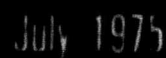


US Baptists from Central Europe



ROYAL SERVICE

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After he contacts the internationals, Golonka attempts to involve Baptist churches in the New York-New Jersey area in the ministry. He suggests that churches observe United Nations Day, October 24. (The UN charter was signed that day in 1945.) Churches could invite UN personnel for fellowship and to speak, with possibly a luncheon in their honor. He would like to see more international fellowship in the homes of Americans, perhaps combined with Bible study.

Golonka plans to develop Christian-Marxist dialogues in New York City. "We need to know what we have in common," He says. "We need to find answers to some questions: Can we cooperate in any areas? What interpretation does the Marxist of today have of Karl Marx? Is there any change in the attitude toward religion?"

These dialogues actually began in Washington, D.C. when Golonka was on the Home Mission Board's Language Missions Department staff. As part of the requirement for the doctor of ministry degree at Southern Baptist Theological Seminary Golonka developed the dialogues which took place in six embassies of Socialist countries.

Golonka asked the diplomats about their feelings toward life in the United States. Would they welcome family-to-family fellowship in American homes? What would be Marx's attitude toward religion if he were alive today? Did they believe in life after death?

Out of these dialogues came the New York City ministry. Golonka plans to continue the personal contacts.

Besides UN personnel Golonka includes in his ministry seamen who come into the New York port. The New York Times lists each Saturday all the ships coming into the harbor. And Golonka has a friend at Port Authority who helps with contacts.

One unscheduled ship came up the Hudson River recently. Golonka's wife Nancy who works as an educational specialist recognized from her office window a ship flying a Russian

flag. She called her husband, who rushed to the docks and asked permission to speak to the captain.

Golonka had picked up six Russian Bibles and tracts, and "at the end of the conversation, I offered him a copy of the Bible and Bibles for his crew."

The captain responded, "I'm a Communist, an atheist! If I take the Bible, I will have to dump it into the ocean. In throwing it away I would commit the greatest sin of my life."

The Russian captain explained his statement: "I know the Bible is a holy and eternal book. I have no intention of bringing a great sin upon my poor soul."

"This comment told me more than his accepting the Bible would have ever told me," says Golonka.

Golonka can enter into almost any conversation in a European language. This ability came out of the synthesis of cultures: religious, languages, and ideals in which he grew up. His father was Russian, his mother Polish-German. He was born on a Russian road during World War I. A railroad executive his father took up the military life. The Russian Revolution ended that military career and the family settled in Poland.

Representing both the Greek Orthodox and Roman Catholic faiths, Golonka's home was enriched by the diversity and open thinking which his parents encouraged.

A tutor taught him German, and at age 11 Elias Golonka was sent to the city for further education.

He became interested in social theories—including those of Karl Marx—and political reform. But further discussion and thought convinced the young man that political evolution through democracy could achieve more good, and he began to think of coming to America.

In his teens he visited the "heretics" known as Baptists. Out of curiosity, he attended services "just to see what was going on in that strange place. We sat through services so strange to me that I considered them a laughing matter."

The pastor's wife gave him a New Testament. In the next few months,

as he read it, "a deep sense of Christ's presence and a tremendous realization of guilt overwhelmed me." He accepted Christ and soon was passing out tracts among his school friends, although he nearly got expelled in so doing.

A desire for fulltime ministry led him into a pastorate at Lida where he was accused of and arrested for disseminating antigovernment propaganda. The Catholic judge pronounced him not guilty.

This pastorate ended when he was drafted into the Polish armed forces in 1938. Poland was overrun by the German army in 1939. While Poland was under German occupation Golonka was offered a scholarship to the Baptist Theological Seminary in Hamburg, Germany. After World War II he served as a displaced persons chaplain in West Germany.

In 1950, Elias Golonka came to the United States as pastor of First Baptist Church (American) in Minnesota, Minnesota. As pastor of the Polish Baptist Church in Chicago he came in contact with the Home Mission Board of the Southern Baptist Convention.

"The Polish Baptist Convention passed a unanimous resolution to cooperate fully with the Southern Baptist Convention in bringing the gospel to Polish Roman Catholics," says Golonka. As a result, in 1963 Golonka became a field worker for the Home Mission Board. From 1963 to 1973 he served as assistant secretary in the Home Mission Board's Department of Language Missions. In 1974 he went to New York to begin the international ministry.

He has continued close contact over the years with the people who speak his languages. From 1960-1973, he was president of the Polish Baptist Association of North America. He has been radio speaker for the Polish Baptist Hour, broadcast across the nation since 1959.

Elias Golonka and his heritage are opening doors that might otherwise have remained closed without his unique background. God has prepared him well. □

the conversation will follow your leading. Discuss your table talk with your mate and the entire family. Changes can be made and the entire household attitude can be formed. But don't forget, alickening family cannot be changed by a nagging parent.

Table talk is an ideal vehicle to introduce, plan, and discuss mission action involvement. "A new family moved into the Millers' house today. I saw a boy near your age, Keith. Would you take a cake over after dinner? How about asking them all over to grill hamburgers to-morrow night?"

There's a seventeen-year-old at the rehabilitation center with no family in the city. That's a terrible situation to be in. Direct the conversation to bring out ideas from family members.

Or evaluate the day's activities in the light of the Christian point of view. Emphasize services of love small children have performed.

God gave us this time, these responsibilities. Use them as he directs.

A DAUGHTER BROUGHT home a note from Sunday School asking her to give items of canned food for the needy. The mother searched the pantries and suggested she take some mustard sandwiches that none of the family liked. The child's face fell as she replied, "But that means the poor people are helping us!"

DOES YOUR FAMILY communicate? Answer the following with yes or no:

My family

Talks about problems

Shares concern for one another

Expresses opinions

Introduces friends to the family

Takes part in family council or discussion

Openly expresses feelings

If any answers are no, you have a goal to work for. Yes answers indicate a source for solving your family problems.

IN THE CHRIST-CENTERED home, mealtimes is not the only time for family interaction. Every Christian home should have a family worship night? It's a simple process to set a time of Bible study and prayer that leaves everyone uplifted and in tune with God. Right? Wrong. It's not simple. It is not easy.

The needs of family members are constantly changing along with age changes, and the demands on time are varied and limiting. A family worship time requires effort on the part of the family leader. If absences from the worship time become frequent, look for a more compatible time. If interest wanes, look for something more challenging. A rhyme of "Daniel in the Lion's Den" followed by "Now I Lay Me Down to Sleep" will not bring a twelve-year-old happily to a worship time. A six-year-old will fall asleep over a theological discussion of the Book of James.

Finding the right material to interest a family group is difficult, especially with a wide range of ages. Adults quickly tire of daily exposure to children's reading and language. Having to tolerate a devotional time will kill interest.

Francis and Edith Schaeffer have written a book that reaches all age levels. *Everybody Can Know: Ten Bible House 1973 \$5.95* available through Baptist Book Stores, was written to help people of all ages to know something of God's truths. Taken primarily from the book of Luke, the content has been presented to be read aloud in a family group. Activities and discussion ideas are suggested to children and to provide individual thinking. The chapters are divided by answers in the margin to mark suitable places to complete a day's study.

Recognizing the need of today's world to be brought to the truths of God, the Schaeffers have created a very effective tool for family study and worship.

Follow the book's suggestions for study, including trips going to the library with your Bible; listening and

discussing portions of the Messiah, allowing talk to develop. Make this a year's study.

Another idea: Being sure that each child has his or her own mission magazine* and encouraging each child to share information or a story is not only a good way to encourage participation, it is also a great opportunity to teach missions and make young people aware of lifetime commitments to missions.

"DOMESTIC DRUDGERY is excellent as an alternative to idleness or to hateful thoughts... as an alternative to the work one is longing to do and able to do, it is maddening." —C. S. Lewis"

AWARENESS OF THE possibilities in mission action has led many families to minister and witness in Jesus' name. Many families are meeting needs. Ministry and witness is becoming a way of life for some. Success stories have been shared through the year. Perhaps sharing a few of the problems and their solutions will be helpful.

A family with four children ages seven, nine, ten, and fourteen decided to befriend an elderly woman close to their home and church. Soon it was apparent that she needed daily attention. The family decided to make contact each day to check on her well-being. After a few weeks, problems emerged: each time the teen-ager was asked to stop by, she had a choir party, a study date, piano practice—any one of a dozen excuses not to make a visit. The parents were also pushed to meet this need, and the family discussions soon began to sound like a complaint department. Rather than finding joy in serving, the family felt the woman beginning to be a burden.

Becoming aware of the family's attitude, the father called a "council meeting." Within a few minutes a solution was found. The once-a-week shopping trip was left to Mom. But she decided to make it coincide with her own shopping instead of



Martha Hunter wears Transylvanian national dress, while her daughter Ramona wears the Hungarian.

miracle on christmas eve

alice n. hyatt, photojournalist, santa rosa, california

A miracle in the midst of tragedy. To Martha Vadász Hunter, a home missionary in California, memories of that miracle come into sharpest focus on Christmas Eve.

Six-year-old Martha was one of eight children in a Hungarian family in Budapest in 1944. War engulfed Europe. The family clung to some feeling of security in their home and in their Baptist church. Underneath the church building was a bomb shelter, a bunker.

Martha's father was in the army just three days before Christmas. he came home and said to Martha's mother, "You and the children must leave the city. The Russian army is very close."

Martha remembers, "My mother didn't want to go. She didn't want to leave our house or our church. But my father decided we must go. He wanted his family to get out of the country, or at least to go to our grandmother's place in a small town."

"My father hired two trucks and two drivers, one truck was for food and personal belongings, the other was for my mother, my grandmother and eight of us children—the youngest a six-month-old. After helping us leave, he had to go back to the army. We lost contact with him for three years."

Although the family had decided to try to get out of the country, the

Russians came faster than they thought.

It was dark when the two trucks came to a small bridge. As they started across, a bomb underneath the bridge exploded, wrecking the bridge and overturning the trucks. In the confusion that followed, Martha's mother tried frantically to get her children together. The baby was missing. The eldest brother and sister were nowhere to be found. The family was soon surrounded by Russian soldiers. The two boys tried to run away, but their mother called them back, telling them they would be shot.

The Russian soldiers lined up the children and the grandmother. The mother was forced to stand with the soldiers who had guns trained on the helpless children and the old woman. The mother's family was to be shot before her eyes.

"Just as the soldiers raised their guns to shoot us," Martha remembers, "we heard a shouting voice behind us. A Russian officer who was carrying my baby sister handed her to my mother. The Russian soldiers one by one walked away. The officer helped my mother find our missing brother and sister. They had been shot, but they were still alive."

The officer led the family to the nearest house, and helped them get a room with one bed in it.

"When my mother and the officer had put my injured brother and sister to bed," Martha continues, "we all knelt down and gave thanks to God for our rescue. The officer knelt down, too. We were one family in God."

"My mother did not understand Russian, but somehow she understood this man. He said he believed the Bible, and was a Baptist. He had not seen his family in eight years. He showed us his children's pictures, received in a letter."

"My brother and sister who had been shot died that night."

The family never had a chance to go back to their home or their church in Budapest. When the war was over, the two brothers started out on foot to find their father. After two months, they found him at the home of an aunt.

Twelve years after that wonderful, yet tragic, Christmas Eve, the family moved to Toronto, Canada. There they found a church, and in Martha's words, "participated in Christian fellowship again."

As long as she lives, Martha will be grateful that God intervened, using a stranger—a fellow Christian—to snatch her family from death.

Today Martha and her husband John Hunter, also Hungarian, have two sons and a daughter. The Hunters minister to Hungarians in the San Francisco Bay area. □

worldbeat

what some Americans overseas are doing

sweden

Estonian Baptists in Stockholm recently had their first missionary celebration.

The first celebration marked the tenth anniversary of their church, Normans Baptist Church, in Stockholm.

Also commemorated were thirty years of Estonian Baptist work in Sweden and twenty years of Baptist work in Estonia.

Estonian congregations in Sweden have had the character of a "transit church." During its decade of life, Normans Baptist Church has had a total of 322 members, 223 of whom moved on to the USA, Canada, or Australia. The present membership is sixty-two.

During 1984, in Estonia developed from the witness of Swedish missionaries in 1884; and assistance came later from German, American, and British Baptists.

[Baptists of the world are meeting July 8-13 for the thirteenth Baptist World Congress in Stockholm.]



poland

"Vecer Kalendy"—an evening of carol singing—takes place in Polish Baptist churches, not just at Christmas, but again and again for at least a month afterward. Christmas hymns are thought too beautiful to sing only at Christmas.

Denton Lotz, a representative of the American Baptist Convention in Europe, attended a "kalendy" on January 12 this year in the Baptist church of Warsaw.

Pastor Alexander Kircus read the Christmas story from Luke 2. The choir sang throughout the evening program; between the choral presentations, readings related a continuous story about the joyful event

of Christmas. The congregation sang several carols.

Next morning, Mr. Lotz visited along the streets of Warsaw and noticed that Christmas trees and decorations were still up in homes and shops.

In reporting this experience, Mr. Lotz notes: "The afterglow of Christmas is a sign that many women are not satisfied with material things alone. They long for peace, love, happiness and joy, which the Christian finds in Christ. Singing Christmas carols in January is a way to say that God's promise gift did not end on December 25, but continues to bring peace, joy, and love. Christmas is forever."

crafts, the region continues to be one of the most depressed and neglected in the country," reported a recent issue of ISAC Grapevine.

"More than 30 percent of the families have annual incomes of less than \$3,000; more than 66 percent less than \$6,000. Unemployment runs more than 3 percent higher than the US average; in some counties the rate is as high as 50 percent.

"The Federal government spends only \$8.70 per capita per year on education in Appalachia, compared with \$27.86 per capita nationally. Pike County in eastern Kentucky contains 40 percent of the school remaining one-room schools."

"Health conditions are among the poorest in the nation and health services severely lacking. Malnutrition, rickets, tuberculosis, and other long diseases are rampant."

richmond

For classifications for married women missionaries may need to be changed, according to Louis R. Cobb, secretary for missionary personnel of the Foreign Mission Board.

Married women have always been appointed as homemakers. Many could be categorized as nurses, teachers, or any number of other assignments for which they might be qualified.

"Priority should be given to the feasibility of assigning married women to categories other than home-making," Mr. Cobb suggested

in his January report to the Board. "We should publicize this among seminary students and other prospective missionary candidates as freely as other organizations comment about equal employment opportunities."

"It is important for the Board to support family life. This is being done. It is also important for those who are qualified, whether men or women, to be able to utilize their gifts and fulfill their calling in their overseas assignment."

bangladesh

I was visiting the Thomas E. Thurman family in Faridpur when Yari's son Philip called for me to come quickly.

When I reached the house outside the Thurman's yard, Yari's wife Gloria was bending over the body of a starving woman. The woman's small daughter was weeping.

This was not a time for me to offer advice. I only prayed that Gloria and Philip know what to do. We brushed the flies away from the woman's face. We comforted the daughter. Gloria fed her some milk and bread. Philip called a rickshaw and instructed the driver to take the woman to a feeding camp.

At least thirty people die every day in Bangladesh, where no one can give them milk and bread and no one can risk to take them to a place where they can be fed.

Home missionaries help in many ways, even to us in response to the

tragedy which occurred when flood waters swept over the country. The waters washed away many small houses, the homes of thousands.

With about 1,000 people per square mile in the country, there was little space left. The flood deepened the economic crisis of Bangladesh. Many people, who in the past had employed some of the poor, found themselves in difficulty. Their crops had been destroyed, they needed no laborers, and even if they did need them, the essentials of life came first.

So the poorer people who had small plots of land began selling what little they owned. They had to eat. This was the only way to survive.

No one knows how many people are involved: maybe a million, maybe 3 million. The future for these people is dark indeed.

We have decided we will try to help those we can—those who have a little—so they can help themselves. —James F. McQuibb, Jr.

philippines

A mobile clinic, under the direction of Charles C. Harwood, Southern Baptist missionary physician, is operating in the Davao Oriental Province of the Philippines.

Although the mobile clinic is the first to operate on the island of Mindanao, Dr. Harwood is no stranger to the people. On the staff of the 43-bed Mind Baptist Hospital since 1960, he has been making trips into the tribal areas of Mindanao, often accompanied by a Filipino pastor.

Now, with the aid of the medical van, he can perform minor surgery, do basic lab analyses, and even spend the night set in remote areas when necessary. He is aided by barrio captains (local community leaders), rural health officers, and other persons in the vicinity.

The van is also equipped with a portable generator that will allow the doctor to show movies on health, family planning, and nutrition.



appalachia

"In spite of the romanticizing lens focused on Appalachian-style poverty through such TV programs as *Beverly Hills Cop* and *The Waltons* and through interest in country



EVERYONE NEEDS ONE

Sally Hawthorne and
Sharon Hawthorne Peters

Dawn Milten had stopped counting her trips up stairs that morning. She gilled sheets and towels in the linen closet shelves, then leaned there, resting. This is ridiculous! she thought. I'm out of breath and it isn't even ten o'clock.

Lately, Dawn seemed to be perpetually logging the hours exactly when it had started the day her husband's quest had arrived for the long promised child.

Suddenly, Dawn shoved away from the closet. She told herself she loved Aunt Nell as much as Greg did, and their four children adored her. Besides, it certainly was a compliment to Aunt Nell that after her absence of fifteen years, much of the town had been beating a path to their door.

It's just like a convention headquarters! Dawn reflected, rubbing her forehead. Her head had begun to ache. But there was no point in thinking about the situation. There must be something wrong with me, she thought. No one else seems to mind the hubbub around here.

The sound of coughing caught her at the top of the stairs. I bet Amy's out taking her medication. Evening, she hurried down the hall to comfort her eleven-year old, propped against a pillow. Helplessly studying her Sunday School lesson.

Dawn's glance bounced off Amy's open Bible, a poignant reminder that her own was gathering dust. "I told you not to forget those lessons." She shook one in Amy's mouth, ignoring her girl's name of diabetes. "You'll never shake this flu," she warned.

Dawn tightened next door to peek at the baby, reddening contentedly about his playpen. She

urged him to concentrate on his boys so she wouldn't have to pick him up. I can't stand any more interruptions!

Hurrying down the stairs, Dawn checked her watch. Five II, she told herself. You're not going to make the tennis court. Again. Before Aunt Nell's arrival, the brisk sets of standby morning tennis that Dawn shared with friends had devolved slowly with her daily routine. Somehow, the ever-increasing tempo of home, with the constant stream of visitors and extra activities—not to mention non-stop chat duty—had crowded out her tennis dates.

She hushed herself for feeling so cheered; after all, it was only tennis. Her lips tightened. It was the one little weekly fun thing I could call strictly my own! It had been delightful to get completely away—from the house, school and church involvement, the kids. Especially those four beloved little monsters.

With her feet on the bottom tread, she heard Amy's beeper. "M-o-therrr! Could you come back, please?"

Dawn gripped her teeth. She wished she had a quarter for every time she had trotted in and out of bedrooms while this latest bout of the bad genes the "reunds." "Listen, Amy." Dawn hushed, snatching up to the bed. "You're not exactly bed-ridden, you know. Why the suspense?"

Her daughter looked so startled that Dawn instantly was filled with remorse. "Mummy, I'm sorry. I shouldn't have snapped at you. How unhappy am you about?"

"I really didn't need anything," Amy sniffled. "I . . . I just felt bored. And lonesome."

Dawn's face burned. "Well, guess that lonesome or bored. I'm not. There is never a dull moment around here. Or hasn't your highness noticed?" She fought to stifle her irritation, trying not to see Amy's stiff-upper lip. "I mean II. I think Aunt Nell is giving your father and me a preview of what life will be like when your youngsters are teenagers. Frankly, I don't know if I can take it!"

Amy giggled. "I know. That's on the phone all the time, or she's getting together with all her old friends. Like the quilting party-able study in the playroom today." Amy sighed with exasperation. "That's so ancient. But I think she's having more fun of seventy than I'll ever have."

"Hey, you're very perceptive." Amy's pretty pout to appropriate the fact that the flesh has turned back for Aunt Nell.

"I just wish she would stay with us forever. I'd like that" wouldn't you, Mummy?"

Dawn shrugged. "She knows she's welcome. After all, this was once her own home. This is

where she raised her dead sister's seven children. You know the story." Why did Amy have to remind me Aunt Nell could be a permanent guest? It was a possibility Dawn had deliberately refused to consider.

"Oh no, Mummy. Tell me again." Dawn's temples throbbed, but Amy's eyes were like stars. She sighed. "My child, you are an incredible roommate!"

Neither heard nor lonesome, Amy hung on her words as Dawn related how Greg had come by the old homestead. Rather than give a precious wedding gift of silver or cut glass, Aunt Nell had decided over the house to Greg. "Buddy was the only boy and Aunt Nell's favorite. She decided that whenever he married, this beautiful, New England home would be his. Okay, visiting hours are now over. Oh, brother! Not the doorbell again. . . ."

Dawn reached the front hall just as the door opened and the postier's wife stuck her head in, apologizing. "A moment of your time, busy lady?" Dawn felt a twinge of envy as she noticed her best friend's tennis dress and sneakers. At least some people were able to start the new week by relaxing! She pointed on a gracious smile and led the way to the kitchen. "Coffee?"

"Thanks. First, the girls commissioned me to drag you away from the salt mines. Shipping tennis is getting to be a bad habit, honey. Can you come?"

Dawn unloaded the washer and put in another pile, ordering herself to stop being childish. Why could blame Ray simply because she was one of the lucky standby people?

Her visitor had seated herself in the breakfast nook. "Come and drink a cup while I rave about Greg's aunt." Ray said unexpectedly. "That's the just the dearest thing! I wish my aunt—or even my mother-in-law—were a singleton like her."

Dawn stared into her cup. How unexpected! I must accept Ray's right, this family is so blessed. How foolish to gripe about my extra brother her visit has caused.

Ray continued eagerly. "Usually Tom is kind of despondent after the Sunday night service. But last night—after him exuberant! He asked if I had counted the number of senior citizens there. He says it's because Greg's Aunt Nell is such a cheer in the arm for our church. Some of those older ones hadn't ventured out to evening meetings for ages. They came because she's been going after them. How about that?"

Dawn blinked. "You could be right." She was genuinely happy for her pastor. The big-city churches seemed to expect their attendance (and

not only after midnight) to drop off. But it was distressing to watch lethargy and fear reaching out to semi-suburban churches like this one in Everett.

"And just look at the interest our older members are taking in vibration and things like this quilting-for-missionaries business today!

"But I didn't drop by just to tell you how thrilled I am. I actually want to ask a favor. Dawn, will you lead our prayer retreat next month?"

Dawn knew she would never have the time to prepare. "There are lots of women who would be delighted to do that, Kay. You know how tired down I am, and . . . Unbidden, the picture of her neglected Bible flashed onto Dawn's mind. Because she hadn't been able to make time for reading, she had also missed out on praying. No, she definitely was not the one for this assignment.

At the heathen, Kay added, "You remember our group invited women from the other churches in Everett to join us. Dawn, you invariably do such a good job! I can't go back and tell the council you turned me down!"

Dawn shook her head weakly and Kay grinned. "I think you'll do it." With a wave, she spun out of the room and a moment later Dawn heard the sound of her little car going down the driveway. In the direction of the tennis courts.

She knew she ought to get on with the laundry, but she couldn't. It would never be jelled on this note. Her mind a hopeless muddle, she leaned against the table, annoyed that she hadn't been honest enough to refuse outright. It wouldn't have killed me to admit my prayer life has not been flourishing lately. I don't like being a hypocrite and there's what I'd be if I got up before those ladies and spouted off!

It wasn't fair; Kay shouldn't have railroaded her into the situation. Angerily, Dawn dropped out the living board and yanked it into place. While the gleam was setting, she would press the cotton things.

If only I had a place where I could spend a few minutes without some child or something interfering! And where I wouldn't hear the telephone ringing! Maybe then I could have some decent private devotion, and I wouldn't mind talking.

The iron moved back and forth while she feverently wished she had talked with Kay. It wouldn't have been the first time the two friends had shared each other's burdens. We could have prayed about my problem, Dawn reflected ironically. Her hand stopped in midair as the thought came unbidden. When I don't start the day with

the Lord, nothing goes right. I'm nervous and crabby and impatient. I'm not contributing a thing to the mission cause, aside from raising my family to be mission-conscious, and I'm a rebel, best, begging business to someone who let the beginning always makes the day what it is.

Dawn dashed into the dining room to set the table for Aunt Nell's luncheon. Then she went to the top of the basement stairs to call the ladies. It was a shame to interrupt them; they seemed as if they were having a wonderful time. But Dawn knew she was filled with respect and admiration for a seventy-year-old who could inspire the pastor of a "dying" church to take courage to carry on. Greg's aunt was a dynamo! Dawn's mind reluctantly admitted that though she felt like a busy housewife going round and round on her treadmill, it certainly was not because of any extra chores caused by the presence of this darling old saint.

No, it was her own fault; she had been very careless. Dawn squared her chin. With God's help, things would be different. And it shouldn't be impossible to find a cubbyhole in this rambling house that she could claim—preferably one with a lock on it. Perhaps she even could invent in some soundproofing! You know where it is, land, now show me.

With this pleasant thought in mind she carried up a tray to Amy and presented it with a flourish. A small, repeat, mildly. Dawn announced, "Please notice the flowers. They are already wilted and peppered."

Amy giggled. Putting up her daughter's Bible, Dawn asked, "Did you ever read what this Book says about prayer closely?"

"Oh, yes! It tells where you read this morning, Mommy?" Dawn wondered desperately how she was going to confess to a child that she couldn't even remember when she had enjoyed an hour with her Bible and her Lord. She gulped. "Amy dear, you're not going to believe this. . . . Before she knew what was happening, Dawn was sharing her spiritual problem with an eleven-year-old whose tears slowly ran down her flushed cheeks and who sympathetically patted her mother's hand.

"I understand I really do. We kids all know how much you love your time alone with Jesus. Dawn begged her. "You're a doll, Mom. Daddy's sure has a reputation as a great woman of prayer for years, missionaries have depended on her to pray for them and to uphold them daily as they serve God. I've seen her list of prayer requests! It's as long as your arm."

"Then, do you think she worked until Daddy and the girls were all grown, before she began working on her great reputation?"

"Mama, that's what I'm getting at. Aunt Nell raised that crowd of kids right here, and what a mother she must have been! Yet I believe praying was a part of her, like an arm or leg. I sure wish I knew how she did it." Dawn sighed, as she adjusted the blinds for Amy's nap.

"Well, I think all you need is one of those prayer cloths, so I'm going to pray about it. Everybody needs one, but especially a mother."

Dawn stared out the window. She knew she must have seen it a million times before, but this was the first time the tumble-down, with shed on the edge of the wide yard seemed to come into focus. Partially hidden behind a clump of tall hydrangeas, it had been there forever—not worth tearing down and particularly serving as a shelter for the family's assorted pets. And it wasn't being used for a thing!

Her eyes widened. Amy you know that old shack down by the fence. Henry repeat the last remark you made.

Okay. Everybody needs one. Her voice squeaked. "Everybody needs a chicken coop?"

Five minutes later, Dawn left the house, loaded down with a hammer, shovel and broom, and a can of whitewash. Her heart pounding with excitement, she approached the ramshackle building that had in its most recent role, housed several prized Rhode Island Reds.

Feeling empty as though she had stumbled upon some fantastic treasure, she peeped the rickety door open and peered through the cobwebs. It was a mess, dusty and littered. Her nose crinkled. A little extraordinary small hen's going to stop me!

She hurried the hammer. The first to go would be the shell of roach. That would leave just enough space for an old trunk to sit on and to kneel beside and a hen-stable on which to place her Bible and other books.

Dawn squinted through the gloom. A rattled curtain of the tiny window and a flower rug would make all the difference. She jumped at the unexpected sound of a voice. She jerked around then smiled shyly. Aunt Nell!

She suddenly reached up to plant a kiss on Dawn's forehead. "Don't tell me this is what you also had in mind?"

Dawn watched Aunt Nell retreat back up the path and then with happy abandon she swung the hammer, connecting with the shell. In no time, this place would be up-and-up and she could begin to catch up on reading and praying!

Then she would sit down on the trunk and prepare for the prayer retreat. She would tell the women how frustrated and unhappy she had been because she had tried to make it through the day without first committing it to the Lord.

12

Somehow, Dawn knew she wouldn't have too much trouble convincing Aunt Nell that she ought to stay on and continue her mission work in Everett.



13

The Story Behind the Story: Mrs. Jack Newburn, a missionary of the Conservative Baptist Home Mission Society in Tempe, Arizona, tells how this story came to be written. "Two of our children gave us a trip to visit our daughter Sharon and her family, who work with the Wycliffe Translators in Nepal. During our visit Sharon reminded that it was almost impossible to find time for her quiet hour; she said it always overwhelmed with work. She felt she had to find some way out. I remembered my aunt, the wife of a Methodist traveling preacher, had fixed herself a 'prayer closet' wherever they happened to be living—and she did a marvelous job on an abandoned chicken coop. Sharon said she wished she could find a chicken coop in Nepal! We thought she was crazy, and it ended up in the present form."

with wings as eagles

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

what's in the family name?

ann west granberry

"What did you name the baby?" This is one of the first questions asked when we hear about a newborn child. Somehow a person's existence seems more real when we know (s)he has a name. Rarely, however, do we fully expect a person's name to have a special meaning. When did we last hear that someone lived up to his name?

Perhaps the population explosion and the numbers assigned to us by agencies' computers have confused us. Is this why more people of all age groups seem to cry out, "I am a person?"

Ancient peoples seemed to have recognized better the significance of names. To the Hebrew people of Biblical times, names revealed the character of the person or a quality the person possessed. Jewish parents placed great importance on names for their children. David means "beloved." John means "a gift" or "God has been gracious." Daniel means "God has judged." Hannah proved for a child, so the young boy was named Samuel, "name of God." The devotion of Timothy's mother led her to name him "worshipping God."

Because of the emphasis on

names, God chose to reveal himself to his people by the names he used. His names are always an expression of his character. Jehovah...Yahweh...means "I am that I am." That name reveals God's eternal nature and sovereignty.

To Abraham God became Jehovah-jireh. "The Lord will provide" (Gen. 22:14 RSV). The name was revealed on Mount Moriah when a lamb was substituted for the sacrifice of Isaac. From our Christian perspective we can see that it also promised a greater sacrifice as Christ was God's provision for our sins.

Later God was called Jehovah-nissi, "the Lord our banner (our victory)" (Exodus 17:15). This name came to Moses after a battle with Amalek.

God was also called Jehovah-Shalom. "The Lord our peace" (Judges 6:24). Gideon discovered this quality of God as he became a leader of the Hebrew people.

Jeremiah revealed God as Jehovah-tsidkenu, "the Lord our righteousness" (Jer. 23:16). The Lord promised to come and establish his justice in the world.

To Ezekiel God revealed himself

as Jehovah-Shammah, "the Lord is there" (Ezek. 48:35).

Truly the name of the Lord is "glorious and fearful" (Psalm 28:36). Isaiah 52:6 declares, "We people shall know my name." Who is this important? Those that know the name will put their trust in thee" (Psalm 9:10). When we truly know God's character, it is so easy to rest in him, to put our trust in him. "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

How else is the name of God revealed? "And the Word was made flesh and dwelt among us" (John 1:14). Christ was born so that we could see God. "For he pleaded the Father that in him should all futures dwell" (Col. 1:19). God is fully and completely revealed in Jesus Christ.

On the eve of the crucifixion Christ prayed, "And this is the Father, that they might know that the only true God and Jesus Christ whom thou hast sent. I have manifested the name unto the world which thou gavest me out of the world" (John 17:3-6). "They shall

call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9). Yes, God has made himself known to us by his names and by his Son's life.

God assumes us that we are on par with him. He knows us individually and by name. Our minds cannot grasp this as we see the world's crowds of nameless faces. John 10 provides an intimate picture of God's protective love toward his children. "To call them by name. I am the good shepherd, and know my sheep and am known of them."

Men, we are each like an Israelite. "But as for me—Lord, you know my heart...you know how much I long for you" (Jer. 12:3, The Living Bible). "Man, God is in it. 'Thou hast found grace in my sight, and I know that to name'" (Ex. 33:17).

Today God chooses to reveal himself through the Holy Spirit in our lives and our words. "And as the Spirit of the Lord dwells within us, we become more and more like him" (2 Cor. 3:18, The Living

Bible). "Our lives should reveal this change. He commands us, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. 28:19). Our words should declare the gospel we have experienced."

Throughout history, when God changed a man's nature as his mission, he also changed his name. Abram (father) became Abraham (father of a multitude) (Gen. 17:5, Rom. 4:17). Isaac (the laughter, substitute) became Israel (contender with God) (Gen. 32:27-28). Simon (hearing) became Peter (rock) (John 1:42).

The believers in Antioch were the first disciples to bear the name Christian (Acts 11:26). They shared a generous spirit in their early acceptance of Paul as an apostle and in their financial relief to the Christians in Judea. Since that time believers have borne the name of Christ even as we bear his Spirit.

Do our lives reflect a changed nature, a changed name? How proudly we should bear his name! Peter declares, "If ye be reproached for the name of Christ, happy are

ye, for the spirit of glory and of God resteth upon you: on them shall he be evil spoken of but on your part he is glorified" (1 Peter 4:14).

When were we last reproached for our Christlike nature? Or is the name of God scorned among men? Is our life a use of us? (See Rom. 7:24, Jer. 52:5, Ezek. 36:30.) What is the influence of Christians today in the business world, in neighborhoods, at social gatherings, in political circles? Can we sincerely pray, "Multitudes in thy name on me first and then in this world"? In bearing his name do we reveal his nature?

We are children of the King, do we behave as heirs? "The Spirit shall testify within us with our hearts, that we are the children of God, and joint heirs with Christ" (Rom. 8:16-17).

Do we live up to the family name? □

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PEER
MIRROR

Mary D. Bowman

Mother Cry—When?

When the pediatrician peering over the stethoscope quietly says, "No, there's no pneumonia."

When the husband eyes such constrained jubilation, "Hey! I got the promotion!"

When the high-schooler's voice on the other end of the phone squeals, "Mom, I won the election. I used my candy money to call you."

When the baby of the family walks down the church aisle, head erect, hands trembling, making that bigger of all decisions.

When a pair of mischievous eyes shines amid birthday wrapping paper and ribbons. "How did you know what I wanted? I can't believe you knew what I wanted. Oh, Mom! It's too much."

When your son offers you part of his after-school as the hardwired stand payback to "help out."

When the home-from-college daughter skips across your bed and begins to talk, really talk, about her world.

She's almost crying. "I thought I was glad to have home. But Mom, there were times when I missed you."

Mom doesn't cry when there is pneumonia, or when the promotion didn't pan out, or when the election was lost, or when the kids clean up and even talk to dinner the most laugh and love and have talk and think of good things to say him. "You never would have liked the other job; we'll still have our weekends free."

Or, "Hey, let's get all the kids in the neighborhood to sign that card."

Or, "Leave them alone and they'll come home bringing their dirty jeans with them."

I'M NOT MIDDLE-AGED YET. HOWEVER,

Middle age is when mattresses and teen scenes in bedrooms with disapper and are replaced with family horizon photos.

Middle age is when there may be spare cash to afford eating-out. But with both on a cottage cheese diet, it is so nice at home.

Middle age is vacationing while lending a helping hand and hand to a crying couple with a newborn.

Middle age is that time of life when a "good day" means that nothing else has had to be added to the long list of supplementary devices needed: telecasts, dentures, support hose, and only your hairdresser knows hair coloring.

Middle age is the time when preparation and procreation move to the background and participation—giving, loving, gardening, going—is now your responsibility.

And, as my very wise mother said, "When the next airplane it is time to get again only close to your husband."

Maybe I am middle aged and I like it.

NEVER-A-DULL-MOMENT MOMS

Sometimes, a "what-evil-Mother-ery-eris" comment is a commonplace. These moms give their children loads of attention, lots of laughs and unreserved support to relate and to relate for their lifetime. There are precious gifts which no one can take away.

Remember the time Mom decided we would go to

breakfast in the yard? It was a spring morning. She took out a cord table and a bright blue cloth, and the yard 6:30 am—well, wherever we happened. She brought out coffee in a heated pot, a big tray of muffins hot from the oven, and juice cold from the freezer. Dad thought he wasn't going to get his eggs, but remember she brought the eggs—easy side up baked to an even—very soft, surrounded with bacon. She only had to wait as it came, for the salt and pepper. She didn't forget to say thanks to God for our fun, our family, and our food. We had hundreds of beautiful breakfasts, but I'll always remember that one.

Remember the time Mom decided we would go to a family to take cookies to the spring home? I was the older child and I was embarrassed at first. But when I started playing the piano for the first little lady in the oversized wheelchair and she began to sing, I forgot myself. We spent nearly an hour there. Dad looked at the old fellow tell about his job as a trip conductor, while Mom cooked him. Sometimes that is one of my best memories.

It's true: you don't fail to love—you grow in love, with every a-dull-moment comes.

I'M NEW HERE

In your office how do you receive the grand-to-grand new employees? Take the kindness quiz.

Do you use phrases such as "Good! You have really caught the idea quite easily. Practice it on outside and then we'll go on to something else?"

Do you encourage by saying "Well, yes, I nervous when I first took over this section. But everyone here is patient and you'll get lots of help?" Or, "Let me tell you how your job helps the people in the next department?"

Do you refrain from saying, "Do you understand?" The new employee may not want to admit she doesn't understand. Instead, ask pointed questions that help you show whether she has received with clearly all you have told her.

Can you start the grand-to-grand's attention by letting her know you have confidence in her ability? "Well done," for instance.

I can hear her now when she goes home after the first training day. "I miss my new job. There is the nicest girl who works in that office." That is telling your "right so there!"





Daria Popovici, Missionary

Jim Godson

director of Department of Language Missions
and Brotherhood for Illinois Baptist
State Association

Daria Popovici, wife of the pastor of the Roumanian Baptist Church of Chicago, was born in Babadag, Roumania, and came to the United States with her family to escape religious persecution.

She prepared for a teaching career, but her family changed that. Now her life is woven with the ministry of her husband Alex. Their five-year-old Roumanian Baptist Church, which formerly used the Polish Baptist building, now has its own building thanks to a Home Mission Board gift and a lot of loving labor by the Roumanians to remodel the old Episcopal structure they have purchased. The congregation fills the lovely building every Sunday morning and Sunday night. They now have 110 members.

"We started to be like an American church," says her husband Alex, "but after two or three weeks, the people said, 'We don't like that. We have to keep our customs.' When

the Bible is read, the people have to insist. 'We are united like a family. If we can't see each other two or three days, that will be something wrong. We know each other's problems. They are in these jobs in our country working very hard and the only refreshment for their feelings is the church. We meet together, we share each to other our success or our troubles.'"

During the nineteen years Popovici was president of the Baptist Seminary in Roumania, students came to their home daily for counsel, often staying for a meal.

Her home is still a gathering place for youth. Their three children are active in missions and youth activities. And refugees share their warmth and love. They have helped over 200 Roumanians find homes, jobs, and other help. They must guarantee the State Department that refugees in their home will not create a problem for the US Government.

In a sense, the Popovics are missionaries back to Europe. The pastor prepares seven radio broadcasts a week to beam behind the Iron Curtain. The family and congregation have published 27 Bible booklets in Roumanian and sent 150,000 copies to Europe. They hear that many thousands of Roumanians have accepted Christ.

In Russia, small groups without Bibles or hymnals gather in darkened rooms to spend a half-hour on their knees worshipping and listening to the radio message of the Roumanian Baptist in Chicago.

Valentin, the Popovics' older son teaches Sunday School, plays the organ, directs the choir for broadcasts, translates hymns, and has prepared four song booklets to send to Roumanian Baptists in Europe and elsewhere.

Their daughter Veronica, a pharmacist, is active in youth work. Laurien, the youngest son, is president of Roumanian Baptist Youth of America and Canada. He edits a twelve-page monthly newspaper in English and Roumanian for hundreds of Roumanian Baptist youth in both countries.

Right in the middle of all this is Daria—helping, guiding, supporting—and teaching.



Baptist women meeting

Everyone knows how much we owe to European immigrants in North America. Part of our national heritage is the political and religious freedom our forefathers came seeking in the New World. We sometimes forget that people from Central Europe are still coming to our country for those same freedom goals.

More than 30 million European language people now live in the United States. Many are from nations where Southern Baptists have had missionaries and where seminaries and churches function under forms similar to Southern Baptist organizational patterns. Most are from various state church backgrounds which have made the people aware of God and Jesus Christ but have not taught them about personal salvation through Christ.

Our Home Mission Board sends evangelists and churches which minister to refugees from Central European countries. We provide missionaries and general edify assistance to Rumania, Czechoslovakia, Poland, Yugoslavia, Hungary, Ukraine, Romania, and Estonia groups in the US. All the nations from which these groups have come are now called Communist and, except for Yugoslavia, are controlled by the USSR.

Why are these language churches for people of European backgrounds who have made the US their home? Hunt's history shows that their persecution adapted to its culture, enriching it with their own.

Yes, assimilation has occurred and continues to take place among some groups. There is, however, a universal, human need to be together with our own kind, to share and to preserve national identities, to share the familiar language. There is also a religious urge to worship in forms and language familiar and dear to us. We can understand this desire. For example, when US citizens are transferred by government or business to Europe, they invariably join (or form) English-language churches to fill this need, rather than joining European Baptist churches.

During this study session we will look at some of the congregations of European background and see how they preserve the national character of their cultures in worship forms and procedures. In order to understand these fellow Baptists, we will also glance briefly at their homelands and religions.

PHOTO MONDAY

John Hunter is the first (and only) missionary of the Southern Baptist Convention to about a million Hungarian-speaking people in North America. He is also the elected vice-president of the Hungarian Baptist Union which includes churches in Canada where there is a large concentration of Hungarians.

Mr. and Mrs. Hunter live in the Bay City area near San Francisco where they work over a 300 mile radius encompassing 17,000 Hungarians. But the country actually covers all the US whenever there is need for the Hunters' leadership and experience.

At one time there were 30 Hungarian churches, but the extreme displacement of people has caused some loss. Now there are only 10 left in the US and Canada, only three of which are Southern Baptist.

Before moving to northern California, Mr. Hunter worked with the American Hungarian Baptist Church at Alhambra in building a new church. There are about 123 members in this church, the largest Hungarian Baptist congregation in the US. The members constructed the lovely church building, and it is debt free. The church women helped raise \$25,000 for the building fund by selling Hungarian sausage!

Some of these churches speak only one language—either English or Hungarian. But Mr. Hunter feels that the churches that are growing are those which are bilingual, thus making it possible for all generations to be reached.

In Alhambra the Sunday School has bilingual classes. The first worship service is in Hungarian. Then there is another (and different) sermon in

English. At night there are two sermons again, one in each language. Because these Baptists spring from Baptist missions work that was done in Hungary, their church organizations are much like ours.

Before Sunday School each Sunday, there is a thirty-minute prayer meeting for all the services.

Many Hungarians first hear about the church through a radio preaching ministry. They attend services as a result of hearing these broadcasts.

Hungarians have fellowship and are very hospitable people. Their weddings are feasts. They love to come together to eat their native foods, and many people are reached through fellowship suppers.

One problem among the Hungarians in the US is the extremely different backgrounds represented. Most of the people came from Hungary in major immigration waves occurring in several decades. In 1900 large numbers of farmers came out. In 1919-1920 more farmers and laborers came. After World War II immigrants were more educated; after the 1956 revolution many intellectuals and professionals came to this country from Hungary.

These various backgrounds make for varying opinions on church polity. Many want to cling to the ways of the church back in the old country. Others are trying to introduce progressive ideas or even doctrines from other denominations.

These people are hard workers. Some find little time for religious matters. Even doctors and professors work as manual jobs until they become skilled in the language and customs of this country. This fact means that the missionary works beside his people painting houses and tending gardens in order to win their trust and friendship.

Immigrants are still coming from Hungary. Most of those who reach the US cannot return to Hungary, even if they get homesick and cannot adjust. This causes a high suicide rate among the maladjusted. The church tries to minister to these people by

teaching them English and helping them to adapt.

A serious problem is the lack of Hungarian pastors. These churches need pastors who can speak both Hungarian and English. Recently two pastors from Hungary called by churches in the US were able to get permission to leave. The two are pastors while they are on study visas. But the desperately needed pastors should be coming from the churches' own young people.

FROM ESTONIA

Estonia is the northernmost Baltic country, bounded by Latvia and Russia and separated from Finland by the Gulf of Finland. The language is in the same family as that of the Hungarians and Finns. Thus Estonians are considered neither Slavic nor Teutonic.

Estonians have been the arena for many wars. Though the people love freedom and have struggled for it throughout their long history, today they are under the domination of another power. But their fierce nationalism is a bond that helps Baptists reach them for Christ. They welcome any opportunity to come together and have fellowship. They do not live in colonies or neighborhoods, so they are widely scattered in cities. In spite of their strong feeling of national identity, they pride themselves on their ability to integrate into whatever nation to which they choose to immigrate. The United States recognizes the Estonian government in exile which is headquartered in New York.

Boris and Eeri Makarov (MAK-lah-roh-ve) are missionaries among these people in San Francisco. Although they lived within a block of each other in their native town in Estonia, they did not meet until they were both refugees in Australia. They had each spent many years in camps for displaced persons in Germany.

Eeri thought she was a Christian, having grown up in the state (Lutheran) church, but when a Lutheran Baptist minister called at their home in Blackford, Illinois and asked her if

she were saved, she asked, "Saved from what?"

When Christ was introduced to her as a personal Savior, she accepted him that day. Her life was so changed that her husband began to search and pray for a similar commitment. He had joined a Baptist church in Estonia as a young boy, and this experience came back to him as he returned to work to Christ.

When Boris volunteered to preach, the family moved to Golden Gate Baptist Theological Seminary in California. R. J. Coates, state director of language missions, suggested that the Makarovs start a church for Estonians. Boris and Eeri did not know how to begin, but lived on the campus campus, they did not know even one Estonian family.

"I know it will not be easy, but someone needs to tell these people about Christ," said Mr. Coates.

Boris and Eeri prayed about the matter. The next day they met a family from Estonia, and through them new friends they found almost an Estonian school where they could send their children. Then doors began to open they had no idea existed.

The church, which meets in the building of Nineteenth Avenue Baptist Church of San Francisco, has only two members other than the Makarovs, but many Estonians attend. Their services are much longer than what we are accustomed to, for they have a singing service, a preaching service, testimony, and then what they call a gospel service. One hour just isn't enough!

The people who come to church come from many religious backgrounds. The common problems in growing a church with no lay leaders who are well grounded in Baptist beliefs. Ninety-two percent are of Lutheran background; they tend to think they have inherited all the religion they need.

The Makarovs feel their first job is to get the people to accept them as friends. Only then will they be able to persuade them to accept their Lord as Saviour.

A radio ministry helps to reach Estonians. Because they are so delighted to hear their national language, they will listen to whatever is being said.

Most Estonian-speaking people are well educated. They proudly teach their language and culture to the children and maintain their dreams of freedom for the old country.

The Makarovs know that a building owned by their congregation would help reach more Estonians. A place they could call their own would appeal to their pride of cultural and national heritage.

Still, the Makarovs are trying to lead the people to be not Aquarians, not Frontiers, not Baptists, but believers in and followers of Jesus Christ. This is the ultimate aim of language missions.

FROM THE UKRAINE

The Ukrainians are a branch of the Slavic people, related to Rumanians but separate from them. Their original homeland is in northeastern Europe, a part of the USSR. The Ukraine was the territory of the Russian empire. Russia's first capital was at Kiev. After the two world wars many of its citizens immigrated to the US.

In Philadelphia there is a Baptist church for Ukrainian-speaking people, only two blocks from the Ukrainian Catholic Cathedral and the Ukrainian Orthodox Church. Pastor John Butko and his wife Felicia feel this is a good location. The Philadelphia area includes a Ukrainian population of more than 70,000 people.

The Ukrainian language church has regular services like other Baptists, including weekday Bible studies and prayer services. An outstanding choir and an orchestra are very important parts of their services. For special services the orchestra members drive to lengthen services that reflect their cultural backgrounds.

FROM ROMANIA

In the Los Angeles area live about 10,000 Romanians. They usually happened in southern Europe as refugees

by Hungary, Yugoslavia, Bulgaria, and Russia. Most are Baptists who came out of their native land with no possessions. Though many are highly educated, they arrived in the US economically destitute. Members of the Romanian Baptist Church of Los Angeles sponsor some of the refugees, making it possible for them to come to the US.

The Romanian religious background is Greek Orthodox. A break with the state church is considered a breach with the homeland and with vital cultural ties. This makes evangelism more difficult.

Petre and Harrison Popovici are home missionaries in Los Angeles. Mr. Popovici serves as pastor of the Romanian Baptist church. He leads a radio ministry, visits refugees to enter the country, and translates Christian literature into Romanian.

Christian books are almost nonexistent in the Romanian language. Some of the evangelical literature Popovici writes as translations finds its way back to Romania. As the Baptist World Youth Congress in Oregon in 1974, a youth from Romania told Mr. Popovici, "I know who you are! You White are welcomed by Baptists in Romania. They are passed lovingly from hand to hand to be shared!"

Mr. Popovici was born in the US but his family moved back to Romania when he was quite small. He grew up in Romania and became a Baptist pastor.

While pastoring in a town near the Yugoslavian border, he refused to agree to certain government restrictions which would hamper the freedom of his church to proclaim the gospel. Because of his bold stand, his preaching became so reviled. He then had to wait five years for a visa before he could leave Romania.

When the House Mission Board approached the Popovici to full-time work in 1972 they were already working with Romanian Baptists in Los Angeles. Petre had been working at a secular job to support the family.

The Romanian Baptist Church meets in an American Baptist church

building. On Saturday night a worship service is held, on Sunday morning Sunday School classes in both languages and a prayer service. Late Sunday afternoon there is a youth service, then a radio program in which the youth speak. After that the young people go to a party or wherever they can to have youth fellowship.

The Romanian young people participate in the worship services of their church as well as the radio ministry. They spend early Sunday mornings calling people to invite them to services, offering transportation. About fifty members belong to the church, but twice that number attend services.

It is hard to lead a Romanian to accept Christ as personal Savior, but when he does, he becomes a faithful church member. This church disciplines members who do not get up to line with the standards set by Christ.

FROM POLAND

First Polish Baptist Church of Christendom in Brooklyn, New York is sixty years old, but these Baptists did not acquire their first full-time pastor and building until 1965.

Located between row-house tenements, the church maintains a thriving weekday ministry reaching Polish youth and adults over a wide area. John Koss is pastor of this lively church, and a U.S.-for-Peace Clinic shares its work.

Over 8 million Polish people live in the US. Over half a million of them live in New York. Most of them are of Roman Catholic background and have been discouraged from reading the Bible. Because of this fact Mr. Koss stresses a "Bible witness" before any evangelizing can be done through the Bible. Once their friendship is won, they are open to the Word of God.

The weekday ministry of First Polish Baptist Church revolves over night children's work in five different classes. The work steps up in summer, when a summer missionary comes to refresh the church staff and visiting

Baptist groups plan to help. Also, his team conducts home fellowships in both New York and New Jersey.

The church holds services in which both languages are spoken. But plans are being made for separate services: an English service for children and parents who speak English, and two Polish worship services. Sunday School classes are conducted in each language.

Because many people travel some distance to services and cannot return for an evening service, the Polish services are longer than ours.

The Polish people love to come together for fellowship. They meet with other Slavic churches for special services and fellowship. On these occasions the people can share joys from the homeland and learn to understand each other's cultures and projects of winning.

A special problem: a Polish language church faces a financial inequality. The reason for this is that it is difficult to teach stewardship to persons who come from a state religion background.

Another problem is that the gap between generations widens as children grow up in American schools and are geared to American culture. This causes problems in the families and more difficulty in reaching youth in the church.

A CONTINUING IMPERATIVE

Worship of the living God is a universal experience, but Christians express worship in a variety of ways. The distinctives of worship forms are influenced by our cultural and national heritages, our generation, the part of the world—or the US—we come from.

As long as people come to the US from other countries, bringing with them their cultures and languages, there will be a need for language missions. Despite the problems, Southern Baptists must heed the command to "go and" all the nations who live in our "Jerusalem."



BEFORE THE MEETING

Patchwork, a revised folk art paper today, makes an appropriate visual example of the variety of our ethnic national heritage. In fact, we associate patchwork quilting with the early immigrant mothers of North America.

Cover a table with a patchwork tablecloth. On it arrange an ethnic center made up of books and materials used in quilting such as sewing articles, cloth scraps, a partially made quilt piece, and a Bible and/or globe in the center. On the tablecloth draw you might pin maps of Europe and the USA.

Make a display of patchwork items or quilts, one quilt for each of their shores.

Read carefully the suggestions that follow. Choose the methods you will use.

IN THE MEETING

Help too! Readings Luke 24:45-48

Call to Praise (optional suggestion: chairman is responsible). Type or write on slips of paper the names of missionaries from today's prayer calendar (see pp. 41-48). Pin these paper slips on patches of bright, colored material and distribute them to missionaries as they arrive.

Say: The world is like a patchwork quilt made up of many peoples of different national backgrounds, life styles, and needs. But the most important characteristic all human beings share is the need to know the good news of the gospel. We will pray now for Southern Baptist missionaries, each of whom has gone to a little patch of the world to which God has called him.

Ask women to read the names. Then lead in prayer for these missionaries.

Study Session

Give each woman a square of cloth for addition to the Call to Praise scrap on which has been pinned the name of one of the areas listed in the question material: Hungary, Ukraine, Lithuania, Romania, Poland.

Introduce the study by saying something like this: The House Mission Board trains ministers and churches of European background by providing missionary and pastoral salary supplements. As we learn about a lot of these language groups, we should develop an understanding of why language churches are needed and how they preserve their unique national characteristics in church life.

As a result of this study, we should be able to answer these questions: (1) What are major of the distinctive characteristics of each language group studied? (2) How are these characteristics demonstrated in church worship and fellowship? (3) How are these distinctive used to reach persons of that language group for Christ?

As we develop understanding of European background, we should pray about their needs and problems, especially that ethnic young people will take up leadership roles. Ask women to listen for answers to the above questions as five questions tell about the language groups.

For a closing prayertime, ask women to group distinctives by the names of the countries on their quilt scraps and to formulate prayer needs presented as they listened to the presentation. Ask each subgroup to spend five to ten minutes to state the prayer needs and then pray about the needs.

Note that other lessons in this issue of *ROYAL SERVANTS* relate to the study topic. Encourage members to read *ROYAL SERVANTS* by pointing out in the meeting the following features: "Daria Popovics, Missionary," page 18; "International Missionary," page 2; "Miracle on Christmas Eve," page 7.

Another Way to Do It

Display a map of Europe and a map of the US side by side on the wall or a bulletin board. Attach scraps of

paper or string (with labels or tags) leading from the home country in Europe to the US cities in which the language churches are located. Ask each speaker who presents a language group to point out the "immigration line" that pertains to her subject.

Tell studies way: Show and discuss the filmstrip *European Builders of America* (32 frames, \$6.50 from Baptist Book Store). Ask questions to watch for answers to these questions as they look at the filmstrip: Who are the groups of Europeans in America? (those who are nationally oriented, those who are in a transitional stage, and those adapting quickly to the American culture). What must Southern Baptists do in order to minister to persons of European background?

Plan for Follow-Up

Suggest that members share their "with-prayer" prayer needs with their families and other family members to join them in continuing prayer for these fellow Baptists.

Check to see what plans, if any, your church is making to observe Language Missionary Day, August 10, 1973. Urge Baptist Women members to participate in church plans. If nothing is already being planned, consider these ideas:

Invite women of another ethnic or language group in your community to a service in your church. Or, ask if you may visit to one of their services.

Encourage Baptist Women members to invite ethnic persons into their homes.

Sponsor a family supper in which

you will invite ethnic families. Ask each family to prepare a dish typical of its ethnic background.

Preview August Baptist Women Meeting

Give each woman a written reminder of next month's Baptist Women meeting.

Topic—Rural-Urban Work in Kentucky

Time _____

Place _____

*Every member needs a subscription! Order from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$3.00 per year, single copy 35 cents. Please enclose remittance. For subscription outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.



"How do you share the love of Jesus with a lonely man?"

"How do you tell a hungry man about the Bread of Life?"

"How do you tell a man who's poor about the wondrous riches of the Lord?"

These questions of the song "People to People" caution persons who need help. Do we really want to help others help themselves?

If the answer to that question is yes, then other questions immediately follow: How do we do the things mentioned in the song? When could we help and in what way or ways? If we know when we might help, do we know where to begin to help them? What would our reason be for helping others? If our reason is based on love for others, will loving them be enough?

A key question is: Who needs help? The song mentioned the lonely man, the hungry man, the man who's poor. Are these people your neighbors? Unless you live in an unusual community, one or more of these people will be found somewhere near you.

The swelling tide of poverty has been increased by automation, a growing migration to the city of many rural Americans unskilled in city trades, and unemployment. About one-eighth of our nation is listed as being at poverty level, that is, at economic levels beneath their necessary to provide for human decency.

Perhaps you find members, statistics, and percentages cold and meaningless. If so, try to make this personal by asking, Do I know a child, an adult, or a family who is a part of these statistics? Or again, ask, With the ratio of about twelve to one hundred suffering from poverty, how many would be at the poverty level in my town? (A town of 4,000 would typically have at least 500 persons who live at the poverty level.)

Are you saying, But there is basic poverty in our towns? Social workers remind us that poor people become invisible to other people. Probably their clothes look like yours. Yet, the

visibility of the poor and needed is more often, not because they who need help look like everyone else, but because we choose to make them invisible. It is easier to live in our community if we don't see those who need help. Finally to our citizens who need help calls for a response. Sometimes the response is only an uncomfortable feeling when we pass hurriedly through a certain section of the city. Maybe it's a string of garb when we see a certain family in the grocery store as they count out their food stamps.

It could be, however, that you, your family, or your Baptist Women group has responded already in a deeper way to the needs which you have found in your community. Possibly you have looked with compassion into ways of helping these people to help themselves. It is more than giving just "things"—money, clothing, health care, foodstuffs. These gifts are useful, sometimes life-saving. But the usefulness of such gifts is limited when compared with the value of the gift of love in action.

Love, action, compassion, skill, understanding. All of these are "giving" words. How do they fit into your plans as an individual, a Baptist Women group, or a family with a common concern for helping others help themselves?

THE PROBLEM IN CLEARER PICTURES

Somewhere near you there are at least a few people who need help. Many of these people have the same basic problem—poverty.

Poverty walks hand in hand with countless other problems, and when even families are poor, many of the following secondary problems will be found.

Hunger: Many Americans who live at the poverty level cannot eat or drink well enough to fill in simple applications as understood throughout our welfare system.

Unemployment: Lack of training or marketable skills, with the increasing automation which makes even jobs obsolete, accounts for unemployment

which abounds among the poverty-stricken. Age also is a factor in retarding when a job is no longer open to the middle-aged or older man or woman. A recession economy also accounts for much unemployment.

Poor housing: Lack of knowledge concerning household business and purchasing may cause a mother to make poor choices in buying or to be "taken in" by a gyp artist who may cause her of "bargain" buys which she winds up paying for at exorbitant interest rates.

Lack of knowledge and understanding of civil and legal rights: Along with this problem is the frequent availability of lawyers to give legal advice to the poverty-stricken, or the reluctance of these standing legal advice to such a because of their misperceptions of the law, law, and their chances for a fast hearing.

Racism: You may not think much about handing your child a dollar for some type of expression. For the poor, racism is often prohibitively priced. Public parks are usually in the "better part of town", and transportation may not be available for getting the child out of the urban centers from their crowded, squalid homes to the parks.

Poor health: Because of inadequate medical attention from birth to death, many poor people suffer almost constantly from pain brought about by dental problems, eye diseases, nutritional deficiencies, and chronic long-term diseases which make getting up in the morning a major battle.

Family disunity: The family unit should be a major supporting force when outside pressures become unbearable. The poor family, which lives in many outside pressures, is often deprived of this support. Many times only one parent keeps in the home. Divorce, separation, vagabondism, death, addiction to alcohol or narcotics create even greater instability in the poverty-stricken where the cycle of failure often seems to repeat in particular at the family unit.

Other problems: Racism, inadequate educational facilities, lack of care for the aged or handicapped,

unfairness in social values leading to illegitimacy, promiscuity, or other—all of these are additional problems faced in poverty-level family life.

REACTION TO THE PROBLEM

You are in the process now of reacting to the problem. Either you have already reacted out, or you are beginning to consider a little more about someone you know as a member of your community whose need exists.

Now do a little self and group evaluation as you react. What a really good attitude toward the facts about poverty-stricken Americans? Some typical attitudes are listed below. If your group will react to and discuss each one of these, you may find out a little more about your "CC" (Community Council).

Respond to each question with A. Agree, B. Disagree, C. Don't know.

1. They could provide for their families if they had the desire.

2. They were just meant to be that way, for Jesus said we would always have the poor with us.

3. Let the next generation take care of the problem.

4. They're still better off than the rest of the world.

5. The poor are on my responsibility. I have my own family to take care of.

6. We have government agencies to care for the needs.

7. Anyone can better their situation if they're willing to work.

8. I have too much to do to get my job done, and besides, I haven't got time to care very much. But, even if I cared, there is nothing I could do.

9. I feel sorry for poor people, but I have what to do. I would do it within reasonable limits.

10. My attitude probably is not what it should be, but I am willing to change.

11. Regardless of the cause of the situation, if I can help another help himself, I want to.

SEEKING THE PROBLEM AS A PERSON

My name is Sarah Allen. I am in my thirties. I need you, and some-

times I hate you because I need you!

I feel like I should have all the things you have to make your life comfortable and happy. Instead, I have a one-room house with no indoor plumbing, and without electricity. And I don't live way off in some uncharted country. I live in a small Midwestern community. It is the third such community I've lived in in the past eight months. I probably won't be here much longer. I don't think I can take the water in this house, and my husband Jimmy says maybe we can get out of here to a warmer climate before winter.

I'm talking to you about all this because one of the "biggest" groups at your church is helping our family right now. I guess I really shouldn't say it that way. But I look at the ladies as they drive up and park outside our shack. And, sometimes I've noticed for them to see me in this house. Another thought I keep having is, This is too good to last. One of these days they won't drive out here any more, and then what will we do?

What happened was that Jimmy's head got bad again along toward the end of summer. And there wasn't any more yard work so me and Andy—Andy's my twelve-year-old son—could do. I finally decided to go up to that big Baptist church where we hear the bells ring on Sunday mornings. I told the pastor that we didn't have no more meat to eat, and that we was down to the very last of the flour the black woman across the street had give us. (Do you know how it hurts to tell someone you don't even know that you can't even feed your boy? Oh, I've done it a lot of times in my life. Maybe I ought to be used to it by now, but the fact still comes up hard in my stomach every time.)

Well, anyway, the pastor was nice enough, but he asked me all kinds of questions. I couldn't help but think, Boy, I sure wish you was the one who was asking for help. I'd like to see you carrying to the door before someone who was asking for a million

questions while your stomach pains growled with hunger. You rub your head, I'll bet you were never hungry a day in your life.

But all the time, I'm saying, "You sir, no sir; Jimmy hasn't been able to work, sir; we've been here too short a time to be as well-to-do in this state. No, we ain't got shoes for the boy, neither."

Anyhow, like I said, the pastor told some of the women about our family needs' help. And here they come—right down to our place. I could tell they were surprised to find out we didn't have any electricity. They was kind of shocked up, too, about what they could bring us to eat. If you haven't got an ice box, how can you keep much in the way of fresh food?

Our son Andy was real friendly and nice, though. One lady said, "What a big boy for twelve." Kind of strong him up.

Lady, I thought, he may look overweight. But most of the food we can afford to buy or anyone gives us is that starchy stuff that's supposed to fill us up but has no food value. I'll bet you eat white every day at lunch or keep from gaining weight on potatoes and rice!

Even when I'm mad, I keep thinking, What if they don't come again? I'll admit, they've been nice in a way. They even ran the bus by to pick up me and Andy for Sunday School. One of the ladies gave me a real nice coat up I didn't feel too different downed when I went to her Sunday School class. I did keep wondering, though, if the other ladies remembered it was the lady's coat. I got hot, too, but I couldn't take the coat off, 'cause the dress I had on was didn't look like anyone else's down in that class. At least the coat had all the buttons on it—that's more's I can say for what I've had in my life.

They were real nice to me in Sunday School, too. They said how glad they were to have me come, and they said they'd stop by and visit me. And two of the ladies did come by. One of them told me that her husband had a job for Jimmy. Her husband was in

the salvage and auto business, and the job was in the "skin shed." It was a good payin' job, too—\$2.50 an hour. But Jimmy can't hold down no job like that, he said them—his back, you know. Later, a man from the church came by and offered Jimmy a job at a gas station at \$2.75 an hour. I thought maybe Jimmy could take that job. But it was way across town, and he decided he couldn't get there every day since he'd have to go on foot. He would of had to be there by 7 A.M., anyway, and on winter mornings that's mighty early.

When we had the flood in the late fall, it was probably the best thing that happened to us in that town! You see, the government stepped in and sent in folks who had flood damage could get some help. Besides, our house nearly washed away. So we got recruited in a house with electricity. The people from the church came again and talked to us about what they could do to help. We hadn't been in Sunday School, me and Andy, for quite a while. Well, I got embarrassed about going after Jimmy couldn't take those jobs. I thought how they'd be looking down their noses at our not saying, "What else can you expect from people who want work—just spanglers, after all!" Anyway, we went back to church once or twice after that. They sent the bus by for quite a while, too finally, I guess they give up on us.

I'm tired of being the one to ask for help. It looks like there could be some way to get off this merry-go-round. But when you're forty-five and you ain't never had nothing, I reckon you're going to have the same for most all the rest of your life.

What will you think of me if you see me again? There goes that Sarah Allen. Why wouldn't she do some thing to help the family?

I really don't care what you think. Or do I? I admire you, and I hate you. I want what you have, but I look at you and hate you for having it. I figure if I could make you grovel in the dust for a change, it would be real nice. I'm all mixed up. When you

helped me, I thought sometimes, You care. But then, who could care for someone like me? Why, I even hate myself. How could you love me?

A MEETING OF HEARTS—THE HELPED AND THE HELPER

Could you love Sarah? Would you jump on loving and trying to help Sarah even when questions cropped up? Would you attempt to love men about Sarah and her family as you could be a better helper? Could you help the family in ways not attempted before, not attempted because of ignorance, lack of interest, or shilly shallyness?

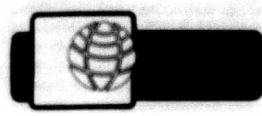
The heart of the helper and the helped can come at the heart of the cross. The helper must be Christ-centered and Christ-empowered. The ones helped will eventually feel our love. But remember this: it is not a matter of loving long and well. Trained experts in the field of Christian social work remind us that the ones helped may do immediate things at times. They may want to take the steps backward to such as forward. They may suddenly become selfish and withdrawing just when we feel we are beginning to help them. Will we stop helping in such a case? Did Christ ever helping when rejected?

To be sincere Christian helpers, we must something more than good intentions. Money can be wrong to dedicated agencies on the part of well-meaning but inexperienced or immature helpers.

There's no way of reading the New Testament without admiring the Jesus' ministry was directed to the whole man. Jesus' central theme was that the Father loved all parents and was concerned about them in every way. He applied this teaching to action when he said that ministry to "one of the least important of these brothers of mine." (Matt. 23:40 TEV)** was ministry to him.

Through the letter of James we are reminded of the relation between faith and action: "My brothers! What good is it for someone to say, 'I have faith,' if his actions do not prove it? Can that faith save him? Suppose there are

brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them, 'God bless you! Keep warm and eat well!'—if you don't give them the necessities of life? So it is with faith: if it is alone and has no actions with it, then it is dead" (James 2:14-17 TEV).**



Study Questions: Is love alone a sufficient basis for helping others help themselves?

This study could be a "lever" into mission action for individual members, for your entire group or for families of members. Here is a possibility for mission action whether you are in a large church or small church, a metropolis, city, town, village. A ministry may be started on a one-to-one basis, or within a group setting.

Get These Things Mission Action Group Guide: Economically Distressed (available from WBU for order form, p. 48) and **Baptist Book Store.** A map of your city, if it is available, (check with various stations, the chamber of commerce, or local banks).

Before the Meeting, Do This: Use the city map as a sort of poster announcement for your meeting. Mark areas where you know need to exist, or simply write on over the face of the map the facts regarding time, place, topic, etc. of the meeting. Use the map in the meeting to point out areas of need.

Browse through the group guide mentioned above, and be able to suggest possible uses for it if interest develops toward a follow-up mission action to the poor.

Duplicate copies of the **Compassion Questions** (p. 25), or be sure each member has a copy of **Love as Service** at the meeting.

Consider the possibility of bringing the plight of the poor into sharper focus by asking your members to fast on the day of the meeting. This should be presented not as a gimmick but as a reminder of the millions of people throughout the world who are constantly hungry.

In the Meeting, Do This: Present the materials for study as if this were a TV documentary on poverty. You may make this seem real by having a "commentator" sit at a desk, reading-talking her script. As she moves to "The Problem in Clearer Focus," assign various members to read each small part telling about the problems mentioned.

The commentator continues with the "Reaction to the Problem," passing out the questionnaires for the "audience." Use the questionnaires as an evaluation. Ask each member to react by marking Agree, Disagree, Don't Know on each of the statements. Ask for answers to be turned in without names on the papers. A quick tally of answers followed by discussion may prove valuable in determining whether your group should follow up this study with mission action to the poverty stricken.

At this point, the commentator may introduce Sarah Allen. Have a good dramatic speaker do this—someone who could read over the part a few times and tell Sarah's story. This comes from an actual experience the writer and her Sunday School class once had. (Identities are disguised.) Have "Sarah" dress for the part for the greatest effectiveness.

The final section may be completed by the commentator, or you may use your imagination to add other persons for the reading of the Scripture. Conclude with prayer.

Another Way to Do It: If you happen to live in a city or town where there is a Baptist center, you might wish to visit that center and ask the workers there to talk with you about their program and ask name your group might want through the work of the center.

Call to Prayer: Read aloud the names of missionaries with birthdays today (see pp. 41-48). Read also the kind of work they do, and point out that most missionaries—home and foreign—encounter poor people every day. Pray for them the same Christlike motivation for ministry that you pray for yourselves in mission action.

Preview August Baptist Women Meeting: Be sure each member knows about next month's Baptist Women meeting: the topic (see Preview, p. 35) and the date, time, and place.

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This session's material is adapted from *Contempo*, February 1975.

MC? MOVING? M

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For about two hours the students were given the opportunity to ask questions of the speaker. The speaker was very friendly and answered all the questions. The speaker was very helpful and gave us a lot of information. The speaker was very interesting and gave us a lot of information. The speaker was very helpful and gave us a lot of information. The speaker was very interesting and gave us a lot of information.

involved in the Pecos through date
grubbing. Alexander, the youngest
brother, would not have been able
to do it. Alexander is married. He
lives on the old homestead. He was the
only one in the family of Pecos to be
sent to school, or whether he was a board
ing school, or whether he was a board
ing school, or whether he was a board

could mean at the worst, provision of false news or others may have arrived on the contrary which contained no news worthy to have. This point is indication of how widespread party influence had become in the past regime and of Khrushchev.

The book also had in it a strong pro-

Part's biggest claim to fame is its so-called "bulletproof" armor, which is made of a special type of plastic called Kevlar. This material is designed to be able to withstand a bullet impact without shattering or cracking. The armor is made of layers of Kevlar, which are woven together to form a strong, flexible fabric. This fabric is then layered on top of each other to create a thick, protective barrier. The armor is also designed to be lightweight and easy to wear, which is important for law enforcement officers who need to be able to move quickly and efficiently. The armor is also designed to be able to withstand a variety of different types of bullets, including high-velocity rounds. This makes it a valuable piece of equipment for law enforcement officers who are working in high-risk environments.

The director in which the film is made is the director of the film, and the director of the film is the director of the film.

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to which people made photographs. This camera was reported to be kept in a house in Athens. According to the couple this is a group of individuals who made beds and

100

[illegible]

Section being made in the County of Hamilton was not less than 100 feet in thickness and having a dip of 10 to 15 degrees. The thickness of the section was not less than 100 feet and having a dip of 10 to 15 degrees. The thickness of the section was not less than 100 feet and having a dip of 10 to 15 degrees.

[illegible]

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal address, and it begins with the words "I have the honor to acknowledge the receipt of your communication of the 27th ultimo, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration."

First placed the work, he was very
and he had this painting to be with
the. The one looking around his
world to observe the things that
were.

the world was very dark and gloomy
contract people. The man whom they
used to find pardoned on days and
dances that are of the house, with the
poet I know that was not just. In
England a custom of magical art is
the first mystery. Poet's power was to
know that they had a power of death

able to share the business he had
 later wanted to have had a general
 interest in allowing him Christianity
 (and business) early April 1934.
 4-12) (and business) early April—
 but not in 1934.

Paul continued working during the previous summer. He was doing the same thing as he was doing last year, but he was not as busy as he was last year. He was not as busy as he was last year.

[illegible]

the west of the great beach and sand dunes. Apparently, Ford worked in regular hours and then caught during the off hours. For two hours Ford taught classes (during this time he also worked several hours in the church at night) and pursued at least one of them.

After that he might find in the midst of a group which was probably a mixture of people and partly because he was speaking to one individual and not to the whole group. The fact that the hearing from the first time was the hearing from the first time is the main reason for the first time.

1. The first step is to identify the problem. This involves understanding the situation and the needs of the people involved. It is important to listen to all sides and to be open to new ideas.

board of the Peabody Trust. They did not, then, fully understand Lady's intentions. In fact, Lady had spoken of the Peabody Trust and had forwarded the business of the Peabody Trust.

ingested with the dietary nitrogen. The protein may be synthesized by the cells when approximately 1/10th the amount of nitrogen is required. This was pointed to the case of the liver. Put into diets of protein, and they were ingested with the dietary nitrogen.

...that knowledge of the group
...to each other who differed
...were groups of Catholics or
...the kind of answer that was
...the kind of answer that was
...the kind of answer that was
...the kind of answer that was

PAIR AT EXPENSE ADVANCE

...and with his hands on his hips, he looked at the man who was standing in front of him. The man was looking at him with a serious expression. The man who was standing in front of him was looking at him with a serious expression. The man who was standing in front of him was looking at him with a serious expression.

Of greater interest, perhaps is the contrast in which Principles and Agents are placed. It is said "they are not" which is the Greek negative, the

in evidence that board director who had received John's highest vote and suggested to say that Aguirre was "integrated in the way of the Left" could mean simply that he was a dis-

THESE ARE THE NAMES OF THE
 MEN WHO WERE KILLED IN THE
 BOMBING OF THE LINCOLN
 MEMORIAL IN WASHINGTON, D.C.
 ON APRIL 4, 1968.

Agoston was an extremely intelligent man. He was an excellent leader and a great deal of his success was due to his ability to lead men.

10

As reports circulated that Paul had placed at Ephesus before Paul headed back that way. An appealing personality came to town, a Jewish preacher from Alexandria in Egypt. Alexandria was a center of education

The director for this study has been

other trip to the same place. The man with Paul, who was accompanied by the priest, said to the priest: "The church is built by your people in place to place to Catholic people and in to Ephesus for an extended period of more than two years before returning to the temple. All the returning of the temple."

discussed, they find that the trend of a student's newspaper writing is not as "highly" creative as that of a student, pursued in fiction, in the course of a "fiction" class. The trend of a student's newspaper writing is "less" creative than the trend of a student's newspaper writing in a "fiction" class.

As a result of the investigation, the board found that the company had not followed the proper procedures in the selection of the new president. The board also found that the company had not followed the proper procedures in the selection of the new vice president. The board recommended that the company should follow the proper procedures in the selection of the new president and vice president.

Each man to command his own party of God. The partisans of Adams and Jefferson in America, William Carey in England, and countless other missionaries throughout the world, were united in their conviction that the world would have gloried in the fact that the same in his story.

...in doing God's work. In modern times it is a much far more difficult task to do.

100



100

11

10

1

study
work



the city by the Romans. Perhaps the right to assemble would be removed. He calmed the crowd by reminding them that everyone knew the fate and majesty of Ephesus, the city which guarded the image of the goddess Artemis. He suggested that there were legal channels through which their grievances could be expressed, with much happier consequences for everyone.

Why did Luke include this episode? His answer is obvious: he wanted to show the Christian movement was not outside the law, that reaction against Christianity by riotous means was itself outside the law. Dangerous consequences could follow the illegal abuse of the missionaries.

PAUL RETURNS TO MACEDONIA AND ACHAIA (Acts 20:1-6)

The time had come for Paul to carry out his plan to visit Greece. A tremendous amount of travel and many events (as well as several months) are all condensed into this short paragraph. Leaving Ephesus, Paul crossed to Macedonia where (according to 2 Cor. 7:7) he met Titus whom he had sent ahead. Thus here good news from the church at Corinth. Things were better there, and with the prospect of his own return to Corinth, Paul wrote 2 Corinthians.

The generosity of the Macedonian churches greatly encouraged Paul as he made his way to Corinth. Eventually arriving at that important city, he spent three months strengthening the church. During this stay at Corinth, Paul probably wrote Romans (see Rom. 15:23-25).

Paul intended to sail from Corinth to Syria so that he could be in Jerusalem for Pentecost, but a plot against him by the Jews at Corinth changed his plans. Perhaps the plotters were themselves going aboard ship as pilgrims to the Pentecost. So Paul went back to Macedonia and kept the Pentecost at Philippi in that province.

The plural pronoun "we" enters the account again at this time, suggesting that the author of Acts remained the party at Philippi. Paul's wrestling

companions, who are named in this passage, went ahead of him to Troas, where the episode eventually caught up with them.

BACK AT TROAS (Acts 20:7-12)

At this time Paul spent a week at Troas. Several interesting notes about the early church are discovered in this paragraph.

For one thing, it was customary for the church to meet in the evening on the first day of the week to observe the Lord's Supper and hear a sermon.

On this occasion Paul was the preacher—and evidently his sermon was lengthy. Erychius, a young member of the congregation, went to sleep as the hour became late. After falling from the window where he had been seated, Erychius was found dead on the street. Paul's remark, "Do not be alarmed, for his life is in him," is a puzzle. Does it mean that the young man was not dead, just stunned? Or does it mean that Paul knew what he was about to do: restore him to life? Unquestionably, Luke noted the event as an example of the supernatural power which Paul exercised.

ON THE ROAD AGAIN (Acts 20:13-16)

This material reads like a diary, giving the places that Paul came and the number of days' travel between them. Paul walked from Troas to Aeneas where he boarded the ship on which his companions had sailed and went on with them to Miletus, a port near Ephesus.

FAREWELL TO EPHESUS (Acts 20:17-35)

To the men from Ephesus who had come to meet him, Paul delivered a moving farewell address. Looking to the past, he reminded them how he had worked among them and of the success of his gospel message: "repentance toward God and faith toward our Lord Jesus Christ."

Looking to the present, Paul announced his determination to press on to Jerusalem although he was aware of the great difficulties that awaited him there.

Looking to the future, the apostle expressed the conviction that his work at Ephesus was ended. The object of the speech, he said, was to go past against false teachers and wrong doctrines. The Pastoral Epistles indicate that Paul did come to Ephesus, but probably after the book of Acts was written.

Paul made a final appeal for assistance here by quoting an otherwise unknown saying of Jesus: "It is more blessed to give than to receive."

HEADED FOR JERUSALEM (Acts 20:36 to 21:16)

Taking sail, Paul and his party arrived at Tyre. And from Tyre they went to Caesarea, with an intermediate stop at Ptolemais.

In both places, friends sought to keep him from going on to Jerusalem; it seems that the Holy Spirit was warning on similar terms to him that it would not be an easy experience. Paul seemed deeply persuaded, however, that God was leading him to Jerusalem.

It was characteristic of Paul's steady and above others in the church, surely it is a paradoxical. Time and time again he exposed himself to danger in order to minister to the church where he had brought the gospel. He went back to places from which he had been repulsed.

How easily Christians give discouragement in the face of difficulties is one dimension many needed to overcome those that of standing with the Lord regardless of the difficulties. Keeping on until the goal is reached. If the story of missions reveals any thing, beginning with Paul and continuing to our day, it is that there must be an unbelievable commitment to carry with the task.



At the end of this month's study each member should find a meeting

to answer to the question: How can the quality of practitioners in Paul's life help me in my service to Christ?

REVIVE THE MEETING

Clip from newspapers and magazines pictures of kitchen ranges and ovens. If possible, find a picture of a new microwave oven and a picture of an old-fashioned cookstove. Arrange and paste the pictures on paper board for display at the meeting.

Ask six persons to serve as a panel and represent the following persons Paul met on his third missionary journey:

group of twelve disciples at Ephesus (Acts 19:1-7)
persons led by Paul (Acts 19:8-20)

Demetrius (Acts 19:23-41)
Paul's helpers and companions (Acts 19:21-22, 25-41, 30:1-4, 3 Cor. 7:5-7)

Paul's friends (Acts 20:7-12)
elders from Ephesus church (Acts 20:17-35)

As each panel member studies her assignment, ask her to place her discussion around these three questions:

1. What were the circumstances in which you knew Paul?

2. How would you serve Paul in his duties and response to the situation?

3. Did Paul influence you like? If so, how?

AT THE MEETING

Introduce the study by saying: An important factor in the success of any recipe is the proper temperature of the oven. Many recipes call attention to the fact that ovens vary in their settings. The new microwave oven is a tremendous advance over the old-fashioned wood stove.

Call attention to the picture display. Say: Effective cooking depends on evenly proportioned heat, no matter what the nature of food, food, gas, electricity, or microwave.

Paul has with us today his skill to share the gospel. Cultivating and strengthening the church was as important to him as maintaining the right temperature in a cook preparing a prize recipe.

Today we have a panel representing persons Paul met on the third missionary journey. As you listen to the questions and answers, consider for yourself this question: How can Paul's experience help me in my service to Christ?—P.

After the panel presentation, ask the group members to share answers to the six questions. Conclude the meeting with a prayer, citing God for an unbelievable commitment to staying with the task of evangelizing and ministering to persons for Christ.

CALL TO PRAYER

Missionaries are eager that the people with whom they work receive adequate training and education to become leadership roles among their own people. The work of the missionary would then be to strengthen the churches. Remember the individuals who are preparing themselves for leadership. Pray for the missionaries (see pp. 41-48) to be willing to stand over the signs of leadership in the nations and offer guidance and strength when needed. Pray also for your own church.

PREVIEW AUGUST BAPTIST WOMEN'S MEETING

We want that each member knows about next month's Baptist Women's meeting: the topic (see Preview, p. 35) and the date, time, and place.

KNOW THE STATE LEADERS

Donna Phillips, Baptist Women's Director, Kentucky WBL



Kathryn Jumper, executive secretary, Kentucky WBL

I am involved in leader training to both state and national activities. Last year we held Baptist Women's workshops in eight areas of our state, providing training in various areas and involvement in 1975. Inquiries to the eight areas will give training in numerous areas.

Baptist Women's members are potential leaders. I promote their leadership in churches.

I am excited about the 11th regional. This brings an inspired and creative training should get on all to a good start for continuous training.

members, training leaders in the state WBL's greatest opportunity to help local church WBL's. These are group conferences and workshops, as well as personal consultation and consultation, help meet the training needs of every church WBL leader.

In seeking to increase the scope of the ministry, our state WBL trains potential leaders, who then train their counterparts in churches.

Women's Missionary Union of Kentucky delights in its responsibility to provide training opportunities. In fact, each officer and member must accept responsibility for taking advantage of what is offered. The success of our WBL depends on it.



Are the families of your church en-
gaged in mission action? What about
the families in your Round Table
Group? Have they become involved
in "Love Thy Neighbor?"

Or, are family members so divided
in their individual pursuits that they
have had no time for such "togeth-
ness" involvement? Are family mem-
bers interested in "missioning" to
others? Do children feel that doing
things as a family is not "doing your
own thing" or is not the "in" thing to
do?

Focus your group's attention this
month on family life in the seventies—
the changing structure of the family,
the problems families are facing be-
cause of changing patterns, and some
possible solutions to these problems.

Books for Reading and Study

- The Fractured Family* by Leonie
Young (McGraw-Hill 1973)
\$6.95
- Now Is the Time to Love* by John M.
Dreacher (Herald Press, 1970)
\$3.95
- Handbook for Parents* by Evelyn
Mills DeVall (Broadman Press,
1974) \$2.25 paper*

The Fractured Family reflects a
search for answers to questions such
as: Is the family a dying institution?
Have commutes, the generation gap,
or different moral standards com-
pletely eroded the foundations of the
family? Is the idea of "family" that
was known only a few short years ago
now obsolete?

In identifying changes in family
life, the author gleaned responses
from persons of three generations—
the grandparents, the parents, and the
young. Changes in family structure
discussed at length are those that
readily come to mind but are not
necessarily easily named. Dr. Young
identifies some of these changes as
"people with a past," "of course, we're
a very close family," "life without a
father," "what happened to mother,"
and "I'm not dependent on my
children."

Can the family survive the stresses
the changes, and the quality in-
posed on it by modern society? To such a
question the author's reply is not a
direct yes or no, but rather that "the
family has not lost its importance; it
has lost its power and direction. It
is needed more, not less, because now
there is no other structure to fulfill
that greatest of all needs, the develop-
ment of a person."

Now Is the Time to Love

Opportunities missed today will not
be here tomorrow. This is especially
true for parents with babies, toddlers
and young children. Now is the time
to love. Not tomorrow when the baby
is too big to be rocked. Not tomorrow
when the toddler or school child has
found answers to his questions else-
where.

The call to love comes at a time
when young parents bear the heaviest
burden of beginning a home and fun-
dily. But then is the time to love. So
parents should make time to meet the
"love" needs of their children. The
author suggests some ways: seek for
more simplicity in living so material
things will not compensate for giving
of self; make recreation and leisure
times more family-centered; build a
spirit of comradeship; plan times to
talk together—to communicate ideas,
feelings, hurts, and love in words.

It is in the context of family that
children should learn these things:
communication, the quality of love,
courtesy, the value of sharing work
responsibility, and wholesome atti-
tudes of sex.

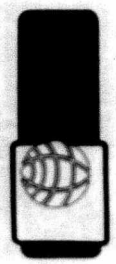
Handbook for Parents

"The greatest need of the world
today is the kind of person who can
survive and thrive and make a creative
contribution to his community. The
kind of personality needed today is
not so much a doer, as a becomer."
And that's the potential of paren-
thood, because it is parents who pro-
duce persons.

This book is not only for parents,
but also for grandparents and even
great-grandparents. It is different
from the usual book on child care in
that it is parent-centered and not

child-centered. The author believes
in parents. This guidebook will take
the reader on an adventure from the
period before the child's birth through
those frustrating teen years.

Every stage of life is filled with
wonder. Dr. DeVall covers every age
and stage of a child's life while offer-
ing very practical suggestions on how
to traverse the road of parenthood.



BEFORE THE MEETING

Have every group member choose
one of the three books that she will
read before the meeting.

Ask three persons—a reader for
each book—to participate in a sym-
posium-discussion. Ask all other group
members to come prepared with at
least one question, a discussion-
starter, on the book she has read.

Prepare the room: Place three
chairs around a table. Place chairs for
group members in a semicircle in
front of the table.

AT THE MEETING

The symposium will be four- to
five-minute reviews of each book by
the three people who have been sel-
ected ahead of time.

The leader could introduce the
symposium by saying: Today we are
going to be "invisible observers" to a
conversation over coffee of three
family matters. These women have
read some books which they would
like to share with each other.

The book reviews are then given
around the coffee table.

After the reviews, the observers
become "visible" and participate in
the discussion, asking questions or
making comments on any of the three
books.

Or, open discussion to the whole
group, using these questions:

In what ways can a home do a
better job of building a feeling of
belonging on the part of the children?
What do you think of the idea
that true love is more a matter of the
will than of the emotion? List ways
of nurturing love in marriage.

What do you think of the
statement that the generation com-
munication gap begins with the
mother-father communication gap?
In what ways is it more difficult
to raise well-adjusted, happy children
today than years ago? In what ways
is less difficult?

How can a family keep worship
and spiritual disciplines from becom-
ing routine?

What approaches (in families rep-
resented in the group) to getting
children done seem to get the best
response from children?
What can be done to teach teen-
agers about sex if parents feel they
have failed to teach the facts earlier?

CALL TO PRAYER

From *Missionary Albums*** or mis-
sions periodicals find information
about the families, including the
names and ages of the children of
missionaries listed on the prayer calen-
dar today (see pp. 41-48).

Ask two people to be responsible
for the prayerline: One "introduces"
the missionary family to the group by
sharing information about the family.
Then the other person prays briefly
for the family. They go back and forth
until all the missionaries with birth-
days have been prayed for.

PREVIEW AUGUST BAPTIST WOMEN MEETING

Provide for each member a written
reminder about next month's Baptist
Women meeting. Include the topic—
Rural-Urban Work in Kentucky—as
well as the time and date of the
meeting.

**Borrow this from your church library or
order from your Baptist Book Store, \$4.95.

book forecast

Books for August
Family Problems and What to Do
About Them by William Dan-
ton (Westminster Press, 1971)
\$2.45, paper*

Drugs at My Door Step by Art
Jackson (World Books, 1973)
\$5.95*

Teaching Your Children About
Sex by John C. Howell (Broad-
man, 1973) \$2.50, paper*

Books for September
Women in Church and Society by
Georgia Harkness (Abingdon
Press, 1972) \$4.75*

On Being a Doctor's Wife by
Martha Nelson (Broadman,
1973) \$2.95*

Beyond Feminism by Marilyn
Brown Odum (Abingdon Press,
1972) \$3.50*

After the Flowers Have Gone by
Beatrice Decker as told to
Cladya Koolman (Zondervan,
1973) \$4.95*

*Christian Freedom for Women**
and *Other Human Rights by*
Dr. Harry Hobbis, Jr., with Dr.
David Mace and others (Broad-
man, 1973) \$5.95*

*Available through Baptist Book
Stores. Be sure to check only with
your local store to see the books you
want have to be ordered.

prayer

"O that beautiful moon!" Every time a speaker passed, the women intoned above the notes. It was at a memorable meeting, a mission study session about Hawaii in the days when Southern Baptists discovered the islands as a mission field rather than just a beautiful stopover between the States and the Orient. None of the women taking part in the study session had been to Hawaii, but the area and the people were new to them. The women's happy interest made everyone remember: Here is, among fields.

Since that night, Hawaii has become one of the United States and now has representatives in our government. Hawaiian athletes team up regularly with mainlanders. Television promotes the culture and mystery of the islands. Tourists return to tell what they saw. Some saw only the scenic Others discovered a beautiful, friendly people.

Hawaiian Baptists can truly call their area unique. Someone has said that Hawaii is bringing into being a new race of people. This is happening because of the various travelers who settled down to make a home. Some one thousand years ago, Polynesian floated onto the islands and stayed. In 1778, Captain Cook put a name for them on the map and opened the way for traders and adventurers. In 1820, missionaries arrived from New England to work and witness among the people. Japanese and Chinese arrived to work on plantations. Military bases were established in the middle of the Pacific. In spite of these "invasions," Hawaiian culture has endured and absorbed the new. Today's culture reflects all of these—the native and the "invader."

Southern Baptists began their ministry on the islands in 1820 when pastors and other workers answered calls for help from the Hawaiian churches. A Baptist Academy was begun and has been a continuing major project. After Hawaii became a state, its churches joined the other state conventions in cooperative work with the Home Mission Board. At the close of 1974, Hawaiian Baptists re-

ported 45 churches and missions and some 10,000 members.

Let us focus on two types of activities reflecting the effective Baptist work going on daily in various capacities.

In July 1974, a self-supporting Japanese congregation welcomed a new pastor and his family. Ned Green had been pastor of a Japanese congregation in California for several years. ("Self-supporting" means that the congregation is not dependent on the Home Mission Board for funding.) The church is about 22 years old. They report some 185 members. They have a mission, the North Windward Baptist Chapel. They extended their Little Moon Offering fund. Their plan of work is similar to that of most Southern Baptist churches. In July 1975, their prayer requests include the following:

- that in spite of language and cultural differences, people, families and members may grow in love for each other
- that families may increase so the mission pastor can more comfortably give full time to the work
- that women's work and work with young people may have leadership and growth
- for many Southern Baptists from Arkansas who are scheduled to arrive in August to work with the church
- for workers and a program to include persons stationed on a nearby military base
- in a hotel chapel ministry, Wailuku Baptist Church tends the "Aloha Yarns" for Sunday services. ("Aloha" is used for "hello," "good-by," or any happy greeting.) The women welcome calls at any time from those who need counseling or assistance. Harriet E. Eley, pastor of the church, directs this ministry.

As presented the Sunday evening schedule includes two live broadcasts at 8:30, 8:45, 9:00, 9:15, 10:00. The service at the church is at 11:00. At 5:30 p.m. there is a hotel service, and one at 7:00 p.m. at the church.

In each hotel "gather," women

of the church, invite people to the chapel. The organist plays familiar hymns. The chapel director welcomes people, makes appropriate announcements, introduces those conducting the service, and is on his way to another hotel. Regular speakers include university professors and civic leaders.

Some who attend the hotel services confess that the strains of almost-foreign hymns soothe their hearts; others say they come because they love the music. People enter the chapel just as they are—both in dress and attitude. Some respond, saying "Just as I am, I come." Dr. Ray heard one person say "I come to hear Jesus and I stand still on in God."

Funerals and weddings are included in the calls for help, even on holidays. A chapel bus transports people to church. Pray for this work. Pray for a second bus to transport military people to church.

There is their prayer requests of Hawaii Baptist executive secretary, Fawcett Walker:

- Pray for new work among all cultures and languages.
- Pray for work in two-Japan project.
- Pray that hotel can be brought to new housing projects for churches.
- Pray for the Baptist Academy to 700 students from kindergarten through twelfth grade, those responsible for the management, and for the building program.
- Pray for aggressive leadership in expansion of Baptist work.
- Pray for work on more of the islands.
- Pray for a deepening of spiritual life of the Christians.



RENEW THE MEETING
Your group will be praying for areas of home missions work for three months, so order the latest Home Mis-

sion Board Foremost Discovery from Home Mission Board Literature Distribution, 1100 Spring St., NW, Atlanta, Georgia 30309. Use it as suggested below, and keep it on hand for August and September.

From the directory make a list of home missionaries in Hawaii. Space the list so that the paper can be cut in strips to hand the minister. Prepare for the Call to Prayer a pretty Hawaiian for each birthday missionary (see pp. 41-42) and one for each Hawaii missionary, and a list in which to arrange the flowers during the meeting.

Provide pencils and paper for each woman.

Send out a few copies reminder to each member to bring a Bible and her flower flowers to the meeting.

Ask one member to come to the meeting prepared to inform the group of the time difference between your area and Hawaii, and to write on slips of paper the schedule of hotel chapel services and the corresponding dates to your area. At the meeting distribute these to members and ask them to choose one time the following Saturday when they will pray for the service, as they are talking place.

IN TWO MEETING

Ask group members to sit in a circle. Have them join hands to you read the words of the hymn, "In Christ There Is No East or West" (Baptist Hymnal, No. 443). Lead to prayer that Christians will believe the words of the hymn.

Distribute pencils and paper. Ask members silently to read 2 Corinthians 2:14-17 in their Bibles. (If correct translations are represented, members may share them by reading the passage aloud.) Then have them go down the aisles to their own words. After a few minutes, discuss what the passage means.

Yes, Hawaii has some 900 speakers of flowering plants. Hawaiians have flowers and trees. As we observe the Call to Prayer, one member will call the names of the birthday missionaries while half the group brings the flowers to the hotel and arrange them

in it. Then the names of the Hawaii missionaries will be called, and the rest of the group will add in flowers to the arrangement. After the flowers are in place, lead in prayer for the Christian women in Hawaii.

Ask women to take responsibility for praying this evening Sunday in specific times for the hotel chapel services.

Ellen Cady, a Baptist in Hawaii, says the word "aloha" is a beautiful word even if spoken and heard many times a day. Remind the group that the special name from Wailuku Baptist Church, called "Aloha Yarns," were the distinctive Christian associations of the pleasant word "aloha."

PREVIEW AUGUST BAPTIST WOMEN MEETING

Share with group members the topic for next month's Baptist Women Meeting, "Shared Urban Work in Kentucky: Antagonism the time and place for the meeting."

*When it's 8 p.m. in Hawaii time, it's 1 p.m. in Alaska, when it's 5 p.m. in Canada, it's 4 p.m. in Mexico, when it's 8 p.m. in Montana, it's 3 p.m. in Illinois, when it's 9 p.m. in Pacific, it's 9 p.m. in Hawaii.

PREVIEW

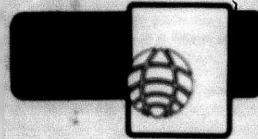
OF AUGUST
STUDY-ACTION PLANS

Baptist Women Meeting: Shared Urban Work in Kentucky
Current Missions Group: Youth and Family Service
Bible Study Group: Immigrant Thrust in Action
Shared Urban Group: The Family Striving in Problems
Prayer Group: Hospital Chaplaincy
Mission Action Group: Understanding Persons in Shared Settings

Did You Know
... that more than 28 million per-
sons in the United States are hospi-
talized annually
... that almost every life is touched
by illness each year?
... that almost everyone has cause
to be in the hospital at least once, or
many times, each year?—if not as a
patient, as a visitor?
... and health-related problems
in programs that visitors have an im-
portant place in the life of the patient
—for good or bad?
... that the visitor can be a part of
the healing team?
The purpose of this study is to
learn how to contribute to the total
experience in home or hospital. This
study will help Christian visitors be
effective in the purpose of the visit
and thereby the needs of the patient and
how they can best be met by the lay
visitors. The study will also show the
importance of visitor participation
in conversation.

THE TASK
On average, each patient one with
a chronic illness, or otherwise greatly
impaired, is hospitalized with their family
some, one to a week. The questions
will serve as an outline for questions
that the visitor has (bring chapters) of
Dietz, *So on the Road*, for planning
helps p. 333.

1. Why am I going to make this
visit? Define "visit." Evaluate this
visit if the purpose is to give an
impression or relief of distress.
2. Does the patient want to be
visited?
3. Does the patient want and need
a visit?
4. Define "patient." Define "visit."
Consider three two categories (help
be sure you know). Third New Testament
and original when viewing or
under the care and treatment of a physician or caregiver.
5. With the understanding of many of
these through medical science, the
role, meaning of the medical encounter

[illegible][illegible]

UD470
UD481:U

forecaster

Forecaster is a guide to help Baptist Women officers know what they ought to do and how to do it.

elaine fuzellier

Agenda for Officers Council Meeting

- Plan to do annual planning
- Plan for study of Baptist Women Leader Manual¹
- Note new features of Baptist Women work (see "Update!")
- Promote study of How to Use Community Resources in Mission Action¹
- Plan mission action project as follow-through to study
- Allow time for officers to coordinate their plans



Annual Planning

To new officers:

Efficacy in Baptist Women is achieved through planning. There are two kinds of planning: annual and regular. Between now and October, when you take office, you will be primarily concerned with annual planning. Annual plans are broad plans made before the year actually begins. If you do solid annual planning, you will find regular planning each month to be much more systematic and logical.

Annual planning—getting ready for the new year—has several steps:

1. WMU council makes plans of general WMU interest. These plans are shared with Baptist Women officers.

¹See WMU order form, page 48.

2. Baptist Women council receives plans from WMU council and communicates these plans to the Baptist Women officers council.

3. Baptist Women officers make plans for the Baptist Women. (See pp. 33-41 in WMU Year Book 1975-76.)

4. Plans made by Baptist Women officers are coordinated with plans made by other age levels.

Questions to be answered in annual planning relate to: activities to be conducted in 1975-76; dates and times to schedule activities; recruitment and training of members; necessary finances; supplies; training of officers; records and reports.

Do these things before October:

- Elect officers
- Train officers (manual study)
- Make broad plans (annual planning)
- Launch the year.

The basic resource for doing annual planning is the WMU Year Book 1975-76. Annual planning may be done at a WMU-wide planning/training/fellowship/prayer retreat. Get details from the WMU director or Baptist Women director. Each new officer should attend. If no WMU-wide event is scheduled, choose a time to conduct Baptist Women annual planning.

Before the planning meeting each officer should look over the Baptist Women section of the WMU Year Book 1975-76 (pp. 33-41), find items she is responsible for, and have ideas ready to suggest. The mission study chairman is responsible for guiding the Baptist Women officers council through the section entitled "I. Teaching Mission." The mission action chairman is responsible for leading the section "II. Engaging in Mission Action and Direct Evangelism." The mission support chairman is responsible for leading the section on "III. Supporting Mission." The president leads in the section "IV. Providing for Mission Achievement." Each officer participates in the section.

UPDATE!

As plans are made for 1975-76, officers will see some new features in Baptist Women work. So that you can update your Baptist Women Leader Manual and Baptist Women Member Handbook,¹ note the changes summarized below. (You will find a new achievement guide in 1975-1976 Baptist Women Record and Report Book¹ and WMU Year Book 1975-76.)

TEAM OF WOMAN'S MEMBERSHIP LIAISON (Expansions are underscored)

1. Teach missions. The content includes the biblical basis of Christian mission, progress of Christian missions, contemporary missions, and spiritual development of the learner.

2. Engage in mission action and direct evangelism. Mission action is the organized effort of a church to minister and witness to persons of special need or circumstance not now enrolled in the church or its programs. Direct evangelism is a confrontation between individuals in which one verbally presents to another the gospel message, including the need for personal acceptance of that message.

3. Support missions. The three avenues of support are praying, giving, and creating an environment in which persons can hear and respond to God's call to long or short-term mission service.

4. Provide and interpret information regarding the work of the church and the denomination.

WHAT DO THESE ADDITIONS MEAN TO Baptist Women officers and members?

1. The mission action chairman will be responsible for direct evangelism projects or training. (The mission action chairman will continue to be responsible for mission action projects or training.)

2. All officers responsible for study (mission study chairman, current missions group leader, Bible study group leader, and Round Table group leader) will add the "spiritual development" dimension of learning to their responsibilities. Spiritual development will be part of regular study activities in Baptist Women.

3. Members will be asked to give deliberate attention to their spiritual

development in preparation for missions involvement. They will be asked to train for and to perform mission action and direct evangelism.

HOW WILL THE ACHIEVEMENT GUIDE BE CHANGED?

1. This merit achievement is being added for all organizations: "At least one direct evangelism project was conducted during the year."

2. This advanced achievement is being added for all organizations: "At least one direct evangelism project was conducted each quarter."

3. Merit achievement 11 is being changed to read: "Members of each group were encouraged to participate in the mission action and direct evangelism projects of the organization." The achievement previously called for groups to do mission action projects in addition to those done by the organization. With the addition of direct evangelism projects for the organization, it seems more realistic to have group members participate in the organization projects than to have separate projects.

MANUAL STUDY FOR NEW OFFICERS

Officers need to be ready to move the organization immediately. Basic training includes study of the Baptist Women Leader Manual.¹

Consider two possible approaches to studying the manual: 1. Study the entire manual at one time. Have a retreat or an all-day meeting. 2. Study the manual during three officer council meetings—July, August, September.

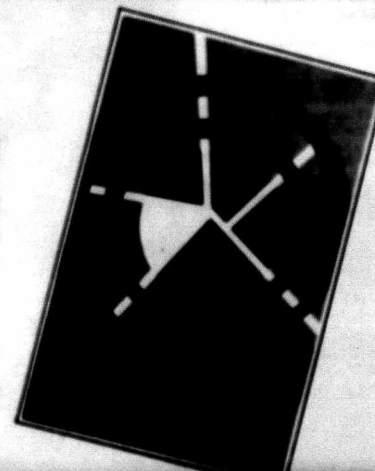
In either case:

Choose the best time and place

Be sure each officer has her copy of the manual

Secure a good teacher or assign chapters to be taught by different officers.

In studying the manual, follow suggestions in Baptist Women Leader Manual Teaching Guide.¹

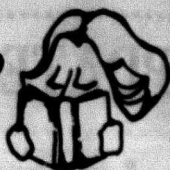


Memo to: President

You should have received the BW/BN President Orientation Kit' when enlisted. If you did not receive one from the BWU director or BWU leadership committee, get one for yourself. Work through the kit.

If the nominating committee did not use the kit in enlisting the other Baptist Women officers, work through the kit with each officer or ask each one to do this herself. If the nominating committee provided the kits to the new officers but they did not use them, work through the kits at a officers council or instruct each officer to work through the kit.

How to Use Community Resources



Every person involved in mission action should study *How to Use Community Resources in Mission Action*. This book, designed for individual study, answers the questions: Why do we need community resources? Who are they? How do I discover them and make use of them? How do I make contact with them? What does my community—it is small and has limited resources? Members need personal copies of the book, if possible.

Order BWU order form, page 48



call to prayer

"We pray always for you, that our God would grant you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power. That the name of our Lord Jesus Christ may be glorified in you, and ye in him" (2 Thess. 1:11-12).

dorothy (mrs. w. j.) hughes,
home missionary in
hanna, wyoming

1 Tuesday Colossians 1:1-14

John Anthony has just completed a year learning a new life-style in Israel and studying Arabic at the Hebrew University. Pray for the Anthonys as they now begin a student ministry in *Colonia*.

Mrs. A. V. Almeida, retired, Arizona
South Hills Spanish publication WMU,
Alhambra

Mrs. Anne E. Jones, National Baptist,
Mississippi

Edith F. Anthony, preaching Israel
Wm. Schamp N. Smith,* home and
church, *Equatorial Brazil*

Clifford H. Dunn, religious education,
North Brazil

Mrs. Jerry E. Jaeger, home and
church, Hong Kong

Thomas D. Kirkpatrick, preaching,
Bangladesh

Earl Parker, *China, Korea*
Mrs. Gordon B. Dunn, home and
church, *France*

H. W. Smith, preaching, Indonesia
W. C. Ruckel, Jr., *English language*,
Italy

Constance Sawyer, journeyman, social
work, Japan

James C. Shady, Jr., student work,
Equatorial Brazil

2 Wednesday Colossians 2:1-12

Last January Jack Merritt began his work with *Christian social ministry* in Albuquerque. The needs of the area were not unfamiliar to him for he had been working with the Indians in New Mexico. Pray for Mr. Merritt as he tries to proclaim the Gospel and meet the needs of city people.

Mrs. Ruth J. Canon, Spanish, Texas

Jack T. Merritt, Christian social ministry,
New Mexico

G. Harold Clark, preaching, Malaysia
John H. Faulstich, religious education,
Ethiopia

Mrs. Cathie L. Fox, home and church,
Philippines

Mrs. Glenn E. Hickey,* music, North
Brazil

Alan L. Hood,* doctor, Thailand

Wayne R. Madden, religious education,
Okinawa

F. Gilbert Ross, preaching, Mexico

Ernest A. Sibley, preaching, Malawi
Mrs. James E. Young, home and church,
Bangladesh

3 Thursday Colossians 3:1-13

The number of residents sixty years of age and over in the Miami area increased 58 percent in the decade from 1960-1970 and continues to increase

twice as fast as that of other cities of comparable size. Many of these older people suffer deprivation. Pray for Morris H. Elliott as he leads the churches of Miami Baptist Association in ministry to the aging.

T. B. Brown, National Baptist, Mississippi

Mrs. Hella V. Bryant, associational services, Alaska

Martha H. Elliott, youth and family services, *Florida*

Leslie H. Gardner, associational services, Ohio

Ronald L. Rogers, Christian social ministry director, Maryland

Mary Elizabeth Smith, US-2, director of sojourner program, Georgia

Virginia Adair, education, Kenya

Vivian N. Shady, education, Tanzania

Marlene Mueller, women's work, Honduras

Mrs. James I. Stanley,* home and church, *Florida*

Robert D. Worley, preaching, Spain

4 Friday Colossians 4:1-9

In an average year the Indonesian Baptist Publishing House in Bandung prints 125,000 quarterlies, 25,000 books of general interest, and between 50,000 and 100,000 tracts. Mary Alice Dinworth edits music, church training quarterlies for youth, and Bible study materials for young people and adults. She asks us to pray that God will call out Indonesian Christian writers and artists who will dedicate their talents to the ministry of Christian literature.

Mrs. Rafael Andrade, Spanish, Texas

Ross Lee Fraude, weekday ministries, *Florida*

Constance Gamble, Jr., Spanish, Texas

David Kirk Hillard, US-2, special ministries, *Washington*

Mrs. A. Wilma Lane, church extension, Arkansas

Mrs. Delbert Lee Peared, associational services, Illinois

Mrs. Donald J. Sullivan, Eskimo, Alaska

A, that's
ent, the last
t. So our needs
are over.

I'm almost sorry I'm so
well trained that you
won't come for coffee
anymore. But since that
last sheet tells me I
need to keep training
for my job, I guess I'll
get some more sheets to
suggest.

Thomas Williams began her testimony: "I attended World Conference last summer by seeing 'What's Right for the People' seminar. I am thankful that when education came, you do not stop but begin from the people's side. Each of the thirty-four years I was in the field, on my birthday, as president I had great anticipation and excitement to see what new blessing the Lord would give me." Miss

men and preparing food for the sick. It is hard in church situations with the women of Chung Ang Baptist church in Taipei, and teaching English conversation to the women of the church. Mrs. Wootton visits in any Buddhist house. They feel she will be able to communicate God's love and that the people's hearts will be open to the good news of salvation.

Mrs. William L. Bradley, Jr., executive services, Maryland
Mrs. Nathaniel Bradburn, Newark
Reginald, South Carolina
Peggy Cervantes, Spanish, Texas
Linda F. Jackson, Lubbock, Texas
Mrs. C. E. Evans, Spanish, Texas
Mrs. William E. Fritsch, church care, Nebraska
Dorothy L. Buchanan, preaching, Kent
Brazil
Mrs. Thomas L. Cade, home and church
Argentina
Stanley Chaffey, social work, Eugene
Brazil
Mrs. Leamy Dismore, home and church
Uganda

has traveled, has organizational work, and has involvement in organizational activities will be expected of missionaries. Dale Morgan writes, "I was apprehensive about taking such a step, but I was heartened by the group with a history of fellowship and consensus, a sense of dedication to getting the job done. They said this new policy may advance missions efforts in East Africa."

Michael Barnes, retired, California
Lee Thomas Black, director of apostolic mission, Connecticut
William E. Langdon, Jr., church extension minister, Maryland
John Mary Lee Hamilton, Emburywomen, Texas
John Henry T. Smith, Jr., home and church extension, Kansas, Nigeria
Joseph M. Edwards, home and church extension, Texas
John M. Paul, Ghana, home and church extension, Texas
Dale G. Morgan, radio-TV, Kenya
Myra Morgan, radio-TV, home and church extension, Ohio
G. Barry Thomas, radio-TV, Indonesia
Stephen D. Burgett, business administration, Florida

(continued)

1998

[illegible]

22 Tuesday 2 Timothy 1:1-7

The English-language church in Santo Domingo, Dominican Republic, is made up of an international membership. Pray for the pastor, E. V. May, Jr. He says that the most enjoyable part of his work is witnessing of the love of Christ and his power to change lives, and teaching Bible truths.

Mrs. James William Williams, church extension, California.

Vernice C. Kishewick, education, Kenya.

Ernest V. May, Jr., English-language, Dominican Republic.

Mary Jo Randall, religious education, Iowa.

Mrs. C. Eugene St. Amant, home and church, Switzerland.

Mrs. James M. Watson, home and church, Spain.

23 Wednesday 2 Timothy 1:8-14

July is time for youth camps in the Eureka, California area. Many who attend these camps are not Christians. Abbie (Mrs. H. Paul) Smith asks us to pray that many campers may accept Jesus as Saviour. She also asks prayer for the many small churches of the area whose pastors must work at secular jobs as well as lead a church.

Mrs. Richard B. Achler, associational services, Washington.

Mrs. B. Paul Smith, associational services, California.

Mrs. Fred Wright, Christian social ministries, Oklahoma.

Charles L. Colpepper, Jr., education, Taiwan.

Mrs. William C. Gervais, home and church, Nigeria.

Mrs. V. Lynn Green, home and church, Ethiopia.

Archie E. Spencer, Jr., English-language, Oklahoma.

24 Thursday 2 Timothy 2:1-16

Thomas Nabors writes of many needs for prayer as the Baptist hospital in Gaza tries to build friendships and give medical care. He says, "The most pressing need at this time is medical personnel, two or three surgeons, anesthesia personnel, and a trained X-ray person." Pray that God will call out career missionaries to fill these needs.

Mrs. Peter Gerdlejen, retired, Connecticut.

Willard Martha, director of associational missions, Michigan.

James Blum, retired, California.

E. E. Smith, retired, Texas.

James B. Ansh, radio-TV, Ghana.

Clarence O. Griffin, preaching, Indonesia.

Ronald E. Hill, business administration, Liberia.

Thomas C. Nabors, business administration, Gaza.

William B. Norrman, Jr., doctor, Ghana.

25 Friday 2 Timothy 2:17-26

Dolores (Mrs. Robert L.) Edwards, Colombia, is a nurse; but her first responsibility is to her home and four children. Join Mrs. Edwards in this prayer, "I pray for patience and a sense of humor to carry me through the rough times and the good times and the stress of the continuing process of learning a new language."

Russ L. Hughes, retired, Ohio.

William David Sawyer, US-2, resort, Florida.

J. B. Sengstack, Indian, Oklahoma.

Mrs. Robert L. Edwards, nurse, Colombia.

Phayzee Miller, retired, Japan, China, Hawaii.

Donald J. Spiegel, preaching, Equatorial Brazil.

Mrs. Carlos F. Whitley, education, Nigeria.

26 Saturday 2 Timothy 3:10-17

One of the Baptist ministries in Togo, West Africa, is a Bible training school for church leaders. Its pastors were in the first graduating class, but many more are needed. Pray for more Africans and missionaries to go to villages and towns where there is no Christian work. Pray for Clayton Bond who was our first missionary in Togo.

Bob Wayne Brackney, church extension, Kentucky.

Miguel Delano, Spanish, Texas.

James B. Grodin, Spanish, Texas.

Albert I. Bagby, retired, Brazil.

G. Clayton Bond, preaching, Togo.

Eager F. Halbach, preaching, South Brazil.

Mrs. Benjamin E. Hops, home and church, South Brazil.

Paul Johnson, retired, China, Taiwan.

James F. Kishewick, field representative, Iran, India, Bangladesh.

Alma Quinn, women's work, South Brazil.

Mrs. J. Boyd Sutton, music, South Brazil.

Michael R. Wilson, business administration, Taiwan.

27 Sunday 2 Timothy 4:1-4

Mary Jo (Mrs. J. D.) McMurray edits the Baptist young women's magazine *Aspirador*, which means "radiance," or "splendor." The magazine has a circulation of 2,500 in South America. Pray for Mrs. McMurray in her responsibility to prepare a magazine that will

be used by people in varying ethnicities: Mary Edwards, Chinese, Arizona; Francisco Garcia, Spanish, Texas; Carl Jacobs, director of associational missions, Illinois.

Francis Mullen, retired, Texas.

Mrs. B. Edgar Allen, home and church, Ecuador.

William H. Berry, retired, Brazil.

Robert C. Buehler, actor, Kenya.

Mrs. Duncan A. Buehler, home and church, Denmark.

Isaac W. Dorvout, preaching, Argentina.

Mrs. Edith E. Eash, home and church, Kenya.

James M. Geph, preaching, Vietnam.

A. Nelson Landon, preaching, Thailand.

Mary C. LeVine, music, Japan.

Mrs. J. D. McMurray, Baptist Spanish Publishing House, El Paso, Texas.

Gerald W. Puckett, publication, Indonesia.

Mrs. W. L. C. Richardson, home and church, South Brazil.

28 Monday Titus 1:10-16

Southern Baptists support more than 1,050 missionaries who work among language groups in 33 state conventions and Puerto Rico. The past year saw the beginning of work among the Yaghi, Cochiti, and Feather River Indians, extending the Home Mission Society's outreach to some thirty languages and culture groups. Pray for Eugene C. Branch who works with Indians in New Mexico.

Eugene C. Branch, Indian, New Mexico.

Keith Lynn Brooks, pastor, California.

Francis Garcia, retired, Texas.

James M. Buehler, Jr., pastor-director, California.

Mrs. B. Lee Brown, home and church, Israel.

Mrs. John B. Chayon, home and church, Eastern Africa.

Mrs. William E. Nelson, retired, Hawaii, Bahamas.

Mrs. Marion T. Lindberger, Sr., home and church, Argentina.

Carlton F. Whitley, education, Nigeria.

Keith Wilson, social work, Argentina.

29 Tuesday Titus 2:1-15

As the mother of three teenagers still at home, secretary to my husband who travels over the western half of Montana as director of missions, WPAI director for the association, and unable for a time of young wives and mothers, I daily feel the need for prayer support. I relate Althea (Mrs. Glenn) Paul. She asks us to pray for her and her family will show Christ wherever they go.

ON OUR WAY TO Dacca
Children, girls, cows, and dry
ing rice on the road
Green rice fields and a few
golden sunflowers for
harvest

Richmond, Virginia, and
Carroll, Virginia, and
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and the sunflowers

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Floyd A. Collins, director of associational missions, Michigan
 Mrs. Glenn Field, associational services, Montana
 Mrs. Kenneth Pritchett, special mission ministries, New Mexico
 Clyde J. Dutton, retired, Rhodesia
 Jerry S. Key, education, South Brazil
 Mrs. Gene E. Kingsley, home and church, Rhodesia
 James M. Short, Jr., preaching, Mexico
 Barbara Wilson, medical, Tanzania

30 Wednesday Titus 3:1-11

Margie (Mrs. B. Layton) Lynch is caring for her aging parents during the first months of furlough from service in Taiwan. In August she and her husband will go to seminary. Their eighteen-year-old son will enter college in September. Mrs. Lynch asks prayer for her family as they seek to follow the Holy Spirit's leading during furlough and meet these changing family situations.

W. R. Buchanan, retired, New Mexico
 Mrs. Billy Joe Chambers, associational services, Michigan
 Mrs. Omar E. Hyde, associational services, Oregon
 Mrs. Ralph W. Murphy, Jr., US-2, church extension, South Carolina
 Mrs. Ethel Wilson, National Baptist, South Carolina
 Mrs. Cordell Ahls, Jr., home and church, Tanzania
 Mrs. Hubert N. Lindwall, home and church, Panama
 Mrs. B. Layton Lynch,* home and church, Taiwan
 Mrs. William W. Marshall, home and church, Near East/North Africa

31 Thursday Philimon 10-19

The Pikes Peak, Royal Gorge, and Arkansas Valley Associations of West-

ern Colorado cover a large area. Many towns in this area lack an evangelized church. The associations have set a goal of starting one new work in each association each year. Pray for Carol (Mrs. Wayne) Randolph and her husband as they strengthen the churches and assist them in starting this new work.

Antonio C. Castillo, Spanish, Texas
 Mrs. Minnie Graves, retired, Arizona
 Mrs. Wayne Randolph, associational services, Colorado
 Sheryl Jean Woods, US-2, Indian, Arizona
 Mrs. W. W. Ennis, retired, Brazil
 Mrs. James E. Gibes, education, Colombia
 Ronald C. Hill, preaching, Thailand
 F. Eugene Milby,* preaching, Rhodesia
 Mrs. Arnold A. Peterson, home and church, Korea

Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35202; or Baptist Book Stores.

ORDER FORM FOR WMU MATERIALS

(Do not use this form when ordering from book store, see Baptist Book Store Church Leadership Catalog 1974-75.)

Payment must accompany order. Do not request billing. Make check or money order payable to Woman's Missionary Union. Cash sent at sender's risk.

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The Sick		1.00	
The Aging		80	
WMU Year Book 1975-76		40	
1975-76 Baptist Women Record and Report Book			

Total order \$

Address customers add necessary sales tax

Shipping charge

Total amount \$

Amount enclosed \$

Check or money order must accompany order.



at glorieta

the lord touched me a second time

beatrice chinn

I became a Christian at the age of forty-two. I attended Nuuanu Baptist Church, Honolulu, for six years before I made public my decision to accept Christ as my Saviour. My mother-in-law was a devout Buddhist, and it was my duty to take her to the Buddhist temples regularly and assist her in performing the rituals. The day came, however, when I felt that I could not continue doing this and I committed my life to Christ. My husband attended a Catholic school and considered himself Catholic.

I attended Baptist women's meetings occasionally as friends invited me, but I was not interested enough to become an active member.

A few years ago the state WMU president, Mrs. Bert Tatum, persuaded me to attend the WMU conference at Glorieta. I went reluctantly. As I studied the list of group conferences, I said, "I'm a lay officer. There is nothing for me." Then I read the class for members and decided to go to one. The sessions were taught by Catherine and Margaret Bruce; for the first time I read what WMU was all about. I became excited about what Baptist women could do in mission through Baptist Women.

I was deeply moved by the testimonies of the

missionaries in the main services. I thought, "They're doing so much and I'm doing so little! I can't be indifferent to the needs of the suffering peoples of the world. Neither can I be general in my prayers anymore. I must be specific in my praying."

At Glorieta the Lord touched me a second time. I realized that I had responsibilities to fulfill. I felt closer to the Lord than ever before. When I returned to my church in Hawaii, Kailua Baptist Church, I was asked to serve as mission action chairman. I accepted. This past year I served as Baptist Women president.

WMU Conference at Glorieta this year is July 19-25. For reservations write--

Reservations

Glorieta Baptist Conference Center
Glorieta, New Mexico 87535

WMU Conference at Ridgeway is August 9-15. For reservations write--

Reservations

Ridgeway Baptist Conference Center
Ridgeway, North Carolina 28776

A conference service fee of \$15.00 per person must accompany each request for reservation.

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Dear Pastor:

Each summer exciting events related to missions and to Women's Missionary Union happen at the two national WNU Conferences at Glorieta and Ridgecrest. Encourage WNU leaders and members in your church to attend this summer. The dates are:

Glorieta, July 19-25

Ridgecrest, August 9-15.

Highlights include:

- A theme, "Proclaim Liberty Throughout All the Earth," related both to the nation's bicentennial and to denominational plans for 1975-76
- Launch of 1975-76 WNU plans and events with special emphasis this year on WNU leader and member training (called *TIME*) and Baptist Young Women (called *YAWMO*)
- Home and foreign missionary speakers with fresh, firsthand information from mission fields
- A wide variety of methods conferences for all WNU officers and leaders—and for Baptist Women members
- Over thirty special-emphasis conferences from which to choose in the afternoons
- A Baptist Book Store "Midnight Sale"
- Bible study led at Glorieta by Walter Delamarter, executive director of Florida Baptist Children's Homes, and at Ridgecrest by Lawrence Webb, director of WNU's Editorial Department
- Opportunity to meet the WNU, SBC, staff—including this year a new WNU executive secretary and a new WNU president
- Information about new WNU materials
- Opportunity to meet WNU leaders and members from all over the country.

We look forward to meeting women from your church at one of the WNU Conferences this summer.

WNU Staff