here—that's a white man's Santa Claus." Mrs. Cox knelt by the child and said, "What do you want Santa to bring you?" She heard him cry, "I want a pencil and tablet." She never ceased meeting needs of this child's race.

In 1933, because of her husband's serious heart condition, Mrs. Cox did not permit her name to be placed in nomination for the presidency of Woman's Missionary Union. The next year she became Treasurer of Woman's Missionary

(Continued on p. 46)

Preview 1973- 74

BAPTIST WOMEN MEETINGS

October: The Three R's Rhodesian Style

For more than 10 years Southern Baptists have contributed financial support to operate schools in Rhodesia. As a result, a sound educational approach has been developed to meet a valid Rhodesian need. Children, their parents, and the villages of Rhodesia have been changing.

November: Medical Help for Paraguay

Patients at the Baptist Hospital in Asuncion, Paraguay, are treated by skilled doctors and nurses. A trained chaplain cares for their spiritual and emotional needs. These medical missionaries are supported by the prayers of Southern Baptists.

December: Week of Prayer for Foreign Missions

January: Church Growth in Northern Plains

The Home Mission Board assists church growth in the four-state Northern Plains convention by providing church pastoral aid. Pastoral missionaries and superintendents of missions are appointed to strengthen work. A WMU executive

secretary helps the young churches develop a missions program.

February: Maximum Missions in New York City

The superintendent of missions of New York City leads inner city and suburban churches to utilize their maximum resources in ministry. Pastoral mission areas, pastor-directors, and Christian social ministry specialists combine skills and talents in the realization of a metropolitan strategy of missions.

March: Week of Prayer for Home Missions

April: The Missions-Minded Portuguese
The Portuguese Baptist Convention allocates 67 percent of its budget to missions. Missionaries are supported in Portugal and in the Portuguese provinces of Mozambique and Angola. Crusades have been used successfully as a means of church extension. Baptist Women members may pray for this missions program.

May: Field Evangelism in Guatemala

Emphasis in Guatemala is placed on field evangelism. On the average, three new churches are organized a year. In-

terest in the indigenous tribes has motivated the assignment of three missionary couples to district work. This evangelistic program is dependent upon the prayers of Baptist women.

June: Migration to Hong Kong

The migration of Chinese to Hong Kong has provided strengthening of Baptist work and a challenge in ministry. Hong Kong Baptists have inherited the strength of more than a century of Southern Baptist missions in China. The continuous trail of refugees challenges Baptists to respond to need.

July: Missions to LaSalle

Resort missions has become a stable part of home missions. From the East Coast to Hawaii, missionaries have been placed in major resort areas during the tourist season. In addition, the Home Mission Board sponsors a leisure fellowship for campers on mission.

August: Antislavery Baptist Century

Approximately 50 Baptist centers are directed by home missionaries under the Department of Christian Social Ministries. Baptist centers provide a variety of ministries to persons in low income and transitional areas. Baptist Women members may assist these through mission action.

September: Stranded Chinese

Approximately 15 missionaries work with Chinese living in the United States. These missionaries understand the characteristics of the Chinese, the best methods of working with them, and the problems they face in the US. To do their most effective work, they need the prayers of Baptist women.

CURRENT MISSIONS GROUPS

October-December: The Work Women Do

As churches are developed in the countries where Baptists have missionary work, ways are sought to nurture church members. A women's organization is one of these ways. Women are led by other women to accept the full responsibility of discipleship and world awareness.

- Session 1: Women's Work in Korea
- Session 2: Women's Work in Chile

Session 3: Women's Work in Korea

January-March: New Conventions Emerge

As churches have formed in new home missions areas, they have organized into associations. As growth has continued, they have looked forward to constituting their own state conventions. Baptist women may support the emergence and growth of new state conventions through prayer.

- Session 1: Pennsylvania-South Jersey
- Session 2: West Virginia
- Session 3: Looking Toward Constitution

April-June: The Centrality of Preaching

The preaching ministry is central in sound mission strategy. Involved in communication, in the nurturing of Christian fellowship, and in the long-range development of New Testament churches, preachers are instrumental in the developing Baptist work in Honduras, Costa Rica, and Guyana.

- Session 1: In Honduras
- Session 2: In Costa Rica
- Session 3: In Guyana

July-September: Turning to the Cities

Urban possibilities for employment have lured many from the rural areas of America. As urban areas have grown and developed, they have fostered new and unique needs among their residents. The Home Mission Board provides ministries to meet these developing needs in Washington, San Francisco, and Detroit.

- Session 1: Focus on Washington
- Session 2: Focus on San Francisco
- Session 3: Focus on Detroit

ROUND TABLE GROUPS

October-December: Focus on Africa

Books explore the various trends existing in Africa today. These trends are then related to missions in Africa.

January-March: Focus on Ethnic Groups

Books explore the characteristics and problems of ethnic groups in the US.

ROYAL SERVICE • SEPTEMBER 1973

today. These trends are related to missions in the US.

April-June: Focus on the Middle East

Books explore the various trends existing in the Middle East today. These trends are then related to missions in the Middle East.

July-September: Focus on the US

Books explore the various political, sociological, economic, and religious trends in the US today. These trends are then related to missions in the US.

BIBLE STUDY GROUPS

October-December: The Origin of Missions

Missions originated in the heart of God. God sent Jesus to die for man's sin because God loved all of mankind. Today missionaries are sent to reach mankind through Jesus, who is God's fullest revelation of himself. The Gospel of John is the text for study.

January-March: The Life and Teachings of Jesus

The life and teachings of Jesus are perfectly related. Because the quality of his life reflected the things that he taught, his teachings had the ring of authority. The missions program of the church is based on this authority. Matthew is the text for study.

April-June: The Ministry Actions of Jesus

The life and teachings of Jesus made it clear that the love of God in him was always leading him in a ministry to others. He became involved in the lives of others. His ministry actions became models for mission action. Luke is the text for study.

July-September: Redemption for All Mankind

The redemption of mankind is the eternal purpose of God. The children of God who compose the church are charged with the responsibility of the fulfillment of this purpose. Ephesians is the text for study.

PRAYER GROUP

Praying for Missions

In order to provide up-to-date prayer requests, each of the twelve windows (October-September) will survey the basic prayer needs for a singular area of either home or foreign missions. Prayers will help members pray meaningfully for these needs.

- October: Nigeria
- November: Oklahoma
- December: India
- January: Navajo Indians
- February: International
- March: Cuba in the US
- April: Mexico
- May: Peru
- June: Angola
- July: Alaska
- August: Industrial Chaplaincy
- September: Utah-Idaho

MISSION ACTION GROUPS

October-March: Motivation for Mission

A dynamic relationship exists between motivation and success in mission action. The person who wishes to genuinely meet the needs of other persons must guard carefully to see that his motives are consistent with the faith he professes.

- Motivation Problem #1: Personal Satisfaction
- Motivation Problem #2: Desire to Control
- Motivation Problem #3: Superiority
- Motivation Problem #4: Pacifying Guilt
- Motivation Problem #5: Solicitous Response
- Motivation Problem #6: Conditional Ministry

April-September: Skills in Mission Action

Certain basic skills are important to all helping relationships. These skills become the tools that Baptist Women members use in effective mission action.

- Session 1: Be Available
- Session 2: Learn About Him
- Session 3: Listen to His Words
- Session 4: Face His World
- Session 5: Feel Empathy
- Session 6: Give Him Freedom



Baptist Women Meeting Structuring for the Future

Ashley McCaleb

Background

Ethiopia is a proud, old nation. She has known independence for more than 3,000 years with the exception of a five-year span of occupation by Italian troops. She has never been colonized. In fact, she claims to be the "oldest free nation of the African continent." Her state church is at least 1,600 years old, Christianity having been introduced in the fourth century. She offers religious freedom, not only to Orthodox Christians of the state church, but also to Catholics, Muslims, evangelicals, and pagans.

Yet all her distinctive heritage does not supply the spiritual, physical, or educational needs of her citizenry. For so long her tribespeople were virtually cut off from one another by mountains, deserts, canyons, wild rivers, jungles, and disease-ridden swamplands. Now hosts of Ethiopia's 25 million are streaming into the capital city of Addis Abeba (AD-dis AH-buh-bah) in search of work and a better way of life.

Changes

Like people in the developing African countries, Ethiopians want roads, bridges, airfields, schools, hospitals, and communication systems. Like the new African nations, this ancient nation is beginning to

experience drastic changes in its efforts to bridge the yawning gap between tradition and technology.

Desirous of opening up rural areas as well as the capital, the Ethiopian government has tried to recruit teams of educated citizens to go into the isolated areas to live. Since many of the trained technologists are young persons who prefer the modern city, the authorities now grant permission to various missions groups to enter the country to work in the outlying regions.

Ethiopia's greatest needs are spiritual. Worship seems more ritualistic than vital. Religion for many is an undiscerned blend of pagan and Christian teachings. The Islamic faith is on the march into former Orthodox Christian strongholds.

Beginnings

Missionary evangelist William E. Lewis, Jr., describes Ethiopia as "part of a world seeking spiritual equilibrium and a relationship between the old religious and social patterns and the new age. She is like a tree being shaken to its roots by the winds."

Following a survey of Ethiopia in 1966, the William Lewises and the John Cheynes moved to Addis Abeba to begin studying Amharic (am-HAR-ik), the national language. Feeling a community development

program would afford Southern Baptists their most effective witness, they gladly accepted the government invitation offered in 1968. It called for a rural improvement program of the Menz-Gishe District, the remote home province of the emperor some 150 miles north of Addis Abeba. No missions group had ever served there.

During the rainy season this area is often isolated from the rest of the world because of poor roads, mountain barriers, swollen rivers, and no communication system.

Mrs. Raymond Lindholm, who with her husband has served in Ethiopia since 1969, describes it this way: "The road from Addis Abeba is very bad, so four-wheel drive vehicles are a necessity. Car repair is a missionary duty that takes a high priority, although we begrudge the time that must be spent in this way. We have daily contact with our headquarters in Addis Abeba by shortwave radio. Our lifeline during the rainy season is the Missionary Aviation Fellowship plane."

By the end of 1968 six couples had arrived, all evangelistic missionaries with specific skills needed by the Menz people. The Cheynes remained in Addis Abeba to maintain a mission base and to begin evangelistic and publication work.

Team Approach

SALLY THRELKELD: From the beginning the team concept has been one of helping the people to help themselves. Local leaders have been utilized. Everything has been conducted on a community basis and geared to its needs. One river had taken 17 lives in 1970. The 60-foot span bridge across the river was constructed by the people and government masons under the direction of team builder Bill Lewis.

A permanent mission is not our goal. Rather, when any one phase of the program has been developed sufficiently, we will either initiate another step in the work or move on to a new location.

Our team attitude is that we are all Christians working together in Christian fellowship. As we work among people faithful to the Ethiopian Orthodox Church, we try to earn their goodwill and respect through a love-centered ministry of teaching and training.

LAURALEE LINDHOLM: On the whole, the people have been most receptive—considering that until recently no white man had ever spent the night in the area and the people have changed so little in the last two hundred years. They seem to understand that our reason for being here is to help them, not exploit them.

SUZANNE GROCE: Our total community development approach includes a team effort of medical, agricultural, and handicraft skills.

LAURALEE LINDHOLM: Garland and Sally Threlkeld, Ray, and I have concentrated our main efforts on rug weaving at the handicraft school at Tsai-Tsina (T'SIGH T'SEE-nah), which Ray opened in August of 1970.

Thick pile rugs are made of hand-spun sheep's wool, which is abundant here. The designs are done in natural shades of white, brown, and black. Now the sale of the rugs is bringing in money to this poor country area. Our hope is to make it possible for people to stay in the

country, with an improved standard of living.

I also teach knitting to a group of ladies twice a week and have a Bible study each time. The greatest breakthrough is that the women have begun to discuss and participate even when the men come.

Using the coarse hand-spun yarn, the women first learn to make simple hats, mittens, and slippers. Then they try sweaters. These may be a little scratchy. But at forty cents each, who minds a little discomfort? Since none of these women have attended school, I must also teach them how to count, a skill necessary for knitting.

Our students are almost all priests and deacons of the local Orthodox church. They enjoy weaving and, as the work proceeds, they sing oriental-sounding tunes. Imagine rug weaving to the tune of the ancient church chants.

At the school we have daily Bible study and, I might add, the students are eager. They actually know very little about the Bible which they claim to believe. We also have several cassette recordings and Amharic evangelistic tapes which the students have practically learned by heart. Our great need at this time is more tapes.

Opportunities for evangelism have been limited only by our own capacities.

ROSIE BEDSOLE: It's amazing how these projects provide opportunities to teach about Christ. We try to share with these Christians our understanding of the new birth and of personal commitment to the Saviour.

We're really structuring for the future. As we work alongside the established church, our prayer is for its spiritual renewal from within.

LAURALEE LINDHOLM: And we are very hopeful. In the spring of 1971 we turned over our newly completed health center at Mehal Meda (muh HÖLT MAY-duh) to the government and the community. Dr. Sam Cannata still serves there in an

advisory capacity. At the dedication ceremony, government officials and representatives of radio, television, and the press attended. We received much publicity. Previously we had heard rumors that some important officials were skeptical about our work. But after they visited us, we heard nothing but hearty endorsement of our presence in the area.

On Sunday morning following the dedication ceremonies, a group of 20 priests arrived at our house for Bible study. We regularly have students and farmers attend Sunday afternoon study meetings, but having the priests was a wonderful first.

SUZANNE GROCE: So you see the government and the people know that we are here not just for the physical aspects of community development, though this approach enables us to live here and present a positive gospel witness.

All we need is more personnel. My husband Lynn is involved with several agricultural projects, including a breeding station which helps the farmers produce bigger and stronger oxen and sheep. An improved sheep averages four times the weight and five times the wool production of one on the local market.

A farmer wanting to upgrade his stock can sell an old ram and buy an improved one from us for the same price the local market asks for the unimproved ram. We take the ram to his home. This gives us personal contact with his family, which we follow up through sustained interest in the project. This same arrangement applies to the poultry project and the distribution of roosters.

Because of the limited supply of improved dairy and beef bulls in the country, the people must bring their cows into our small breeding station. We hope that an artificial insemination program can be started in the future.

ROSIE BEDSOLE: One exciting thing happened last year. Lynn has a friend in Wyoming who gave the

Mission a Colombia ram that was the 1968 grand champion ram of Utah. He and Jerry were two proud people. All the Mission did was pay transportation expenses.

LAURALEE LINDHOLM: We don't have a central mission compound. Instead, our homes are scattered out so that our neighbors are Ethiopians. In several homes we have weekly Bible studies and show films. The garage or carport seems the best spot for films. We have good-sized crowds every time.

SUZANNE GROCE: Menz is a cold, windy area with freezing temperatures three months of the year and nights never above the 40's. It is a challenge to find seeds that will germinate and survive this harsh climate. Right now we're experimenting on pasture grasses, new crops, vegetables, and a tree nursery.

Since the people are not used to new things, demonstration and work with interested farmers is our approach. Our philosophy is to try to meet their needs on a level that enables them to help themselves. We offer advice and guidance in obtaining resources.

LAURALEE LINDHOLM: Carpentry is next on Ray's list, with basketry and pottery to be offered in the future.

ROSIE BEDSOLE: My husband Jerry travels with Dr. Cannata, team physician, to the medical clinics. Most families own several dozen head of livestock and are quite conscious of their livestock's health problems. Jerry treats the animals while Dr. Cannata treats the people. They have wanted an animal doctor for so long.

Jerry and Lynn also work closely together. Last year Jerry imported rabies vaccine from Canada for vaccinating animals. He also assisted Addis Abeba in a new vaccination program. Over 500 people in the city died of rabies in 1971.

Another planned project is to treat the streams and rivers for flukes, snails which attack sheep in

the dry season. Ridding animals of disease and leading the people to new life in Christ will take time. But we can see evidences of the Lord's leadership on every hand.

SUZANNE GROCE: Ginny Cannata sends her regrets, but she's out this week visiting clinics with Dr. Sam.

We have two permanent buildings for seven clinics. Since most of the medical work is mobile, there is no big capital outlay for building hospitals. Most of the time clinics are held in schoolrooms or in the back of a Land Rover. Because of the rugged terrain, the Missionary Aviation Fellowship plane is used to reach two clinics. By mule these trips would take two days; by plane, fifteen minutes. A positive witness is given before each clinic; and Gospels of John are presented to the patients.

LAURALEE LINDHOLM: I think it's interesting to note that the word for salvation in Amharic is the same as for healing.

Dr. Cannata always begins the clinics with prayer and a sermon in Amharic, which he speaks well. He preaches that the healing of the soul is more wonderful than the healing of the body.

ROSIE BEDSOLE: Whenever they spend the night in the homes of people, Jerry says that Dr. Sam never misses an opportunity to witness through prayer at meals, at bedtime, or before the plane is to leave.

SALLY THRELKELD: The Menz District project has proved so successful that in the spring of 1972 the Ethiopian government invited us to enter the Shenkora (sugar cane) District located 90 miles north of Addis Abeba. Since it had never been open to missions work before, we were thrilled to see the people flock to the opening ceremony. Even the emperor attended. The inhabitants themselves had built an airstrip so that Dr. Cannata and Dr. Bedsole could hold a clinic on a biweekly basis. The people raised

30,000 Ethiopian dollars for an all-weather road and a community building.

At their first clinic, the doctors worked from mid-afternoon when their plane landed until nightfall, seeing the last of the one hundred patients by candlelight. They resumed work the next morning, sleeping only when the plane returned to take them home.



Planning the Baptist Women Meeting

Call to Prayer: On a piece of poster board draw a large telephone. Write "Call to Prayer" in the center of the dial. On strips of brightly colored tape print the names of the missionaries whose birthdays fall on your meeting day. Stick these strips all over the telephone. Place a list of the names inside a telephone directory and, as these are read, have someone point to the taped names.

Scripture: 1 Peter 2:6; 1 Corinthians 3:11

Read the first verse and the study title aloud. Point out that our missionaries to Ethiopia, a new field, are striving to lay a firm mission foundation with Christ as the chief cornerstone. In the midst of the influence of a centuries-old state church, they must attest to the validity of these verses in their daily witness. Read the second verse.

Hymn: "Ask Ye What Great Thing I Know" (Baptist Hymnal, No. 161) Read the hymn in unison if it is unfamiliar to members.

Organization Plans

1. Preview next Baptist Women Meeting. Obtain an old-fashioned school handbell or any type of bell. Make a poster depicting a school book or make a paper book jacket. Print on the cover the title of the study session for October. "The

Three R's Rhodesian Style," and the time, date, and place of meeting. Begin the preview by ringing the bell. Then point to the poster or hold up the book jacket as you make this announcement: You may already know your three R's, but next month the bell will be ringing for Baptist Women to come learn "The Three R's Rhodesian Style."

2. Plan a display of the covers of ROYAL SERVICE used throughout the last church year. Urge members to subscribe by distributing subscription blanks (available free from state offices).

Study Session

1. Understanding the Aim

To acquaint members with the community development program through which missionaries to Ethiopia witness.

To present the varied skills and approaches employed by the missionary team in developing this concept of missions work.

To show how innovative evangelistic methods which prove to be effective become integrated into the permanent structure of the Mission.

2. Choosing Learning Methods

(1) Group interview of Mission team: Ask four members to prepare the answers given in the study content by Lauralee Lindholm, Sally Threlkeld, Suzanne Groce, and Rosie Bedsole—four members of the Ethiopian Baptist Mission Type: out the questions below on slips of paper. Distribute to members as they arrive.

As session begins, conduct a brief map study (see *Using Learning Aids*) and summarize background information about Ethiopia. Have two other members present the sections "Changes" and "Beginnings" (if your organization is very small, these sections can be given by two women who also have missionary roles.) Then welcome team members to be questioned or interviewed. Pin name tags on them (see *Using Learning Aids*). Ask if members have questions they would

like to ask about our work in Ethiopia. Try to make the session as spontaneous as possible. Questions (below) and answers (study content) are not placed in order of subject matter but at random to encourage informality.

(2) Alternate approach is to have study chairman ask all questions.

1. Tell us about the team approach used by the Mission in Ethiopia.
2. How have the people responded?
3. What skills are offered by the team?
4. What crafts are taught?
5. Who attends the school?
6. Are there many opportunities for team members to witness?
7. How are the farmers being helped?
8. Where are the missionary homes located?
9. How hard is it to grow crops there?
10. How do you go about helping the farmers?
11. What other crafts will you teach in the future?
12. Tell us about the work of the veterinarian.
13. Tell us about Dr. Cannata's work with the clinics.
14. Does the team have work in any other district?

3. Using Learning Aids

(1) Map Study. Order enough maps of Africa (available free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23230) to arrange one at the feet of every four members for a floor map study. On the wall at the front of the room, place a world map. Or place a globe on a table. Have members consult maps for location, size, and capital.

(2) Make four name tags for team members who will be interviewed.

(3) Arrange chairs in a circle. At one place in the circle, place four tall stools or reserve four chairs for Mission team members.

(4) To depict the title of the study and the four areas of work to be discussed, find four large square

blocks. In large letters print one word of the title, "Structuring for the Future," on each box. On the side away from the members, print one of the four areas—handcraft, medicine, agriculture, veterinary medicine—one area to a box. Turn a box toward members as each skill is mentioned for the first time.

(5) Give each member a memo pad and a pencil for doodling. Ask each to jot down any mental pictures she sees during the session.

4. Evaluating the Study

(1) Recall the heart of this session with a partner's buzz in which each member refers to her memo pad pictures as she reviews the study with her neighbor.

5. Planning for Follow-through

Ask the four Mission team members to stand by the interest center. Read the following:

What can I offer Ethiopia to help her shape a Christian future?

... my skills,
... my home for Bible study and fellowship,
... my advice,
... my daily routine,
... my patience, my love,
... my prayers for all who call themselves Christians, but don't know Christ.

I will look to what they can become, to the day when they will no longer need my teaching. What do I offer? My life. Without self-congratulation or superiority.

For here is my place of service ... my way of giving ... my kind of offering. I've found it and am quietly thankful.

What about you?

Ask the mission action chairman to be ready now with suggestions of tangible ways in which members and groups may continue to shape the future of their community for Christ.

Mrs. James McCaleb is a homemaker in Carthage, Mississippi.



Current Missions Groups

Missions: A Shared Task

Session III: Nondenominational Missions

Carolyn Weatherford

Missions is a shared task. Southern Baptists and several other varieties of Baptists engage in missions around the world. Other denominations have missions programs. Work of these groups reveals many similarities and some differences. A common denominator found in all agencies is intense interest in carrying out the Great Commission to go into all the world.

Support for missionaries and the missions program varies from group to group. Southern Baptists know the strength of the Cooperative Program in funding their missions work. Supplemented by the special offerings, the Cooperative Program is the lifeline of support for Southern Baptist missionaries around the world.

For the third study of the shared task of missions work we will look at nondenominational missions work.

Meet Kathy Earle

Kathy Earle is the daughter of a Southern Baptist who serves as the WMU director in a small church in South Florida. Kathy grew up in Pennsylvania and graduated in 1946 from the Practical Bible Training School in Binghamton, New York. She had grown up in a

Baptist church and had helped her grandmother in the Gospel Book Store. After she graduated from the Bible school she began to travel with her grandmother to conferences, taking book store exhibits. She also sang with the Glad Gospel Girls Trio. She was a missions volunteer and found that her work in the Gospel Book Store did not answer that call.

At a meeting where she was in charge of the book store exhibit, Kathy Earle met Paul Fleming, the founder of the New Tribes Mission.

Mr. Fleming told Kathy about his work. She learned that this new mission, founded in 1942, attempted to reach primitive Indians in areas where other Christians had not gone. The approach of the mission was to move into a tribal area, learn the language, and develop written language in order to communicate the gospel.

Orientation for the New Tribes missionaries includes "boot training" to prepare for the primitive living and travel. Boot camps are located in Florida and California. Missionary training is provided in California, and the orientation includes a year's study of culture and language.

Miss Earle's first term began in 1949 and lasted six years. She went to live in a Venezuelan village but continued to pray that she could go to the primitive Indians, the Piaroas. The second night she was in the village a young couple with a baby came to the door and asked to stay. Thinking it was for overnight, she agreed. The stay continued for several months. The couple was Piaroan and the missionaries felt that the Lord had brought the Indians to them.

The son of the Piaroa chief was living just across the street from the missionaries. His father had sent him to live among the Venezuelans to learn Spanish. The young man who was staying with the missionaries was a cousin of the chief's son.

The young man became a spiritual leader as he worked with the young missionary who was the translator. Bautista, the chief's son, moved back among his father's people, and the missionaries went too.

The government had given Roman Catholics the exclusive right to work in the area classified as Indian. But the Venezuelans generally did not support this. Missionaries

learned the language and started a small church.

Then conflict began. A photographer from a United States magazine came into the country to photograph the most primitive Indian tribe in Venezuela. The National Guard was called in to remove the photographer from the territory. A general withdrawal of persons other than Indians began. The missionaries were made to leave the area. They finally were allowed to go back, but only to restricted areas. They could not return to Bautista's village. He moved to the missionary base on the Orinoco, where there was a clinic and a school. On a return visit to his village, he had the wonderful privilege of winning his own grandmother to the Lord.

Seeking to develop churches, the New Tribes missionaries translated the book of Titus as the first Bible portion in the language. Now there are thirteen New Testament books and a hymnal. Primers are being printed so that the Indians can be taught to read for themselves.

Although there is no set salary, New Tribes missionaries are provided a monthly stipend.

The Wycliffe Bible Translators

This organization is built on the belief that the effective accomplishment of the Great Commission requires that every man hear the gospel in his own language. After an oral witness is given, the permanent, written witness of the Bible gives growth. The Wycliffe Bible Translators believe that a translation of the Bible provides the best foundation for missionary work. Recognizing that missionaries are not permanent and feeling that they are not indispensable, Wycliffe Bible Translators work on the basis that native churches can grow without them if they have the Bible in their own language.

An exciting story of the work of this group records that missionaries evacuating a primitive area in the face of an advancing army left the translated Gospel of Mark in the

hands of the natives. The believers weathered the storm and there was a 300 percent increase in the number of converts.

Wycliffe Bible Translators is a nondenominational faith mission. They accept qualified candidates from any evangelical church. The mission does not provide guaranteed allowances or incomes, nor does it maintain a general support fund from which the missionary can draw. Each missionary is expected to look to God alone for the supply of his personal needs and the support of his project.

Wycliffe does not establish churches or other institutions. The mission expresses its desire to work with any evangelical group. The linguistics institutes are open for the training of all persons interested in pioneering and translation. The program of the institutes incorporates material of particular interest to the students enrolled.

In another area of cooperation the translators like to turn over to a responsible missionary group the responsibility of a tribal church after they have done the foundational work of Bible translation, initial evangelism, and literacy. The missionary group agrees to continue the work in the language of the tribe.

Wycliffe makes all its field facilities and services available to evangelical missions.

The Africa Inland Mission

Five men and three women were the first missionaries of what was to become the Africa Inland Mission. They entered Kenya through the port of Mombasa. The leader of the team was Peter Cameron Scott. Though he lived only one year after he arrived in Kenya, he had traveled 2,600 miles on foot and founded four mission stations. By 1899 not one of the original group of missionaries remained.

The work continued, however, and the Africa Inland Mission is at work in Africa today. One of its major approaches at the present is

through its radio department.

The radio department produces more than 100 Christian programs each month in its studios in Kenya. Twelve different program titles make up the programs, which are produced in six African languages. Variety in format ranges from five minutes in length to thirty minutes. A government survey in Kenya estimated that at least four million people are reached by the "Voice of Kenya." In fact, it is estimated that each African radio has ten listeners.

There is evidence that Africans are listening to gospel programs. In one month more than 300 pieces of mail came into the radio department offices. An African police officer in the semi-desert country along the Ethiopian border wrote, "There is no church in this isolated place. Your Sunday service program is my church time."

The Africa Inland Mission has a Bible correspondence school course. Many Africans write in for the lesson plans.

Sudan Interior Mission

The Sudan Interior Mission is an association of Christians made up of individuals and groups who are missionaries, prayer partners, and stewards. In a statement of relationships, the mission emphasizes that it will not weaken its position in order to maintain external relations or widen fellowship. It does seek, however, to maintain fellowship with those of like evangelical position.

SIM missionaries work in ten countries in Africa. In most of the ten, there are also Southern Baptist missionaries. With work also in Lebanon, there are more than 1,200 missionaries on the field.

As have most missions groups, SIM has spent time evaluating and rethinking its mission approach. It seeks a realistic partnership with the nationals. African personnel are widely used and many high level positions are held by nationals.

Other missions groups also work in foreign countries.



Planning the Current Mission Group Meeting

Study Session

1. Understanding the Aim

This is the third in a series of three study sessions. The aim of the series has been to lead women into a knowledge of work done by missions agencies other than Southern Baptist. The aim of this third session is to present information on the work of four major nondenominational missions agencies.

2. Choosing Learning Methods

(1) Introduce the study by telling this story: An American was attempting to witness to a member of a primitive Indian tribe. As best he could, he was explaining salvation through an interpreter. When he had finished, the Indian said to the interpreter: "Surely his God is not for me. If he were, the man could speak my language."

Ask the group members to discuss this incident, giving their reactions. Then say: The Bible has been translated into many languages. There are still many people whose language has never been written down. The work of some missions agencies has centered in the development of and use of these primitive languages in producing Scripture and other religious literature to reach these people for Christ.

We will look at two of these: New Tribes Mission and Wycliffe Bible Translators. Then we will look at two other nondenominational missions groups working in Africa, using much the same approach as Southern Baptists.

(2) Use four members to present the study material, one for each missions group. Divide the other members into two listening teams. Ask one team to listen for ways of doing missions work that are different from what they think Southern Baptists do. Ask the other team

to listen for missions work that seems to be like ours. At the end of the presentation, have the two teams report on what they have heard. (Listening teams are formed in order to pinpoint responsibility for getting specific information from what is presented by other people. If you use the listening team approach, be sure to call for a report of the team findings.)

Summarize by saying: We have learned in these three sessions that many Christians are concerned with carrying the gospel into all the world. Approaches differ; methods of support differ. Southern Baptist missionaries often work near other groups. The work of missions can be hindered or helped by relationships among the missionaries.

3. Using Learning Aids

If possible, arrange a display of Bibles or Scripture portions in languages other than English. Consider ordering "Teaching Posters of the Bible Around the World," \$1.50 (order no. 15014), from the American Bible Society, P.O. Box 5656, Grand Central Station, New York, New York 10017. The set includes 16 four-color posters, each showing Matthew 5:7-8 in a different language. A plastic record and a teacher's guide with the story of each translation is included. This display will illustrate the inability to read and understand what is not in one's own language.

If facilities of a library are available, try to find information on the missions groups mentioned. Wycliffe Bible Translators is well-known, and more information might be available in your community.

4. Evaluating the Study

It is important, at the close of this series, to reaffirm commitment to foreign missions. Lead in an evaluative discussion, giving the members a true-false test.

5. Planning for Follow-through

Many mission boards do not

provide financial support for their missionaries. The Lord does, indeed, promise to supply our needs. But there are scriptural bases for providing stable financial support for those who are called. Ask the members to search their New Testaments for these passages.

Write a letter from the group to Dr. Jesse C. Fletcher, director of the division of mission support for the Foreign Mission Board, expressing appreciation for the strong program of support that is a part of Southern Baptist missions.

Study the budget of your church. On the basis of what your church gives through the Cooperative Program and on the basis of what your state sends for Southern Baptist Convention causes, determine how much your church really does financially for the support of foreign missions.

Related Activities

Preview Baptist Women meeting. For more than ten years Southern Baptists have contributed financial support to operate schools in Rhodesia. As a result, a sound educational approach has been developed to meet a valid Rhodesian need. Children, their parents, and the villages of Rhodesia have been changing. Learn about "The Three R's Rhodesian Style" at the next Baptist Women meeting.

Call to Prayer. Using a world map, place each missionary's name on the map near his place of service. Call the attention of the group to the map. Think about the languages spoken in these parts of the world. Ask each member to select one missionary. Using directed prayer time, ask for prayer for the missionary in the use of his new language, in his relations with missionaries other than Southern Baptist who might be in his area, and for continued and increased financial support to enable him to do what the Lord has called him to do.

Miss Weatherford is WMU executive secretary for the Florida Baptist Convention.



Bible Study Groups

Christ: The Prototype for Missions

Justice C. Anderson

Passage for Study: Mark 15-16

Aim: To show that the redemptive events of these two chapters constitute the core of the missionary message.

Jesus Christ: The Missionary Message

The dramatic events of Mark 15 and 16 constitute the heart of the missionary message. In a realistic and notably restrained fashion, Mark described what has to be the central event of history. The narrative literally pulses with pathos and power. The sinfulness of man and the longsuffering of God are pictured in marked contrast. The wide spectrum varies from extreme human despair (Mark 15:34) to triumphant divine victory (Mark 15:37).

The essential elements of the message of Mark 15 and 16 can be isolated. Mark was writing as a missionary evangelist. His journalistic style is concise and to the point. Modern missionaries must clearly perceive his pungent message. Its effective communication is the supreme missions task. Successful gathering and growth is in direct proportion to its faithful proclamation. Consider the three main points of this message.

First, the missionary message points out the sin of mankind

(Mark 15:1-20,29-32). Paul must have been thinking of these events when he said, "All have sinned, and come short of the glory of God" (Rom. 3:23).

Rome and Israel, two of the finest specimens of mankind's political and religious development, both were heavily involved in this travesty of justice. In other words, not only was individual sin existent, but also institutional sin existed. The death of Jesus on the cross is the eternal reminder of man's sinful nature. God came with a redemptive purpose to dwell with man, and man murdered him.

Sin was evident in the lives of the Jewish leaders (Mark 15:1,11,31). These men should have known better. Yet, being well-versed in the Scriptures and the Law was no guarantee of sinlessness. The religious professional is vulnerable to institutional sin.

These leaders had probably had no personal contact with Jesus. They only saw him as a threat to their establishment. They even stooped so low as to join the chorus of mockery (Mark 15:31). Shrewdly they incited the raucous crowd to demand the release of Barabbas (Mark 15:11). Their sin was premeditated (Mark 15:1). Even the highest forms of religiosity are prone to perversion.

Sin was evident also in the character and words of Pontius Pilate (Mark 15:2-15), the representative of the most advanced political system of the day. The codified justice of Rome was rendered ineffective by the cowardly injustice of its sinful agent.

Pilate's lack of seriousness and evident desire to "get it over with" negated his moral responsibility. His general disposition was toward justice, but he feared the risks. His was a cheap and futile liberalism. His personal convictions were not strong enough to generate motion. He relegated his personal opinion to public opinion—a most mistaken method—converting his voice into an echo. He is a tragic example of the danger of making crowd criteria the deciding factor in life.

For this reason, Jesus did not trouble himself to answer Pilate. He knew there was nothing in Pilate to which he could ultimately appeal. It is a terrible thing when a man's heart is such that even Jesus knows it is hopeless to speak.

The sin of Pilate accents the danger of trying to evangelize by changing political and social structures instead of regenerating the individual. Pilate represented a magnificent political system, but he was a little man. A changed system administered by corrupt men is

doomed to failure. The key to the proper functioning of a good structure is a good man.

A third manifestation of the sinfulness of mankind is seen in the tumultuous crowd (Mark 15:6-15). It had become an immoral society of potentially moral men. Uninhibited mob violence is a tangible proof of man's depravity. Now this was not the same crowd which had participated in the triumphal entry. No, this was a highly nationalistic mob set on freeing a popular political prisoner. Pilate capitulated because of his fear of the mob and desire for popularity.

The choice of the mob is significant. Jesus did not have much of a chance against Barabbas. Barabbas is an example of many in the world today—in his personality, what he stood for, and the choices he compelled. His type is always popular with the crowd.

For one thing, he was an ardent nationalist. He hated the imperialist Romans. Jesus' talk about loving one's enemies just did not suit Barabbas' life-style.

Also, Barabbas was a man of violence. Life for him was clean-cut and simple—muscle over brains. Barabbas regarded evil as strictly external. To those who do not think a program of violence, a reliance on arms, plus an emotional hysteria of nationalism are beautifully simple when compared to the repentance demanded by Jesus or to the long, slow processes of peacemaking and faith in love and brotherhood.

Pilate's question is still relevant in the Christian mission. Like the crowd, sinful man usually chooses Barabbas. This choice reveals an innate lawlessness. There are times when all men wish there were no Ten Commandments. Autonomous man's way is that of hatred and violence instead of love. Jesus stood for the way of love, but since hate reigned in his heart, man rejected this love.

One other proof of this sinfulness was the conduct of the soldiers

(Mark 15:16-20). The military establishment falls under the condemnation of sin. This is important today because in so many parts of the world, especially in Latin America, the military men are playing such an important role. The failure of popular regimes always throws a country into the hands of the military.

This revolting incident of brutal horseplay is a solemn reminder of the danger of militarism. Some of the greatest tragedies of history have resulted when the military has operated out of its normal sphere, treating the teaching of Jesus with scorn and ridicule.

The point of all this is plain. The modern Christian mission must not suffer from any illusions about the goodness of mankind. We must preach repentance from sin. We must start with a frank and candid acceptance of man's need of redemption.

Secondly, the missionary message points out the love of God (Mark 15:21-39). This is the principal point of the cross. Over against the black background of man's sin shines the self-giving love of God who resolves to redeem God in Christ came to save sinners. Jesus' death between two sinners is a redemptive poster pasted on the wall of eternity.

The people shouted to him to come down from the cross and they would believe him. It was precisely the wrong challenge. He could not save himself if he were to remain true to his mission. It is because Jesus did not come down from the cross that we believe in him.

The death of Jesus was absolutely necessary. Jesus came to tell men of the love of God. Even more important, he was the incarnate love of God. Because Jesus went the whole way, he demonstrated that there is literally no limit to the love of God, that there is nothing which the love of God will refuse to bear for man.

Jesus' cry of anguish is further

proof of this love (Mark 15:34). At first glance, it is rather offensive. There is a mystery here which we cannot completely penetrate. His cry must be coupled with the later cry of triumph in order to be understood.

As Jesus bore the world's sins, he completely identified with all sinners. This involved not only a felt but a real abandonment by his Father. Up to this moment he had gone through every experience of life except one: He had never known the consequence of sin.

If there is one thing which sin does, it separates man from God. In this cry of dereliction, the full horror of man's sin stands revealed. But the cry also marks the lowest point in the life of the Son of God. The triumphant shout, "It is finished" (John 19:30), is paradoxically its true interpretation. When this depth had been reached, the victory had been won.

Jesus, without sinning, knew what it was to be a sinner. He had plumbed the depths of human anguish. After the dark there came the light, and he went home to God a triumphant victor. Even the hard-bitten, old centurion recognized the fact.

But there is a third point in the missionary message; it speaks of access to God (Mark 15:40 to 16:8). There is hope for sinful mankind. He can be restored to a right relation with God.

Jesus conquered sin and death, the natural barriers between holy God and estranged man. The resurrection is the confirmation of this reconciliation. Jesus Christ, the God-man crucified and living, is the point of reference between God and man. The cross must be seen in retrospect from the viewpoint of the empty tomb.

Mark's description of the resurrection events smacks of authenticity. It reads like an eye-witness account, not a dramatization of someone's religious conviction.

First, a novelty in the account

is the prominence of women. These women portray vividly the love that goes beyond the grave. They kept on loving Christ. They sought to pay homage. But on their sad journey of faithfulness, they ran into a surprise. When one is faithful in times of defeat, disappointment, or defect, he usually meets the unexpected.

They had the privilege of seeing the traces of God's direct intervention. Indeed of God's eschatological action. It is not surprising that the women were afraid and rendered speechless for awhile. Mark's account accents the mystery and the awe-fulness of the resurrection. His narrative warns against all attempts to sentimentalize or to rationalize this decisive intervention of God.

The abruptness of this final verse has caused later writers to feel that the Gospel just should not end here. However, the best responsible biblical scholarship seems to indicate that verses 9-20 (in many of our versions) are a later addition. Nothing has been lost. The message has been preached and preached. Man is a sinner, God is a lover, Christ is a Saviour. This is the gospel. This is the ancient message of modern missions.

Dr. Anderson is a missionary to Argentina. He teaches at International Baptist Theological Seminary in Buenos Aires.



Planning the Bible Study Group Meeting

Study Session

1. Understanding the Aim

The redemptive events described in Mark 15-16 constitute the core of the missionary message. The missionary message points out the sin of mankind, the love of God, and the accessibility of God. Baptist Women members are committed to the proclamation of that message.

2. Choosing Learning Methods

Read chapters 15 and 16 aloud to the group from a modern translation. Divide the group into three work teams. Assign each team one of these questions: (1) What are some examples of the love of God? (2) What are some examples of the sinfulness of man? (3) What are some examples of the ways God reveals his accessibility? Ask the teams to answer these questions first with reference to the Scripture passage and second with reference to contemporary life. Urge the teams to be creative in their thinking. When the teams have finished their work, ask them to report to the group. Lead group members to discuss the reports.

3. Using Learning Aids

List the three questions on a chalkboard. As the teams report, record major ideas for the group to study.

4. Evaluating the Study

Lead group members to rank the ideas presented in answer to each question in the order of their importance. Ask members to apply the message to their lives by answering these questions: (1) What are some examples of my sinfulness? (2) What are some examples of God's love existent in my life? (3) What are the ways God has revealed his accessibility to me? (4) How can I reveal his accessibility to others?

5. Planning for Follow-through

Lead members to share witnessing experiences they have had throughout the year through mission action and coffee dialogues. Help them see the ways that they carry out their responsibility for the missionary message of Mark through Baptist Women. Motivate them to greater participation in Baptist Women next year. Review the possibilities for participation, using "Preview 1973-74" on pages 22-23.

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Related Activities

Call to Prayer. Remind members that one way they can carry out the mandate of the missionary message is to support home and foreign missionaries.

Preview Baptist Women meeting. For more than ten years Southern Baptists have contributed financial support to operate schools in Rhodesia. As a result, a sound educational approach has been developed to meet a valid Rhodesian need. Children, their parents, and the villages of Rhodesia have been changing. Learn about "The Three R's of Rhodesian Style" at the next Baptist Women meeting.



Books for Missions Reading

Major Trends in the US

Session III: Women's Liberation

Val Harvey

Introduction

Curious, baffled, puzzled, angry—what is it that can cause women to experience so many moods and emotions?

The confusion women feel about their identity today is not something that arrived overnight. "If particular care is not paid to the ladies, we are determined to foment a rebellion and will not hold ourselves bound by any laws of which we have no voice or representation." 1773? Hardly. Abigail Adams, whose husband John later became the second President of the United States, wrote these words in 1777.

The modern Women's Liberation movement began seriously in 1968, when a group of women picketed the Miss America Pageant. Most of the women in the movement feel that standards, laws, and advertising have male-imposed values that enforce male superiority at the same time that they keep women inferior. The male-female relationship is a constant, unsolved problem of Women's Liberation.

The movement has several basic goals aimed at freeing the present image of women. A new amendment to the Constitution, destruction of pornography that degrades and exploits women, legalization of abortion, end to discrimination in employment, and equal opportunity for promotions are some of these goals.

In the varied manifestations of Women's Liberation, there seems to be a place for just about every woman. The biggest problem is finding the right niche.

Life, liberty, and the pursuit of happiness do not mean the same things to all women. Some feel that they are not oppressed, at least not enough to support a movement.

Many women spectators are more annoyed than sympathetic. Others are puzzled by what other women want. Equal rights and not wearing bras just do not seem synonymous to many women.

Women are fighting for liberation in the courts and within themselves. But if women are to gain all they want, they will also have to give up something. A woman who yields to the pressures of culture and to the demands of society invalidates her own life and diminishes her concept of self.

Books for Reading and Study

Free to Be a Woman by Patricia Kennedy Helman (Doubleday and Company, Inc. 1971) \$4.95*

Beyond Feminism by Marilyn Brown Oden (Abingdon Press, 1971) \$3.50*

The Feminine Crisis in Christian Faith, by Elizabeth Achtemeier (Abingdon Press, 1965) \$2.75*

Free to Be a Woman by Patricia Kennedy Helman

With realism and freedom from prejudice, Mrs. Helman explores a woman's aspirations, duties, and rewards. The book is written from the Christian frame of reference. Thoughtful women will find it inspiring and challenging.

What do women want? They want the responsibility to liberate themselves. They want freedom not to be manipulated by forces outside themselves.

The author makes this statement: "We are human . . . We have our human problems. It is this I wish to write about. The spirit of women must be given some attention."

Approaches to Study

1. From the Introduction select significant "years." Write the years on 5 by 7 note cards. Review what has happened in the past that has led to the present unrest among women.

2. Divide the book into three study sections. Assign the three sections to three reviewers to present the material from the book (1) How Society Defines Us, chapters 1-4, (2) How We Define Ourselves, chapters 5-10, (3) Our Spiritual Identity, chapters 11-12.

Cover a sewing dress form with pictures from women's magazines. Select pictures that express the material presented in the book

(examples: the American bride; ads showing brainless, witless, dumbbells; literature, written words, cheap jokes about marriage and mothers-in-law [grotesque and degrading characterizations of womanhood]; women who have liberated themselves in the male world).

Refer to the covered dress form as an interest holder while sharing section one of the book.

Most of what a woman is as a person comes to her in her various attitudes toward life and the people to whom she is in the closest relationship.

Select key statements that define the roles a woman plays from the chapters in section 2. Type or write them on slips of paper. As these definitions are presented, attach them to a large mirror, such as a wall mirror or door mirror. Lead members to discuss these questions: How do you define yourself? Who do you see when you look into the mirror?

As an alternate approach, cut from a dress catalog pictures of women. Attach information from chapters 5-10 to each "paper doll." Distribute them to the women. Ask each to read the statement and make a comment about it before placing the doll on the mirror.

Select some of the many spiritual experiences mentioned in the chapters of section three. They refer to prayer and self-denial. Present them as a closing meditation.

Beyond Feminism by Marilyn Brown Oden

All women have a new freedom to seek means of self-expression. Yet how can a woman make her contribution to society beyond the home and at the same time take seriously the needs of her family?

October

Beyond Independence by Donald M. Timkulu (Friendship Press, 1971) \$1.75*
Cry Sorrow Cry Joy! edited by Jane Ann Moore (Friendship Press, 1971) \$2.75*
Understanding the New Generation in

Mrs. Oden urges a woman to recognize that God created her, thus making her a person of worth. The Christian feminist realizes that her responsibility is for the future of her family, community, and world. She gives herself, seeking no rewards but acting for the benefit of others in response to her own worth.

The book speaks to every modern woman as she wrestles with the conflicting demands placed upon her.

Approaches to Study

1. Begin the study by reading a letter adapted from the Preface of the book. Prepare a copy of the Preface as a letter, signing the author's name. Place the letter in an envelope to be opened and read before the study material is presented. Introduce the letter by giving information about the author found on the jacket cover.

To begin to move beyond feminism is to look at our lives and the world from a broader perspective. It is to probe our possibilities. Lead the group to discuss this question: Are we victims or creators? Search chapters 1 and 2 for ways women are both victims and creators. List them on a poster board. Present illustrations from the background material. Share related personal experiences.

Assign several quotations from chapters 3 and 4. Ask women to read them as the chapters are reviewed.

Present chapters 5 and 7 in a narrative way, lifting the highlights from the printed word.

Discuss the guidelines given in chapter 8 to show us how to become involved in the struggle for a better world.

Africa by Grant S. Shackley (Friendship Press, 1971) \$1.50*

November

A Story Like the Wind by Laurens van der Post (Morrow, 1972) \$7.95*

Use the closing chapter as a challenge to the Christian feminist to hurl herself into history in the spirit of Christ. This should be the thrust needed to decide on some definite mission action projects.

The Feminine Crisis in Christian Faith by Elizabeth Achtemeier

Here is a sharp look at the religious life of the American woman. Three points are analyzed: the failure of women to fully understand their true relationship with God, woman's tendency to associate God with nature, and woman's failure to understand herself as being under God's judgment as well as his love.

Meaningful and relevant interpretations, based on adequate biblical understanding, are expressed in such practical areas as marriage and family life.

Approaches to Study

1. *The Feminine Crisis in Christian Faith* is the Bible's challenge to today's woman. It would be good to invite a guest reviewer or some resource person (a woman with sufficient knowledge of God) to present the book. A special fall study-luncheon with enrollment in mind is a possibility.

2. The book contains many Scripture references. Ask each woman to bring her Bible in order to research the passages. Share thoughts and experiences as revealed in chapter 3, "Losing God Through Nature," and chapter 4, "When You Walk Through Fire."

Close study by singing, "I Know Whom I Have Believed" (Baptist Hymnal, No. 275).

Mrs. Jim Harvey is a homemaker in Hobbs, New Mexico.

*Available from Baptist Book Store.

African Religions and Philosophy by John S. Mbiti (Doubleday Anchor, 1970) \$1.95, paper*

Christian and Muslim in Africa by Noel O. King (Harper and Row, 1971) \$5.95*

*Available from Baptist Book Store.



Prayer Groups National Baptists

"Your financial assistance has meant the difference between my being an inferior student and the opportunity to be a better student."

"There are three of us who drive 210 miles to college. Each of us pastors a small rural church. We come home on Friday afternoon to spend as much time as possible with our families and churches before going back early Monday morning. Since we three are sharing an apartment in addition to trying to take care of our families at home, any help would be greatly appreciated."

"The school that I went to was not very good, so I am behind most of my classmates. I have to study twice as hard just to catch up. Knowing that I can count on Southern Baptists for help means that I won't have to look for an extra job. Maybe I can keep up in my classes."

"The Lord had this planned just right. Patsy had to have an emergency operation. In order to pay the bills, I would have had to drop out. Now, I can finish the semester."

"If I had had scholarship assistance when I was a student, I could have been a better student and probably a better preacher."

These are sample responses to the scholarship assistance provided through the Department of Cooperative Ministries with National Baptists of the Home Mission Board. Some of them were shared in

letters. Others came in personal conversations.

In the 1972-73 school term 173 National Baptist students who are preparing for full-time Christian vocations were assisted. These included students in Bible institutes, junior colleges, four-year colleges, seminaries, and graduate schools.

How does the scholarship assistance program work? It is operated under guidelines established by the Home Mission Board.

Each year the department receives the dollar amount of scholarship assistance to be available.

This amount is divided among the various states according to the needs requested by the state directors of work with National Baptists (or secretaries of interracial cooperation and state mission secretaries in some states).

A student needing assistance writes to the state director in his resident state for a scholarship application blank. This blank provides the director all the essential information about the applicant, as well as references. The state director checks out the student and the references.

If the application is approved, the student and the school are notified that the scholarship grant will be sent to the school.

In the event the student decides to leave preparation for a religious vocation and pursue some other

vocation, he agrees to refund the scholarship granted to him.

The breakdown of scholarship grants are: \$200 per year maximum for students in Bible schools; \$300 per year maximum for students in accredited colleges; \$400 per year maximum for students in non-Southern Baptist seminaries; \$500 per year maximum for students in Southern Baptist seminaries. Five of the seminaries match the grants.

In addition to the scholarship program of the Home Mission Board, other scholarship sources are materializing for National Baptist youth preparing for Christian vocations. Georgia, Kentucky, and Mississippi have scholarship funds. These funds are operated by the state conventions. Interest from endowment is used for scholarship assistance each year.

There are also Southern Baptist Convention churches and associations providing scholarships to Negro students of their acquaintance. National Baptist churches and denominational structures are also providing scholarship assistance through programs of their own design.

To be sure, the scholarship resources for the last two years have been inadequate to meet the bona fide requests that were received. At least fourteen states requested more scholarship resources than were available. The sudden upsurge

in scholarship requests is attributable both to recruiting and to the response of black youth to religious vocations.

What happens to scholarship students upon graduation?

Some are aided by their respective schools in finding places of employment.

Some are assisted by National Baptist leaders in finding places of service.

The Department of Cooperative Ministries with National Baptists and its counterparts in state conventions actively assist those requesting help in finding places of service.

Unfortunately, some black Baptist seminarians leave the denomination. Other denominations may have more substantial places of service or other inducements that attract these young people. Some even lure them by scholarship assistance during their preparation. To my knowledge, none of our scholarship students have left the denomination. But when other black seminarians do leave us for other denominations, there is reason for concern.

Religious vocations will continue to be a place where black youth find fulfillment. If the current economic structure of the country continues, youth will continue to need assistance.

The material for this session was adapted from an article by Emmanuel L. McCall in March 1972 ROYAL SERVICE. Dr. McCall is an associate secretary in the Department of Cooperative Ministries with National Baptists, Home Mission Board.



Planning the Prayer Group Meeting

Preparation Period

Use the section, "Sharing Experiences in Prayer," page 46 in the *Prayer Group Guide* (see WMU

order form, p. 48). Lead members to share experiences in prayer they have had during the year. Both individual and group experiences should be shared. Next, lead the group to evaluate the work they have done through the year.

The Prayer Experience

Ask several members to be prepared to read aloud sample responses from scholarship recipients. Ask another member to be prepared to explain the scholarship assistance program. When the material has been presented, lead the group to suggest prayer requests they might make for scholarship students who are beginning their studies this month. Divide into mini-groups to pray.

Explain to members that, in addition to the scholarships provided, the HMB participates in the education of National Baptists in yet another way. The HMB has under appointment 31 teacher-missionaries. Truett Smith is one of these. Read the excerpts from a letter:

"My principal duty is to serve as chairman of the Department of Religion and Philosophy at Florida Memorial College, an accredited four-year college related to three National Baptist bodies and to American and Southern Baptists. The college has about 800 students. Classroom teaching, departmental administration, and faculty committee responsibilities add up to a full-time job.

"My associate and I, together, have the responsibility of presenting six semester hours in religion to every student who seeks a degree at Florida Memorial College. Last year we had an aggregate enrollment of 657 in our classes.

"Southern Baptists of Florida contribute about \$14,000 a year from their state missions offering to help support this college (it has a total budget of about \$3,500,000 a year). The Home Mission Board pays a minor part of my salary and

provides some scholarships for ministerial students.

"I believe the readers of ROYAL SERVICE need a deeper acquaintance with black Baptist people. Serious and repeated visits to black churches and black colleges, with the attendant intimate contact with blacks on their own ground, will help them gain a better view of how Southern Baptists should be relating to black people."

Lead members to formulate prayer requests for teacher-missionaries. Ask three members to lead the group in prayer for teacher-missionaries.

Related Activities

Preview Baptist Women meeting. For more than ten years Southern Baptists have contributed financial support to operate schools in Rhodesia. As a result, a sound educational approach has been developed to meet a valid Rhodesian need. Children, their parents, and the villages of Rhodesia have been changing. Learn about "The Three R's: Rhodesian Style" at the next Baptist Women meeting.

Call to Prayer. Read the following comment from Truett Smith:

"On my birthday, when I know many people have been praying for me, things always seem to go well. There come times when laboring students suddenly break through obstacles and crash into full and happy understanding of hard subject matter (in my New Testament Greek class, for instance). Or an extension pupil takes an idea from one of my classes and uses it in his church. Or it suddenly occurs to me that a lot more of this college's ministerial students are going on to seminary than formerly. I know I'm not entitled to credit for these things. Neither can they be merely coincidental. God has been helping, and surely people have been praying."

Lead members in prayer for the missionaries listed on the calendar of prayer.



Mission Action Groups

Extending the Possibilities of the Church

L. William Crews

"God is dead! This is God's Memorial!" These words were written across the steps of a church building by a young man. "Big locked doors" is the expression often used by children to describe the church in the community. "The church is the place with skates" is the way one child described a church. "The church is against everything," said a teen-age girl in describing her church. A widow knew the local church through the rich man who raised her rent. "The church with the iron fence around it" was the comment of one person. "The church with the open doors" was the comment of one enthusiastic person.

How is your church known? How is your church described by its local citizens? How does the church convey love, life, redemption, and generosity? The church is known by those who represent it. Love can be preached from the pulpit or taught in the Sunday School class. But it has no redemptive qualities if the members do not believe it or live it.

The early church people were called *Christians* because they so completely represented the Christ. The work of the church is the same work that Christ did during his earthly ministry. Christ brought men into a redemptive relationship with God and with other men. This

is what the church should do today.

When God created man, he created him to live in relationship with himself, his fellowman, and the things around him. In man's relationship to his fellowman, he was to grow and develop just as his relationship with God was to grow and develop. "One man is no man at all," says an old Roman proverb.

Patterns of relationship begin at birth between the infant and its mother. The infant is totally dependent on the mother, yet there is a two-way conversation or communication. The infant makes known its need for nourishment; the mother responds. The baby coos and makes its simple movement. As the relationship with the mother grows, other relationships develop with the father, siblings, and the community at large.

Each person knows the value of belonging to an important group. Life takes on new meaning. Group membership makes the difference between life and death. If an individual finds himself outside of a significant group, he may lose his sense of well-being, feeling depressed and less alive.

As the church is extended through mission action groups, the individual member must be aware of the several factors in relationships with the target person.

1. The mission action group member must be responsible in the redemptive relationship. Each person has the responsibility to call forth the other as a person. No person develops automatically. The teacher calls forth the best in her students. Parents call forth and welcome the initiative of their children. If a person experiences too much pressure, he may withdraw from life in order to protect himself from further hurt. Ministers, counselors, mission action groups, and indeed all men from time to time must call forth some person who is either hiding or in retreat. This responsible relationship is important to both persons. It is also part of God's plan for the reconciliation of the world unto himself.

2. The mission action group member must enter into the other person's suffering. This is part of the redemptive relationship. One must not be surprised in the presence of human relationships of selfishness, misrepresentations, betrayals, hostilities, and other violations of the ideal. This is part of being human, for one cannot become a Christian without being human. When a person is faced with these things, she does not deny them or run away. She faces them with courage. For nothing can separate the Christian from God's love.

As pain is accepted as part of the relationship process, there must also be obedience to the spirit of love that seeks to reunite man with man. When one emerges on the other side of a painful experience, the relationship is richer, deeper, and stronger than before.

James had accepted the responsibility of being a volunteer probation officer. The youthful offender that he sponsored kept testing him by violating probation. After the fourth violation James was at the hearing to stand by the youth. The youth burst into tears when he saw James and said, "You really do care for me."

In this experience, James entered into the boy's suffering and absorbed his anger, frustration, and hostility. He was responsible for him and called forth the boy's better self. In this, the youth was brought to experience a personal redemptive relationship with God.

The redemptive relationship with another human being is the way the Christian enters into the daily living, suffering, dying, and resurrection of Christ.

3. The mission action group member must bring the target person into the fellowship of believers. As a person develops a redemptive relationship with the target person, the resources of the church may be made available to the target person. These resources are to help the individual to develop to his fullest potential. These include Bible study, prayer, music, mission action, training, worship, and involvement. The mission action group member must be sensitive as to when the target person is ready to join the church or a program or organization of the church. Too much haste and too little preparation for the target person and the organization to be joined can cause disaster.

If the target person cannot fit into some phase of the church because of educational or cultural differences, it is time to develop a new ministry in the church.

Every person desires to be a part of a group. Culture, race, and language often separate people from each other. Yet the basic desire is there. It goes back to man's need for God, to have communion, and to be accepted. But when there are estrangement, separation, and isolation, illness develops.

The church more than any other institution can bring community to the lonely, isolated, and separate person. The church is a living organism that is ever growing, changing, moving, and in the process of relating to people and their needs. Its ultimate goal is to bring people into redemptive relationships with God and their fellowman. In this way the individual finds fulfillment and meaning for living.



Planning the Mission Action Group Meeting

To be rejected is a difficult thing for anyone to handle, yet it happens every day in the lives of so many people. Worst of all, it happens too many times in the church.

In order to understand these feelings, have your group form a close-knit circle with arms over shoulders or around each other's waists. Once the circle is made, have one person attempt to get into the circle. The individuals in the circle should not let her in. The person outside the circle may attempt to get in either physically, or talk her way in. The group should keep her out if possible. Each person in the group should be given the opportunity of two or three minutes to attempt to break into the circle.

After you have experienced this, share what your feelings were during the time you were trying to get into the circle. Did you feel rejected? Did you have an intense desire to break in, or did you give up? These are the same feelings

that any person would have in trying to break into an organization or even the church.

Reverse the experience. Put a person in the center of the circle and let her attempt to get out. After each member has had this experience, ask each to share what she felt.

Many persons are in the vicious cycles of poverty, alcohol, and drugs and cannot break out. They feel that everyone and everything is against them. When this becomes a way of life, it is devastating to the personality. Change comes about when someone breaks the vicious circle and becomes involved in a redemptive relationship. This is extending the possibilities of the church.

Related Activities

Call to Prayer. As you call the names of the missionaries, connect on a world map your town with the states or countries where the missionaries serve.

Preview Baptist Women meeting. For more than ten years Southern Baptists have contributed financial support to operate schools in Rhodesia. As a result, a sound educational approach has been developed to meet a valid Rhodesian need. Children, their parents, and the villages of Rhodesia have been changing. Learn about "The Three R's Rhodesian Style" at the next Baptist Women meeting.

Dr. L. William Crews is director of DeKalb County Mental Health Center, Decatur, Georgia.



FORECASTER

Margaret Bruce

September 30 will close the 1972-73 WMU year. By October 1 your annual report is to be given to the Baptist Women director (or to the WMU director if there is no Baptist Women director). This report is a record of the achievements your organization has attained during the year. The number of merit and advanced achievements attained will determine the recognition (merit, advanced, or distinguished) your organization will receive on the Baptist Women Achievement Guide.

If your organization has missions groups (study, mission action, and/or prayer) it will be necessary to secure a report from each of these in order to complete the Baptist Women report. These report books are available: Baptist Women Record and Report Book* and Baptist Women Group Record and Report Book*.

As you prepare the 1972-73 annual report of your organization, check the progress made toward your Giant Step goals.

We had a total of _____ Baptist Women members (September 1972).

Twenty-five percent of this number is _____, our goal for increase.

We have enlisted _____ new members.

We have lost _____ members.

We (did, did not) attain our membership goal.

We lack _____ members having a 25 percent increase

_____ members subscribed to ROYAL SERVICE (September 1972)

Twenty-five percent of this number is _____, our goal for increase.

We have secured _____ new subscriptions to ROYAL SERVICE

We (have, have not) attained our Giant Step magazine goal.

We lack _____ subscriptions having a 25 percent increase in number of subscriptions to ROYAL SERVICE

_____ percent of our members receive ROYAL SERVICE

We (have, have not) participated in forming a new Baptist Women organization in our church.

Getting Ready for a New WMU Year

October 1 begins a new WMU year. Are you ready for it? Here is a checklist of things which should be done before the new year begins.

- Annual planning has been completed (see July Forecaster).
- Plans for October have been completed.
- Missions groups have been set up and all women of the church have been given an opportunity to choose the group in which they want to work.
- The 1972-73 annual report has been given to the Baptist Women or WMU director.
- Officers have been trained
- Plans have been made for orienting new members.
- Plans have been made for participating in the 1973-74 mission support emphasis: _____ a prayer retreat; _____ study of Yes, A Woman's View of Mission Support; _____ promotion of the Cooperative Program.
- The 1973-74 Baptist Women curriculum has been previewed (see pp. 22-23).
- 1972-73 Giant Step progress has been evaluated.
- Plans have been made for continuing Giant Step participation through September 1974
- The following materials have been ordered: Baptist Women Leader Manual,* Baptist Women Member Handbook,* Working in a Missions Group,* WMU Year Book 1973-74,* Mission Action Projects Guide for Baptist Women and Baptist Young Women,* Missions Prayer Guide,* mission action group guides,* Baptist Women Record and Report Book,* Baptist Women Group Record and Report Book,* ROYAL SERVICE (available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.50 per year, single copy 30 cents. For subscription outside the U.S. add \$1.00 for postage and handling. Alabama subscribers add necessary sales tax.)



Mission Action

Mrs. Bernard Turner, Baptist Women president of the Forest Hills Baptist Church in Raleigh, North Carolina, lists some mission action opportunities in her area. Some of these may suggest similar ministries needed in your community:

- supervising a crafts room in the Dorothea Dix Hospital
 - listening to slow readers in the schools
 - ministering and witnessing in the Governor Morehead School for the Blind
 - ministering and witnessing in Glenwood Towers Housing for Senior Citizens
 - ministering and witnessing in day-care centers (see "Suzanne Said Hello," pp. 6-7)
- Stop, look around you, and listen—are there institutions near you that need Baptist women and their families to minister and to witness to these persons of special need or circumstance?

Here are some resources that will help with mission action projects and group work in such institutions: *How to Use Community Resources in Mission Action*,* *Persons Not Things: Principles of Mission Action*,* *Faith Sharing in Mission Action*,* *Mission Action Group Guide: The Aging*,* *Mission Action Group Guide: The Sick*,* *Family Missions Guide**



Installation of Officers

Sharing Christ Through His Word is the denominational theme for 1973-74. The WMU watchword is "The Word was made flesh, and dwelt among us . . . full of grace and truth" (John 1:14). The WMU hymn for this year is "Word of God, Across the Ages" (Baptist Hymnal, No. 176).

You may want to build an officer installation service around "The Word." Place a large, open Bible on an easel or a table. In the background have a large map of the world on the table with the Bible. As the leader of the service gives to each officer a Scripture passage inside a small folder representing the Bible, the officer attaches it to the globe or the map with masking tape.

Here are some verses the leader may quote and give to each officer: president—Proverbs 3:5-6; mission study chairman—Matthew 13:38a; Ecclesiastes 3:11b; Isaiah 52:7; mission action chairman—Luke 4:18; mission support chairman—Romans 10:13-15; study group leader—2 Timothy 2:15; mission action group leader—Mark 10:45; prayer group leader—Acts 6:4.

Officers Council

You may want to plan a meeting of the 1972-73 officers council with the new 1973-74 officers. Most likely such a meeting will involve some of the same persons. Anyway, it will be very helpful to have the combined councils to end the old year and to begin the new in the best way possible.

One of the things you will want to do at the meeting is to evaluate your enlistment efforts of the past year. Also, you will want to plan ways of continuing your enlistment efforts, your focus on member orientation, and the enlargement of your organization structure. Here are some suggestions for activities the combined councils might plan.

- A social occasion for members and prospects. Use this time to launch the 1973-74 Baptist Women program. This will include the introduction of the WMU emphasis on mission support, the study topics, books for study, missions group work, weeks of prayer, and offerings.
- A study of the *Baptist Women Member Handbook*. Ask members to be responsible for leading discussions of various chapters in the handbook.
- Baptist Women enlistment. Secure names of prospects that fit into the following groups, visit them, and leave a reprint of the articles which appeared in February *ROYAL SERVICE*: "Want To Be Part of a Revolution?" (30-35-year-olds), "I Don't Have

As the leader quotes the officer's verse of Scripture, she may speak briefly of the officer's duties. Have someone sing "Word of God, Across the Ages"; or the group may sing it.

State Missions Emphases

What does Acts 1:8 say to you? To many it reads, "You shall be witnesses to me both in your community, and in all of your state, and in adjoining states, and unto the uttermost part of the earth."

September is the time most states designate as state missions month. States have various plans emphasizing their state missions work. When they plan for a season of prayer and offering, they send to each WMU organization information regarding the missions work being carried on and requests for prayer. They send offering envelopes and show the proposed use of the state missions proceeds.

If you fail to receive the material from your state WMU office, talk to your WMU director. It is possible that the office does not have a correct list of names and addresses of the officers in your church. A strong state missions work builds a good foundation for world missions.

Time for Baptist Women, I Make It! (working women); "Confessions of a MAD Woman" (busy mothers); "Changing Life Situations Mean Changing Opportunities" (women with time on their hands); "A Diary for Opportunity Days" (retirees); "Homebound Missionary" (homebound).

- Missions group enlistment in a prominent place in the church, display pictures, newspaper clippings, and other information regarding the work of mission study groups, mission action groups, and mission prayer groups. Provide a way for women to sign up for groups they are interested in. Contact them individually to enlist them in groups and in the total work of Baptist Women.

Agenda for September Officers Council Meeting

- Call to Prayer
- Report on Coffee Dialogues, "Faith Sharing in Mission Action." Communications Contest
- Discuss 1972-73 annual report and check recognition on Baptist Women Achievement Guide
- Complete plans for September Baptist Women meeting
- Reports of officers
- Plan social occasion for launching new WMU year
- Plan study of *Baptist Women Member Handbook*
- Plan enlistment visitation
- Plan installation of new officers

*See WMU order form, page 48



Call to Prayer

Virginia Lindsey

1 Sunday 1 Corinthians 11:23-24

The Ed Moscoso may be sixty miles away from the nearest room. But God is close to them in San José, Rhodesia. Ed, pharmacist and business manager for the 82-bed hospital, held together 13 preaching points until Archie Dungey arrived to assist him. Pray for more volunteers to assist the missionaries in their work.

Ganes E. Chenehaw, Indian, Florida
Ray Mosley, Indian, New Mexico
Frank Wheeler, superintendent of missions, New Mexico
B. Dora Marlow, business administration, Venezuela
Michael H. Key, preaching, Togo
Mr. James P. Kirk, home and church, North Brazil
Mrs. Ed Mease, home and church, Rhodesia
J. Segura Trapp, preaching, North Brazil
Mr. Herman W. Wood, home and church, Zambia

2 Sunday 1 Corinthians 12:4-11

Puerto Madryn, a resort city one thousand miles south of Buenos Aires, is fast becoming the aluminum capital of Argentina. To John A. and Linda Witherspoon, new missionaries, the language problems are interesting. Besides those persons who speak Spanish, a number of people also speak German and Welsh. Pray for the interesting, exciting, and challenging work in the Chubut River Valley.

James W. Bate, Spanish, Louisiana
A. Jose Jones, interfaith witness, Missouri
Robert Pano, Spanish, Texas
Vernore Bablow, Spanish, Texas
C. Robert Bond, English-language, Taiwan
J. Bryce Brashington, field representative, Spanish South America
Mr. Jack D. Everhart, home and church, India

Mr. Robert L. Harsh, home and church, Bermuda
Mr. James W. Newbliss, home and church, South Brazil
Herman P. Hayes, preaching, Vietnam
Mrs. B. Cecil Moore, retired, Chile
Mr. William B. Norman, Jr., home and church, Ghana
Mr. Jake A. Witherspoon, home and church, Argentina

Mr. Wesley A. Lindsey is a homemaker in Indianapolis, Indiana.

ROYAL SERVICE • SEPTEMBER 1973

3 Monday 1 Corinthians 12:1-3, 12-13

How often have you stopped to pray for Christians behind the Iron Curtain who continue triumphantly—in the face of unbelievable trials? Remember the missionaries in prayer who have been forced to move because of Communist advance.

Mrs. June S. Brodie, Spanish, Texas
Mrs. J. Oscar Lamplink, Christian social ministries, Florida
Mr. Manuel P. Pines, Spanish, Texas
David Robertson, deaf, Alabama
Mrs. Robert G. Thompson, Christian social ministries, Alabama
Mrs. Jack S. Brown, home and church, Philippines
Mr. G. Harold Clark, home and church, Malaysia
B. P. Samuel, English-language, Japan
Billie P. Fudge, preaching, Korea
Albert W. Gammage, Jr., education, Korea
Mr. William G. Hunt, home and church, Lebanon
Rodney R. Ivey, preaching, Chile
Julian P. Kieg, religious education, South Brazil

4 Tuesday 1 Corinthians 12:14-27

Charles W. Whitten found that Burgos, a historic city 144 miles north of Madrid, had no Protestant church of any kind. He chose Leopoldo, the oldest student at the Spanish Baptist Theological Seminary in Madrid, to begin work there. Leopoldo's task will be difficult because there is not one evangelical Christian to help. Pray for God to open doors in the staunch Catholic city where people know little of the living Lord.

Manuel Almelo, Spanish, Texas
Lawrence B. Mervis, National Baptist, Louisiana
Moses Padilla, Spanish, Texas
Mrs. Marion L. Corley, home and church, Colombia
W. Ralph Davis, preaching, Ghana
Ernest C. Pippin, preaching, Argentina
Jan Tillmuth, doctor, Yemen
Charles W. Whitten, preaching, Spain

5 Wednesday 1 Corinthians 13:1-13

Thank God for the new work in Puerto Rico. Pray for the Miguel A. Sotas as they work in two churches and the seminary in their small but growing work. Special needs include practice pianos for the seminary.

and a bus for church work. Pray that people's hearts will be opened to accept the message of Jesus.

John Cam, Spanish, Texas
Bryan Conrad, Indian, Utah
Mrs. Eves F. Nakama, Spanish, Minnesota
Mr. Henry B. Murray, Spanish, Texas
Helen Males, US-2, weekday ministry, Pennsylvania
Mrs. Miguel A. Sotas, Spanish, Puerto Rico
G. Frederick Beck, preaching, Indonesia
R. Sam Strain, agriculture, Israel
Ralph T. Saville, education, Rhodesia
Mrs. Robert V. Myers, home and church, Bahamas

W. B. Sharnwood, retired, Brazil
Pauline Taylor, education, Equatorial Brazil
Mrs. James S. Yalmsburg, home and church, Kenya
Pauline White, retired, Brazil

6 Thursday 1 Corinthians 14:1-12

In a period of uncertainty, native African religions are winning back their respectability. Animism is gaining public attention. Ghana needs Christ. Less than one-half million of nine million Ghanaians are listed as church members in any of twenty denominations. Pray that Gene and Marlene Varner will have wisdom to work in such a changing, challenging country.

O. W. Ward, Jr., pastor, Hawaii
Mrs. J. D. Noh, Baptist center, Texas
Mrs. Donna Maciel, Spanish, Texas
Tucker M. Callaway, education, Liberia
Mrs. C. B. Campbell, religious education, South Brazil
James L. Barnett, preaching, Equatorial Brazil
Robert J. Hall, education, Nigeria
Mrs. L. Parker Meyer, home and church, Guam

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Directory of Missionary Personnel, free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Virginia Miller, nurse, Indonesia
Mrs. W. Eugene Verner, home and church, Ghana

7 Friday 1 Corinthians 14:13-25

Pray for enough medical and evangelistic personnel to continue the very productive mobile clinic in Bangkok, Thailand. There simply are not enough doctors for both the hospital and the clinic. Pray for Paul C. Masteller who recently filled in for a year while other missionaries were on furlough. Pray for the patients in the leprosy section who hear of Christ daily.

Mrs. Usael G. Chaudick, Christian social ministries, California

Lola F. Gaudin, Spanish, New Mexico

Mrs. Wilfred Hsu, Chinese, California

Mrs. Rose M. Lampham, associational services, California

Edith Latta Sanchez, Spanish, Texas

Mrs. Jack L. Carter, home and church, Thailand

Mrs. James E. Carlin, home and church, Liberia

Earl E. Jolley, preaching, Argentina

W. Harold Matthews, education, Philippines

Mrs. Eugene A. Moore, home and church, Tanzania

Paul C. Masteller, preaching, Thailand

May M. Roberts, preaching, Honduras

Mrs. T. B. Sewer, secretary, South Brazil

8 Saturday 1 Corinthians 14:26-37

Volunteers today complement rather than replace the professional staff in their ministry in Baptist missions. They become practical representatives of "love in action." They bring a richness and variety of talents, skills, and interests given through large investments of time and energy in meeting special needs of people. Dependability is the bridge where one may lead others to know Christ through consistent caring.

Mrs. David Garza, Spanish, Texas

Abraham Lerma, Spanish, Texas

Mrs. Kenneth B. Lyle, associational services, New York

Joe L. Tarry, Baptist center, Texas

Mrs. L. Byrnes Abim, home and church, Taiwan

William P. Andrews, preaching, Chile

Margaret Clompton, secretary, Peru

Mrs. Charles W. Cole, home and church, Indonesia

Mrs. Marlene G. Frey, Jr., education, Rhodesia

Urtan L. Green, preaching, Ghana

Mrs. Milos A. Lora, home and church, Taiwan

Mrs. Paul C. Subashman, home and church, Dominican Republic

Gregory P. Tyeer, Jr., education, Philippines

Mrs. Lora S. White, home and church, Argentina

9 Sunday 1 Corinthians 15:1-11

Pray for many nationalities in six low income government housing projects in Miami, Florida, touched by Mildred Work and Rosa Lee Sparks. Their after-school care, choir, clubs, and Bible studies for all ages from four up are a part of the weekly missions program of the Little River Baptist Mission Center. Also meeting here is the Iglesia Bautista Hispana Emmanuel.

Mrs. Emilia T. Barry, retired, California

Mrs. James L. Bury, church extension, New York

Fred G. Karna, Jr., U.S.-2, migrant, Florida

Mrs. John B. McFarland, Jr., Christian social ministries, Kentucky

Mildred Womack, weekday ministry, Florida

John B. Silver, student work, Argentina

Mrs. James M. Bayle, home and church, Vietnam

Betty Hunt, social work, Chile

Billy W. Hulteney, preaching, Kenya

Charles F. Lave, preaching, Guyana

Mrs. Charles W. Shibley, home and church, Argentina

10 Monday 1 Corinthians 15:12-19

Twenty years after Henry W. Schelenburg was miraculously spared from the earthquake in Ambato, Ecuador, Baptists finally began work in this city of nearly 90,000. Centro Cultural Bautista (Baptist Culture Center) is led by the Everett L. Parsons family. Persons participating in the reading room, book store, and Bible study become the nucleus for a growing congregation. Pray for the work of this growing church.

James D. Back, pastor, Alaska

Mrs. Leonard Galligan, Spanish, Texas

Wayne O. Harrey, church extension, Connecticut

Paul D. Higgins, superintendent of missions, Illinois

Edith F. Lawrence, church extension, Massachusetts

W. E. Parker, Jr., Spanish, Texas

Joan Raper, Spain, Florida

W. Neville Cresson, preaching, Dohomey

Mrs. Clifford M. Dase, home and church, North Brazil

Mrs. Thomas A. James, home and church, Kenya

Mrs. Raymond V. Lindholm, home and church, Ethiopia

Kaleb L. Oliphant, preaching, Tanzania

Everett L. Parsons, Jr., preaching, Ecuador

11 Tuesday 1 Corinthians 15:20-28

Baptists have developed a small demonstration and experimental farm, Centro Agrícola Bautista (Baptist Agricultural Center), at Chone, Ecuador. The people who recognize the benefits of improved farming methods are more interested in hearing the gospel message associated with the farm and the missionaries there. The agricultural project is under the direction of Samuel L. and Sue Simpson.

Mrs. Abraham Aldape, Spanish, Texas

Clyde Hart, retired, Arkansas

Paul G. Pineda, Spanish, Georgia

Mrs. Lamar Patterson, Indian, Oklahoma

Mrs. Kenneth W. Vasey, Christian social ministries, Virginia

Robert P. Crider, preaching, Spain

Mrs. Jimmy L. Harrey, home and church, Indonesia

Harvey D. Hendrick, preaching, South Brazil

Mrs. Samuel L. Simpson, home and church, Ecuador

12 Wednesday 1 Corinthians 15:35-50

For three years the Eugene R. Krieger ministered to the lonely, the men and out through the Baptist Rescue Mission in New Orleans. In addition to assisting her husband, Mrs. Krieger was head nurse on the fifth floor of the Baptist hospital there. Although they are now working in Kansas, Mrs. Krieger asks that we continue to pray that adequate medical and psychiatric help can be obtained for dope addicts and others in need in New Orleans as well as for their current work in Kansas.

Mrs. Elie E. Sando, Sr., Spanish, Texas

Mrs. Monica S. Sando, home and church, Argentina

Mrs. Harold F. Hill, language ministry, Oregon

Mrs. James M. Bayle, home and church, Vietnam

Mrs. James M. Bayle, home and church, Vietnam

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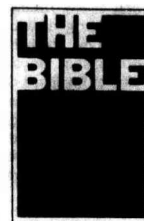
You can get 1 credit
in the New Church Study Course
just for reading

The Bible:
God's Missionary Message to Man,
Volume 1

(Or you can get up to 4 credits for class study.)

This credit applies to your Christian Development diploma. See details in the book.

Order book and teaching guide from WMU or Baptist Book Store
See order form, page 48.



Lowell C. Schockler, preaching, North Brazil

Howard L. Stevens, education, Mexico

Peter J. Tchoronhoff, preaching, South Brazil

Virginia Terry, education, South Brazil

Carl A. Vanech, Sr., preaching, Bahamas

13 Saturday 1 Corinthians 16:5-14

L. Lorraine Gregory's name is synonymous with distribution of books in Costa Rica. His brain child, the colorful Libram's, is intended mainly for display at fairs, civic occasions, book fairs, and schools. This traveling book store is but another novel outreach of the Libram's Bautista (Baptist Book Store). Pray for this expanding literature ministry at work on a mission field.

Mrs. Lora E. Aum, associational services, Michigan

Mrs. James Carroll Brinkley, Baptist center, Maryland

Trey Kathryn Cunningham, Baptist center, Virginia

Charles A. Feneberg, deal, Georgia

Mrs. Jerry B. Graham, associational services, Maryland

Donald T. Moore, Spanish, Puerto Rico

Mrs. J. B. Parker, retired, Texas

William P. Carter, Jr., education, Chile

Mrs. William D. Carp, home and church, Ethiopia

William W. Groves, field representative, Caribbean

L. Lorraine Gregory, religious education, Costa Rica

Frederic Knight, women's work, Nigeria

Mrs. Robert M. Ruffin, Jr., home and church, Nigeria

Duane E. Paris, preaching, Equatorial Brazil

Robert C. Shover, preaching, Japan

Gerty Smith, religious education, Equatorial Brazil

Mrs. Hugh G. Smith, dorm parent, Singapore

Glen M. Swicegood, construction, North Brazil

Mrs. Thomas A. Weddell, home and church, Zambia

14 Sunday 1 John 1:1-4

Thank God for answered prayer to provide a missionary doctor to return to Nigeria temporarily when so many of our missionary doctors—the Jack E. Talley, E. P. Doherty, and Karl Myer—will had to return to the States at once, due to ill health and furloughs. Pray for additional medical help and equipment our medical missionaries need to do their best work for Jesus' sake.

Mrs. Selma Gonzalez, Jr., Spanish, Ohio

Mrs. Audrey Hamrick, Indian, New Mexico

Paula Hernandez, retired, New Mexico

Mrs. Raynolds Lee, Spanish, Texas

Mrs. John S. Tanner, church extension, Hawaii

James R. Warren, superintendent of missions, California

Robert B. Barstow, social work, Senegal

Eugene M. Cline, preaching, Philippines

Mrs. William E. Goff, home and church, Venezuela

John D. Smith, student work, Indonesia

Shelly A. Smith, preaching, Antigua

Jack B. Taylor, Jr., doctor, Nigeria

Wilma Woods, religious education, Indonesia

O-17
(Continued from p. 19)

contributed clothing. Another activity has been helping with internationalists at the University of Alabama, a project of the associational WMU.

Currently members have selected one missionary to correspond with and assist in ways that may be helpful.

Since Baptist Women's work is so new to everyone in the group, a method study luncheon is already scheduled. Several members will be attending the state WMU convention.

So it can happen—from zero to 17 enthusiastic members. It takes finding the spark and then fanning it to full flame. And all my mistaken ideas about Baptist Women are in the past. I feel the blessings have all been mine.

Faggy Masters is a member of First Baptist Church, Tuscaloosa, Alabama

17 Monday 1 John 1:5-10

Thank God for the students who have been won to Christ in the Baptist school. Pray for the James K. Baglioni who must keep the school adequately staffed in the face of competition of foreign and international businesses and who must constantly change gears in communicating with three-year-olds and college freshmen in the same building.

Frank M. Alumba, retired, Texas

Mrs. Debra Edwards, Indian, New Mexico

Mrs. Nancy Hernandez, Spanish, Texas

Lugo Banda, Spanish, Oklahoma

David Raper, Spanish, Mississippi

Mrs. Leonard Sigm, retired, Washington

James E. Wynn, retired, Texas

C. Clayton Courtney, education, Kenya

P. Philip Langley, education, Rhodesia

James K. Baglioni, education, Lebanon

E. Paul Shultz, education, Indonesia

18 Tuesday 1 John 2:1-4

The Elizabeth Lowndes Award, a \$200 scholarship awarded annually by WMU to a child of a Southern Baptist missionary who has recently been graduated from college with distinction was awarded in 1972 to Miss Becky Jean Ross. She is continuing her training at Southeastern Baptist Theological Seminary. Becky is the daughter of the J. Wilson Rosses, Baptist Spanish Publishing House, El Paso.

James L. Clark, pastor, Alaska

Wiley Hadden, retired, Arizona

Galen Kirby, superintendent of missions, Washington

Harvey Duane Ivay, pastor, New Jersey

David Matthews, National Baptist, Louisiana

Dimensions

(Continued from p. 21)

Union. For nineteen years she served in this position. This new responsibility gave her the opportunity of keeping in close touch with the Margaret Fund students and their parents. Her connection with this WMU scholarship fund for the education of the sons and daughters of Southern Baptist missionaries was a rewarding task. It enabled her to counsel many young people and to enjoy their expressions of appreciation.

Through her years of service as president she led WMU to try new ways of doing things. She was a wise and sure leader, demonstrating strength in all her decisions. These are only a few of the leader qualities she possessed, but what of her member skills? They too were numerous. One who knew her well said, "Four cornerstones symbolized her life: sublime faith, believing prayer, insatiable study, and consecrated service."

Miss Mattie Morgan, Mrs. Cox's assistant for nineteen years, said, "One would be untrue in relating the outstanding services of Mrs. Cox without saying the first avenue for witnessing for Jesus Christ was through her own church." This is indeed a member skill that every Baptist woman needs today.

Yes, influence is wonderful when rightly used. Mrs. Cox influenced countless women and young women. She had tremendous influence on the denomination and on Woman's Missionary Union. In her address, "The Woman's Part," at the Baptist World Congress in Atlanta she said, "God created man in His own image, in the image of God created He him: male and female created He them. Man and woman in turn become creators, imprinting the designs of their lives upon each succeeding generation. The ultimate purpose of God in humanity is that it shall glorify Him in the fulfillment of this purpose history holds gaps because men and women

possess the power to delay God's purpose but they can never defeat it. As men and women have struggled, succeeded, failed, sinned, lived and loved they have left the imprint of their lives upon every generation."

Having briefly reviewed the imprint upon her generation made by Mrs. W. J. Cox, use her imprint as a measuring stick for your own life. What kind of influence do you have in your Baptist Women organization? your church? your community? your nation? your world? You can with God's help influence other women to become a part of Baptist Women.

You can help churches without Baptist Women organizations begin missions work.

You can become a more effective witness and a more skillful Baptist Woman member.

Mrs. Jane P. Bales, Spanish, Texas
Mrs. Pamela Whitaker, Spanish, California
Mrs. Judith C. Anderson, education, Argentina
Mrs. Rose W. Bateman, home and church, Argentina
Walter W. Coughland, retired, Romania, Paraguay
J. B. Durbin, preaching, Upper Volta
Mrs. Earl E. Jolley, home and church, Argentina
Marjorie Mann, social work, Italy
Edward W. Mahan, Baptist Spanish Publishing House, El Paso, Texas
Mrs. J. Wilson Sims, Baptist Spanish Publishing House, El Paso, Texas
M. Elmer Sturgeon, preaching, Mexico
Susan Tammara, education, North Brazil
Cecil L. Thompson, education, Argentina
Charles C. Worley, preaching, Israel

19 Wednesday 1 John 2:7-11
Since Southern Baptists entered Indonesia in 1951, there are now more than 100 missionaries working among the 121 million people. Some 10,000 are members of the more than 200 Baptist churches and missions. Response to a 1971 hymn-writing contest in Indonesia indicated their concern in making their worship a local product, not an import. Pray for the continued revival in which God is doing more than we ask.
Babette A. Casoli, Christian social minister, Alabama
Mrs. John Dymon, Indian, Oklahoma
Mrs. Paula Lerner, Spanish, Texas
Mrs. E. L. Richmond, National Baptist, Mississippi
Mrs. Gordon D. Thomas, church extension, Maine
Mrs. Laura E. Brown, home and church, Kenya
Mrs. O. B. Sillars, Jr., home and church, Indonesia

Mrs. Robert S. Wadkins, Jr., home and church, Iowa
Mrs. John W. Wadkins, home and church, Iowa
Mrs. John W. Wadkins, home and church, Iowa
Mrs. John W. Wadkins, home and church, Iowa
Mrs. John W. Wadkins, home and church, Iowa
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Mrs. John W. Wadkins, home and church, Iowa
Mrs. John W. Wadkins, home and church, Iowa
Mrs. John W. Wadkins, home and church, Iowa

20 Thursday 1 John 3:1-17
After four years of making contacts with Spanish-speaking missionaries in Polish-speaking people in Buffalo, New York, has been holding coffee Bible studies for several women of Polish and German descent. Most are Catholics or Greek Orthodox. The studies are kept informal with no pressure, letting the Bible speak to each one who attends. Pray for Mr. Lutz, who pastors the Filmore Avenue Baptist Church in Buffalo, and this work.
Mrs. David T. Cunningham, church extension, Kansas
Mrs. Frank Moran, Spanish, Texas
Leonard Goffings, Spanish, Texas
C. B. Lewis, National Baptist, Mississippi
W. M. Manning, home and church, Spain
Mrs. Michael B. Reuter, weekday ministry, Florida
Floyd Thibault, Jr., superintendent of missions, West Virginia
James W. Anderson, preaching, Philippines
Vernon L. Dietrich, preaching, Thailand
James L. Edd, preaching, South Brazil
Wendell C. Parker, preaching, Guatemala

21 Friday 1 John 2:18-25
Did you know that Southern Baptists entered Laos, where nearly 3,000,000 people live, in 1972? Did you know that missionaries distributed four tons of rice and medicine and provided medical care for over 1,000 people during Philippine floods? Did you know that the Baptist Spanish Publishing House, El Paso, serves more than 40 countries and publishes courses for ministerial training?
A. Wilson Lee, pastor-director, Arkansas
Mrs. Michael Olfayko, Polish, New York
Mrs. Emma Edward Olfay, Jr., Christian social ministries, Oklahoma
Bobby E. Allen, preaching, Indonesia
Mrs. W. Mack Barrie, home and church, Singapore
Kenneth B. Glose, education, Philippines
Irene Jeffers, retired, China, Taiwan
Mrs. C. W. McClelland, home and church, Rhodesia

22 Saturday 1 John 2:26-29
Pray for the first Cuna radio broadcasting station in the Alagardi language, as it broadcasts the gospel along with the news and basketball! The \$14,000 for this station, the gift of the First Baptist Church of Perrine, Florida, to these people in the San Blas Islands (Atlantic side of the coast of Panama) was accepted by the chief.
Harold B. Blalock, Jr., youth and family services, Georgia
L. Leon Clay, Spanish, California
Mrs. E. Leon Clay, Spanish, California
Mrs. Ray B. Gaudin, church extension, Pennsylvania
Mrs. James O. Crook, home and church, Mexico
Rudolf J. Meyer, Jr., doctor, Nigeria
Mrs. Kenneth W. Wadkins, home and church, Paraguay

23 Sunday 1 John 3:1-3

When missionaries from 20 Baptist churches in Ecuador gathered in preparation for organizing a national Baptist convention, missionary Archie V. Jones, chairman of the Baptist Mission, told the pastors, "We are willing to follow you and work with you." The pastors agreed that the time had come for national leaders to assume more leadership and responsibility for evangelizing their homeland. Pray for Mr. Jones as he offers encouragement to his husband at a time when his missionary role is changing.

J. T. Bantam, Jr., superintendent of missions, North Dakota
Frank Chubbam, superintendent of missions, Kansas
Lloyd B. Hulse, Christian social ministries, North Carolina
Mrs. James Mitchell, Spanish, Texas
Charles M. Tatum, pastor-director, New York
Paul R. Whitaker, Indian, Oklahoma
Glen L. Hise, English language, Oklahoma
Mrs. William C. Huggins, home and church, Venezuela
Mrs. Raymond D. Humphrey, home and church, Zambia
Mrs. Archie V. Jones, home and church, Ecuador
John L. Leggett, preaching, Togo

24 Monday 1 John 3:4-10

The needs are intense—new equipment, houses, buildings, hospitals, X rays, mobile clinics, travel for missionaries, evangelistic campaigns. Since all these and

more came from the 1973 Lottie Moon Christmas Offering, it is not too early to begin planning and praying for this Christmas emphasis. May we acknowledge Christ's leadership on his birthday to reach all the world with Christ's love.

Amanda Elwood, Spanish, Florida
Joann Mann, Indian, New Mexico
Charles P. Campbell, preaching, Hong Kong
John W. Moore, medical, Rhodesia
Lacy Smith, retired, China, Japan, Hong Kong

Edith Vaughn, social work, North Brazil

25 Tuesday 1 John 3:11-18

About twenty miles from Francistown, Botswana, Edward L. Smith saw a local prophet use three cords of different colors to whip the supplicants and tie them together in the name of the Holy Spirit—thus binding them tighter to many superstitions of the African people. Pray for God's love to free these people from the cords of superstition.
John Cobb, retired, Texas
Mrs. Milton S. Leach, Jr., Spanish, Puerto Rico
Mrs. Ann Lutz Bantam, Spanish, Texas
Little Mae Mandley, retired, China, Hawaii, Lebanon
Gail P. Jewell, religious education, Paraguay
Edward L. Smith, preaching, Botswana

26 Wednesday 1 John 3:19-24

Though Sabitky lost her foot due to Hansen's disease, she gained a Christian friend in Hazel Moon. She learned to read

her Bible and believed in Christ. After Sabitky's death her sister returned the artificial leg and red sandals provided by American friends. But she asked if she might keep her Bible. Pray for this difficult work in Nigeria.

Mrs. B. B. Casper, retired, Oklahoma
Robert Johnson, Spanish, Texas
Mrs. Ellen Latta, Indian, Oklahoma
Mrs. David McEneaney, Indian, New Mexico
Mrs. E. Parnell Matthews, Spanish, Arizona

Mrs. Ronald L. Rogers, Christian social ministries, Maryland

Charles P. Smith, National Baptist, Louisiana

Mrs. Tyson As Yile, Indonesian, California

Marshall B. Webb, Jr., deaf, New York

Billy L. Wallington, preaching, Togo

Mrs. Billy L. Wallington, home and church, Togo

Donald H. Best, Jr., preaching, South Brazil

William E. Bell, preaching, Venezuela

Mrs. Harry J. Harper, Jr., home and church, Colombia

Hazel Mann, nurse, Nigeria

G. Ralph Parker, education, Switzerland

Mrs. W. Boyd Preece, home and church, Kenya

Paul E. Sanderson, education, Equatorial Brazil

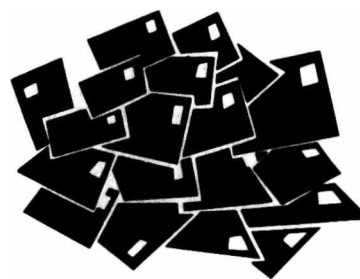
Martha Tammara, business administration, Nigeria

Martha Wingo, education, Lebanon

27 Thursday 1 John 4:1-6

Something unique is offered Brazilian

We Get Letters... and Telephone calls



Telephone calls that make us cry

A call from a pastor: "I want to change something on our order. I'll hold the telephone while you get my letter."

WMU: "Sir, it will take a long time to find your letter. We'll have to write you."

Pastor: "Well! This is some mess! You couldn't have gotten more than five letters this morning."

(He couldn't imagine that the morning mail always brings hundreds of letters to WMU. He should see the two huge floors of the WMU building devoted to order handling.)

A telephone call from a peeved WMU director: "We simply must have our twenty-five copies of ROYAL SERVICE before December. Our order was in last October. Please hurry."

(Research showed that WMU had processed the order in record time and had given it special handling so the WMU director could get December issues. At the time she telephoned her order had been in the mail more than three weeks. We could only hope that the postman would do his job in time.)

28 Friday 1 John 4:7-12
On a cold day in August, when rainstorms are as high as houses in Zambia, the people marveled at their work on their tin-roof, pole, and dirt-floor building. The children thought it funny to see a white man work. John W. Cherry says building in Zambia is an experience every engineer

In Trinidad, Women's Lib is having an influence. But it is still primarily true that women's places in the home. Mary Ellen (Mrs. Reginald A.) Hill takes her witnessing clues from the prevailing attitude. As she says, "I am not a feminist, but I am a woman." She is a witness to people who passing bidders. Pray that all Baptist women of Trinidad may make good use of such opportunities.

Mrs. Norma E. Sydn, home and church,
Guatemala
Mrs. W. Ralph Davis, home and church,
Ghana
Joan Steinhilber, doctor, Gambia
Mrs. A. Monaghan, preaching, North B.
Z.
Mrs. Reginald A. Hill, home and church,
Trinidad
Mrs. H. Eldon Sturgeon, home and church,
Trinidad
Mary Ruth Williams, education, Philippines

30 Sunday 1 John 5:1-5
Herman S. Ray has repeated the in-
crease of the number of youth. The World
Baptist Church, Monrovia, just a mil-
lion's length from the former South, has
thirteen in hotels scattered along the water's
edge. They are the sign of growth in resort
areas. They are the sign of growth to tourists
as well as local people.

31 Sunday 1 John 5:6-13
Texas
Missions, Hawaii
Bible World, voluntary ministry, Washington
Secretary A. Borden, education, Lebanon
Mrs. M. C. Clark
Japan
Arthur E. Haystack, preaching, Dominican
Republic
Mrs. J. H. Hill, nurse, Haiti
Mrs. E. E. Langley, doctor, Haiti
Mrs. Theodore V. Moss, home and church,
Zambia
Mrs. M. Short, Jr., home and
church, Alaska

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		Baptist Women		60	
		Doorknobs Calling Card (25)		75	
		Enlistment Survey Card (50)		30	
		Invitation Card and Report Book (25)		30	
		Invitation Card (25)		75	
		Leader Manual		25	
		Member Handbook		30	
		Record and Report Book		any	
		Enlistment cards for 30-35-year-olds		sheets	
		working women		25	
		busy mothers		65	
		women with time		25	
		retirees		WMU	
		homebound		only)	
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		Family Missions Guide		1 00	
		How to Use Community Resources in Mission Action		1 00	
		Mission Action Guides:		1 00	
		The Aging		1 00	
		Alcohol and Drug Abusers		1 00	
		Combating Moral Problems		1 00	
		Combating Sexually Abused		1 00	
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		The Sick		1 00	
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		Missions Prayer Guide		1 50	
		Prayer Group Guide		1 00	
		Persons, Not Things		1 00	
		Persons, Not Things		1 00	
		Missionary		1 50	
		The Bible Book Volume 1		1 50	
		WMU Year Book 1973-74		50	
		Working in a Missions Group		30	
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Amount enclosed \$					
Check or money order must be company order					



**Baptist Women
come in all
shapes, sizes,
and
descriptions.
But they all
have
one thing
in common.**

**They all read the
Baptist Women
Member
Handbook.**

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DEAR PASTOR



This month marks the end of the first year of the Giant Step campaign. It is a two-year campaign; therefore, we have reached the halfway point.

Giant Step. Yes, you have heard of it. You have seen the Giant Step logo plastered on posters and in other places in the church. You recall that one time the WMU director told you all about it. But exactly what is it?

Giant Step is a grand design for increasing WMU membership, WMU organizations, and use of WMU magazines.

Churches over the Convention have been working toward certain goals—at least one organization in each age level; 25 percent increase in membership in each age-level organization (or in total WMU); 25 percent increase in total magazine subscriptions (or 100 percent of the members receiving WMU magazines).

Certificates are available for churches when any one of the goals has been achieved. If your church has reached a goal, the WMU director may already have secured the certificates from the state WMU office. If your church hasn't reached the goals, let's hope you are near.

Enthusiasm is high. Increases in all three areas have been reported in many churches. Ask your WMU director how your WMU has responded to Giant Step? Perhaps you will want to give WMU leaders public recognition for their accomplishments this year.

The basic purpose of Giant Step is to increase the missions vision of each woman, girl, and preschooler in the church. What could be more vital at this time?

WMU STAFF