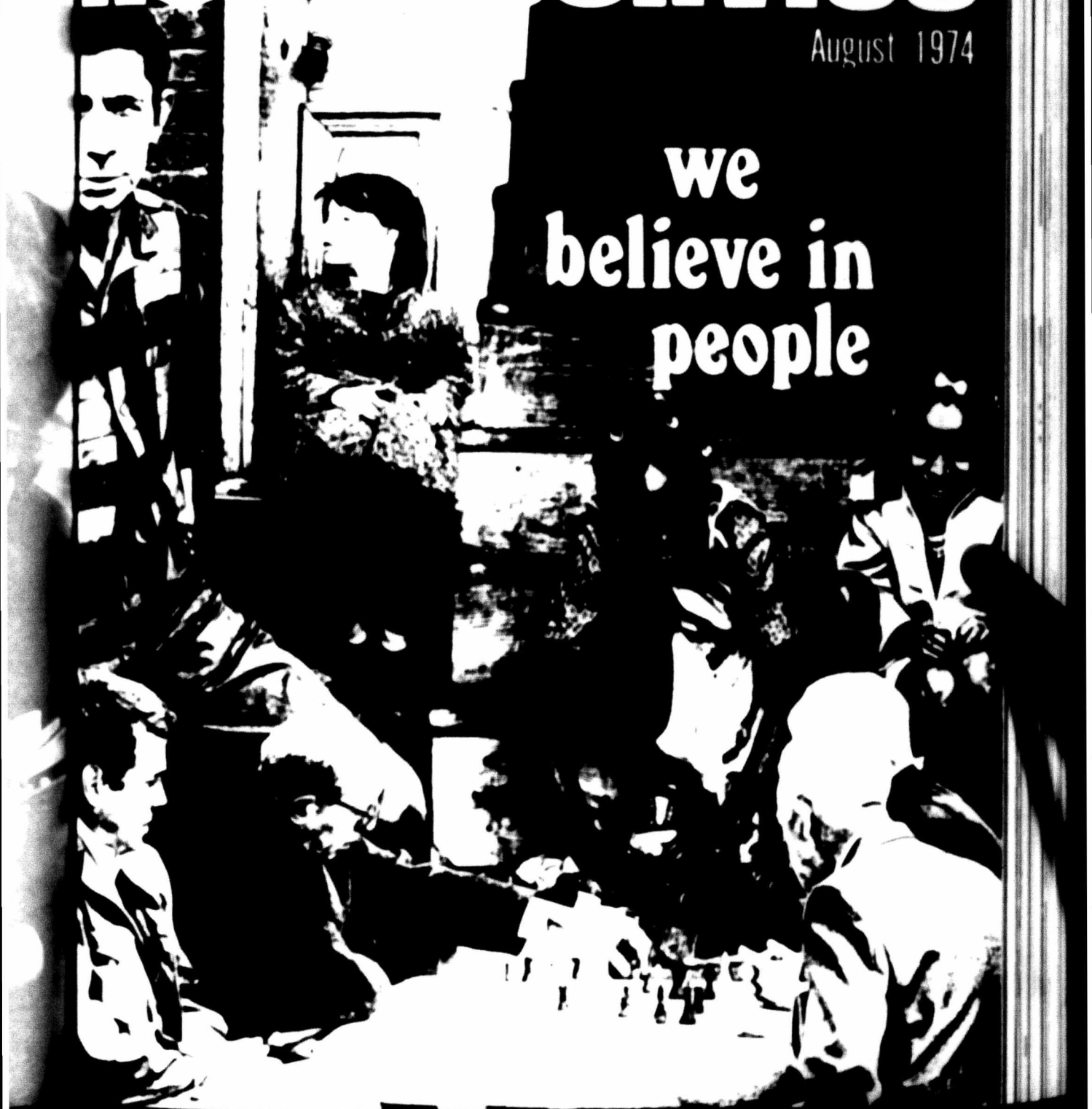


# RO... SERVICE

August 1974

we  
believe in  
people



Action Group Guide: Child Care to  
 Asham. This guide is the newest in the  
 on group guides (see complete list below).  
 groups ministering and witnessing to  
 and. Each guide contains these sections:  
 up, Personal Preparation, Orientation,  
 1985, Activities, In-Service Training, Share  
 on action group guides are available from  
 Missionary Union (see order form, p. 29) and Bible  
 Stores.

Vol. LXIX      AUGUST 1974      No. 2

# ROYAL SERVICE

|  |                      |           |
|--|----------------------|-----------|
| <b>We Believe in People</b>                  |                      | <b>2</b>  |
| <b>Worldbeat</b>                             |                      | <b>7</b>  |
| <b>Project a Month: A Doll Festival</b>      | Mrs. John H. Maguire | <b>8</b>  |
| <b>She Sets the Captives Free</b>            | Charles H. Morris    | <b>10</b> |
| <b>Summer Eco-Notes</b>                      |                      | <b>13</b> |
| <b>The Last Resort—A Tourist Ministry</b>    | Tim Nicholas         | <b>14</b> |
| <b>How to Be a Friend to Mission Friends</b> | Aline Fuselier       | <b>17</b> |
| <b>Her Favorite Things</b>                   | Catherine Allen      | <b>18</b> |
| <b>Well-Paid Volunteers</b>                  | Bonita Sparrow       | <b>20</b> |
| <b>Materials for Meetings</b>                |                      |           |
| Baptist Women                                | Mary Foster          | <b>22</b> |
| Current Missions                             | Martha Nelson        | <b>28</b> |
| Bible Study                                  | Monte Clendinning    | <b>30</b> |
| Round Table                                  | Stuart Calvert       | <b>34</b> |
| Prayer                                       | Eula Stotts          | <b>36</b> |
| Mission Action                               | Dorothy Allred       | <b>38</b> |
| <b>Forecasters</b>                           | Aline Fuselier       | <b>40</b> |
| <b>What Do You Have to Give?</b>             | Carolyn Rhea         | <b>42</b> |
| <b>Call to Prayer</b>                        | Eunice Allison       | <b>43</b> |

**FROM COVER** features a montage of iconic Mexican Blvd photos.

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ROYAL SERVICE • AUGUST 1974

Page 2

"Baptist centers are committed to the concept that every man is our neighbor. In that belief, we use our lives to be useful to those who need our help."



Page 13

Here are some practical ways  
a woman can relate her Chris-  
tian stewardship to ecology  
problems:



Page 15

If you've been wanting to do something about the missions education of children in your church, check Alvin Fuselier's suggestions.

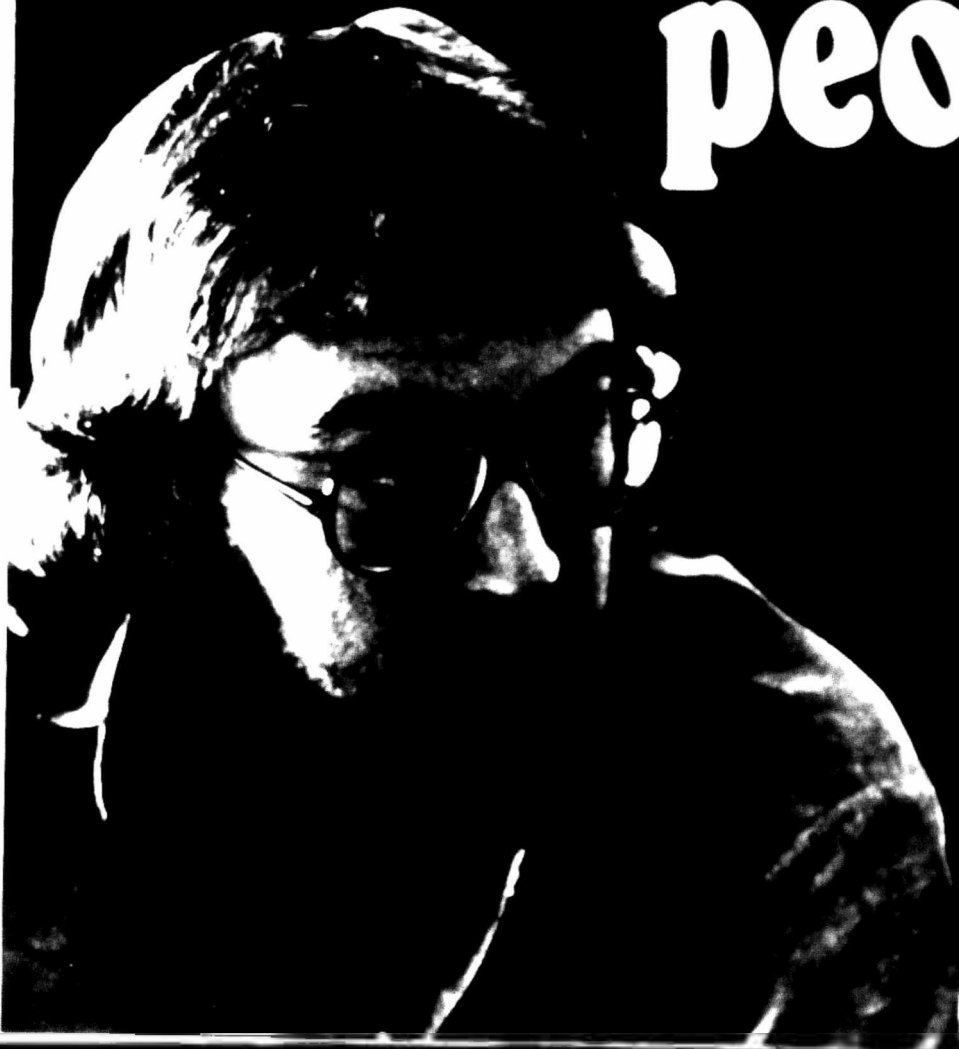


Page 21

Don't slip this month's Baptist Women meeting. Learn about home missions "weekend" programs for deprived people through Baptist centers across the nation. A center near you may need your help.

Telegraph Center, Oakland, California

**we  
believe in  
people**



Helping people who have been hospitalized by emotional illness and released back into the community is one of the ministries of Telegraph Center in Oakland, California.

David Moseley, a twenty-seven-year-old home missionary who directs the center, reports that eighty to ninety people meet once a week in the little auditorium for singing, information, sharing, "fellowship and warmth."

This number is "about thirty-five more than we can handle," says Moseley, "but there was nothing like this program three years ago."

"These people are helped by the program," he feels. "You just hear it all the time: 'If it weren't for the center, for this program, I don't know what I'd do—I'd be back in the hospital.'"

After a slow start with the program three years ago, Moseley and others from the center visited local "board and care" homes, where many formerly mentally ill people live in Oakland. This personal contact helped people understand what the program is all about.

A spin-off of the People's Program is field trips, which offer people some alternative activities to challenge and occupy them. They visit places in the community that offer amusement and enrichment.

Telegraph Center, located on Telegraph Avenue in Oakland, is an unofficial dividing line between low-income black and white neighborhoods. "About 15,000 people live within a half-mile radius," says Moseley. Although "we don't work with nearly that many," the center offers other programs involving several hundred people.

A five-day-a-week recreation program for youth offers activities like pool and Ping-Pong for many black youths in the area.

An emergency food pantry is stocked with food donated by concerned individuals and several churches. The center provides food for needy families for a two- to three-day period to get them over their crisis times.

In a children's enrichment program, elementary-school children are taken on field trips to learn about the city. "After a field trip to a lake where the kids caught tadpoles," recalls Moseley, "a mother called and said her son had gone to the library and checked out some books on tadpoles. She said for the first time he was wanting to learn to read."

*(More, next page.)*

...to build bridges of love  
...to people. It is our task to help  
...and God, be  
...and within them.  
David Moseley

Don Williams, an intern from Golden Gate Seminary and a Home Mission Board associate missionary, watches a checkers game (below).

Drama is one of the creative activities offered by Telegraph Center. David Moseley (right) directs two participants.



Home Mission Board photos by Don Williams



Another project helps newcomers to the area to set up house-keeping. The center finds and donates furniture and utensils.

Launched just this past spring was a project for children tentatively called "Project Image Building." The object is to introduce black children to artists, businessmen, musicians, writers—successful figures who can give them a view of life different from the one they see every day in Oakland's inner city.

Moseley also hopes to establish a nutrition project for older citizens. The center will feed about fifty senior citizens a day and will offer nutrition classes, shopping tips, counseling, and other services.

"We've got some good programs," says Moseley. "They're not paper programs—they are real, and real people are being helped. I think we do an awful lot with a little bit of money."

"But there are dozens of other programs we should be doing that we're not, for lack of time or money or energy. We've got a lot more to do."

(Conclusion next page)

with a lot of money and a lot of energy. We've got a lot more to do.



In the center's mental health program people participate in creative arts, recreation, and times of sharing. Paul Warren (second from left), an intern from Golden Gate Baptist Theological Seminary and a Home Mission Board associate missionary, talks with a group.

Home missionary David Moseley (with guitar) leads singing at Telegraph Center's People Program.



# worldbeat

news from home and foreign missions fields

## stavanger, norway

The discovery of oil in the North Sea four years ago has brought a flood of Americans to Stavanger. Now there is an English-language mission of the Baptist church.

Although many Baptists are active in an interdenominational English-language church served by a Norwegian Lutheran pastor, it was decided that the size and growth of the American community would allow ample room for both groups. The first Roman Catholic Mass in English took place on the same day Baptists organized a mission.

Baptists from America have been cordially welcomed by the 150-member Norwegian Baptist Church of Stavanger. The formation of an English-language Baptist mission was preceded by consultations between interested Americans, the pastor of the Stavanger

church, the general secretary of the Baptist Union of Norway, and the secretary for Europe and the Middle East of the Southern Baptist Foreign Mission Board. All of these took part in a Norwegian-American service.

At the conclusion of the service fourteen persons from six families signed a covenant as charter members of the English-language Baptist Mission of Stavanger.

Worship in English is at nine o'clock Sunday morning in the Stavanger Baptist Church. Sunday School for Norwegians and Americans will be held at the same time. Some classes may include both nationalities. Worship in Norwegian at eleven is led by pastor Olaf Frikstad.

J. D. Rughey, Foreign Mission Board area secretary for Europe and the Middle East

## nalerigu, ghana

Dr. Edward Mahama is the first Ghanaian Baptist physician to practice at Baptist Medical Center in Nalerigu. As a youth, Dr. Mahama saw the need for a doctor in his village. He set his goal to become a Christian doctor, pursued his medical education, and returned to the Baptist hospital, located near his birthplace. He said that he hopes to show his concern for patients by giving them the best possible medical care and by introducing them to Jesus Christ.

## atlanta, georgia

The Home Mission Board has named its first black department head. Emmanuel McCall will be director of the Department of Cooperative Ministries with National Baptists, succeeding Victor Gloss, who retires this year.

Now there are ethnic leaders in both of the Home Mission Board departments which deal with ethnic groups. The other leader is Oscar Romo, a Mexican American who since 1971 has headed the

## brasilia, brazil

The twenty-fifth anniversary of the South Brazil Women's Missionary Union Training School in Rio de Janeiro and the Action women's organization were recognized at the annual meeting of the Brazil WMU. Since 1969, 349 young women have been graduated from the WMU Training School to serve as pastors' wives, home and foreign missionaries, denominational leaders, church day-school leaders, and lay leaders in churches. More than 15 percent of the graduates are serving with one of the Brazilian Baptist mission boards.

### Language Missions Department

With the MDiv and MRE degrees from Southern Baptist Theological Seminary in Louisville, Kentucky, McCall has served as associate in the department of Cooperative Ministries with National Baptists since 1968. Before that he was a pastor in Louisville and professor



of Simmons University died in Louisville. Mr. McCall is married to the former Emma Marie Johnson. They have two children.



# a doll festival

Mrs. John H. Maguire

Did you ever have the joy of giving a doll to someone who had no hopes of owning one? If you did, you recall with delight the child's shining eyes parted lips, and smiling face—and you're eager to hear about a doll festival.

If you have not had this privilege, you could be thinking: Surely there's a mistake. Dolls are fun. A doll festival would be *intriguing*. And mission action projects are *work*.

You are right on all statements except the first. It is not a mistake to suggest a doll festival for a different type of mission action project, such a project will interest many people, even some who have been unresponsive to the thought of engaging in other mission action.

## What?

The "what" of the project is dolls. Dolls may be made from scratch, or donated dolls may be dressed.

*Mrs. Maguire, Jacksonville, Florida, has had wide experience in leading conferences and writing for Southern Baptists.*

What kind of dolls? Why, any kind—Raggedy Ann and Andy, baby dolls, little girl or boy dolls, dolls of various cultures. The kind depends on your purpose in making them and for whom you are making them.

## When?

A doll festival could be held any time, but it would be very effective this month. Language Missions Day falls August 11, 1974. Why not make or dress dolls that represent different American life-styles and cultures and present them to children of language parents? A gift to a beloved child is the golden key that is guaranteed to unlock parents' hearts.

(If you decide to give dolls to children of another language-speaking background, read p. 10 in the January 1974 issue of *ROYAL SERVICE*.)

## Where?

There are many places where a doll festival would be welcomed most heartily. Webster calls a festival "an occasion for rejoicing" and surely a doll festival would be just that. Here

are a few places to consider: Baptist centers, the children's ward at the hospital, a child-care institution, a community of economically disadvantaged persons or of people who speak another language.

What is the need where you live? In my city we have 7,000 Spanish-speaking people, who would be the logical recipients of dolls made with love and presented with friendship.

If you are considering giving dolls in an institution (like a Baptist center or a hospital) be sure to plan from the beginning with the director or someone on the staff.

## Who?

You, of course. And those you can enlist. We repeat that some women can be enlisted for this project who would be difficult to enlist for others.

In my city are many retirement homes. Residents are not as busy as they were in former years, but their fingers have not lost their skill as they spend the leisure to be of service. Certainly they are not the only ones who would participate in this, but often they are overlooked when we are looking for help with a mission action project. And what a festive spirit is engendered as people are together. I'll swap you a bit of my hand for a bit of your art. "Anyone have a bowl and egg that I could spare?" "Your doll is gorgeous. I hope mine turns out half as well."

Thus the making of dolls is therapy to those who make them as well as a heart warmer to those who receive them.

## How?

This project needs a leader who has eyes to see its possibilities, a spirit of patience to promote it, and a heart full of enthusiasm for its purpose.

This leader needs a mind that can make decisions, such as:

Should I furnish a pattern for the dolls, or do my seamstresses know more about this than I do? (Send your local pattern compiler or someone your own pattern after looking at pictures of national dress in the public library.)

Would it be better for me to buy some of the materials needed or all of them?

Should I ask participants to bring the materials they have?

Should we launch this project as a sewing get-together and ask participants to finish the work at home?

Will we need several get-togethers?

How can I encourage singleness?

When the dolls are finished should we display them at a Baptist Women meeting, explain their purpose, and ask for volunteers to help deliver them?

Should I explain that those who are not skillful seamstresses could be used in cutting, hemming, and stuffing?

Should we have a party the day we present the dolls?

Should we invite parents as well as children?

What kind of refreshments will we serve and who will be responsible?

Decisions such as these demand careful and persistent planning, praying, and consultation.

Why?

Why do we engage in any mission action project? Is it not to be a channel of God's love? Picture the joy that will come to those who receive the dolls when they realize that someone cares.

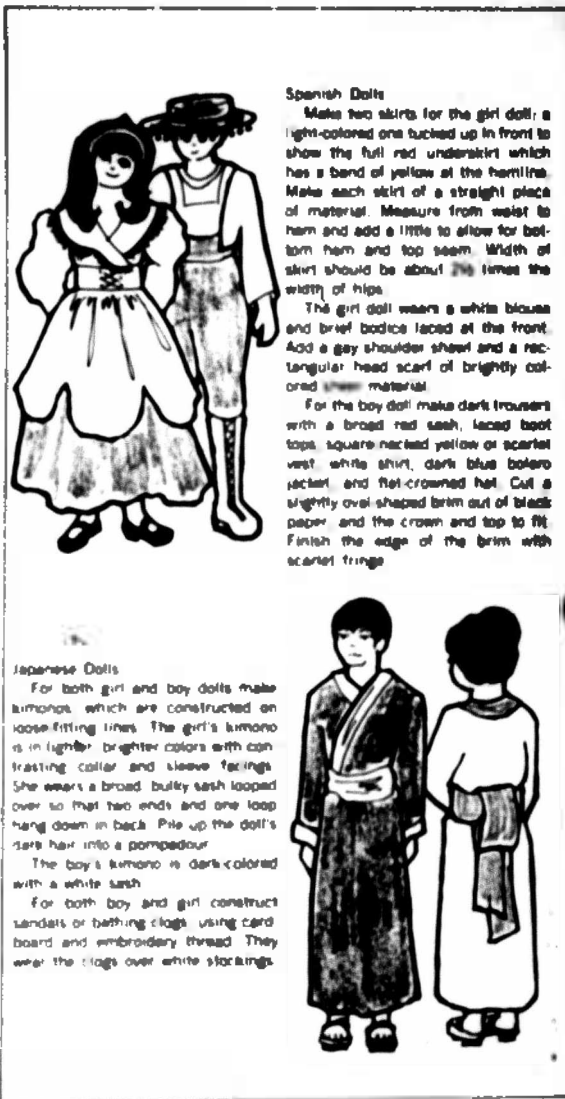
Above all, when a lovely doll is displayed, someone will comment: "You made this. People would be glad to pay good money for a doll like we've made."

Recall with me a favorite story. The doctor was old now and tired. He had the reputation of never refusing a call, no matter how late or poor. But he was tired. Once when he was called at midnight he asked this unfamiliar question: "Have you any money?"

Certainly," came the reply.

Then go to the new doctor. I'm too old to get out of bed for patients who can pay for it."

There are plenty of places where people can pay for dolls. We seek for those who cannot pay or are not expected to pay. (That pay in a doll festival is the joy of useful service to the neighbor.)



## Spanish Dolls

Make two skirts for the girl doll; a light-colored one tucked up in front to show the full red underskirt which has a band of yellow at the hemline. Make each skirt of a straight piece of material. Measure from waist to hem and add a little to allow for bottom hem and top seam. Width of skirt should be about 2 1/2 times the width of hips.

The girl doll wears a white blouse and brief bodice laced at the front. Add a gay shoulder shawl and a rectangular head scarf of brightly colored material.

For the boy doll make dark trousers with a broad red sash, laced boot tops, square-necked yellow or scarlet vest, white shirt, dark blue bolero jacket, and flat-crowned hat. Cut a slightly oval-shaped brim out of black paper and the crown and top to fit. Finish the edge of the brim with scarlet fringe.

## Japanese Dolls

For both girl and boy dolls make kimono, which are constructed on loose-fitting lines. The girl's kimono is in lighter, brighter colors with contrasting collar and sleeve facings. She wears a broad, bulky sash looped over so that two ends and one loop hang down in back. Pile up the doll's dark hair into a pompadour.

The boy's kimono is dark-colored with a white sash.

For both boy and girl construct sandals or bathing slippers using card board and embroidery thread. They wear the slippers over white stockings.





Dee McFarland and Anna Gunsallus get together around the kitchen table

Anna Gunsallus watched and listened eagerly as funny-shaped black lines spewed into sounds from Mr. McFarland who was sitting beside her. Mrs. Gunsallus is one of the 8½ million native-born Americans who are functionally illiterate. This means she has less than four years of schooling and is unable to read a newspaper or driver's manual, or fill out an application for a job. She is one of many like Dee McFarland of Princeton, Illinois, who has been set free.

Dee discovered that the nonreader is a captive. He may be a captive of environment, job, thought patterns, background, or loneliness. In the heart of the Southern Baptist Convention are fifteen studies which one out of ten persons is imprisoned by illiteracy. These reach out for a helping hand to free the captive. Triggered by a ROYAL SERVICE article about illiterate persons, Mrs. McFarland determined to be a helping hand. In seeking one person in her community she discovered sixty-seven hiding their needs because they were unable to read or write.

"When I started I had no training—just a love," she recalls. "I have no college education. I am a mother and wife busy at home and in church, but I believe that God is calling every Christian to be in the presence of Christ in the midst of circumstances. Getting involved is Christian action. If the Christian is not helping people where he lives, something is wrong."

Dee's first student was Leonard Curry. He was the son of a sharecropper who had moved away from his mother. His mother died when he was young. Lacking clothing, he only finished the first reader. He said, "It is terrible not to be able to read. Most of us miss not being able to read the Bible. If I could read, maybe I could tell someone else about Jesus. I am singing in church—only hum. I can't read road signs, so I can't drive without someone to read for me. I could have had better jobs if I had known how to read. I missed a lot!"

Sixteen percent of the population of the US is either foreign-born or of foreign-born parents. Twenty percent of Americans say that a language other than English is their mother tongue. The Garses from Mexico was one of this group. Some of the children could speak no English at all. The father was handicapped at his work because he could not communicate well in English. The mother and youngest daughter could neither read nor write. Unscrupulous persons took advantage of them because they could not understand or read English. Dee taught the father and oldest daughter enough English to enable them to perform at their jobs. Dee recalls, "We developed together and a wonderful relationship in the process."

Charles H. Morris is a freelance writer who has spent a recent fortnight in Chicago.

The close relationship between Dee and her students opens the door to learning in a natural and effective way. "The personal touch is important. The pupil comes to think she is worthwhile when someone cares for her," Dee asserts.

Thirty-eight-year-old Mrs. Gunsallus was one of five children. She was deprived of schooling because she had to care for her sick parents and the younger children. She married to escape this family situation. When she had children of her own she took them to school. The school nurse asked her to sign papers so the children could receive inoculations. Mrs. Gunsallus, ashamed to tell the nurse she couldn't read or write, pretended to go to another room to get a pen, but instead she got someone else to sign the papers. Suspecting the truth, the nurse asked, "Would you like to learn to read and write?"

Recalling the incident, Mrs. Gunsallus says, "I didn't think anyone would want to mate with me. I couldn't believe anyone would take time to teach me. I was surprised when Dee came and offered to help me. I want to be able to read the Bible and my own mail."

With intense effort Mrs. Gunsallus reads the words, sounds the letters, and smiles with satisfaction when she gets them right. Dee McFarland's attitude is joy in progress; she praises Anna for each right word or sound and encourages her to look again when she makes a mistake. Even with the television blaring and the children feeding, Mrs. Gunsallus' wrinkled brow indicates her hunger to learn to read and write. Twice a week she picks up instructions like a dry sponge. Each lesson includes phonetics, writing, and reading stories about Jesus from a simple Bible storybook.

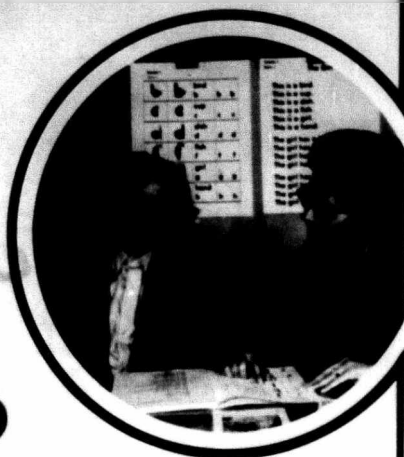
Dee feels that the Holy Spirit equips her to do the task and leads her to stimulating opportunities. She depends on God to spark the student's ability to learn to read. She can teach a person to read in eight months, on the average.

Frequently uneducated captives of illiteracy are war brides from other countries. In the city of Princeton, Dee found Japanese, Korean, German, and Yugoslavian women. The magic of falling in love with an American serviceman did not teach them to speak English or how to live in America. A simple thing like buying food for the family is a nightmare experience for them. Television, radio, newspapers, and magazines are blurs of confusion in an unknown tongue. The first-grade children are ashamed of them, because they cannot read their simple readers. When the husband's relatives visit, they sit alone. Laughter at their feeble attempts to speak English makes them feel unloved. Maja, from Korea, stayed at home for seven years for her someone would speak to her and she could not reply. Her inability to fill out a form in a doctor's office brought Dee an opportunity to help this imprisoned person. Maja's Buddhist background

# she sets the captives free

Charles H. Morris





Mrs. McFarland uses Frank Lambach's literacy skill books in teaching Leonard Corry to read and write.

provided her with no comfort or help. She says, "This is the first time anyone has shown interest in me." Mrs. McFarland says Meja is open to the gospel.

As Dee plunges into the prison of helplessness with a new friend, her love comes shining through until the student becomes aware of the love of Christ who wants to be her friend. Jasna Cvjetan came to America from Yugoslavia six months before Dee met her. Jasna's greatest need was for a friend. She was expecting a baby and could not communicate with the doctor. Dee's helpfulness prompted Jasna to ask, "Why do you want to help me?" Dee explained, "Christ loves both of us, so I want to help you." Jasna likes to come to Dee's home, for she says, "I feel so at home here. You treat me like a daughter, and I look upon you as my mother."

The one teacher and one pupil method provides an intimate atmosphere for sharing problems. Fumiko of Japan had an inconsiderate husband. Dee was responsive to her needs. With a Japanese-English New Testament they read the Scriptures together.

"Another opportunity for ministry is with young people," Dee notes. "One out of four students in the US has significant reading deficiencies. In the larger cities 40 to 50 percent are not reading up to their capabilities. Three-fourths of the juvenile offenders in larger cities are two or more years behind in reading." Dee has discovered that children respond well when an older person takes a personal interest in them for one hour twice a week. Lilia Garza, who speaks Spanish at home, had been pushed ahead in school. She was frustrated because she could read but could not understand the meaning of the English words. Dee helped her to speak and understand what the words meant. Lilia then progressed in school.

Twenty-four million high school graduates cannot read adequately. Dee sees these as potential students and as persons who need Christ. She says, "When we touch their need, and they respond to our help, she opens the door to tell them about Jesus." Stephen, a fifth-grader, was tutored in reading. He and his entire family were won to the Lord and enlisted in church.

Illiteracy is growing in America. If one does not learn to read by the fourth grade, he will probably never be taught because our educational system does not teach reading skills beyond that level. Dee feels the Lord has opened this door to Christians. The literacy program has been called "a pocketful of dreams." Dee believes that dreams can come true when one is committed to the Lord with a deep desire to serve him and help others. The opportunity is in every community to anyone willing to give time for two one-hour classes per week per person. Dee asserts, "If you can read and write, you can be a literacy teacher."

Dee's husband Harold is a shift supervisor for a power plant near Princeton. A strong partner in her efforts, he makes friends of families he meets creating opportunities to witness for Christ and encouraging them to attend Sunday School and church. Dee describes Harold as "my greatest encouragement whose involvement makes this a family project."

An associational Woman's Missionary Union district for an active Sunday School teacher and church pianist, Dee says, "I love every activity of the church, but for me, nothing surpasses the joy of literacy work. Helping another person to read is the most rewarding thing I have ever done. It is wonderful to hear the Bible read, but a vital part of life is missing if you cannot read the Word of God for yourself."

"I learn more than I give, for as the Lord leads when you lose your life you find it. I sensed God's leadership in this ministry. I will serve the Lord in this way as long as he opens the doors. To teach a person to read about Jesus for himself and to give him an opportunity to accept Christ as Saviour is the joy of my Christian life."

## summer eco notes



Camping this summer? More than ever before it's important to keep these simple rules. Never throw lit cigarettes or matches on the ground. Be sure that campfires are well protected and completely out when no longer needed. Be alert for any unsanitary fires. If you see a fire, notify authorities at once.



### HOW TO GET MORE MILES PER GALLON

Improving your driving habits is probably the easiest and most practical way to surmount the gasoline shortage. Driving technique is important. For instance:

Avoid long warm-ups. Start your car and move away slowly. Keep a light foot on the accelerator. Easy starts and gradual stops save up to two miles per gallon in city traffic. Keep car speeded down. While mileage is much higher at 50 mph than 70, it's even better at 40. The trick is to keep the gas pedal in the same position, however, rather than worry about the precise speed. Look ahead for signal light changes. Then you'll be able to ease down gradually, saving brake linings and gasoline.

Use limited access highways rather than roads with traffic lights. This way you can come closer to keeping a steady speed.

Schedule as many trips as possible for off hours. Go to the shopping can-

ter when traffic is light and you'll avoid bumper-to-bumper driving that burns gas even when you're barely moving.

Try driving without the air conditioning except when you really need it. The luxury reduces efficiency by up to two miles per gallon.

Keep tire pressure up. Underinflated tires wear more quickly and because they increase friction with the road, cause gasoline consumption to rise.

Don't ride the brake. This makes the engine work harder using unnecessary amounts of gasoline and wearing the brake linings.

Keep your engine tuned. Do this at regular intervals. Keep a record of the dates.

Buy wheel-bolted radials when you need new tires. They will improve gas mileage up to 5 percent over conventional tires. Because the steel radial's stable tread pattern has lower rolling friction.

### RECYCLE LEFTOVERS

Recycling is a word that is used a lot. Paper, bottles, and cans are being recycled.



With food prices at new highs, many women face a recycling project in their kitchens," says Mary Ellen Haynes, associate county extension chairman in Andalusia, Alabama. Recycling leftover food can stretch food dollars and provide nutritious meals for your family.

Turn remaining meat into casseroles, salads, or soups. Use leftover dairy or vegetables to create a mixed vegetable dish.

Mrs. Haynes says many housewives are guilty of using all leftovers for one meal. Don't fall into that habit. Use just one or two leftovers per meal and plan something new for each meal. If you serve a leftover meat, plan a vegetable or salad you haven't had.

Handle leftovers with care. Cool foods quickly and refrigerate properly in covered containers to insure good eating quality at the next meal.

By the way, Ask your local county extension agent about free available materials on food preservation. August is a good time to "put up" vegetables for the months ahead.

Labeling places fine roads. Green fields of four leaf clover. Cool little springs and streams. Picture postcards—supported by dry cement and brick shopping centers.

dull in the sunlight. Sunset's majestic madness, hidden by unenlightened smog, down by the riverbank. A factory's reflection in moon river. The Old Man is dead, a victim of the acid fumes, sharing his domain. Children play "A Tishet, A Tishet" on stone blocks.

where once upon a time a cross walked across grass played in a gentle sun, and sat on a cushion of moss to find the world and himself. A quiet old church with simple and proud elderly trees are killed in a chain store can sit on the black pavement grave. Gaudy signs, orange and red, washed out blue and yellow—marble chairs where immortality had revealed itself.

Trudy Renee Shephard



If the annual Southern Baptist Convention wanted to meet in West Yellowstone, the town could easily house 10,000 people. In fact, this western Montana community has just built its seventy-second motel. That's more than one motel for every ten residents.

But the summer season is too crowded for the Southern Baptist Convention to meet in West Yellowstone. Millions of tourists come to Yellowstone National Park.

"And there's no place to meet unless it would be in the winter at the airport with the people standing hip deep in the snow," says Byron Banta, pastor of First Southern Baptist Church.

Holding a religious convention in a town like West Yellowstone could show residents of the town and of the Northern Plains area that Baptist churches are a part of the largest non-Catholic denomination in the United States. Such a meeting could show other Southern Baptists what can be done in a small town with only one Southern Baptist church; in a large state with only thirty-five Southern Baptist churches; in a fledgling state convention, Northern Plains Baptist Convention, with only eighty-seven churches.

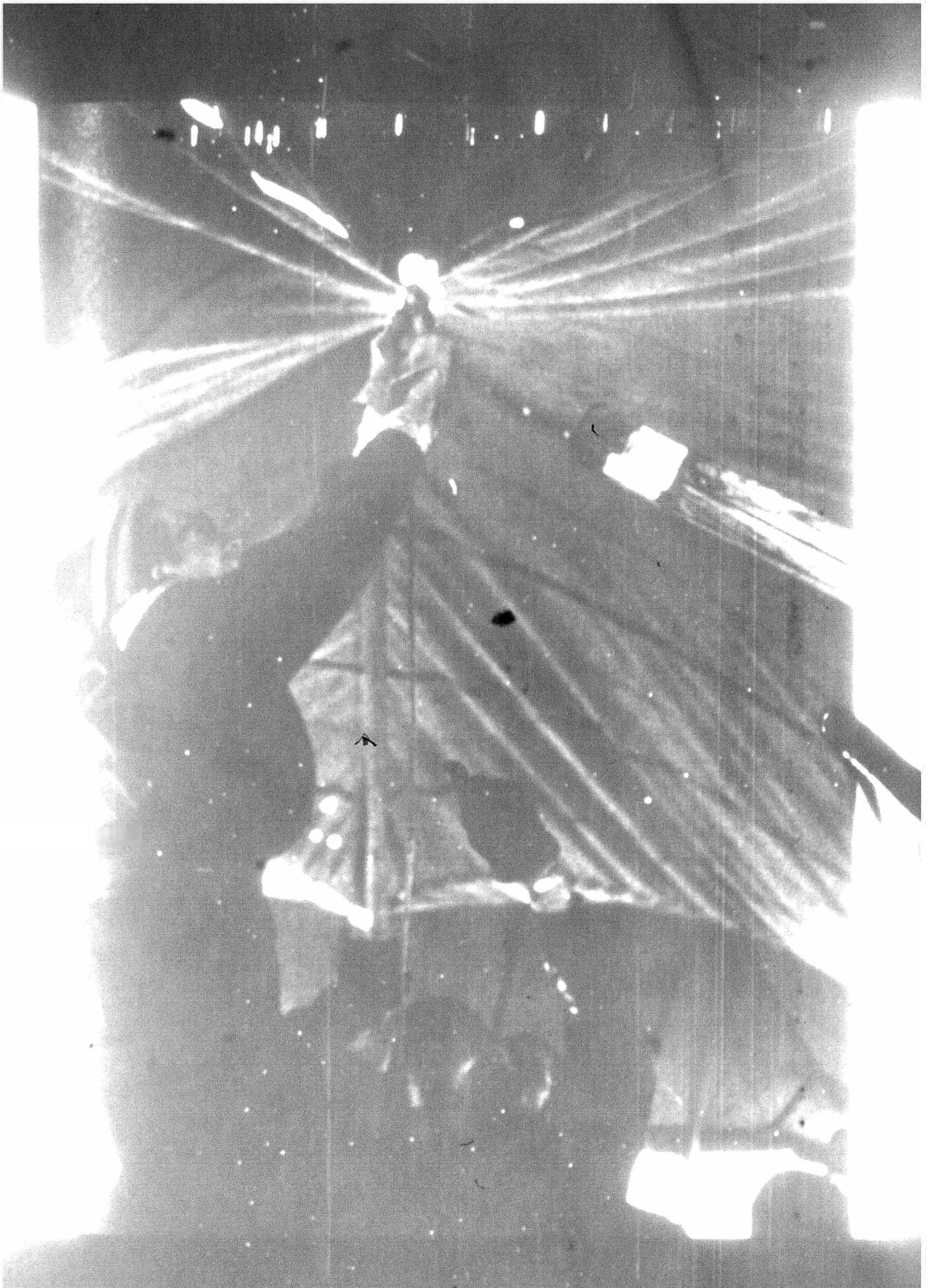
Located at the west gate of Yellowstone National Park, West Yellowstone sees its population swell to nearly 3,000 during the summer. College students come to work in the tourist industry.

"Summers, it's every man for himself," says Byron Banta, who has been pastor there for more than three years. "But in the winter the place dwindles to about

*Both photos: Byron Banta, pastor of the only Southern Baptist church in West Yellowstone, Montana, directs the setting up of a tent to attract tourists as they arrive to go into Yellowstone National Park.*

# The Last Resort— a Tourist Ministry

Tim Nicholas



seven hundred people, and there's a real sense of community."

Byron has been one of the reasons for the sense of community. Early last spring, before a municipal election for mayor and councilman, he started town meetings. "Nobody wanted to campaign," he recalls, "and no one really knew where the candidates stood on the local issues." The town meetings gathered people at the school, where each candidate made a campaign speech and answered questions from the floor. The whole town turned out. "It was healthy for us," says Byron.

"Byron had more fun than he did at Bible school," adds his wife Shirley.

Winter is also a time for church growth. "Three home fellowship Bible studies met last winter," Byron reports.

With a resident membership of about forty, West Yellowstone's only Baptist church gets a boost in attendance during the tourist season. "We had 160 in the service the first Sunday in June," says Byron.

"We are beginning to find a handle on the tourist ministry," he adds. The typical tourist gets a room in town, spends the evening walking around, and leaves for Yellowstone Park the next morning. The Bantas want to reach the tourists during that one night stand through people-to-people street ministries.

In the summer of 1972 the church gave away one thousand copies of *Good News for Modern Man* in tract racks at the airport, in the bus station, and in two laundrettes. Last summer they gave away 2,300. The church's name was stamped in the book, but Byron says no one called as a result. Proprietors report mostly adults take the testaments.

With the help of the youth of Second Baptist Church, Baytown, Texas, Byron set up a large circus tent in a vacant lot in the middle of town last summer. The youth performed live music, operated a Christian hawk stall, showed "Jot" cartoons (produced by the Southern Baptist Convention Radio and Television Commission) and gave puppet shows.

A Christian concert at the town's small convention center attracted 150 people, half of them residents. The tent crew saw four professions of faith that week.

Banta plans to repeat this project this summer, only without the tent. A group from First Baptist Church of Lafayette, Louisiana, will come to help with this week-long ministry. "The ministry of the group from Baytown suggested a permanent drawing card which could be implemented with enough funds," says Byron. "We could rent space downtown and operate an old-fashioned ice cream parlor. Only a small percentage of tourists will go into a coffeehouse. Almost everyone will go into an ice cream parlor. This is a natural setting for sharing the gospel in a tourist area."

The operation would compete with few other enter-

tainment attractions, which in West Yellowstone are limited to bars, one movie house, and two tourist summer stock companies.

Banta must make his contacts before the people go into the park, because regulations prohibit religious activities inside. All Christian witness is correlated through "A Christian Ministry in the National Parks," an organization which hires several hundred Christian summer workers who hold vespers and other worship services in their spare time. Joel Land of the Home Mission Board's Department of Special Mission Ministries is on the board of directors for "A Christian Ministry in the National Parks." Individual religious groups cannot pass out literature or do any proselyting other than an occasional theatrical performance.

Outside the park in the privately owned campgrounds, rules are more flexible. Student summer missionaries assigned to work with the Bantas at West Yellowstone conduct campfire services.

One summer Becky Williams and Beth Cronan gathered more than 124 people for three different campfire services they held weekly in the campgrounds. In the fall of 1973 Ann Perry, a 1952 missionary, came to help plan and coordinate recent missions work.

This summer three students from Texas—excellent musicians and trained, committed witnesses—are providing a big boost to the work. Also Banta hopes about twenty-five college students sponsored by the Home Mission Board will supplement the witnessing task force. In addition, youth groups plan to spend a week helping Banta in street ministries and surveys.

Byron and Shirley Banta came four and a half years ago from First Park, Louisiana. Byron, thirty-nine, had been an Army chaplain. He also had been a pastor in Glasgow, Montana, where he met Shirley, who was serving there in summer missions.

With church pastors and from the Home Mission Board, the Bantas live in the mobile home formerly used as the church building. The current church building was built by a group of laymen organized by F. A. Horton, former manager of Yellowstone Baptist Conference Center.

Though Byron feels that the church had a good reputation in the town when he came, some people were doubtful about his tenacity. The first pastor stayed nine months because of his wife's illness; the second only three months. "A lot of people had a win and see attitude," says Byron. "But very few people ask me when I'm leaving any more."

But Byron Banta doesn't mind people doubting his permanence. He's getting to know virtually everyone in West Yellowstone. And as he says, "You have to earn the right to minister to people."

Byron Banta is a pastor, former chaplain, Department of Special Mission Ministries, Home Mission Board.

# how to be a friend to mission friends

Alma Fowler

"A thread is being woven in the lives of people that is ever going to spread in its outreach."—Dorcas Shanon, *The Commission*

*Mission Friends* is for preschool boys and girls. Your church may need to have several *Mission Friends* organizations to provide for babies and young children from birth through five years of age.

The work of a *Mission Friends* organization is planned and guided by the *Mission Friends* leader and teachers. The *Mission Friends Leader Manual* is used in training and informing leaders and teachers.

*Start*\*\* is a quarterly magazine for leaders and teachers to use with *Mission Friends* organizations. Curricular suggestions in *Start* are in three sections:

**If You Have One *Mission Friends* Organization**

Teaching Older Preschoolers  
Teaching Younger Preschoolers.

"How Do We Teach Mission in the Home?" is an informative folder to be given to parents of *Mission Friends*.

*What Missionaries Do* is a booklet for *Mission Friends* members.

*On the Big River* is a mission storybook to be read individually or studied in *Mission Friends* as a special unit.

Now that you know these few facts, what can you do for *Mission Friends* in your church?

- Check with your church WMU director. Suggest that she lead the WMU to conduct a survey to locate all potential members of *Mission Friends*. The survey is of course conducted with adults (the parents) or Sunday School teachers who know boys and girls whose parents are not in the church.

- Volunteer to be a leader or teacher in *Mission Friends*.

- Provide a subscription to *Start* for a potential *Mission Friends* leader.

- Encourage your own children or grandchildren, other children in the church, and neighborhood children to attend *Mission Friends*.

- If your WMU director needs information about organizing *Mission Friends*, order "Steps in Beginning a *Mission Friends* Organization" from the state WMU office. □

\*See WMU order form, page 29.

\*\**Start* is available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price, \$2.00 a year; single copy, 60 cents. Alabama subscription add territory sales tax. Subscriptions outside the U.S. add 75 cents for postage and handling. Please enclose remittance.





## ER FAVORITE THINGS

Catherine Allen

How often there a woman who can pass a jewelry counter without a wistful glance? Or a woman whose private dresser drawer does not hide a few prized ornaments?

Alma Hunt is a typical woman when it comes to jewelry. Treasured pieces are among her favorite things.

Although she has often worked in a man's world in her service as WMU's executive secretary and although she's often been told she thinks like a man, Miss Hunt looks, dresses, and behaves in a strictly feminine manner. (And many admirers insist she thinks better than a man—she thinks like a woman!)

Bargain hunting en route to mission fields abroad, she has often uncovered tiny pieces of jewelry to serve as lightweight souvenirs of the trip. She has so often been decorated with gifts of jewelry in the line of duty that her chains of office have become chains of Middle East gold, Oriental stones, Indian beads, ancient iron, Southwest silver, and primitive seeds. These chains link her with the peoples of home and foreign missions.

Here are a few of the exotic necklaces that Alma Hunt counts as favorites (left to right in top photo):

A Seminole beadwork medallion made for her by an Indian woman in Florida.

An antique-gold perfume bottle on a filigree chain, purchased in Jerusalem as a gift from executive secretaries of state WMUs.

A large cameo, hand-carved by an Italian Baptist craftsman and given to her by missionary friends.

Another favorite missionary gift, an old necklace made by Yemeni Jews of amber, coral, and silver.

Japanese pearls, given on her fifteenth anniversary as WMU executive secretary by the WMU Executive Board.

Ropes of intertwining rare shells found only on one Hawaiian island, and given by WMU members there.

A rustic iron cross, discovered in Addis Ababa, Ethiopia, at a bazaar said to be the world's largest covered market.

In Miss Hunt's jewelry box are also several rings of much sentimental value; and she wears a different one each day. Left to right in the lower picture are:

A smoky topaz given by a Korean friend.

A jade ring given by the late president of Hang Kong Baptist College.

A blue glass stone of unidentified variety, given by an elderly Chinese woman whose daughter-in-law works with missionaries. (Although she and Miss Hunt have never been able to converse, they are fast friends. The Chinese matriarch once said, "I'd give anything if I could talk with her.")

A gold flip ring featuring the Chinese characters for "Alma" on one side and for "Hunt" on the other.

A typical ring of Yemen, also a gift.

A pearl from a Chinese friend.

Turquoise and silver from New Mexico, given by a Southern Baptist leader.

The interesting collection of international jewelry may seem the reward of service, but it also provides a method of service.

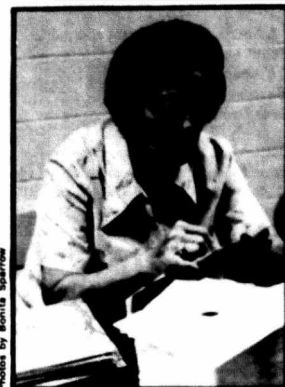
When Miss Hunt meets with missionaries or internationals she wears accessories from their country. For Africa residents she may wear the V-shaped Liberator ring presented on behalf of the Liberia WML by the Honorable Angie Brooks, who became president of the United Nations. Her earrings might be African continent shapes given by the Nigeria WML. When Brazilians are in the crowd she may wear an opal ring and pendant.

Unusual pieces of jewelry frequently become conversation or speech starters. People react, asking the history of a dark brown seed necklace from the Philippines, a pin of fur showing an Eskimo fore-horshair brand flowers from Chile, or a gold pin of a monkey climbing a pine tree. Once an airline clerk spotted her Hawaiian shell necklace and said to her, "You must be someone very important to wear that necklace. Who are you?" A conversation of Christian witness then followed.

Miss Hunt is quite to point out that many of the gifts of jewelry symbolize appreciation for Women's Missionary Union. One of the most beloved of such pieces she has never been able to send thanks for. A president of Women's Missionary Union of China was able to send Miss Hunt a white, jade butterfly pin at the time of Communist take-over. It was the last word heard from the stalwart leader. Miss Hunt was advised that an attempt to send thanks for the gift might cost the woman's life.

With a store of such memorable experiences to outshine each jewel the gleam in Alma Hunt's eyes as she talks of missions outshines the glimmer of what she wears.





## Well-paid Volunteers

Bonita Sparrow

Mrs. J. G. Harrell (above left) of Fort Worth was instrumental in getting a volunteer program for the Radio and Television Commission started at Broadway Baptist Church. From there it spread to other churches. Mrs. Robert B. Cooper (above right) works for the Radio and Television Commission through her Baptist Women at Burton Hill Baptist Church and also comes to the building weekly to help wherever she is needed. This time it is assisting with "Jot" mail. A group of volunteers (below) from Broadway Baptist Church brighten the corners at the Radio and Television Commission. They help answer letters from listeners and they have fun at the same time.



Volunteers are the best paid people in the world—and those who brighten the corners at the Southern Baptist Radio and Television Commission in Fort Worth, Texas, get to count their pay twice.

They count their pay first, as a way to go personally in response to Jesus' Great Commission. Secondly, they count it as an "above and beyond" gift to the Cooperative Program, which through churches in the Southern Baptist Convention supports the Radio and Television Commission.

In the last three years volunteers have figured at \$2.00 an hour—have saved the commission nearly \$6,550. That means that \$6,550 of Cooperative Program money allocated to the Radio and Television Commission has been channeled by the commission into other areas of service.

The volunteers, members of Baptist Women of Woman's Missionary Union of several Fort Worth churches, gather regularly to work. Some meet weekly, others monthly.

Don Hull, the commission's supervisor of program response and direct mail, couldn't praise them enough. "These lovely people provide a tremendous service," he said. "They help analyze program response mail, they profile listening habits of people reached and then give us station information."

They stuff envelopes with materials from "Jot," "Powerline," "The Baptist Hour," "The Answer," or "MasterContent." They assemble follow-up material which may include Bible study books or correspondence Bible study courses in several languages.

The volunteer program was initiated several years ago when a group of women from Broadway Baptist Church toured the Radio and Television Commission building.

"We were shown 'Jot,' the commission's animated children's cartoon, and learned of its tremendous mail response," said Mrs. J. G. Harrell. "My friends tell me I leaned forward in my seat and asked, 'Isn't there anything we can do to help?' The man leading the tour very quickly said, 'Indeed there is.'"

So women from Broadway began to gather regularly at the church to open children's letters to "Jot." As "Jot" was aired in more locations, the mail increased.

Then Dr. Stevens (Paul M. Stevens, president of the Radio and Television Commission) outlined the needs for volunteers at an educational meeting, and the program grew, said Mrs. Harrell.

Dr. Stevens' speech attracted volunteers from Midway, Travis Avenue and Wedgwood Baptist churches. The women became involved and excited about the work and the word spread.

Broadway women recruited friends from Burton Hill Baptist Church. Burton Hill ladies shared their enthusiasm with friends at Cannell Baptist Church. Euless First Baptist got the word and several members, after special training, helped upgrade the Bible correspondence courses provided by the commission.

"This is a way to participate in the Great Commission," said Mrs. Lee Satterwhite Jr. of Cannell Baptist Church. "Those letters aren't impersonal things to us. Each one represents a living, breathing human being."

At Wedgwood Baptist Church the work sessions were more fun than an old-fashioned quilting party. Mrs. Melvin B. Bridgford explained, "We feel we are doing something that needs doing and at the same time we get a chance to visit. One summer our young people got involved. They met at church and were driven to the Radio and Television Commission where they worked from 10:00 A.M. to 3:00

P.M., once a week. Sometimes there were as many as twenty."

"We feel that radio and television are effective ways to share the good news of the gospel," observed Mrs. Ralph W. Drury of Travis Avenue Baptist Church. "We are helping to get information to people who want it, and also we are learning more about the Radio and Television Commission's outreach. Our women like knowing that what they're doing is not just for the commission, but for the Lord."

"Volunteers consider each letter a person with a problem or a need. We look at postmarks from people all over the world who hear the Word of God from the Radio and Television Commission and because of the Cooperative Program," said Mrs. Harold Jones of Midway Baptist Church. "On the days we work for the commission, I can depend on everyone to be there."

She went on, "Some of our older ladies who had dropped out of Baptist Women activities have begun coming back because they can come to the church to work when they couldn't get somewhere else to serve."

Mrs. Robert B. Cooper of Burton Hill Baptist Church says, "Our women like to work at something worthwhile and have fellowship as well."

"That something worthwhile and fellowship as well" sums up the reasons the women have made this gift of time to the Cooperative Program through their Radio and Television Commission. But a word to the wise in Baptist Women organizations near Baptist agencies, commissions, seminars. You, too, can make an additional gift to the Cooperative Program by volunteering spare time to some phase of the Lord's work. Look into it.

Mrs. Sparrow is employed at the Radio and Television Commission of the Southern Baptist Convention in Fort Worth, Texas.



## Baptist Women Meeting

# Assisting Baptist Centers

Mary Foster

Economic and social problems overwhelm my nation  
Broken homes  
Juvenile crimes  
Poverty.

I remember the plea of David:  
"Problems far too big for me to solve are piled higher than my head" (Psalm 40:12 The Living Bible).\*

I pray  
The problems remain.

Baptist centers across America minister to underprivileged or neglected people in depressed areas of the city. A great missions team! Being a friend.

Understanding problems  
Discovering solutions.

I ask as did the apostle Paul, "Lord, what wilt thou have me to do?" (Acts 9:6).

I become sensitive.  
My conscience nudges.

Mrs. James Foster, Jr., is a homemaker living in Greenville, South Carolina.

22

Most Baptist centers are staffed by a director and an associate. A few have part-time assistants. Most centers are supported by money from one or a combination of these: a church or churches in the area, the association, the state convention, the Home Mission Board.

Racial tensions, economic and social pressures, language differences, and changes in community populations tend to create fear and suspicion. The Baptist center ministry encourages people to work together to improve the neighborhood, respect and trust each other, and overcome prejudices.

Some Christians are becoming aware of their obligation to make the gospel of Christ as relevant as possible. Baptist centers provide opportunities to share God's love in action.

## HOW ARE INDIVIDUAL NEEDS MET IN A LARGE COMMUNITY?

During the summer of 1973, the Baptist center in Greenville, South Carolina, circulated a questionnaire among the residents of a nearby Federal housing project. Of the 200 forms completed and returned, 114 indicated an interest in and need for Bible study. Senior citizens who have been Christians for a long time are eager to hear again the message of God and spend time in Bible study.

Carol Tate directs the work in Greenville which ministers to families in 352 apartments. Five years ago the area was completely white, but now it has changed to 50 percent black. Good communication between the center and residents results in eager participation.

Children are especially responsive. They ask for more activities and clubs than can be offered. Afternoon groups include Bible teaching and recreation or handicrafts that have been designed to be constructive as well as fun. These clubs are grouped by school grades from elementary through high school.

A library-reading room is equipped with reference material and is valuable to the tutoring program. Students from Furman University and high school Actives give individual attention to children and youth needing help with schoolwork. Baptist Women members who are free during morning hours go to the school to tutor children who need help, always guided by the public school teacher. Enrollment is limited, as one volunteer can tutor only two children.

Women's groups meet twice a month at the Baptist center. Members receive Bible study plus a wealth of information through guest resource persons. Subjects of discussion include meal planning, legal procedures, family problems, dental care, and personal grooming.

Many problems require referral to community agencies. Connie, twelve, rushed into the center in tears one day, threw her arms around a worker, and cried, "I can't stand it anymore. You must find me some place to go!" Feeling responsible for her alcoholic mother, Connie had become extremely nervous. A volunteer from a local church was working at the center and offered to give Connie love and a home. At one time, four social service agencies were involved in the decision. Finally, Connie was placed in this lovely home. She has made a profession of faith in Christ and is learning to care for herself in a new environment. The center continues to have contact with Connie.

Elementary three- and four-year-olds enjoy playtime at the center through Bible games, songs, and sharing toys and materials. Many times preschoolers become outgoing, happy, and responsive. Laura was two when she first attended the morning nursery. She could not talk or walk, but screamed the entire hour. No toy, food, or activity could earn her attention even for a moment. When the mother was hospitalized twice within one year, Laura regressed even more toward

infancy. Over a period of many months she slowly began to love and trust Mrs. Tate. Later, she could relate to other workers and gradually learned to accept people and talk to them. Today, she is a bright, happy four-year-old who enjoys books and talks about God loving her.

Since the children in the community have no other playground and very little to keep them busy, the Baptist center is important to them. Every afternoon a knock is heard at the door of the center. The knock may be shy at first, but soon a small clinched fist begins pounding. As the door opens, the young visitor asks, "Mrs. Tate, is this my day at the center?"

Only with the help of volunteers can every day or any day become this child's.

## WHAT ACTIVITIES ARE AVAILABLE IN A SMALL NEIGHBORHOOD?

Gateway Neighborhood Center in the Shadyside area of Pittsburgh, Pennsylvania, ministers to a small community of about 80 percent black and 20 percent white. Bettye Janis serves as resident director and shares a unique relationship with the community. Because she lives on the same street, she can identify with many of the same problems such as the noise of the train and confusion of some seventy neighborhood children at play. Through opportunities to visit in the homes of neighbors, telephone conversations, friendly chats on the street, and a sincere interest in the children, Mrs. Janis has helped the community to overcome prejudices and unconcern.

As people recognize the center as a real part of the community, they become willing to cooperate in its activities. One family who was skeptical at first demonstrated acceptance and approval by donating a piano.

One of the most effective programs at Gateway Neighborhood Center is the mother's drop-off ser-

vice. The baby-sitting nursery is offered two days a week for children under five years. Schedules consist of free indoor playtime, Bible stories, refreshments, rest, recreation at a nearby playground, and a take-home art activity.

After-school clubs are popular. Emphasis is given to activities that build social interaction and respect, teach expression of gratitude for God's blessings, and develop new skills in music, arts and crafts, cooking, sewing, and sports. During cleanup time after club meeting, one of the handcraft items was discovered missing. The girls were asked to help in the search, then suddenly the item appeared in the place where it had been. Thirty minutes after everyone had gone home, Marie, seven, returned to the center and said, "Mrs. Janis, I'm sorry I took that. I won't do it again." She left reassured and forgiven while a concerned director praised God that the teachings of honesty, sharing, caring, and loving were finding results.

Highlights of the afternoon clubs are exposures to the larger community during field trips to the airport, parks, museums, swimming pools, and fishing lakes. One teenager boy committed his life to Christ after seeing the movie *A Time to Run* with a group from the center.

Mrs. Janis writes, "Interest is growing in the center ministry, and I hope that Baptist women will become motivated to give themselves to the work. Christians cannot be content simply to discuss the problems and needs in the inner city, the ghettos, the Appalachian areas, or the lives of those who are depressed. You will find them out in the 'mitty-gritty' of life, sharing and acting out their love, their joy, and commitment in Christ."

## WHAT DOES A VOLUNTEER DO?

Center qualifications are standard for any Christian helper; others are special as volunteers share their interests and skills. If a helper



is to be of real value, she must care—care about individuals. To care means to feel sincere concern. A look at the word "care" and its qualifications suggests an acoustic

#### C—onsistent

Everyone—whether an infant or a senior citizen—needs someone who is reliable and constant in friendship and concern.

Here are some things volunteers can do: Adopt a family and help its members through a crisis. Make evangelistic visits representing the center. Share with a prayer group specific requests related to Baptist center work, checking each month for up-to-date needs.

#### A—lert

Observe and study to know the background of people's problems. Be aware of conditions in their lives. Be sensitive to the feelings of those needing your help and conscious of the value of another human life. Volunteer to teach a Bible study class. Tutor a student who needs encouragement in schoolwork. Babysit for young mothers when they go to the doctor, to the grocery, or to pay bills. Provide regular visits into your home for a teen-ager who may never have known a Christian family.

#### R—esourceful

Be willing to share your talents and interests as well as your time. Use your hobbies, professional training, or experience to reach another person for Christ. Teach a group of women homemaking skills, or lead a discussion on health care. Teach children or youth piano, guitar, or voice; or direct a choir. Many youth have not been exposed to music of worship and praise. Discover talents through art classes or design sample handicrafts to be used in clubs. Plan sports activities.

#### E—nthusiastic

Look forward to helping! Your eager interest in serving the needs of others will be contagious and

soon will draw others into the ministry. Know why you are serving. (Some important ministries will not bring recognition or praise to the volunteer, but a deep satisfaction because you serve through love.) Mend and label clothes for the clothes closet. Many children receive their entire year's wardrobe from this service. Provide transportation for senior citizens, handicapped persons, or those needing a doctor, medicine, or a trip to the hospital. Donate supplies, money, clothes, or refreshments for club meetings. Transport a youth group on a field trip; sew handmade dresses at home for school-age girls

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#### HOW CAN BAPTIST WOMEN GET STARTED?

1. Determine the number of volunteers available from your Baptist Women and what skills and services you will be able to offer.

2. Contact the Baptist center director or superintendent of missions and set a date when volunteers and staff can meet together. Decide on a definite project.

3. Allow time for training. Some projects need only one conference with the director who guides in planning. Additional training is needed when working in a literacy program or with the physically handicapped.

HYMN "Where Cross the Crowded Ways of Life" (Baptist Hymnal, No. 464)

SCRIPTURE PASSAGE Matthew 25:31-41; Luke 6:46

#### CALL TO PRAYER

Direct attention to the interest center which includes an arrangement of mixed flowers. Comment

Just as an August flower garden displays a beautiful variety of blooms in color and fragrance, so God, who made each a little different, can use the variety of talents and personalities of those who volunteer to serve in his name.

Pass to each member a consensus—paper flower on which the names of birthday missionaries have been written. (See Call to Prayer, pp. 43-48.) Contact in advance someone to lead the group in prayer. Ask members to use the paper flower as a reminder to pray for all birthday missionaries during the month.

#### STUDY SESSION AIM

Begin the session by sharing this with members. As we are confronted today with the ministry of Baptist centers, let us identify our personal abilities with these activities used in reaching people for Christ. At the close of this study, we should be able to verbalize the answer to this question: What can I do?

#### LEARNING METHODS

Present the following three case studies in succession asking: What could you do? after each.

1. Sue's fever rages to 103 degrees. She has coughed all night and needs a doctor. But the clinic is ten miles across town, and her mother also has the care of two small sons. On the bus it would take an hour to reach the clinic, and a transfer is involved. At the clinic there will be a long wait. What could you do?

2. Mr. Curtis, seventy-four, is depressed, worried, and lonely. His wife has been hospitalized five days. He has not heard from the doctor about her condition, nor has he been able to visit her since the hospital is twenty miles away and he has no car. What could you do?

3. Ted, in the sixth grade, is very quiet and shy. His reading ability is so poor that he cannot complete class assignments in many subjects. His home life does not

encourage good study habits. Two older brothers are high school drop-outs. The crowded classroom of forty students allows little time for individual attention from the teacher. What could you do?

Members will be quietly searching for individual answers. Verbal suggestions may be scarce as some will feel reluctant to commit themselves; others might feel insecure in entering a new ministry.

Continue by pointing out that 95 percent of Southern Baptist churches are not staffed to meet adequately the needs of nearby deprived communities. But the efforts of many churches and volunteers are combined with the trained skills of professional workers through Baptist centers.

Choose only one of these two methods to present the purpose and ministry of Baptist centers.

1. Project four picture slides of the deprived area nearest your church. On a cassette tape, record the study material (pp. 22-24), using four voices and changing the slide as each new question is introduced. Members will recognize the local places and identify personally with them. Ask them to compare the activities of Baptist centers described with needs in your own community.

2. In advance, select four women to form a panel for discussion. Ask each of these four to read carefully the study material. At the meeting, the panel will talk among themselves about the topic and answer questions put to them by the panel leader (study chairman). Also prepare some sub-topic questions and give these to group members as they arrive. After the panel, open up the discussion to the whole group. Call on members to direct their own questions as well as the assigned questions to the panel participants.

#### LEARNING AIDS

1. Use a flip chart or chalkboard for listing solutions for case studies.

2. If you use method 1, secure

slides as suggested under Learning Methods and make a cassette tape recording of the study material. Have the slide projector and cassette tape player in place prior to the meeting.

3. If you use the panel, prepare a table where panelists may sit facing the large group. The interest center on the table could include the flower arrangement used in Call to Prayer.

4. Prepare a colorful poster, using the acoustic C-A-R-E.

#### FOLLOW THROUGH

If there is a Baptist center in your city or town, plan a field trip to the center. Be sure to check first with the director, deciding with him or her the exact time and purpose of your visit. Ask the director to spend a few minutes with your Baptist Women members to share specific needs your organization might help meet. Ask the mission action chairman to lead your members into a mission action project related to the center's work.

If there is no Baptist center in your locality, you can find out about needs of deprived people by contacting local agencies. If you want to work with troubled teenagers, call the probation or juvenile officer. (Also see "People Who Need People: Youthful Offenders," pp. 27-28 in *Contempo*, July 1974.) To help with those who are financially underprivileged, contact the Welfare Department or Social Services. Call Family and Children Services to volunteer your help for people who need skills in budget planning or family problems. Maybe members of your Baptist Women are qualified to provide foster home care for children who need to be removed from their present situations. Get in touch with the director of parks and recreation to volunteer your time to summer mini-parks where underprivileged children participate in wholesome activities.

#### PREVIEW SEPTEMBER BAPTIST WOMEN MEETING

Did you know that Southern Baptists have fifteen missionaries working with Chinese people in the United States? Do you know where these people live and how our ministry to them is carried on? You will learn about them at the Baptist Women meeting next month. (Tell date, time, and meeting place.)

### NG? MOVING? M

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## Current Missions

# Turning to the Cities: San Francisco

Martha Nelson

"Everybody's favorite city," they'll tell you proudly. "You'll never forget it."

San Francisco is an enchanting metropolis—picturesque, cosmopolitan, some say the prettiest in all America.

Whatever the taste, there is something to attract: Golden Gate Bridge, Alcatraz, Treasure Island, Haight-Ashbury, the waterfront, the cable cars, Chinatown, the strolling street musicians, the cuisine of the splendid restaurants.

Ships from around the world pass under its famous bridge daily, bringing restless, searching displaced people—many of whom never leave the city. Into its International Airport come other multitudes, many of them Americans caught in what Vance Packard calls the "Westward Tilt" ("everything that comes loose rolls into California," he says).

*Mrs. Carl Nelson, Petaluma, Minnesota, is a pastor's wife and author of The Chinese Woman in the Working World, A Woman's Search for Serenity, and On Being a Doctor's Wife.*

### Picture the Problems

Sum the problems up with three C's—congestion, culture mix, and crime.

The city is crowded, its houses standing inches apart, often windowless on each side. Two out of three of the housing structures are multi-unit. Commuters, a quarter million daily, add to the inner-city crowds.

The culture mix is incredible. Says D. F. Venosdel, San Francisco's superintendent of missions, "If you could compress the world into a single city, I doubt that you'd get a better mixture than you'll find in San Francisco."

The people come bringing strange customs, strange philosophies, strange religions, strange languages. They seek out those of their kind, and the city is left with fierce struggles between its many minorities.

They come seeking wealth and find themselves in substandard housing. The high-sounding wages often prove scarcely adequate to meet the high cost of West Coast

living. They fret about the inequities—some have so much, some so little.

The culture shock is difficult, not only for the immigrants, but for those arriving from the rural, inland states as well. One resident who has watched them trying to adapt says, "It's hardest on the womenfolk." Many who come get lost, so far as church life is concerned, in the maze of apartment buildings.

The language barriers are formidable. "Imagine trying to live in a city this size without a command of the English language!" says Venosdel.

Extreme variations in culture traits, inability to communicate, shortage of funds, crowding—all help to form a breeding ground for crime. San Francisco has one of the highest crime rates among cities in our nation. Illegal drug traffic is a major problem.

### The Problems Have Faces

Looking at the masses, one tends to lose sight of the individual. Yet the only way for helpers to begin to deal with the vastness and complexity of a city's problems is one by one, group by group, need by need.

Look at the individuals making up the city crowds. The faces are those of the young. The city has a large work market for youths, sixteen to twenty-five.

They are the faces of the aging. The city has a large senior citizen population, with numerous giant housing complexes designed for them exclusively. In fact, San Francisco has more "singlens"—young and old—compared to total households than any other major U.S. city.

See them—young and old, male and female. San Francisco has the highest suicide rate of any city in the nation, and Golden Gate Bridge is the world's number one spot for suicide jumping.

See, too, the faces beneath military caps, men and women from the big installations at the Presidio,

Marina's Point, Treasure Island.

Add to these the faces of war-paint warriors, in and out of port year in and year out.

Take twenty-five cents and fifty minutes to go by city bus to the eastern Addition. Here is "The Fillmore" (center of the Negro community) and Japantown. Listen to the Russians who live here, too.

See the South of Market area, the city's Skid Row. Look at the unemployed, the transients, the alcoholics loitering beside those rundown buildings.

Visit Chinatown, of course, and see the agonized faces there. Linger long enough to learn that Chinatown suffers today from delinquency and crime, as gangs of disenchanted Chinese youths roam the streets and terrorize the merchants.

See the faces of Indian Americans—many hostile, bitter, resentful, with hang-ups not evidenced in Indians of other cities.

See, too, the faces of the Japanese, the Indonesians, the Koreans, the Hungarians, the Italians. Notice all of the Latin Americans.

*Southern Baptists at Work on the Mission*

Specialized trained home missions personnel in San Francisco, local pastors, and lay people are busy trying to meet the diversified needs of the city's population.

Golden Gate Baptist Theological Seminary, the Southern Baptist outpost for theological training in the far West, is making a significant contribution in missions manpower. More than forty Golden Gate students speak two or more languages. Along with other students, this minister in this "international" mission field is pastors, youth and music workers, associate mission areas, Bible teachers, workers with the deaf, and evangelists.

In addition to five English-speaking Southern Baptist churches in the area, there are nine language churches. Three of these are Chinese. The most famous is First Chinese Southern Baptist of San

Francisco, where Lawrence Au (an, as in oil) is pastor. Pastor Au came to San Francisco from Malaysia in May 1967. Peter Chen, San Francisco's veteran Baptist preacher, began a mission from this church several years ago which has grown to almost the size of the mother church.

There are two Spanish churches, one Japanese, one Russian, one

Italian. The ninth is Indian American, classified as a language church because it retains a strong cultural identity.

Besides these organized churches, Southern Baptists maintain missions among Estonians, Koreans, and Indonesians.

A remarkable outgrowth of these Christian language groups is through their radio ministries, with help from the Home Mission Board and the Southern Baptist Radio and Television Commission, the gospel is aired in ten languages: Portuguese, Hungarian, Estonian, Indonesian, Italian, Russian, Spanish, Chinese, Japanese, and Korean.

An Italian, Eras Baccoccone (bah-to-CHEE-nah), was saved through hearing one of these broadcasts. He was later ordained to the gospel ministry and became pastor of the Italian church.

The radio programs reach far beyond the assigned air waves in and around the city. Many are taped for use in foreign countries. The Russian church sends tapes to a high-powered station in Berlin which transmits to Russia. The Chinese share tapes with Chinese in Arizona. Portuguese broadcasts are beamed to Brazil. The Indonesian crusade has been highly receptive to Southern Baptists, giving a portion of its weekly broadcast to an Indonesian Baptist. Missionary outlets going to San Francisco make it possible for Baptists to speak many languages in many places around the world.

The San Francisco churches "served themselves well" in an effort to meet people's needs. Some say these churches may have more ministries per member than any other in the nation.

In spite of rapid turnover (metro-politan pastors say they preach to a parade), the ministries are carried on largely by lay people. They include senior citizens' programs, home Bible studies, rescue missions, bus ministries, drug rehabilitation, work with prisoners. One church sponsors a free medical



## Planning a PRAYER RETREAT

Just the help you need in *Missions Prayer Guide*, prepared especially for leaders of all kinds of prayer experiences.

An entire section of *Missions Prayer Guide* is devoted to prayer retreats. *Missions Prayer Guide* is available from WMU or Baptist Book Stores, \$1.50 (see WMU order form, p. 29).

clinic. For the past five years a ministry has been maintained weekly at Shriner's Crippled Children's Hospital.

If the city itself is unique, no less are some of its churches! Take, for instance, the Nineteenth Avenue Baptist Church, housing two congregations and a mission. The congregations are separate, each with its own pastor and treasurer and democratic government. The two congregations meet simultaneously: one in the basement, one in the upper auditorium, with children of both groups integrated into English Sunday School classes.

The pastors dream of a multi-story building with parking beneath and a church plant on each floor ministering to a different ethnic group. In a city where land is sold by the square inch, it makes sense!

Another unusual church is First Southern Baptist Church. Assisted by a Spanish pastor and a student director of community ministries (under the Home Mission Board sponsorship), the church established a number of innovative ministries to meet community needs. One is "Winner's Circle," a program for persons with mental health needs. Staffed by fourteen volunteers, the program includes crafts, group therapy, individual counseling, field trips, parties, and a weekly meal together.

Another is Sand Paths Training Center for Slow Learners, providing individual attention for ten retarded youngsters four days a week. This is a self-supporting program.

The church relates closely to Fillmore Community Center, missions outpost in the black district, with a tutorial program. Fillmore Community Center's main aim is helping black youth and relating them to churches near their homes. The center's activities include field trips (pier fishing, bike hikes, trips to Yosemite National Park and Lake Tahoe), basketball (five teams), judo-karate classes, camp, Vacation Bible Schools, and music festivals.

A major effort is directed toward crime control. The staff works with juvenile authorities and probation officers to help kids in trouble and those headed that way. Interns from the seminary and US-2 workers have been assigned to assist at the center.

As is true of most urban churches located far from the mainstream of Southern Baptist life, San Francisco churches are hard put to survive in light of the rootlessness so characteristic of the population. As a Baptist writer put it, "Mobility is the new American life-style, going-gone the new national slogan" in San Francisco over 80 percent of the phones are changed every year. Few churches in the city can claim charter members still on their rolls. The "pillar of the church"-type family is almost unheard of.

There is tremendous turnover in congregations. A pastor who has been with a church three years may find a total turnover in that brief span of time. City pastors note that loyalties to the church are not so strong among their members. They also note that many families are not committed to the title as was true in the 1950's and 1960's. Few of the churches in the San Francisco Bay area can pay a full-time salary to their pastors.

More often than not buildings are small and inadequate. Christian families moving into the area, seeing the inadequate facilities and the tiny congregation, sometimes are reluctant to get involved. "It's not like it was back home," they say. Many actually are looking for a ready-made situation, not for a place where they can serve their Lord in ministry and outreach, whatever the length of their stay.

Maintaining trained leaders is another pressing problem for urban pastors. Just as the pastor begins to breathe a sigh of relief that one of the church organizations is in the hands of competent leaders, that leader is transferred. Replacement

must come from new and unproven members. And then they move!

Pray, then, for the leaders of Southern Baptist work in San Francisco. Pray that our Home Mission Board will find ways to give wise and consistent support as long as it is needed.

Pray that Christians "on the move" will get involved wherever they are, without delay.

Pray that the prophecy of Zechariah will be realized in our day: "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts" (Zech. 8:21).

## Planning the Current Missions Group Meeting

### AIM

This session, the second of a three-session unit titled "Turning to the Cities," focuses on San Francisco. Next month's study is about Detroit.

Group members will consider the most pressing problems of the city, the needs of residents, and what Southern Baptists are doing to meet these needs.

Meaningful prayer support should result.

### LEARNING METHODS

Continue the coast-to-coast but four suggested last month. Have the group sing, or use a recording, or read the words of "America the Beautiful" (Baptist Hymnal, No. 489). Mention that this song takes on new meaning on a cross-country tour of our nation.

Arriving in San Francisco, take the "tourists' tour" using information in the introductory material, your encyclopedia, or *Better Homes and Gardens*, September 1973 issue. A church member who has visited or resided in San Francisco would probably be delighted to share impressions with the group.

Ask three members to be pre-

pared to share the information in "Picture the Problems," "The Problems Have Faces," and "Southern Baptists at Work on the Problems."

At the conclusion of the study, use one-minute couple buzzers to isolate prayer petitions suitable to the city's and our missionaries' needs. Each member turns to another to discuss a given project. After group sharing, have prayer for specific needs in San Francisco ministries.

### LEARNING AIDS

Use the tour "ad" prepared last month as an interest center. The information might be given in conjunction with a slide presentation or display available snapshots.

People-people might be visualized with a large picture of a crowd. Use a magnifying glass to focus on the

focus in the crowd, as "The Problems Have Faces" is discussed.

Aim for a relaxed learning situation where group members may interrupt to contribute or ask questions, but keep the discussion on track.

### PLAN FOR FOLLOW-THROUGH

Compare needs in San Francisco with those in your locale. Discuss possible needs for ministries such as those carried on in San Francisco's First Southern Baptist Church. Check with mission action group leaders about work they are doing that may need the support of a project.

Remind members that their gifts through the Cooperative Program and Annie Armstrong Easter Offering are a vital means of follow-through to this study.

### RELATED ACTIVITIES

**Call to Prayer**—Hold up a man's shoe, a woman's casual shoe, and a child's shoe tied together. Say, "If you were in a missionary's shoes, how would you want Baptist women to pray for you? Read names of missionaries with birthdays and ask members to 'put themselves in their shoes' for a moment. You may want to call attention to needs mentioned in Carolyn Rhee's article, page 42. Lead the group in prayer.

**Preview September Baptist Women Meeting**—Study next month centers around "Statewide Chinese" Women in today's study will have glimpsed the work with Chinese in San Francisco. Invite them to attend the Baptist Women meeting and learn of other Chinese groups. □

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| Baptist Women Leader Manual   | 85        |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Teaching Guide  | 250       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Baptist Women Notebook Binder   | 250       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Baptist Women Officer Plan Book   | 125       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Teaching Guide for Missions   | 10        |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Mission Action Group Guides   | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| The Aging   | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Alcohol and Drug Abusers  | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Child Care  | 150       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Combating Moral Problems  | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Economically Disadvantaged  | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Healthcare  | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| International   | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Juvenile Rehabilitation   | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Language Groups   | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Military  | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Nurses  | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Prisoner Rehabilitation   | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Report Areas  | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| The Sick  | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Mission French Leader Manual  | 85        |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Mission Prayer Guide  | 150       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| On the Big River (available July 1)   | 75        |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Teaching Guide (available July 1)   | 50        |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Special Skills for Missions   | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Action 1 (available July 1)   | 100       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| The Bible God's Message   | 150       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Message to Men (Volume 2)   | 150       |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Teaching Guide (available July 1)   | 50        |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |
| Other items include only those available from WMU   |           |            |           |       |                                      |    |  |  |                             |    |  |  |                |     |  |  |                               |     |  |  |                                 |     |  |  |                             |    |  |  |                             |     |  |  |           |     |  |  |                          |     |  |  |            |     |  |  |                          |     |  |  |                            |     |  |  |            |     |  |  |               |     |  |  |                         |     |  |  |                 |     |  |  |          |     |  |  |        |     |  |  |                         |     |  |  |              |     |  |  |          |     |  |  |                              |    |  |  |                      |     |  |  |                                     |    |  |  |                                   |    |  |  |                             |     |  |  |                             |     |  |  |                         |     |  |  |                           |     |  |  |                                   |    |  |  |   |  |  |  |   |

# My Spiritual Pilgrimage

WORK SHEET 11: AUGUST 1974  
SCRIPTURE PASSAGE: EPHESIANS 2:11-22

## Study Questions

1. List characteristics of a person without Christ found in verses 11 and 12 \_\_\_\_\_
2. List characteristics of a person in Christ found in verse 13 \_\_\_\_\_
3. What is the "middle wall of partition" mentioned in verse 14? \_\_\_\_\_
4. What is the meaning of "new man" in verse 15? \_\_\_\_\_
5. According to verses 19-22, the church is made up of whom? \_\_\_\_\_



## To Enrich My Spiritual Life

Memorize Ephesians 2:14. Since Jesus broke down barriers between all peoples, which barrier (or barriers) am I crossing to share Christ? \_\_\_\_\_  
If I am not crossing any barrier, am I willing? \_\_\_\_\_

## My Prayer List

| Item | Date Entered | Date Answered |
|------|--------------|---------------|
|------|--------------|---------------|

Study for next month: Ephesians 4:7-13; 5:14-18, "Women in the Church: Agents of Redemption."



## Bible Study

# Redemption for All: Purpose of the Church

Monte Clendinning

Passage for Study: Ephesians 2:11-22

## MAN'S CONDITION WITHOUT CHRIST (Eph. 2:11-12)

Daniel and Li, a couple in their early thirties, stopped overnight with the mother of a friend they had met in the street. They had wandered from commune to commune on their way to Puerto Rico. What Daniel would do there he did not know. Always he was searching for something...some real meaning in life. Long ago he had rejected the standards of his parents. When he met Li, who had also adopted this simple life-style, they decided to make their way together.

Occasionally they had raised the question about the existence of God, but they had decided if God really did live, he did not care about them personally. Often they passed a church, which they did not dare

enter. They knew they would not be accepted by people who attended such establishments. And so they continued to wander...without understanding themselves and without purpose in life...just drifting.

In Ephesians 2:11-12, Paul described the condition of people who are without Christ. He referred to the Gentiles who did not bear the physical mark (circumcision) of the Jews, God's chosen people. He pointed out that these non-Jews were without Christ and were alienated from the kingdom of God.

The Old Testament promises of God were unknown to the Gentiles. These people did not know that God had called Abraham to become father of his chosen people (Gen. 12:1). They did not know about the Jewish covenants with God, including the promise that the Jews were to be used by God to bless the whole world—including Gentiles.

And the Jews, basking in their

privilege of being special people, had forgotten their responsibility to all peoples. They had even raised barriers to greet between themselves and Gentiles that if a Jew married a Gentile, the Jewish family would consider their child dead and even conduct his funeral.

Paul, in verse 12, stated that men without Christ was also without God, having no hope. What a desolate condition for the person who has no hope in this life or the next, and who spends his lifetime without ever knowing God loved him so much he gave Jesus to save him and enable him to have an abundant life—beginning now!

## MAN'S CONDITION IN CHRIST (Eph. 2:13)

Paul had just finished describing Gentiles "in times past" (verse 11). He then began a contrast with "But now." Paul triumphantly wrote that those who were far removed from God are now able to be near God through the blood of his Son Jesus Christ.

Man's sin had separated him from God. God's standard demanded that only the righteous could be near him. But he loved man so much that he gave Jesus, who voluntarily gave up his life on the cross that through his blood man could be cleansed and thereby able to stand before God. Because this sacrifice was for all people—and not just for the Jews—any person who accepted it was no longer "far off," but "nigh" to God.

Daniel and Li, the couple mentioned earlier, listened patiently to the older woman from whom they accepted lodging for the night. The hostess spoke of how God loved them, of Christ's sacrifice, and how through him they could find meaning in life. The three talked long into the night. When morning came, the wandering couple had found a permanent home in God through a personal acceptance of Jesus. Instead of going to Puerto Rico, Daniel and Li went back and became reconciled with their own families.

## CHRIST'S POWER OVER BARRIERS (Eph. 2:14-18)

Daniel soon found a job, and for the first time they were able to rent a small apartment. Their experience of a new life caused them to search for a church where they could meet other believers in Christ.

They became interested in a Baptist church nearby through watching its televised worship service. One Sunday, dressed simply, they entered the huge sanctuary filled with well-dressed people, some of whom must have been wealthy. Forgetting their timidity and the strangeness of their surroundings, Daniel and Lili found themselves responding to the Spirit of God through the message of the dedicated pastor. They knew they had found their place.

Assisted by the pastor's warm-hearted and compassionate wife, Daniel and Lili several Sundays later joined a group of other young adults for Bible study. Perhaps in another place the barriers of wealth, dress, education, and culture would have been difficult to overcome; but in this church Daniel and Lili and the other couples reached out to each other through their common bond in Christ. Baptism and church membership soon followed for the young couple. Repeatedly the original class members testified that Daniel and Lili had brought undreamed-of blessings to them through the newness of their experience with Christ.

Paul recognized that it was Christ who broke down barriers between Jews and Gentiles. In Paul's day one had only to notice the walls between the Court of the Gentiles and the Court of the Israelites at the Temple in Jerusalem to realize the barriers were high. Yet, Paul wrote "For he (Jesus) is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14).

Being Jewish or being Gentile was no longer the critical issue. In one's relation to God, it was having Jesus in one's heart that made him a new creation. Sometimes it is difficult

for us, believers in the twentieth century, to realize the significance of such a statement. Reflecting on this truth, a young missionary asked a national Christian, "What is it going to take to get us Christians in this international setting to rise above our pride of national accomplishments and realize our true unity as sisters in Christ?" As she asked the question, the missionary knew in her heart that it took a commitment to Christ which resulted in all believers being ministers of reconciliation (2 Cor. 5:18).

Those who are faraway from God are brought near to him through Jesus Christ, and only through Jesus can nations of the world become one (Eph. 2:17-18). Barriers of any kind—national, religious, racial, or social—are not a part of the Christian life. For the Christ who broke the barrier of death has already overcome all evil forces which set man against man and nation against nation.

## THE CHURCH'S CHIEF PURPOSE (Eph. 2:19-22)

Paul told the Gentiles that now that they were believers in Christ they were no longer strangers or foreigners. Because they had accepted Jesus as their Saviour they were now members of the household of God (Eph. 2:19).

This house, Paul continued, has a fine background, for it has been built on the prophets of old and the apostles who knew Jesus. Paul reached the climax when he said the chief cornerstone of the house was Jesus Christ himself (Eph. 2:20).

As believers relate to Christ and to each other they together build a temple of God in which and through which God's Spirit lives (Eph. 2:21-22).

What does this truth mean for us today? It means that the church of the living God is made up of individuals who, having become rightly related to God through Christ, reach out and touch others who are strangers to God. In the power of God's

Spirit, Christians bring those who are faraway from God to Jesus, who alone can save them. They help newcomers to find their place in the church's fellowship and to become mature persons in Christ. Then, together, the old Christians and the new Christians reach out to bring in others who are far from God.

Are you and I, who make up the church of the living God, burdened over the lost condition of persons without Christ? Let us become concerned enough that we will let God's Spirit help us overcome all barriers of position and wealth, race and nation, religion and creed in order to bring all peoples in all lands to a saving knowledge of Jesus Christ, our Lord.

## Planning the Bible Study Group Meeting

### AIM

As a result of this study, each member should be able to share with others in the group her understanding of Christ's power over barriers.

### LEARNING METHODS

Begin the study by setting up pairs in your group. (If there are non-Christians, you may prefer to follow suggestions in the next paragraph.) Ask them to take seven to ten minutes in which each shares with the other three things:

1. Describe your feelings or condition before you gave your heart to Jesus.
2. Tell how and where you found Christ as Saviour.
3. Share some of the differences Christ has made in your life.

If there are non-Christians in your group, you may prefer to ask two people to share with each other in front of the whole group. Or, you may ask one person to give her own experience. (However, if there is a strong group spirit and a high level of trust among members, lead

each woman to share her own experience; some may never have done this before.)

Ask members to share their answers from work sheet 11, reading from the Bible the suggested passages. Answers to questions:

- (1) Aliens from commonwealth of Israel, strangers from the covenants of promise, having no hope, without God in the world.
- (2) Near to God through the blood of Jesus.
- (3) Sin.
- (4) No longer Gentile or Jew but Christian.
- (5) Saints—believers in Christ, apostles, prophets, Christ, the chief cornerstone, in this temple is the Spirit of God.

If members have not filled in the work sheets, you may use the questions as an open Bible study guide as together you discuss the five questions.

Ask: What hinders us from witnessing? Write answers on the chalkboard. State that two of the most important factors in witnessing are prayer and a Spirit-filled life. Share this quote: "Prayer is the warfare. Evangelism is going out on the battlefield and picking up the spoils of war" (Jack Taylor in *Much More*). The Spirit-filled Christian is one who is willfully emptied of self, day by day, and enthrones Christ as absolute Lord.

Ask members to share information on the lists they were to prepare for today: the kinds of people living in the community; if members have not prepared the lists, take time for them to do so now. Ask members to write at the side of the list the barriers that keep your church from reaching these people for Christ. Their list might include family, neighbor, friend, up and out, down and out, racial groups.

Ask members to respond to this question: How urgent is your feeling of being burdened for these lost ones? Suggest that members may want to put their own names on today's prayer list.

Continue the discussion: What help do we need in order to witness more effectively? Is it prayer? Is it

knowing how to be Spirit-filled? Is it having a tool to help in sharing? See suggestions under Plan for Follow-through, below, for help in these areas. If necessary, plan another session to work on one or both of the items mentioned in this section. Depend on God's Spirit to give you guidance.

Challenge members to work together through your church to reach out to all lost people in your community.

### LEARNING AIDS

Duplicate copies of work sheet 11. If each member does not have her own copy of *ROYAL SERVICE*.

Distribute to each member a copy of the leaflet "How to Have a Full and Meaningful Life." If this is new to your members, plan a time when you can look at it carefully. Order from Materials Services Department, Sunday School Board, 127 Ninth Avenue, North Nashville, Tennessee 37234. The cost is four cents each, \$3.00 a hundred.

### EVALUATE THE STUDY

1. Did all group members share their experience? If not, why not?
2. What was the reaction of non-Christians in my group?
3. Did members pinpoint specific hindrances to their witnessing?
4. Is there a need for other meetings as a group, or with individuals, to help them be prepared for witnessing?
5. Are members honestly facing barriers which keep them from reaching out to the lost of our community? What can I do to help them face the barriers?
6. Do members realize the place of the church in their witnessing? Are they using channels provided by the church to witness (for example, days or evenings of visitation)?

### PLAN FOR FOLLOW-THROUGH

Ask each group member to make an individual, specific commitment to witness to one person who has been separated from Christ and his church by some barrier.

## PREVIEW SEPTEMBER BAPTIST WOMEN MEETING

With the opening of communication between the United States and China many of us have a greater interest in Chinese than ever before. Do you know us have missionaries to the Chinese right here in our own country? Do you know where they serve? Do you know how God is at work through them? Come to Baptist Women meeting and learn the answers to these questions.

### CALL TO PRAYER

Bring a world globe to the meeting. As each missionary's name is read, locate his or her place of service on the globe. Ask members to include in their prayers for each, the following:  
that (s)he will give prayer the proper place in his (her) life  
that (s)he will be Spirit-filled  
that (s)he will allow no barrier to keep him (her) from sharing Christ today.

### ROUND TABLE

[Continued from p. 35]

of your area (See "Drug Fair," p. 18, *ROYAL SERVICE*, February 1974).

### Closing

Read Psalm 40:2. Say: Drug abuse is like a menacing plague that withers across an individual then from family to family, and finally engulfs a neighborhood. Surely the appalling facts of this study cause us to cry out, "What can I do?" A few suggestions have been made simply to stimulate your own creativity because the needs vary in every community. We must believe that as we bring before the Lord our enlightened concern his use of us is unlimited. We will be aware of the truth in Aunt Rose's observation: "I guess when you pray, you better be sure you can stand still for a miracle."





## Round Table

# The Drug Crisis

Stuart Calvert

Hear a personal word. This morning in court my young friend stood tense and solemn before a judge who spent seemingly endless seconds trying to pronounce correctly "lysergic acid diethylamide" (LSD). The plea was guilty to a charge of selling the drug. Next to me sat the mother outwardly composed, eyes brimming with tears, fingers tightly entwined through those of the father—a dad whose resolute gaze never left his son. The pastor, faithful in prayer for this family, was there. I too was there, a friend unprepared for the events of the past several months. My mind slipped back to that early morning phone call and this mother sobbing the story. LSD changing hands, narcotics agent, arrest. My own disbelief melted into the realization that this was not happening "across the tracks" or in some faraway city. Drug abuse had touched my friends. Today in court culminated the hours of seeking an answer to why? how? what did we do or not do?

Mrs. Robert Calvert is a homemaker and pastor's wife in Piedmont, Alabama.

This experience led me to a personal commitment to be prepared for the next phone call. I hope that this study session will serve as a springboard to an in-depth study of the drug crisis in our communities. Baptist women can help change the trend.

If your phone should ring today are you prepared to minister?

### Books for Reading and Study

*Seek No Tomorrow* by Bernard Palmer (Moody Press, 1971) \$3.95

*The End of Youngblood Johnson* by Aaron Johnson as told to Jamie Buckingham (Chosen Books, 1973) \$4.95

*Wasted: The Story of My Son's Drug Addiction* by William Chapin (McGraw-Hill, 1972) \$6.95

### To the Study Leader

"It was one thing to read in the cold, antiseptic terminology of the scientist the effect of LSD. It was quite another to see it in the raw heat of a rebellious young life." Make this study about families and individuals. Knowledge of some

facts about drugs, however, will be helpful.

1. Call your local narcotics bureau or mental health clinic and obtain information about drug abuse in your county.

2. Cut from magazine pictures of teenagers, young adults, and adults. Arrange the pictures on a piece of poster board. Around the picture write facts about drug abuse.

The author of *The End of Youngblood Johnson* entitles his preface, "Fair Warning to the Reader." The warning applies to these study sessions. The three books chosen for this month are shocking and in some instances sickening. We will spend time in a disturbing, hostile world of violence, drug peddling, and addiction. First, we will be captivated by a family's heart-breaking struggle to cope with their son's drug addiction. Second we will enter the drug-addicted youth cult and cheer as a young man discovers the only remedy is in the person of Jesus Christ. Third, we will visit a ghetto, find one man out of the thousands of addicts, and follow his tortured life from habitual drug abuser to triumphant Christian.

### Wasted: The Story of My Son's Drug Addiction

Happy memories come to more parents by browsing through a record of the "firsts" in the lives of their children: first word or first step. Some parents like Bill and O'Mara Chapin have another entry: today our son smoked marijuana. "Thus it began in the Chapin family... on a day in June." *Wasted* is a poignant account of how drugs consumed a teenager's life, ravaged his body and mind, disrupted the family's life, and finally thrust him into a mental hospital with a schizophrenic psychosis interspersed between the "fights, quarrels, recriminations and insults" were the parents' desperate attempts to salvage their son.

### Study Approach

1. Ask one member to acquaint herself thoroughly with the Chapin

family in *Wasted*, invite her as a "friend of the family" to share some of their experiences by

introducing the family, including personality traits of Mark (chaps. 14, pp. 67, 112, 150, 158).

2. Answer questions about Mark's decline in school, family reaction to marijuana, LSD trips, medical advice, effects on family.

3. Lead the group to compare the tensions in the Chapin family (inconsistent discipline, arguments over hair and friends) with those in the homes of your community.

4. Follow through by contacting your county mental health clinic and asking about ways volunteers could help. Someone may be needed to babysit with younger children of families receiving professional guidance.

5. Someday there may be a cure for schizophrenia and paranoia. Up to the researchers in prayer. Pray not only for drug abusers, but also for the distraught families.

### Seek No Tomorrow

"If only he had never met Sharon Ross. Until that day his life had been calm and ordered." This novel relates the struggle of Cliff Morgan who discarded his college, his career and his church-oriented values because he was unable to convince Sharon that religion, not drugs, was the answer to her quest for happiness. To exonerate himself for this failure, Cliff spends a summer at Yellowstone National Park for the purpose of rehabilitating drug addicts. He learns that encouraging the addict to understand himself and stopping the source of supply are only partial answers. With Sharon's help, he realizes that only by relating to the person of Jesus Christ can youth be transformed.

### Study Approach

1. Drug abuse acts as a magnet, pulling toward it people who represent various attitudes about the problem. A study of the following viewpoints should help clarify group members' viewpoints.

the church-oriented youth (Cliff) a seeder (Sharon) parents narcotic agent the hippies the pushers.

2. Discuss differences in being religious and being possessed by the person of Jesus Christ. Is your church preparing young people to give a strong witness in our society? Invite several young people to read this book, discuss it with your group, and express their opinions on the subject.

3. Choose a drug theme and sponsor a poster contest for youth. Offer a scholarship to a state or Southern Baptist Convention youth conference for the best theme portrayal.

### The End of Youngblood Johnson

This is a disturbing story. Aaron Johnson experienced all the ugliness of the ghetto: he was a gang leader, heroin addict, pimp, Mafia agent. The reader senses a depressing futility—is there hope for such a man? "Sin is not more prevalent in Harlem, only easier to see; despair is not more frequent, only more obvious. And God too, when He moves against Harlem's backdrop, stands out in unmistakable glory." The day that God reached into Harlem, spared a man's life in order to transform him into a dynamic preacher was a day of a miracle.

### Study Approach

1. Ask group members to pretend they live in Harlem. Talk about the problems confronting your family: gang wars, thefts, corrupt politicians, Black Muslims, underworld terrorism.

2. Have one member contrast the lives of Aunt Rose and Mrs. Neer to their sordid surroundings.

3. Ask another member to show the steps in drug addiction, using the experiences of Johnson (pp. 155-166).

4. The drug crisis in your com-

munity may not be as great as that in Harlem. To be sure of the facts, plan a drug rally and invite a qualified person to present the problems. (Continued on p. 33)

## Book Forecast

### Books for September

*Who in the World?* edited by Clifford Christians, Earl J. Schipper, and Wesley Smedes (Eerdmans, 1972) \$1.95

*Inside America: A Black African Diplomat Speaks Out* by Fred L. Hume, Mayford (Acropolis Books, Ltd., 1972) \$6.95

*The Third World and Mission* by Dennis E. Clark (Word Books, 1971) \$3.95

### Books for October

*The Seed of the Church in China* by Muel Boone (Pilgrim Press, 1973) \$6.95

*Doctor in an Old World* by Helen Thomas Riley (Word Books, 1969) \$3.95

*A Foreign Devil in China* by John C. Pollock (Zondervan, 1973) \$5.95, \$1.95, paper

### Books for November

*China Journal* by Emmett Dodman (Rand McNally, 1973) \$8.95

*To Peking—and Beyond: A Report on the New Asia* by Harrison E. Salisbury (Quadrangle Books, 1973) \$7.95

*China: The Puzzle* by Stan Mooneyham (Regal Books, 1971) 95 cents, paper

*They Changed My China* by Molly Wong (Broadman, 1970) \$1.95

*The Chinese Church That Will Not Die* by Mary Wang (Tyndale House, 1972) \$1.25, paper

*Inside the Wall* by Don Crawford (Tyndale House, 1973) \$1.25

\*Available through Baptist Book Stores. Be sure to check early with your book store in case it will have to order the books you want.



Prayer

# Chaplains in Industry

Eula Stotts

Industrial chaplaincy is the newest thrust of civilian chaplaincy, according to Lowell F. Sodeman, the Home Mission Board's associate director for industrial and hospital chaplaincy.

"Industrial" is a word that may not be used too much in casual conversation, but industry is a part of every life. Day by day, from home or apartment millions of persons go to the shop, mine, mill, factory, office, field, or store; they participate in the activities of that arena and receive payment for work done.

"Chaplaincy" is an interesting word with a long and honorable history. Today, a chaplain is one who is charged with providing religious services for one or more persons. Years ago, a chaplain was a person who cared for a chapel.

Miss Stotts before her retirement was WMH executive secretary for California. Today, living in Daly City, California, she continues to be active in missions work.

"Chapel" came from the word for "cape." Martin of Tours, who lived in the years 316-397, served God and man with such discipline, dedication, and courage that the cape he had worn was used as a pledge of victory in battle and was some times connected with oath-taking. The cape became a religious relic. As other articles were gradually accumulated, they were stored in "chapels," and the "chaplain" cared for them. Chaplains have served royalty, peasants, governments, and armies. Today, the industrial chaplain has the opportunity of ministering to men and women in their place of work. Today Baptist women have the privilege of praying for the workers and the chaplains.

Mr. Sodeman reports there may be as many as two hundred industrial chaplains across the United States, but there is no way of knowing for sure. This number includes representatives of various religious denominations.

The chaplains are people who have recognized an immediate individual need in an industrial situation and set out to help solve the problem.

The chaplain carries the responsibility of proving to "management" there is a place for a minister. He has to live before the employees so they know he is not "the boss's man." Sometimes this gives him a thin line to walk.

Chaplaincy ministries have been initiated by executives and by ministers. One owner saw the morale of his workers falling, realized his own need of a spiritual adviser, and sought a pastor to help. One executive stressed the fact that he wanted to enlist a chaplain because of his desire to find prayer as a way of life—not just for company profits.

A ministry was begun in a Winston-Salem shopping center because a minister read that a waitress had driven to a lonely road and adjusted the car exhaust so the fumes took her life. She was the woman who served him coffee every morning. The minister was concerned that he had not been aware she was that desperate. He and the merchants in the shopping center agreed there was a need for "an extension of the church" in an accessible room in the shopping center.

Howard Tridate, an engineer in 1953, felt God calling him to be a "preacher." Through years of questioning, wondering, and yielding, he found himself in Southern Baptist Theological Seminary in 1965. He joined Wayne Oates (then a professor at the seminary) and a student group studying ministerial service in an industrial area. With his experience and interest he helped establish a pilot project in Louisville, Kentucky, and continued in this endeavor.

Home Mission Board personnel became interested and participated in the project. The chaplaincy division of the Board has become more and more active in communicating with industrial chaplains who are

succeeding in their work, in preparing job descriptions, and in outlining practical helps for industrial leaders and ministers in working together effectively.

The industrial chaplain usually works alone. It has been said that he is plowing a somewhat lonely furrow. Leaders in the Home Mission Board's Division of Chaplaincy want to provide fellowship among chaplains and to foster happy working relationships between chaplains and churches in the community. An industrial chaplain needs the support of local church members, and they will be richer if they work with him.

An industrial chaplain affiliated with the Home Mission Board should have college and seminary training. He must have pastoral experience. Perhaps the greatest qualification is that he have two loves: love for human beings as individuals and love for the God he serves.

In 1974 the industrial chaplain is charged with the responsibility, not of guarding a religious relic, but of proclaiming a living Saviour.



## Planning the Prayer Group Meeting

### PREPARING FOR THE MEETING

Order from Home Mission Board Literature Service (1390 Spring Street, N.W., Atlanta, Georgia 30309) one copy of the leaflet "Business and Industrial Chaplaincy."

Assign for preparation

1. One member to be familiar with the information in the leaflet (see above) so she can share it with the group.

2. One member to review at the meeting the material on the preceding page, giving the background of the word "chaplaincy" and telling about the work of today's industrial chaplains.

## treasures in earthen vessels

How precious are my missions efforts? Do I show weakness in flexibility? involvement? love? If so, I must not be discouraged. I was made to change. Paul said, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7).

This treasure—the message of hope and reconciliation—is in a particular kind of vessel: an earthen one. A container made of clay.

God did not choose to put his treasure in a "treasure-proof" vessel. I could admire as I stayed neatly on the shelf away from involvement.

God did not choose to put his treasure in a "treasure-proof" vessel. I would then be tempted often to tap the rim, thinking the clear ring of resounding perfection. A crystal vessel has a brilliance and a fragile beauty of its own.

God chose to put his treasure in weak and worthless vessels without any glory in themselves. This humbling thought makes me remember two facts: What it was like being in the disposal of sin, and what it is like to become a child of God.

Our Lord asks me to share these two memories with the teen-ager around the corner, the foreigner within our borders, the Indonesian woman in the rice paddy.

When I share the message of hope, the earthen vessel pulsates with the power of God, and I am given the ability, strength, and enthusiasm to match each opportunity.

Stuart Eilert

## OBSERVING THE PRAYER CALENDAR

August is a month of vacations. Assign each prayer calendar missionary (see Call to Prayer, pp. 43-48) to a member of the group. Ask her to be prepared to answer in one sentence, Why I would like to take a vacation in (where the missionary serves). Then have a time of prayer.

## THE PRAYER EXPERIENCE

Rosalie Mills Appleby wrote while a missionary in Brazil: "I have come to appreciate less and less the mission vision that gives to the foreigner thousands of miles away, and ignores—near the door." The industrial chaplaincy may not be as romantic as appeals about people overseas or people we do not know. It does represent people next door, even in our own homes; and it is a missions effort that needs our prayers.

Many Americans with everyday problems are not finding or accepting the ministries conducted within our churches. The industrial chaplaincy approaches them in their work setting to introduce them to the Saviour who gives purpose and meaning to living. At this prayer session let us claim the privilege of intercessory prayer for men who are ministering as industrial chaplains.

First, let us hear some background information (Call on the two members who were given advance assignments).

Close by reading two Scripture passages: Luke 10:25-37 and John 12:32.

## PREVIEW SEPTEMBER BAPTIST WOMEN MEETING

Did you know that Southern Baptists have fifteen missionaries working with Chinese people in the United States? Do you know where these people live and how our ministry to them is carried on? You will learn about them at the Baptist Women meeting next month. (Tell date, time, and meeting place.) □





Mission Action

# Empathy: A Mission Action Skill

Dorothy Allred

Add a new word to your vocabulary: empathy (EM-pen-thee). Sympathy we know. Pity we know. The word "empathy" we have heard and seen on the printed page. We must come to know its meaning and practice it if we are to work with people of special needs in the most effective way.

Alan Keith-Lucas in *This Difficult Business of Helping* says: "Empathy means understanding how one feels about a problem but not feeling like that oneself. To feel like someone else is to be sympathetic with him. It generally does not do much good. To tell a child afraid of the dark that you yourself are afraid of ghosts would not help, but to tell him that you can understand his fear and that it is all right to feel like that may help him bring the fear out in the open and look at it so that it goes away."

"Empathy, really understanding how another person feels, is as strong as sympathy is weak. It is the one thing that helps people tell their hidden doubts and fears and do something about them. It is as superior to sympathy as sympathy

An experienced participant and leader in mission action work, Mrs. Mayle T. Allred is the wife of the superintendent of missions for Gaston Baptist Association, Gastonia, North Carolina.

is to pity, which usually means feeling superior to a person. One way of expressing it is that sympathy is feeling like people, pity is feeling about them, and empathy is feeling with them."

Some basic elements are necessary if the helping relationship is to be successful. Three things it is helpful to convey to a person in trouble are: "This is what you are up against" (reality), "I know that it must hurt" (empathy), and "I am here to help you if you want me and can use my help" (support).

Reality, empathy, and support are essentially the three ways in which God helped us.

Reality—the whole of God's creative efforts, his commandments and his judgments.

Empathy—God came down in human form, lived among men, and shared their problems. This was the greatest act of empathy the world has ever known.

Support—the presence of the Holy Spirit who stands alongside us in our need and is strong, giving support.

No one of the three elements is sufficient in itself. Reality without support leaves a person to fight his

problem alone. Empathy apart from reality is not possible since a person cannot empathize about something that does not exist. Neither is empathy sufficient without support, since this would leave the target person dangling.

Empathy is more to be trusted than sympathy. A person may feel sympathy for the target person and do things from the goodness of her heart. Many times these actions should probably not be done at all, for sympathy does not necessarily mean understanding what others want or need. When someone is in need, sympathy would cause the helper to imagine how the other person feels, when the truth of the matter is (s)he may not feel the imagined way at all.

The helper who has developed the skill of feeling empathy can recognize the significance of another's behavior. She does not take sides but remains impartial, much as a referee is supposed to do. She is able in an objective way to recognize what lies behind another person's thoughts and actions.

The helper who would develop this skill must open her mind to the many anxieties people encounter and not shy away from a closer look into the problems of life.

A comfortable withdrawal into the four walls of the church building or the four walls of the home cannot keep empathy alive. There needs to be exposure to the target person's world and way of life.

The person who would help the bitter high school dropout must learn to feel what it means to live in a three-room house with nine other family members, to hear quarrels day and night, to be constantly chided in school for not knowing how to read or work the math problem.

The helper who understands the teenager's situation will be able to appreciate his desire to "make money" and will help him work on his problems with understanding and empathy.

One helping group saw John's need for a part-time job that would provide funds for needed school fees. They saw he needed after-school tutoring assistance. A job was secured and tutoring was arranged on a regular basis. The boy who had been a discipline problem at school and in the neighborhood became an entirely different person. Empathy had enabled the helpers to know how to help.

Maria was thirty-one years old with some mental retardation from birth. She had been sheltered and almost hidden by her family and neighbors. Pity had been shown to her all her life. She had always been told she could not do anything. She went to public school only briefly. She was forbidden to enter into community activities or to go anywhere alone. She stayed home where her mother could take care of her.

Maria lived in a target area of one mission action group. As the group members came to know Maria they realized she had capabilities and was teachable. Over a long period of time and against the persistent opposition of her mother, arrangements were made for her to be accepted into a special school which would equip her for a productive life. Group members' empathy made it possible for them to know just what Maria's real needs were and to meet those needs in a remarkable way.

Being an effective helper is a job that takes work and patience. Skill is required in understanding the other's needs and becoming involved—and yet not letting one's personal feelings become so involved that the real need of the person is never met.

In an effort to understand the needs of the youthful target person, a group member cannot join the being as a delinquent, even though she feels the strength of the pull on the young person. She cannot help a woman prisoner deny authority in prison, although she must understand why she feels like doing so.

She may feel deeply the tension of the teenager who must postpone fulfillment of sexual urges, but she must help him to counteract them in a meaningful way and thus help the youth acquire a respect for himself and consideration for others.

Feeling empathy, rather than pity or sympathy, is one of the most difficult skills to master, but it is indispensable for the Christian worker in redemptive, helping relationships.



## Planning the Mission Action Group Meeting

### IN SERVICE TRAINING

Ask members to read the material on empathy (preceding page) before the group meeting.

At the meeting discuss the following questions:

What is pity?  
What is sympathy?  
What is empathy?  
Which is needed most in helping relationships? Why?  
How have we used this skill in working with our target group?  
Which did we use: pity or sympathy instead of empathy?

In these specific instances, what should we have done that expressed empathy?

How would our mission action efforts have been different?

Comment: An old Indian proverb says, "Never judge a man until you have walked a moon in his moccasins." This does not mean walking for a short time, or to try the shoes on while sitting down. It is necessary to walk. This saying expresses vividly the need for empathy in understanding another person.

Mission action group members cannot walk in the shoes of all the target persons. We cannot live through the desperate pains of abandonment by parents, desertion by a husband, unemployment, mental or emotional sickness, imprisonment, crippling physical handicaps, complete desolation, and loneliness.

But we can try to understand what it would be like to be closed in by such circumstances.

Have on hand at least one copy of *Special Skills for Mission Action* #1,<sup>2</sup> a new individual study book which deals with skills involved in the helping relationship—including empathy. Encourage every member to read this book.

### PLANNING ACTION

Lead members to enter in their notebooks creative plans for getting to know and understand the problems of the target group during the coming month, with creative commitments made for visits, increasing knowledge about living conditions and individual needs.

Make specific arrangements for activities involving joint efforts of members.

### CALL TO PRAYER

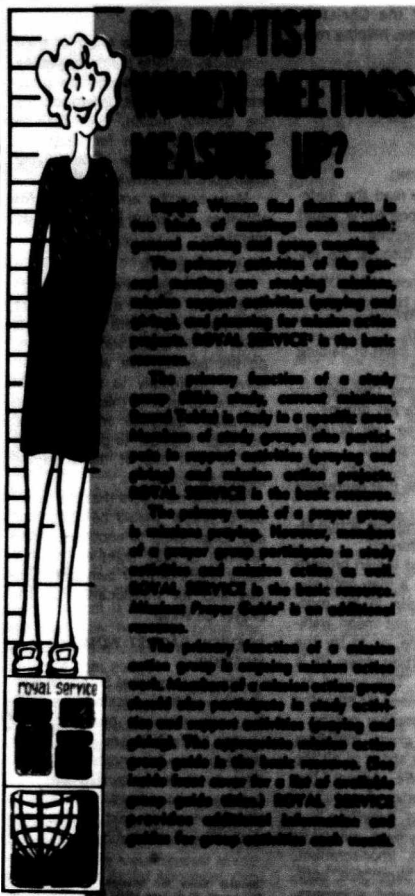
Make a large poster in the shape of a house or with a large picture of a house cut from a magazine. Write the Scripture verse, Acts 8:4, on the poster: "We will give ourselves continually to prayer." List the names of the missionaries on the prayer calendar on the poster. Ask each member to pray by name for at least one of those on the poster for today.

Remind members that the calendar of prayer should be used each day. Urge them to encourage their families to pray together for missionaries and for missionaries on the prayer calendar.

### PREVIEW BAPTIST WOMEN MEETING

Did you know that Southern Baptists have fifteen missionaries working with Chinese people in the United States? Do you know where these people live and how our ministry to them is carried on? You will learn about them at the Baptist Women meeting next month. (Tell date, time, and meeting place.) □

# forecaster



## DO BAPTIST WOMEN MEETINGS MEASURE UP?

Baptist Women find themselves in two kinds of meetings each month: general meeting and group meeting.

The primary activities of the general meeting are studying missions, mission support activities (praying and giving) and planning for mission action projects. **ROYAL SERVICE** is the basic resource.

The primary function of a study group Bible study, current missions, Round Table is study in a specific area. Members of study groups also participate in support activities (praying and giving) and mission action projects. **ROYAL SERVICE** is the basic resource.

The primary work of a prayer group is mission praying. However, members of a prayer group participate in study activities and mission action as well. **ROYAL SERVICE** is the basic resource. *Mission Prayer Guide* is an additional resource.

The primary function of a mission action group is carrying mission action work. Members of a mission action group should also participate in study activities and support activities (praying and giving). The appropriate mission action group guide is the basic resource. One guide lists over 100 of available group guides (also) **ROYAL SERVICE** provides additional information and guides for group activities each month.

Planning for Baptist Women is the primary function of the Baptist Women Officers Council. Forerunner help officers plan. Forerunner then plans is another function of the Baptist Women Officers Council. Forerunner then officers carry out these plans.

### Officers Council

## Language Missions Day

August 11 is Language Missions Day. The purpose is to create in Southern Baptist churches an awareness of persons of different language and cultural backgrounds.

Consider one of these suggestions for involvement in Language Missions Day.

1. Conduct a doll festival (see pages 8-9).
2. Invite women of another language-culture group to a Baptist Women meeting; or invite them and their families to share in your Sunday worship service.
3. Attend Sunday services of ethnic persons in the community or area.
4. Plan a "Language Missions Day" meal with foods from other cultures on the menu and decorations of various cultural displays.
5. Ask your church librarian to feature books on language-culture persons, perhaps printing a survey of one or more of the books in the church bulletin or newsletter. (For book title suggestions, see Round Table pages in Jan., Feb., March 1974 issues of **ROYAL SERVICE**.)
6. Exhibit Scripture portions in many different languages, labeling them for identification. (Write American Bible Society, P.O. Box 5456, Grand Central Station, New York, New York 10017 for catalog.)
7. Encourage Baptist Women members to send ethnic persons into their homes and to consider sponsoring language families or persons, maybe refugees or international students or migrants.

### Mission Study Chairman

## NEW BOOK

*The Bible: God's Missionary Message to Man, Volume 2,* is available for study (as of July 1). The Teaching Guide<sup>1</sup> is available with ideas for an interesting study of the book.

Choose a time convenient to all Baptist Women members for a study of the book.

The study of this book should not replace regular Bible study group work. This book is not designed to be used in Bible study groups. Bible study material in **ROYAL SERVICE**, pages 30-33, is for use in Bible study groups.

The book is good content for individual reading. Church Study Course credit is available when the study is completed.

The study of *The Bible: God's Missionary Message to Man, Volume 2*, meets the requirements for study of additional books in the Baptist Women Achievement Guide, Teaching Missions, number 2 under Advanced Achievement.

### Mission Support Chairman

## PRAYER RETREAT

August is the suggested time for a Baptist Women prayer retreat. Appropriate content material for a prayer retreat is in the April through September **ROYAL SERVICE** articles entitled "What Do You Have to Give?" Additional help can be found on pages 41-48 in *Mission Prayer Guide*.<sup>2</sup>

By this time the following things should be done (check them off as they are completed):

- ☐ time chosen
- ☐ place selected
- ☐ major emphasis determined
- ☐ schedule planned
- ☐ responsibilities assigned
- ☐ permission planned

The prayer retreat can be planned for several hours, all day, or overnight.

### Mission Action Chairman

## FOLLOW-THROUGH

Follow-through to study is a natural way to choose mission action projects. Study in the general meeting, current missions group, Round Table group, and prayer group frequently offers unusual opportunities for ideas for mission action projects.

1. See the suggestions on pages 22-25 for ideas related to Baptist centers. If you do not have a Baptist center in your area, do not dismiss this idea; related activities are suggested.
2. See the suggestions on pages 26-29 for ideas related to missions work in the city. Check with city or public welfare officials for opportunities for mission action projects with persons in the city.
3. See pages 34-35 for ideas related to the drug crisis. Talk with the Round Table group leader and choose an activity appropriate for mission action for Baptist Women.
4. See the suggestions on pages 36-37 for ideas related to the industrial chaplaincy. Use the comments in the material for prayer groups to plan a mission action project.

Remember: Mission action is the organized effort of a church to minister and to witness to persons of special need or circumstance who are not members of the church or its programs.

<sup>1</sup>Order from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price, \$2.50 per year, single copy 30 cents. Please enclose remittance. For sub-scriptions outside the U.S., add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

<sup>2</sup>See **ROYAL SERVICE**, April, page 29. March \$1.25, available from Baptist Book Stores.

### President

## TRAINING OFFICERS

Training for Baptist Women officers is vital before October Study of the Baptist Women Leader Manual<sup>3</sup> is basic.

Ask the new officers to conduct the study. Assign each officer chapter(s) related to her job. Instruct her to use the Teaching Guide<sup>4</sup> for ideas in presenting the material.

Other training opportunities are available. Encourage each officer to read *Understanding Adults*<sup>5</sup> and *Guiding Adults*.<sup>6</sup> Check the following list and keep a record of Baptist Women officer training.

| NAMES OF OFFICERS | BAPTIST WOMEN LEADER MANUAL |           | UNDERSTANDING ADULTS   |           | GUIDING ADULTS         |           |
|-------------------|-----------------------------|-----------|------------------------|-----------|------------------------|-----------|
|                   | have read, will review      | will read | have read, will review | will read | have read, will review | will read |
|                   |                             |           |                        |           |                        |           |
|                   |                             |           |                        |           |                        |           |
|                   |                             |           |                        |           |                        |           |
|                   |                             |           |                        |           |                        |           |
|                   |                             |           |                        |           |                        |           |
|                   |                             |           |                        |           |                        |           |
|                   |                             |           |                        |           |                        |           |
|                   |                             |           |                        |           |                        |           |
|                   |                             |           |                        |           |                        |           |



what do you have to give?

## Intercession for Missionaries

Carolyn Rhea

"If you offered me either ten thousand dollars for the direct support of missions work here in Korea or ten people to pray faithfully for us, I would unhesitatingly choose prayer," asserts A. Gammege, missionary to Korea.

Missionaries are keenly aware of the powerful impact of prayer support on the effectiveness of their ministry. Prayer can be our greatest contribution.

The calendar of prayer is an organized, finger-tip method for comprehensive yet personal prayer support. Intercessory prayer for those on the calendar of prayer is not a magic wand to wave over them on their birthday. It won't miraculously transform that day into one of special bliss or keep them from harm. Instead, our prayers for missionaries and their work in the kingdom of God are stitches which knit us together in love. Their birthday is our turn to help them at the helm of prayer. We are not asking God to bless them just on their birthday but at all times. Probably it will be a year before we pray for them again. We can confidently leave our prayers with God to use in his own way and in his own time.

Kerth Parks of the Foreign Mission Board points up some of the problems confronting missionaries today: government restrictions such as visa, work

permits and regulations against witnessing; their role of encouraging national leaders at the cost of submerging their own aggressive leadership; the complicated intensity of overlapping relationships with other missionaries; problems with their children; personal temptations; personal convictions. Read pages 15-16 of *Missionary Prayer Guide* for deeper understanding of these problems as well as the unique "issues" of missionaries.

Within the context of these problems we should be as specific as possible in our prayers for missionaries. Suggestions are given on page 17 of *Missionary Prayer Guide*. To help you get started though, here are a few.

Whenever she is discouraged, inspire her.

Help her be honest, loving and helpful toward her fellow missionaries.

Fill her with the physical and spiritual energy necessary to meet her opportunities each day.

Teach her how best to guide national Christians in leadership roles.

"I am becoming more and more convinced," writes Mrs. David Dury, missionary to Yaman, "that prayer will make the difference as to whether our

missions effort succeeds or fails in such countries. I feel that vague prayer does little good. Specific, intelligent prayer carries great potential for positive good.

"Our big problem is to make missions personal enough. People will not pray when they don't know what the problems are or when they know them only long after they have happened. The most direct feeling of the power of prayer that I have ever had as a missionary was during the 1967 war. This was a time of great difficulty. I had left my husband David behind in Gaza, not knowing if I would ever see him again. At the same time I was concerned about living in strange surroundings with five children and no idea as to what the future would hold for all of us. This could have been a very frightening and discouraging experience. On the surface I felt all the frustration; and yet underneath there was a quiet sense of peace and the knowledge that God was there, and he was taking care of us and all the details of our existence. I am convinced this was brought about by the prayers of people at home. This experience taught me the power of prayer, and I coveted this kind of prayer for the emergencies and problems of everyday missions work.

"Many of our missionaries have reached the age at which their children are going home to school. America is no longer the same place with the same values and standards that past generations of MK's have contended with alone. Some of the schools which used to be of help as the MK sought to adjust to a new country and a new life are no longer as helpful with social drugs and the new morality that this simply add to the total adjustment problems of the returning student. This is true with almost unimaginable precision on the parents, who begin to question whether they should continue to reach out to lost people of the world while their own children may be lost without their guidance. I am sure that most people feel that the failure of the missionaries at any of these points is all too easily shown a great lack of help; however, it is not reasonable that the missionaries should be able to depend on the fervent, concerned prayer of those at home."

Have you prayed today for those on the calendar of prayer? If not, why not right now?

\*See WMU order form, page 36

# call to prayer

Kerth Allison

### 1 Thursday Luke 11:1-10

Since visiting in homes is done only by invitation, casual witnessing is the strongest Christian witness in Hawaii's quiet resort community of Lahaina. Maui. The Verrill Hendersons, trained resort missionaries, carry on varied types of programs. They witness among people, half of whom are Orientals, and only 30 percent of whom ever attend a church.

Joe Balaban, Spanish, Texas.  
Mrs. Eugene C. Branch, Indian/Eskimo, Alaska.  
Mrs. C. Marshall Durham, Spanish, Panama/Caribbean Zone.  
Mrs. Larry Gardner, Baptist center, Ohio.  
Mrs. Verrill Henderson, church extension, Hawaii.  
Reynolds Leal, Spanish, Texas.  
Mrs. Lois Bates, Spanish, Florida.  
Mrs. Harold L. Blankenship, home and church, Libya.  
Donald L. Blinn, education, Kenya.  
Betty Lynn Cagle, women's work, Rhodesia.  
Jean Carter, women's work, Kenya.  
Mrs. Marcus L. Driggers, home and church, Chile.  
Mrs. J. B. Durham, home and church, Upper Volta.  
Harold E. Haver, business administration, Panama.  
Mrs. William H. Isler, music, South Brazil.  
Mrs. Julian B. Lacey, home and church, South Brazil.

### 2 Friday Luke 11:21-28

We cook on a wood stove and heat water in drums, and our hot water is

Mrs. Bradley Allison is a pastor's wife and teacher of educable mentally retarded children in public school in Springfield, Missouri.

heated in an iron barrel," says Delia Brown, a missionary agriculturalist in Zambia. Zambians walk thirty-five to forty miles to attend associational meetings. A crippled woman dropped herself five miles on the ground to a meeting. Pray for God's continued blessings on Dr. Brown and his family and on missions work in Zambia.

Mrs. Tony E. Sawington, Indian, North Carolina.  
Sherrod D. Bridgman, superintendent of missions, Illinois.  
Miguel Gonzalez, Spanish, Florida.  
C. F. London, retired, Arkansas.  
Calvin Sandlin, Indian, Utah.  
Charles A. Allen, Jr., education, Colombia.  
Shirley Boyd, journeyman, education, Hong Kong.  
Delia B. Brown, agriculture, Zambia.  
Mrs. William A. Corley, home and church, Nigeria.  
Mrs. John W. Fielder, retired, China.  
W. Griffin Henderson, education, Hong Kong.  
Mrs. William D. Massey, home and church, South Brazil.  
James T. Owens, music, Mexico.  
J. Kenneth Park, religious education, Chile.  
Melvin W. Smart, general administration, Hawaii.  
Mrs. Albert C. Sutton, Jr., home and church, Angola.  
Gene V. Tammill, social work, Vietnam.  
Gerald M. Workman, music, Malawi.

### 3 Saturday Luke 11:33-42

The three-year-old Filipino Baptist Mission, Los Angeles, needs a permanent place of worship. Presently, they rent a hall for two hours on Sunday morning and have night services in a restaurant. Pray for Mrs. Eduardo Pael, Jr., and her husband as they seek to witness to 100,000 Filipinos in the area.

Jose Maria Garcia, Spanish, Texas.  
Gary E. Halbrook, pastor, Illinois.  
Mrs. Ariel Hernandez, Spanish, Florida.  
Mrs. Eduardo Pael, Jr., Filipino, California.  
A. W. Wilson, retired, Alabama.  
Mrs. Joseph A. Harrington, retired, Brazil.  
Deaver M. Lawton, retired, China, Thailand, Taiwan.  
Mrs. Tom W. McMillan, home and church, Tanzania.  
S. Lynn New, preaching, Taiwan.  
Mrs. Keith D. Shelton, home and church, Peru.  
Joe E. Terry, preaching, South Brazil.

### 4 Sunday Luke 12:4-12

John N. Thomas has given twenty-eight years to evangelism in Colombia. He serves now the only Spanish-speaking congregation on the San Andres Island. He asks us to pray for Carlos, who became a Christian after a tragedy almost took his life. Pray also for funds to finish a clapboard chapel so badly needed in the Santa Bay area.

Mrs. Roger L. Capps, home and church, Malaysia.  
Ruford B. Hodges, Jr., student work, Korea.  
Mrs. David L. Miller, home and church, North Brazil.

Missionaries are listed on their birthdays. An asterisk (\*) indicates missionaries on foreign addresses. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P.O. Box 6887, Richmond, Virginia 23230, or in home Mission Board Personal Directory, free from Home Mission Board Literature Service, 1950 Spring Street, Atlanta, Georgia 30308.

Mrs. Karl J. Myers, Jr., home and church, Nigeria  
 John M. Thomas, preaching, Colombia  
 Grace Wells, retired, China, Hawaii, Indonesia  
 Mrs. Robert A. Williams, home and church, Honduras  
 Ruth Wamosh, nurse, Nigeria

#### 5 Monday Luke 12:16-28

God is changing lives in Botswana, according to Mrs. Edward Smith. An example is Josephina, who supported her family by making homemade beer until she accepted Christ. Now she bakes bread and explains, "I have tried to follow the Lord, and I am able to support my family better than before." Pray that new Christians will grow and win others to Christ.

Charles R. Clayton, pastor-director, California  
 Mrs. Joseph Edgar Glass, US-2, student work, North Dakota  
 Robert L. Gross, Christian social ministries, Arkansas  
 Mrs. Delane R. Humphreys, Christian social ministries, Ohio  
 Mrs. David Lee McCall, church extension, West Virginia  
 Gilbert Oakesley, preaching, Korea  
 William E. Corvin, dorm parent, Indonesia  
 Darrell E. Garner, agriculture, Malawi  
 Mrs. James W. McGovern, retired, Baptist Chilian Publishing House  
 James F. McKinley, Jr., preaching, Bangladesh  
 James Moroney, religious education, Ethiopia  
 Takahiro Oue, preaching, Japan  
 Mrs. Edward L. Smith, home and church, Botswana  
 Hugh G. Smith, preaching, Singapore  
 Mrs. J. Allen Smith, home and church, Philippines  
 Rodney B. Wolford, education, South Brazil

#### 6 Tuesday Luke 12:29-40

At Baptist Village, located near Tel Aviv, Israel, Milton Murphey directs a year-round program of camps and conferences. Pray that the center may be the source of spiritual renewal and reconciliation between peoples of varied backgrounds.

Mrs. Cos M. Davis, Jr., nurse, Louisiana  
 Wesley Johnson, superintendent of missions, Maryland  
 Mrs. Julian Monroe, Spanish, Texas  
 Della Ruth Smith, Baptist center, Kentucky  
 James S. Wright, pastor-director, New York  
 Mrs. Ted York, Sellers Home, Louisiana  
 Mrs. C. Donald Doyle, home and church, Costa Rica  
 Dorothy Simmons, education, Tanzania  
 Mrs. Leland J. Harper, nurse, Paraguay  
 Marlene Mianer, medical, Indonesia  
 Milton Murphey, preaching, Israel  
 J. Earl Pease, Jr., student work, Philippines

#### 7 Wednesday Luke 13:1-9

Shirley Kirkland stands by the radio to receive and send messages while her husband flies over Ethiopia's treacherous territory. The Cessna 185 often flies medical help to the bush area. Because assistance reached them by plane, a man who had been speared and had a collapsed lung was saved, and a mother and child live. Pray for the airplane ministry.

J. E. Alexander, National Baptist, North Carolina  
 Mrs. Coraella Bright, church extension, Pennsylvania  
 Alejandro Bevilacqua, Spanish, Arizona  
 Mrs. Preston M. Benton, associational services, Wisconsin  
 Mrs. Thomas Seaton, Spanish, Puerto Rico  
 Mrs. Marvel Iglesias, Spanish, Panama/ Canal Zone

Mrs. Garveth E. Jester, Spanish, Texas  
 Elizabeth Landy, center director, Georgia  
 Matias Quintanilla, Spanish, Texas  
 Mrs. B. Clyde Rockett, church extension, Massachusetts  
 Phillip M. Anderson, music, Philippines  
 Mrs. Leslie A. Doyle, Jr., religious education, Equatorial Brazil  
 William C. Gavento, doctor, Nigeria  
 Ronald W. Hunt, education, Liberia  
 Mrs. Gill P. Jocke, home and church, Paraguay  
 Mrs. Donald Kirkland, home and church, Ethiopia  
 Wesley W. Lawton, Jr., retired, China, Hawaii, Taiwan

#### 8 Thursday Luke 13:22-30

From Kobe, Japan, Tom Masaki relates the conversion of a Buddhist couple. After their baptisms, Mr. Takeuchi brought their Buddhist altar to the church and set fire to it while church members sang hymns of praise. Pray for the witness of this devout couple and for Mr. Masaki.

Mrs. William Henderson Bell, church extension, California  
 Mrs. Miguel Gonzalez, Spanish, Florida  
 Mrs. Andres Rodriguez, Spanish, Texas  
 Mrs. Troy C. Bennett, home and church, Bangladesh  
 Mrs. Rella M. Bradley, home and church, Korea  
 Janet Cooke, journeyman, education, Taiwan

Ralph W. Harrell, publication, Kenya  
 Mrs. James A. Lanford, home and church, South Brazil  
 Tamaki Masaki, preaching, Japan  
 Glenn Patton, preaching, Lebanon  
 Sara Frances Taylor, secretary, Argentina

#### 9 Friday Luke 14:1-11

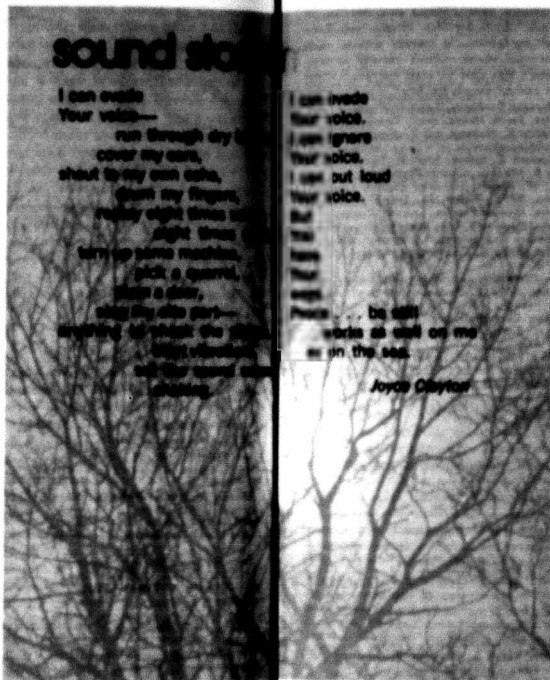
The task of helping Belgian Baptists reach out and grow is a concern of Laurobelle and Larry Yoder. While concentrating on learning a new language, the couple is starting a mission in Brussels. Pray that Belgian Baptists, though small in number, will realize they have something to offer people who are without Christ.

Mrs. James O. Beck, Baptist center, Georgia  
 Mrs. E. Frank Betvin, Indian, Oklahoma  
 Mrs. William R. Goddard, Jr., US-2, church extension, Vermont  
 Earl Jackson, Indian, Idaho  
 Michael Janaszewicz, Slavic, Connecticut  
 Marshall W. Moore, Christian social ministries, Indiana  
 Edwina Robinson, retired, Cuba  
 Mrs. Jose M. Rodriguez, kindergarten, Texas  
 Mrs. Burton Singleton, rescue mission, Tennessee  
 Mrs. Wayne E. Emanuel, nurse, Japan  
 Mrs. Alvin Lynn Gery, home and church, Guadeloupe  
 Mrs. Richard B. Grant, home and church, South Brazil  
 Richard R. Greenwood, preaching, Guatemala

Carl G. Lee, preaching, Indonesia  
 Lawrence E. Blass, music, Venezuela  
 William P. Roberts, music, Japan  
 Mrs. Maurice Smith, home and church, Ghana  
 John W. Watts, education, India  
 Mrs. Larry C. Yoder, home and church, Belgium

#### 10 Saturday Luke 14:12-24

When George L. Foster invited a family to ride a bus to Sunday School, the mother



refused, but her son asked, "Can't we go just once, Mama?" Colby, Kansas, where Mr. Foster leads a young church, is an almost untouched missions field. Two adjoined counties have no Baptist witness. Pray for Mr. Foster and the church's outreach program.

George L. Foster, pastor, Kansas  
 Sharon Faye Leones, US-2, student work, Illinois  
 Meredith E. Wyatt, pastor, California  
 Paul R. Bellington, preaching, Equatorial Brazil  
 C. S. Boatwright, preaching, Japan

Mrs. James E. Carlton, home and church, Philippines  
 Marion L. Carley, preaching, Colombia  
 Mary Crawford, retired, China, Hawaii  
 William G. Horn, preaching, Lebanon  
 Larry Neil Eason, student work, Spain  
 Mrs. Clifford J. Lewis, retired, China  
 Peyton M. Moore, radio-TV, Vietnam  
 Mrs. Alan P. Neely, home and church, Colombia  
 James B. Slack, education, Philippines  
 John H. Tatum, doctor, Indonesia

I can evade  
 Your voice—  
 run through dry  
 cover my ears,  
 shut to my own ears,  
 shut my fingers,  
 right eyes  
 right ears  
 turn up mine  
 pick a quarrel,  
 start a war,  
 sing my little song—  
 anything to keep my  
 ears from  
 hearing  
 your voice.

Joyce Clayton

Mrs. James N. Westmoreland, home and church, Rhodesia  
 Charles L. Whaley, Jr., business administration, Japan  
 Mrs. Robert D. Worley, home and church, Spain

#### 11 Sunday Luke 14:25-35

Home missionary C. E. Scarborough works with troubled youth and their families in the Fulton County Juvenile Court, Atlanta, Georgia. A survey made by the missionary showed that only six of 203 youths who had appeared in court attended Sunday School. Pray for his witness as he

presents Christ in love and concern.  
 Lorenzo Castillo, Spanish, Texas  
 Mrs. Matias Quintanilla, Spanish, Texas  
 C. E. Scarborough, youth and family services, Georgia  
 Robert A. Walls, superintendent of missions, Nevada  
 I. B. Williams, Spanish, Kansas  
 Mrs. James N. Darvall, home and church, Ivory Coast  
 Stephen G. Enge, preaching, Argentina  
 Roberto Hampton, press, South Brazil  
 Mrs. Shirley A. Smith, home and church, Antigua  
 Mrs. Charles E. Smothers, home and church, Paraguay

#### 12 Monday Luke 15:1-10

The preschool day-care program of Hawaii Kai Baptist Church is directed by Alice (Mrs. Ken) Newman. When a four-year-old from the school barely missed drowning, Mrs. Newman visited the home. The mother revealed that she had attended a Baptist church in Tokyo when she was younger. The family is presently attending church. Pray for much-needed space for this church's activities.

Mrs. Paul Ruiz Caballero, Spanish, Texas  
 Colleen Cohen, center director, Virginia  
 Mrs. Helen Ivy, associational services, Washington  
 Mrs. Kenneth Newman, church extension, Hawaii  
 Clare Rangel, kindergarten, Texas  
 Mrs. Oscar K. Seaman, Jr., home and church, Korea  
 Albert B. Creighton, education, Italy  
 Mrs. Robert H. Colquhoun, home and church, Japan  
 Mrs. M. Brennan Subanks, home and church, Nigeria  
 Linda Garner, nurse, India  
 Mrs. James E. Hampton, home and church, Tanzania  
 Mrs. Richard M. Harris, retired, China  
 May Perry, retired, Nigeria  
 Mrs. Bill Clark Thomas, home and church, Malaysia

#### 13 Tuesday Luke 16:10-17

More than 1,000 home missionaries seek to reach persons of different languages and cultures. Last year, eighty-five new language-culture congregations were established, including work among Arabs in Boston and Semsons in Los Angeles. Pray that the attitude of Southern Baptists toward other races will be supportive of rather than detrimental to the work of missionaries. Remember Mrs. Danny Moon who serves among Japanese in California.

William I. Barkley, retired, Maryland  
 Mrs. Hanna Garza, Spanish, California  
 Terry Manciel, center director, Georgia  
 Mrs. Danny Moon, Japanese, California  
 Donald F. Roome, student intern, Missouri  
 Marlene Rodriguez, Spanish, Texas  
 David Torres, Spanish, Florida  
 Mrs. Andrea Viera, Spanish, New Mexico  
 Mrs. Malcolm B. Webb, Jr., deaf, New York  
 Mrs. L. Harold Fielder, home and church, Japan  
 Mrs. W. C. Harrison, retired, Brazil  
 Mrs. Donald E. Hain, home and church, Japan  
 Mrs. Winston W. McMill, home and church, Colombia  
 Mrs. James T. Owens, education, Mexico

Mrs. M. Mack Shultz, education, North Brazil  
 Mrs. Malcolm W. Stuart, home and church, Hawaii  
 J. Murphy Terry, preaching, Laos  
 David H. Whitten, preaching, Tanzania

#### 14 Wednesday Luke 16:19-31

While in the US military stationed in Japan, Glen Bradford helped organize the English-speaking Tokyo Baptist Church. In 1962, he was a missionary associate in Japan. In 1972, he became treasurer-business manager for the Mission (organization of Southern Baptist missionaries) in Malawi; eastern Africa. Besides these duties, he finds time to witness to the forty Japanese who are in Malawi.

James Anderson, Indian, Oklahoma  
 McPherson Bowen, retired, Mississippi  
 Maurice Graham, student work, Missouri  
 Claude Monnasse, Spanish, Texas  
 Paul Elaine Klein, US-2, Spanish, New York  
 Mrs. Byron Lutz, Polish, New York  
 Duane McCormick, center director, Nebraska  
 Mrs. L. Ray McKinney, associational services, New Mexico  
 L. Glen Bradford, business administration, Malawi

Mrs. C. L. Colquhoun, Sr., retired, China, Hong Kong, Taiwan  
 Mrs. Morris E. Pitts, religious education, Peru  
 James A. Foster, business administration, Philippines  
 Mrs. Henry P. Haynes, home and church, Venezuela  
 Russell A. Harrington, music, Costa Rica  
 Donna Keyes, journeyman, education, North Brazil

Mrs. Gene D. Phillips, home and church, Rhodesia  
 Harry L. Raley, business administration, Taiwan  
 Mrs. William L. Sergeant, home and church, Korea  
 Jessie Short, education, Hong Kong  
 Mary Stempley, student work, Ghana

#### 15 Thursday Luke 17:1-10

Working at University of Nairobi, Kenya, David Wallace is introducing students to Christ. One such student is Elliott, preparing for a future political career in his home, Swaziland. Mr. Wallace says, "I was able to share the Lord with Elliott, and he became excited as he didn't know about him." Pray for Elliott and other students.

Mrs. Loh Chapa, retired, Texas  
 Mrs. Enor L. Hamrick, Baptist center, Virginia  
 Allison Hulman, Indian, Arizona  
 Harry E. Woodall, Christian social ministries, Arkansas  
 Dorothy Elliott, secretary, Japan  
 Mrs. E. Edward Gordon, home and church, Philippines  
 Mrs. J. Shannon Long, home and church, Chile  
 Mack L. Sacco, business administration, Lebanon  
 Loren E. Seal, education, Japan  
 Mrs. Donald E. Smith, social work, Venezuela  
 David B. Wallace, student work, Kenya  
 James D. Watts, music, Italy  
 Mrs. C. H. Westbrock, retired, China



# 16 Friday Luke 17:26-34

The Baptist Concern Center, Salt Lake City, Utah, helps meet personal emergencies. Director Mary Wigger recalls finding a tired, stranded mother and her eight-year-old son at a bus station. Taken to the center and offered food, the young boy announced, "I'll have me a peanut butter sandwich." Is there any bread?"

Maria F. Boyd, superintendent of missions, Michigan

Richard P. Bumpson, chaplain, Maryland

Vincenzo E. Casoli, Italian, Rhode Island

Mrs. Orville Griffin, associational services, Ohio

Ray Lee Hood, pastor-director, North Carolina

Mrs. C. F. Landon, retired, Arkansas

Frank W. Scott, pastor, Pennsylvania

Mrs. Lloyd West, Spanish, Texas

Mary Wigger, weekday ministry, Utah

Robert N. Sullivan, business administration, Liberia

Mrs. Edwin B. Bealer, retired, Hawaii, Japan

Barney E. Hutson, preaching, Argentina

Robert L. Lindberg, preaching, Israel

Lloyd H. Moll, business administration, Nigeria

Mrs. Gene V. Tonnell, home and church, Vietnam

# 17 Saturday Luke 18:9-17

Thank God for the more than 100 conversions at the Sanyati Baptist Hospital, Rhodesia, in 1973. Dr. Maurice Randall serves on the staff and reports that one of the converts, Thiamon, started a preaching point when he returned to his village. On the first Sunday, over 100 persons were present and 20 were converted. Pray for answers to the financial needs that have come as a result of the devaluation of the US dollar.

Mrs. Kenneth Lynn Brooks, church extension, California

Herbert Caselli, retired, Cuba

Jose Juan Corti, Spanish, New Jersey

Willa Johnson, Eskimo, Alaska

George Ridd, Spanish, Washington

Elaine Rodriguez, Spanish, Florida

Mrs. Walden D. Stevens, Indian, Oklahoma

Maurice L. Randall, doctor, Rhodesia

# 18 Sunday Luke 18:18-30

Only three years ago did Southern Baptists enter the Kingdom of Laos (LOUS as in "loud"), a land of Buddhist temples and beautiful mountain scenery in Southeast Asia. Jack and Lynette Kinnison arrived in Laos after the first two missionary couples, so they are "brand new." Pray for them as they adjust to the culture and learn a new language.

Mrs. W. C. Carrasco, Spanish, Texas

Charles Leighton, Filipino, Florida

Mrs. William A. Park, Spanish, Texas

Mrs. Frank Wheeler, associational services, New Mexico

Thomas M. Wae, center director, Texas

Mrs. P. H. Anderson, retired, China, Hawaii

Irene Brennan, nurse, Korea

Harry T. Bush, Jr., preaching, Indonesia

John C. Callahan, Jr., English-language, Guan

Maurice Hainston, education, North Brazil

Thomas G. High, education, Nigeria



Mrs. Jack William Kinslow, Jr., home and church, Laos

Mrs. Hal B. Lee, Jr., home and church, France

David L. Martin, preaching, Trinidad

Mrs. Clyde H. Roberts, home and church, Mexico

Bruce C. Wilson, Jr., preaching, South Brazil

# 19 Monday Luke 19:1-10

Last year a Japanese friend of the M. J. Wright family wrote on a twenty-fifth anniversary card, "Please stay near us always." Each day Mrs. Wright feels God's call in Japan—"a country with so much potential whose millions are still in darkness." Ask God to bless her every effort to contact people for him.

Marcos Cardenas, Spanish, Texas

Mrs. Jarvis Moore, deaf, Tennessee

Vassar C. Holman, US-2, church extension, Massachusetts

Garrett E. Jolmer, Spanish, Texas

S. P. Marlow, retired, Texas

E. W. Parker, National Baptist, Louisiana

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

Mrs. Manuel Peralta, Spanish, Texas

Mrs. Howard S. Ray, resort ministry, Hawaii

Stanley L. Smith, US-2, deaf, Oregon

Mrs. Billy G. Colman, home and church, Korea

B. Perry Ellis, preaching, South Brazil

Mrs. Billie F. Fudge, home and church, Korea

Vase Gardner, nurse, Thailand

Mrs. Gerald S. Harvey, home and church, Rhodesia

Mrs. Maxwell D. Stodd, home and church, Nigeria

Mrs. Harold D. Wicks, home and church, Nigeria

Mrs. Marie J. Wicks, home and church, Japan

# 20 Tuesday Luke 19:29-38

One church and three missions are the only Baptist witness in the Greater Port of Spain area of Trinidad, where Jim Spaulding serves. When the twenty-year-old wife of one of the mission pastors died, everyone expected the customary weeping and mourning at the funeral service. Instead, God's Spirit took over as missionary Spaulding led in the singing of the Doxology. Ask God to call men of Trinidad to the ministry of preaching.

Lula Brooks, Spanish, Texas

Mrs. Ralph L. Gardner, associational services, California

Mrs. James B. Puckley, Jr., associational services, Ohio

Mrs. Alfred J. Smith, Jr., associational services, Ohio

James R. Allen, retired, Brazil

Mrs. E. H. Clark, women's work, Kenya

Mrs. Thomas A. Cleary, home and church, Austria

Jack D. Eberhart, education, Korea

Mrs. Raymond L. Kell, education, North Brazil

Dorsey E. Mercer, preaching, Japan

Paul W. Nelson, preaching, South Brazil

J. W. Stannard, preaching, Tanzania

James E. Spaulding, preaching, Trinidad

Mrs. John W. Watts, home and church, India

# 21 Wednesday Luke 19:41-48

Virginia (Mrs. Paul) Smith and her family have lived in Jordan's capital city Amman since 1965. Mrs. Smith is primarily involved in providing a Christian home for the four children. She is also deeply committed to witnessing to her Muslim neighbors through her kitchen and through her loving concern for them. She teaches them how to cook American dishes and shows hospitality to them as they come to visit. Pray for Virginia Smith in this important missionary role.

Mrs. Marion Hayes, church extension, Rhode Island

James H. Pope, pastor-director, New Jersey

Walter E. Allen, preaching, Kenya

Lloyd H. Anderson, preaching, Chile

Mrs. James W. Barclay, Jr., education, Uruguay

George B. Carson, preaching, South Brazil

Mrs. Max H. Lave, home and church, Japan

Mrs. Lucie E. McGill, home and church, Guam

Mrs. Mack L. Sasse, home and church, Lebanon

Mrs. Paul S. Smith, home and church, Jordan

Mrs. Betty L. Spear, home and church, Thailand

James R. Swendsburg, preaching, Korea

# 22 Thursday Luke 20:1-8

One of several weekday Bible studies conducted by Ted Trent, Arizona, is in a home at Rough Rock. The Creek Indian mother is a Christian. Pray for the Navaho father and seven children. At Red Mesa, sixty-five miles away, another unwed family welcomes the missionary weekly. Pray for these and for other workers to help carry on the work of the Lord.

Linda Gail Stealy, Christian social ministries, Kentucky

Mrs. David Cantle, retired, Texas

William Floyd Gates, Jr., field work, Tennessee

Kenneth Ray Hudson, youth and family services, Texas

Mrs. Willie Johnson, Eskimo, Alaska

Ann I. Jones, National Baptist, Mississippi

Anna Kealia, center director, Virginia

Ted Trent, Indian, Arizona

Burt Stanner, student work, Indonesia

Charles A. Chilton, preaching, Philippines

James L. Crawford, education, Venezuela

Archie S. Dunaway, Jr., maintenance, Rhodesia

M. Ellen Fort, Jr., doctor, Rhodesia

Jack H. Bailey, preaching, Malaysia

Harold W. Webb, religious education, South Brazil

# 23 Friday Luke 20:9-18

Besides pastoring, Wayne White promotes a witness to 40,000 English-speaking persons living in the area around Guadalajara, Mexico. He reports that 1,600 Americans are in Mexico to study medicine. Other English-speaking persons include retirees, industrial workers, and large groups of British and Canadians. Pray for Mr. White and this witnessing ministry.

O. B. Bulmer, superintendent of missions, Wyoming

Robert Fells, retired, Oklahoma

# complaint

My God how hard

to follow

dusty

bloody

steps like yours

My feet

are sore

and will

stop

The carpet fields

were meant for me

the knif-

just

and elegant shoes

and not so far to

with

Oh God

I thought you would not

make me walk I am not

meant

to work

Left right

stumble and drag

bilabery spind,

batman and

break

Weeping skin

rubie row

against itself

Dirt

mud

dust

and dirt

Ties throbs

Guilty rocks remain

in wait for others

Kicked ankles

knock together

Painful evidence

I will

follow

anywhere

But must I walk?

My feet are sore yet

you ask more miles of me?

My feet are sore and will

stop

But what is that you bring?

I see a pan a cloth—don't kneel!

Oh please—don't shame your

Jesus hands

to wash

my faithless coward feet

Joyce Clayton

Mrs. Fernie Plann, Spanish, Texas

Mrs. Candice Rangel, Spanish, Texas

Maria Reyes, Spanish, Texas

Pearl Spilan, kindergarten, Texas

Mrs. Mack Ivan Taylor, student work, Massachusetts

C. Winfield Applewhite, doctor, Indonesia

Mrs. Samuel S. Canessa, Jr., home and church, Ethiopia

Mrs. Arnold S. Hayes, retired, Brazil

Richard H. Holligan, doctor, India

Mrs. Ernest L. King, Jr., home and church, Indonesia

James S. Lingenfelter, retired, Brazil

Mrs. Tommy H. Marlow, home and church, Togo

Mrs. Richard Marsh, home and church, Taiwan

James A. Park, education, Liberia

Orville J. Smith, preaching, Taiwan

Willa Johnson, social work, Ivory Coast

Mrs. Mack Smith, education, North Brazil

Betty Ann Smith, social work, South Brazil

Wayne White, religious education, Mexico

Jack Womack, preaching, Uruguay

# 24 Saturday Luke 20:19-26

Junita Harper's work with Corpus Christi (Texas) Baptist Association includes six day-care programs. A four-year-old who had been diagnosed as very retarded came to a center. The director worked closely with the youngster. After leg and eye surgery, he faces a happy, normal life because someone cared. Thank God for this day-care program.

Mrs. Junita Harper, Christian social services, Texas

Mrs. M. C. Mallico, Spanish, Texas

Mrs. Leopoldo Hernandez, Spanish, Texas

Allen Seaver, Indian, Colorado

James Wideman, pastor, California

Mrs. Robert B. Dangle, home and church, Kansas

Vase Campbell, education, Japan

Mrs. James W. Gail, home and church, Hong Kong

Mrs. David M. Coleman, home and church, Rhodesia

George C. Harbeck, Jr., preaching, Paraguay

John M. Harnden, preaching, Portugal

Mrs. Tammi Mosabi, home and church, Japan

Mrs. Ernest C. Pippin, home and church, Argentina

Mrs. David H. Roberts, home and church, Zambia

# 25 Sunday Luke 20:27-38

"You have to teach your own children to know what frustration can be," says Mrs. Vernon Dietrich who lives in Thailand. Like many other foreign missionary mothers, she supervises her children's education. She finds time to invite servicemen to her home for Christian fellowship, teach a Bible class, and play the organ for two services each week.

Richard J. McGowan, Christian social ministries, South Carolina

Mrs. Sam Morris, Indian, Kansas

Sidney G. Cornwall, preaching, Equatorial Brazil

Mrs. Vernon L. Starnish, home and church, Thailand

Mrs. Owen C. Robison, Jr., home and church, Liberia

John A. Roper, Jr., doctor, Jordan

# 26 Monday Luke 21:1-9

The superintendent of missions for the Harmony and Pacific Southern Baptist Associations, California, is Bert M. Langdon. Since 1960, he has seen the number of Baptist units increase from 24 to 38, and membership grow from 5,500 to 11,533. Pray for the 49 mission stations operated by the two associations.

Mrs. Mercedes Cardenas, Spanish, Texas  
Berta Pope, Indian, New Mexico  
Belinda E. Thompson, career director, Ohio  
Bert M. Langdon, superintendent of missions, California

Mrs. Concepcion Padilla, Spanish, California

Mrs. George Reid, Spanish, Washington  
Gilbert Blum, superintendent of missions, Washington

Bright H. Bradley, preaching, Japan  
Mrs. Robert F. Greene, home and church, Taiwan

B. Ellen Johnson, Jr., retired, Brazil  
Arthur C. Robinson, education, Taiwan  
Mrs. Leanne A. Walker, home and church, South Brazil  
Bessie M. Wise, radio-TV, South Brazil

# 27 Tuesday Luke 22:14-23

Mrs. Arlie Watson and her family spend the summer months in Ocean City, Maryland, directing a coffeehouse and a hotline telephone ministry with a staff of forty. God has helped them reach runaways, drug addicts, street kids, and alcoholics. Ask God to lead Christians who live in Ocean City to undergird the program.

Mrs. Marie M. Hernandez, Spanish, New Mexico

Audita Dale Madden, superintendent of missions, Indiana

Julian Messers, Spanish, Texas

Mrs. Kennedy Robson, Baptist center, South Carolina

Mrs. Arlie Watson, associational services, Maryland

H. Earl Bangs, Jr., preaching, Vietnam

Mrs. Harriet P. Hayes, home and church, Vietnam

Lawrence D. Ingram, education, Hong Kong

John M. Leaders, education, Equatorial Brazil

Eugene L. Lottwick, education, Nigeria

Mrs. Beza E. Richardson, dorm parent, Ghana

# 28 Wednesday Luke 22:24-34

Southern Baptists have work on only three of the seven main islands in the Canary Islands, Spain. Dan R. White pastors the Las Palmas Baptist Church and serves as missionary for the islands. Pray for missionary couples and national pastors who are attempting to reach the more than a million Spanish-speaking people of the islands.

Fernan Flores, Spanish, Texas

Leo Ben Johnston, Christian social ministries, Kentucky

Mrs. David Lamo, Spanish, Louisiana

Bessie Mason, Japanese, California

Mrs. Charles L. Bollinger, home and church, Botswana

Mrs. Herbert B. Billings, home and church, Guatemala

Daniel R. White, preaching, Spain

# 29 Thursday Luke 22:39-46

Associational Administration Service of the Home Mission Board relates to more than 1,100 associations throughout the Southern Baptist Convention and provides financial support to more than 100 superintendents of missions. The Board assists in associational strategy planning and formulation of long-range plans. Pray for Mrs. James E. Forrest, California, whose husband is a superintendent of missions.

Mrs. James E. Forrest, associational services, California

M. D. McCracken, retired, Missouri

Mrs. E. G. Van Rysse, retired, Panama/Canal Zone

C. Thomson Broughton, preaching, Malaysia



is the magazine for Baptist Young Women members—young adults aged eighteen through twenty-nine. Encourage your church to provide an organization for this age group—and a subscription to Contempo for each young woman.\*

Highlights of Contempo contents for this coming year include:

- twelve-month Bible study on "Women of Faith and Action" monthly helps for family mission action groups
- a series, "Help Me Meet My Neighbor's Needs," suggesting ways to relate to people in situations such as divorce, child's failure in school, job loss, terminal illness
- emphasis on student involvement in missions

\*Order from Women's Missionary Union, 600 North Twenty-Ninth Street, Birmingham, Alabama 35203. Price, \$2.50 per year, single copy 30 cents. Please enclose remittance. For subscription outside the U.S., add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

Ray W. Beant, education, Kenya  
Mrs. John H. Paulinas, home and church, Rhodesia

Ray C. McElmerry, doctor, Gaza  
Boyd A. O'Neal, preaching, North Carolina  
Mrs. Joey H. Williams, home and church, Jordan

# 30 Friday Luke 22:47-53

None of the 127 black churches in Bolivar County, Mississippi, has full-time preaching. Few conduct Vacation Bible Schools. Mrs. Adron Horne serves with her husband, who is teacher-missionary at Mississippi Baptist Seminary. Last summer they reached over 900 black young people through Bible schools. Pray for Christian training for black young people.

Howard E. Gary, Spanish, Texas  
Mrs. Adron Horne, National Baptist, Mississippi

Mrs. Jorge A. Martinez, Spanish, Louisiana

Mrs. Jorge T. Martinez, Spanish, Florida

Mrs. Manuel P. Perez, Spanish, Texas

Mrs. Patsy D. Thompson, retired, Texas

B. J. Williamson, chaplain, Minnesota

Mrs. Donald H. Courtney, home and church, Guatemala

Wiley B. Fox, preaching, Nigeria

Mrs. Harold E. Harst, nurse, Panama

Mrs. James C. Mose, Jr., home and church, Ecuador

Abel P. Pierson, education, Mexico

Mrs. Samuel D. Reeves, home and church, Argentina

Charles A. Tape, preaching, Kenya

# new people for a new world through Christ

Stockholm, Sweden, is the place  
July 8-13, 1975, is the time.

The thirteenth Baptist World Congress,  
sponsored by the Baptist World Alliance,  
is the occasion.

Beginning with the Roll Call of Nations  
on Tuesday evening and continuing through  
Sunday morning worship, an estimated  
10,000 Baptist believers from 150 countries  
will spend these days in fellowship,  
sharing, cooperative planning, and study.

Congress sessions will be held at St.  
Eriks-Mission, S-141 86 Stockholm. All  
national and local churches and individuals  
are welcome. Meetings of the Baptist  
Department of the Baptist World Alliance  
will be held July 10 and 11 at the  
headquarters of the international movement in the  
center.



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# Dear Pastor

1974-75 promises to be an exciting year in our denomination. The Southern Baptist Convention has chosen the theme "Share His Love Now," around which many activities will be built.

To support the overall theme, WMU and Brotherhood are promoting Love Thy Neighbor projects which will help church members to minister and witness to people of special need or circumstance and to demonstrate God's reconciling love. Four kinds of projects are:

*Family Mission Action* — Witness and ministry of individual families and groups of families to other families through mission action.

*Churchwide Mission Action* — The entire church membership will conduct mission action projects among groups in their community.

*Lay Ministry* — Many persons can use job skills in short-term unpaid mission service related to the Foreign Mission Board or Home Mission Board. In areas where the state Brotherhood is maintaining a skills catalog, the local Brotherhood will lead persons to complete a survey form, offering their job skills for disaster relief, overseas missions projects, and pioneer area projects.

*Crisis Closet* — Royal Ambassadors and Acteens, assisted by older Girls in Action, will collect, organize, and distribute health kits, clothing, food, medical equipment, and toys for those caught by emergencies.

Ask your WMU director for additional information. This could be the greatest year your church has ever experienced.

## WMU Staff