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ROYAL SERVICE

Student Portraits

TIM NICHOLAS, PHOTO LEADERS EDITOR HOME MISSION BOARD

Meet some Baptist students preparing for Christian ministry. These young people represent about 175 students who receive financial assistance from a black scholarship fund, a part of Southern Baptist participation in the Home Mission Board's program of Cooperative Ministries with National Baptists.



CLAUDE ROYSTON
"The ministry I'm looking for is in the city."

Claude Royston was a sales representative for IBM back in 1968 when he noticed his religious activities, such as teaching Sunday School, were becoming more important to him.

"I know this sounds strange," he says, "but there were times I'd be driving to work and I could just picture myself preaching before a congregation."

"I was reared in church, but I had never thought about ministry."

"In Greenswood, Indiana, where I grew up, Dad emphasized education; but we never knew how it was going to go with eight kids in the family."

Though he hadn't played in high school, Royston went to Franklin College, an American Baptist school in nearby Johnson City, on a football scholarship. He also played basketball and ran on the track team.

He finished with a BA degree in social studies and physical education along with a teaching certificate. "I was planning to coach along with teaching," he recalls.

"But teaching jobs weren't as easy to come by back then."

So after two years in the Army as a recreation specialist, he drilled wells for a while with his father, a Baptist deacon. Then Royston went with Chrysler Corporation as a production supervisor for three years.

After he left Ford's leading him into the ministry, he preached a trial sermon for licensing at his home church, Olive Baptist, affiliated with the National Baptist Convention of America.

He continued to work with IBM through 1972, all the while he was attending Central District Theological Seminary at night and preaching on weekends.

"Then I ran into George Kinsey, a graduate of Southern Baptist Theological Seminary, who had been a pastor in Indianapolis and taught a course at my school," says Royston. "He kept trying to get me into the ministry full time and arranged for me to see Southern Seminary."

"By this time my family included my wife (the former Billie Mae Hart from Patocosi, North Carolina) and three sons, including twins. We had a house which I would have to sell."

In Louisville, he joined Greater Salem Baptist Church, pastored by J. B. Boyd, secretary-treasurer of the SBC of America publishing house. In 1973, Royston became assistant to the pastor. He earned his master of divinity degree in December, and now I'm looking for a pastoral assignment.

"I face facts," he says, "I'm thirty-two years old and I've been in the black community all my life, so that's precisely where I'm looking."

"I don't necessarily want a metro-area church, but the ministry I am looking for is in the city. The excitement there is greater; the possibility of social action is greater."

Looking back on his seminary years, he says, "It's a tough proposition to get educated with a family. I felt guilty when I was away from those books."

"The other night we all went roller skating," he says. "Seems like the first time since we've been in seminary we've done something enjoyable together."



FELIX WILLIAMS

"I think continuous contact will make black and white understand each other better."

Felix Williams is a Saint.

That's the name of the basketball team at Southern Baptist Theological Seminary that plays against local schools. But playing basketball for recreation is only a small part of Williams' time at the seminary.

Besides attending classes and studying for a master of divinity degree with a concentration in Black Theology, Williams works as associate pastor of Twenty-third and Broadway Baptist Church in Louisville. "Under pastor J. Wesley Shipp," says Williams, "it's a model church with a fully integrated staff and membership."

He preaches twice a month at the church which is dually aligned with the National Baptist Convention, USA, Inc. and the Southern Baptist Convention. "I'm in charge of the Royal Ambassadors, I work in pastoral counseling, and I lead discussion groups in crossing racial and cultural barriers."

Growing up in Lexington, Kentucky, Williams was a member of Main Street Baptist Church where he received his basic training in the gospel ministry. The young man was ordained by Dr. Reggie H. Johnson, pastor of that church.

At Morehead State University in Morehead, Kentucky, where he majored in English literature, Williams was adviser

to the president on minority affairs and played football for two years until stopped by a knee injury.

His wife, the former Ruby Carter of Lexington, is probably as busy as he. She's attending Sullivan Business College and is a receptionist for the Kentucky Baptist Board of Child Care. They have one daughter, Marceya, age two.

In addition to other obligations, Williams is an active member of the all-black Louisville Ministers and Deacons Association and the racially mixed Louisville Baptist Ministers Conference.

On graduation, "I'll be probably looking for a pastorate—in the inner city, I hope. My wife leans toward a church where she can serve."



WILLIAM COLLINS

"I want to teach sometime."

Getting a theological education has meant a lot of hard work for William Collins. Study has not been the only hard part. For three years he drove from Atlanta, Georgia to Starkville, Mississippi twice a month. That's 100 miles one way.

He had begun pastoring St. Paul Baptist Church in Starkville while a student at Mississippi Industrial College. He continued as pastor when he came to Atlanta to study at Moorehouse School of Religion, the Baptist division of Interdenominational Theological Center.

Unfortunately, the church, which holds pastoral elections each year, elected another pastor. "It's not so bad," Collins says. "It was a good experience for me, although it interfered with exams at times."

Collins worked not only to earn his degree in divinity which he received in May, but also to support his wife Gloria and three-year-old son Keith. He worked for a while for the city of Atlanta "from trash man to tractor driver." He had a night job for a year with United Parcel Service,

Now he pastors Shoals Creek Baptist Church in Locust Grove, south of Atlanta, where he leads services one Sunday a month. In addition, he works part time as security guard for an apartment complex in Atlanta. "Nobody lives there; they stopped building because of inflation," he says.

Collins was preaching even before he finished high school in Tupelo, Mississippi. He served as choir member, assistant superintendent of Sunday School, and a junior deacon at Rising Star Baptist Church in Tupelo. That church ordained him to the ministry.

Collins has been heading into ministry since high school, but in order to get a well-rounded education, he studied social sciences in college.

"I want to teach at some time in the future," he says. "And I'd prefer a city pastorate." He pauses. "But, I'd take what I can get."



GEORGE A. JONES

"I'm cut out for the pastorate"

"I'm cut out for the pastorate," declares George A. Jones, divinity student at South-eastern Baptist Theological Seminary at Wake Forest, North Carolina.

At age sixteen he "received the gift of the Holy Spirit. What I mean by that," he says, "is the gift that causes a person to witness and do things for people in the name of Christ."

The son of a Baptist minister, he was licensed to preach his junior year in high school in Garner, North Carolina. In 1971 he was ordained to the gospel ministry. His first pastorate was Elevation Baptist Church in North Carolina.

Now he is full-time pastor of Wake Chapel Baptist Church in Millbrook, a little community north of Raleigh. About 150 attend services.

After he received his bachelor's degree in sociology and social welfare from St. Augustine's College in Raleigh, he talked with several people about a seminary education. "I visited the campus of South-eastern Baptist Theological Seminary," he says, "and there was something about it I liked."

James is active in campus activities. "Tomorrow I'm reading the Scripture and praying during our chapel service," he reported one day during the 1974-75 school year. He likes to play basketball, shoot pool, and visit church members and other friends. "I have a clarinet and get it out once in a while," he says. But he plays only for himself.

James and his wife, the former Ida Tucker from the Euquay area in North Carolina, have one son, Jeremy, age one year.

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There is a kind of religion that will not let us be human. It puts masks on our faces, causes us to claim to be better than we are, and leads us to pose as persons we are not. It will not allow us to be open, honest, and free. It stifles the spontaneity of our lives and often forces a wholesome naturalness into artificial channels. It dries up the springs of love and compassion in the human heart.

A Sunday School teacher was helping her class to understand that prayer can be thankfulness as well as petition. She asked the children to name some things they were thankful for. One child said he was thankful for church, Sunday, and music; another, for Jesus, kindness, and friends. Finally, one little boy said he was thankful for his dog and bike. At this confession, the other children laughed so that the teacher had to scold them and restore order.

The first answers seemed appropriate for Sunday School; but the third, spontaneous and honest, was human.

Jesus would make us human by enabling us to accept our humanity. Christian faith sees the created order as real and good. When God had completed his creation which included human life he "saw everything that he had made, and, behold, it was very good" (Gen. 1:31).

Jesus Christ expects us to accept our humanity. We accept our bodies with their drives of hunger, thirst, and sex. Our sexuality is good. That is why it is so easily marred and vulgarized. Yet, often people seem apologetic for having bodies. They would prefer being angelic creatures rather than human beings. They seem to think there is something inherently evil about being human.

I accept my life with its limitations—physical, mental, moral, and spiritual. I accept my life with its strange contradictions—capacities for love and hate, self-giving and self-seeking, bravery and cowardice, faith and doubt. Only as I acknowledge the possibilities of hate, self-seeking, cowardice, and doubt am I in a

position to cope with them.

I accept the changing periods of my life. I must not cling to childhood when I have passed into youth, nor to youth when I have passed into adulthood nor to the vigor of adulthood when I have grown old. And I accept the inevitability of my death.

Christ accepts me. He accepts me, not as an angelic creature, but as a human being. Because he does, I am strengthened to accept myself.

Jesus makes us more human by helping us to recognize the need of our brothers. I need to see my brother, not as somebody above me or beneath me, but as my equal. Our humanity is a great equalizer. We are human beings before we are anything else. As a Christian I face my brother as an equal in Christ. A greater equalizer than our common humanity is the love of Christ. He loves my brother and me alike.

I am to serve my brother, not as a slave, for then he would be my master. There is only one master, even Christ. I serve, re-



He Makes Us Human

Chavis F. Stevens, pastor, First Baptist Church, Martinsville, Virginia



membering that Jesus Christ was not only master, but servant. I am not the slave of any man, but I am the servant of all men in freedom and love.

Jesus also makes us more human by inspiring us to acknowledge our dependence on God. I am a child of God, both by creation and by redemption. While he wants me to develop rightly every capacity, gift, and power, I am still his child and dependent on him.

Jesus said: "I can of mine own self do nothing . . . because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). To be human is to know, no matter how many claim us, that we are God's, no matter how independent we are, that we are really dependent on him.

Two of the greatest temptations of life are connected with our being human. We are tempted to try to live above our humanity or below it, to be more than human or less than human. Both are destructive.

When we try to live above our humanity, we seek to play the role of God. We may attempt to live above our humanity because we feel we are inherently superior. This is the basis of racism. Dignity and worth are denied those who are seen as being inferior. Hitler and his "super race" became madmen; in their madness they murdered millions of people.

We may seek to live above our humanity in a moral sense. We feel we are better than other people. We look down on those who are "lesser breeds without the Law." We become like the Pharisee who stood in the Temple and prayed: "God, I thank thee, that I am not as other men are" (Luke 18:11). Such people feel they are safely in the kingdom, but they are furthest from it.

We are tempted to be more than human in a spiritual sense. Since we have found favor with God and have a monopoly on his truth, we look down on persons of lesser spiritual stature. It is difficult to know how much pain

this kind of spiritual bigotry has inflicted on our world.

On the other hand, we may be tempted to live below our humanity. We can live like animals. We can let our passions burn us out, leaving us hulks of persons and old before our time. Or we can yield to this temptation in a much more sophisticated and acceptable manner: we can live for material values which become our master and destroy us by making us less than persons.

Christ does not want us to try to live above or below our humanity. He means to make us human. He told us who God is. He also told us what a human being should be.

This article first appeared in *The Baptist Program*, from which it is reprinted by permission.

"Leisure is a beautiful garment, but it will not do for constant wear."

September is too hot, too hectic, and arrives much too quickly—at least for the young. But September also brings excitement with its taste of fall, the beginning of a new school year, and a new football season. Families can harness a share of September enthusiasm with new opportunities for mission action.

Find time for the family to share the book, *Persons, Not Things* (Principles of Mission Action (see back cover and order form, p 48). Studying the book together would set the stage for a whole year of awareness of and commitment to persons who need help. What about the week before school starts?

Single persons would receive new impetus for personal involvement through the individual study of this book.

Encourage your children and teenagers to begin the school year looking for lonely people, lonely faces. If they are mature enough, encourage them to get to know and befriend the lonely ones. If they are too young, perhaps they can watch for lonely boys and girls, then come home and discuss their feelings during "table talk."

From that point suggestions can be given. The very young may not be able to cope with breaking down barriers. If this is true, don't insist. Hearing other family members discuss befriending others will be a great learning experience.

A word of caution: Be careful discussing personal problems of those who need help if young children are present. Often they cannot discern facts that should not be made public.

Colonel lives in a nursing home. I met him almost by accident while visiting a friend. His mental alertness caught my attention. As a result of his gentle probing, I



a cool drink of water

ideas for families

Lynn Madison Barrett

found myself talking at length. To my amazement, I realized later that he had used all the tricks of enjoyable conversing to keep me interested. You see, he wanted me to come back.

Our next visit led, accidentally, again back to Colonel. He introduced me to a fellow resident, telling him about my family and our interests. He called my children Pat and Erin by name.

Our friend is no longer in the nursing home so we haven't been back in months. Today, a neighbor dropped by with a message from Colonel; he would very much enjoy a visit from the Barretts.

Yes, we're going. All of us.

MISSION? Sharing God's love across barriers.
Action? Acting when there is a need. Why? Because we love him.

Yes, this is how we're programmed to share. Girls love because God loves us.

But why must we program love? He loves us, we love him, he loves others through us, we serve others to show this love. This is enough. Why must we write out a plan and program people to serve others?

One little cousin, eight into my mind. "How do you love me in the face? We have true, much, self love in our hearts, to experience the kind of love God has to give."

Yesterday, in a neighborhood grocery, I stood impatiently behind a dirty, bent, crumpled old man. He was fumbling with a knot in his handkerchief that kept his money safe. A pity, trembling man called attention to hand stains trapped in a gray beard. The cashier made impatient gestures with her hand and exchanged glances with me. I was obviously in a hurry

with my checkbook poised. Few people are less lovely than that old man was.

The cashier muttered apologetic phrases for my having to wait as the man shuffled to the door, tucking his change in the corner of the filthy handkerchief.

"Programed" to look for needs as a member of Baptist Women, I found the image of this unlovely person accompanying me through much of the morning. What did he need? Everything. Who could supply it? Anyone. Why don't you want to, Lynn? And the answer was painful. He is too ugly to love!

My heart does not yet have that capacity to love. So I must be programmed to recognize needs. Then I can seek God's assistance to give me the love I need to share.

You may not believe the rest of this, but it's real. I forgot to get bread crumbs that morning, so mid-afternoon found me back in line at the same grocery. The man ahead of me was fumbling with a knitted dirty handkerchief to pay for a quart of buttermilk. And he dropped his handkerchief. It was the same man, same store, and same cashier. Different me.

I picked up the handkerchief for him. As I placed his money in his hand, I looked directly into his eyes. "This cold weather makes our hands stiff, doesn't it?" I said. Somehow the stains disappeared and his crumpled hat looked jaunty as he broke into a smile and walked, not shuffled, to the door. And my heart found a tiny bit more space for God's kind of love.

Must we lie to live? Yes, according to Arnold M. Ludwig in his book, *The Importance of Lying*. Man has little choice in the matter. He must lie to live. A national newspaper article noted that lying has become a life-style. Several noted personalities were quoted as

citing the necessity of lying in today's world.

Carl Sandburg named five reasons for lying which can be expanded to cover most lies: (1) we can't remember and will not admit it, (2) we can't resist making a story better, (3) we feel we must lie to be decent, (4) we get caught in a pinch, (5) or we lie for crooked personal gain.

Many people today justify lying if it's done to keep from hurting somebody. Many feel white lies are all right and can even strengthen a marriage, for instance, when honesty might actually weaken it. One survey reported that 80 percent of the businessmen responding said there were unethical practices in their businesses.

How honest are you when you refuse an invitation? Do you object when a cashier undercharges? Do you ever report? "I really told that manager what I thought of him and his equipment!" when in truth you just asked the clerk to exchange the toaster for a new one? Do you believe, as Flip Wilson said, "A he is just as good as the truth if you can get somebody to believe it?"

In a world that rewards a World Champion Liar every year, what position must the Christian take? We must take a stand. We cannot set aside God's law for honesty. Honesty can be coupled with tact in most cases. And the definition of tact in no way implies dishonesty, only skill.

A vital fact came from the newspaper article: Youngsters exposed to dishonesty learn it quickly. Are you teaching a child to be untruthful? This is a frightening question. Consider your own communications. Measure them in the light of Exodus 20. Whether the world measures by this standard or not, Christians must (P. 5). One study showed that men lie more, but women are better at it.

A cartoon shows an affluent couple objecting to a sermon on personal sacrifice. "We don't need a sermon on personal sacrifice. Our pledge is going to cut off a week of our ski trip, and we're going to have to fly home tourist class instead of first class."

Finances can become a problem for many, especially in mission action involvement.

Last year the Raders began helping a couple who needed regular attention because of their age and poor health. Providing transportation, picking up medicine at the drugstore, and doing some grocery shopping were regular tasks. After three months, the woman suffered a stroke. The couple had little money to begin with, and now medical expenses took everything.

The Raders began buying groceries a few at a time. The utilities went unpaid twice, and the Raders took care of that expense. The daily paper subscription was dropped because the old man was so lonely the Raders paid for a new subscription. Within a few months they had exhausted their own resources and those of neighbors. There seemed to be no way out for themselves or the elderly couple.

This situation could have been avoided. Three different avenues of assistance were available to the couple, but they didn't know. A copy of *How to Use Community Resources in Mission Action* (see order form, p 48) would have pointed them in the right direction when the first problem surfaced.

Be prepared for and aware of financial involvements whenever you begin a ministry.

Youth participation in family mission action is no problem in a home demonstrating good relationships between the young person and his parents. Youth respond even more readily than adults to persons in need. Prejudice presents few bar-

riers to today's young. When problems do occur in family mission action, parent-child communication is usually the basis.

Merton P. Strommen has surveyed over 7,000 youth across the country to compile a very helpful book for understanding youth, *The Five Cries of Youth*.*

By surveying church youth directors, Strommen compiled a number of ways of approaching and getting through to youth, some of which can be enlightening to parents with a communication problem.

- 1 Building relationships by knowing them—home life, school, friends; exhibiting sensitive personal concern; showing them courtesy; appreciating a job well done; helping if they ask; sharing mutual experiences; sharing personal feelings about life.
- 2 Being genuine by being adult; speaking in my own vocabulary; being honest and open; stating personal convictions while leaving freedom for theirs.
- 3 Being available.
- 4 Communicating by learning about their world; understanding the ritual language; listening to their music; slow, quiet listening; listening with the third ear for emotions.
- 5 Leading; involving them in planning and decision-making.

holding unpopular positions which I think are best; giving them provocative, challenging books; offering a host of options; presenting a better alternative by the way I live and act.

Impossible, you say? "I haven't time for most of those ideas." There must be better ways to deal with their problems.

A current novel** tells of a government agent welcoming an Indian minister newly appointed to work with his own people. Modern society was rapidly deteriorating the Indians' culture. "I'm glad we're finally getting someone like you to help us deal with the Indians' problems," began the agent. When the minister questioned his meaning, the agent replied, "If I were hiding you by your heels out a third floor window, you'd have a problem, wouldn't you?"

The Indian replied, "Well, if you decided not to drop me, even if you decided to turn me loose, it wouldn't matter anyway. Seems to me the problem would be all yours."

If you haven't the time or the desire to establish a line of communication with your young person, you might need to decide who has the problem.

Dear Lord

Who is my neighbor?
And must I ask?

Empty eyes, staring vacant,
across a room; furrowed brows,
fevered by frustrations, failed
hopes bring
when no one says that
"age counts"
deaf ears, deafened to all
sounds
"lost hearing" hurt too much.

vicious voices, spewing venom everywhere

against their own sagging self-esteem;

expectant faces, waiting for the blessed affirmation

that can send them forth to finer things,

clenched fists, lashing anger at an alien world, pudgy fingers

painting mud-pied pictures in forbidden places

where no one shows them how

to make their mark, gnarled hands

groping for a key that can unlock the heavy door

leading to some hoped-for haven

fumbling feet that have not found the way

tormented spirits whose creative energies were never fired

for want of someone there to say, you can

heavy hearts, grown cold because nobody cared

All speak to me of need and plead for love made visible

If I have learned of him, if I love enough

I gladly claim a portion in that Nazareth proclamation which has not been repealed

to share the good news

to heal the broken-hearted

to announce liberty to shackled souls

to comfort all who mourn

to give them beauty for ashes

oil for mourning

praise for the spirit of heaviness

For my neighbor I thank you, Lord
Amen

Janet Wilson***

***Heard the Owl Call My Name by Margaret Craven, Dell, 1973, is available through Baptist Book Stores, \$1.25 paper.

***Reprinted from *Contempo*, October 1974.



Volunteers Needed—for Lay Ministries

There is a need for lay members of the church to help in the work of the church. We are looking for people who are interested in serving the church in various capacities.

For New Year's Eve, we are looking for people to help with the celebration.

We are looking for people to help with the work of the church in various capacities. We are looking for people who are interested in serving the church in various capacities.

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ministry that you, as a lay person, can perform perhaps better than anyone else. God has called you to minister, to be missionaries. Not as a full-time, paid employee of the church or denomination—but as a lay person, as a volunteer who gives talents and skills to others.

Lay ministry stems from the realization that all Christians are commanded to "go into all the world" and make disciples of all nations. It is not only the responsibility of the ordained professional.

A part of this understanding includes realization of who you are as a Christian and which gifts and talents God has given only you. Lay ministry begins when you dedicate your total life—including those special skills and talents—to serving Christ in the world in which he has placed you.

In recent years local churches, state conventions, and the Home and Foreign Mission Boards of the Southern Baptist Convention have been gearing up to use the vast potential of lay ministries.

In Richmond, Virginia, is the Foreign Mission Board. Eugene Geubbs coordinates lay ministries overseas, seeking to enlist lay people to serve as volunteers in short-term special missions projects.

In Atlanta at the Home Mission Board, Bill Wilson, a layman from Decatur, Georgia, volunteers his services almost full time to coordinate opportunities for home mission service by lay people through the Christian Service Corps.

In addition, several state Baptist conventions, through their Brotherhood departments, are compiling computerized lists of lay ministries skills and talents of lay people. Both Texas and Oklahoma already have such a skills catalog in operation.

The opportunities for lay ministry are virtually unlimited. But lay ministry must begin with each person, with his understanding and sense of calling. Here are some examples of lay ministry ideas that have already involved hundreds of Southern Baptists.

A group of carpenters and handymen in Victoria, Texas, repaired cold and drafty homes of the elderly poor before the cold winter winds hit.

A group of housewives in Fort Worth, Texas, set up a series of "coffee dialogues" for other housewives who were lonely talking with them informally about their faith over coffee and refreshments. The coffee dialogues led to regular Bible study sessions.

A group of medical doctors in Little Rock, Arkansas, established a well-baby clinic in the ghetto area using their medical skills to demonstrate love for their neighbor.

A group of retired Navy people in Fort Lauderdale, Florida, established a Christian Seamen's Center to minister to the needs of international seamen whose ships docked in the port there.

Airline stewardesses in Dallas, Texas, organized a fellowship of Christian stewardesses for prayer, Bible study, and discussion of ways they could be effective Christian witnesses as they served passengers.

A former municipal electrical engineer spent a year in Yemen as maintenance director for the Baptist Hospital in Jibla.

An agricultural expert from Mississippi spent two years in India, helping the Indian people increase their crop yields and provide more food for the starving masses.

A group of farmers in Mississippi provided forty-two head of cattle for an agricultural project in the Philippines. All of the cattle were donated by Baptist farmers and ranchers concerned about agricultural missions.

An accountant spent two weeks in Mexico City helping Baptist missionaries set up a bookkeeping system for the Mission and the book store.

The list could go on and on. What can you do to become involved in lay ministry opportunities?

First, examine your own commitment to Christ and the talents God has given to you. How can you use these gifts to serve Christ by demonstrating love to your neighbor in lay ministries?

Second, become informed on missions needs. Be sensitive to opportunities for lay ministries and lay mission action in your own community.

With the proper motivation, understanding of yourself and your God-given talents, and an awareness of the needs, God will lead you to find the lay ministry he is calling you to fulfill. □

In addition to up-to-date missions news, *World Mission Journal* features each month a list of specific missions needs laymen can meet. A year's subscription is \$2.49; order from *World Mission Journal*, Brotherhood Commission, 1148 Poplar Avenue, Memphis, Tennessee 38104.



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 the best-dressed woman will be wearing

ann west granberry

"What do you plan to wear next week to the party?"

"I'm not sure I have anything appropriate for the occasion. What are you going to wear?"

Women have always been teased about their vanity and their seemingly constant search for attractiveness. Men, probably are just as vain, they are simply better at hiding their vanity. At any rate, today's men and women spend hours working toward putting their best face forward. Is this concern right for the Christian?

"Try to do what all men consider to be good," urges Romans 12:17 (TEV).^{*} Our purpose is to do what is right, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21 TEV).^{*}

William Barclay in *New Testament Words* explains that the word translated "good" and "right" in these verses means handsome, gracious, fair to look upon. It refers to beauty and staidness. "Wherever this word is found there is the idea of loveliness, of attractiveness, of graciousness of that which delights the heart and gives pleasure to the eyes." Dr. Barclay says people should be attracted rather than argued to the Christian life.

There is an innate beauty in holiness. The Bible has much to say about the kind of beauty we

should seek. "Let not yours be the [merely] external adorning with [elaborate] interweaving and knotting of the hair, the wearing of jewelry or changes of clothes, but let it be the inward adorning and beauty of the hidden person of the heart, with the incorruptible and unfading charm of a gentle and peaceful spirit, which [is not anxious or wrought up, but] is very precious in the sight of God." (1 Peter 3:3-4 *The Amplified Bible*). If this is the beauty God loves, what attire pleases God?

First, we must be clothed with Christ's righteousness. "You have stripped off the old [unregenerate] self with its evil practices. And have clothed yourselves with the new [spiritual self], which is being renewed in the process of being renewed and remoulded into [fuller and more perfect knowledge upon] knowledge after the image [the likeness] of Him Who created it." (Col. 3:9-10 *The Amplified Bible*).

This is all possible through Christ's work. "But God has brought you into union with Christ Jesus, and God has made Christ to be our wisdom, by him we are put right with God, we become God's holy people, and are set free" (1 Cor. 1:30 TEV).^{*} Christ was without sin, but for our sake God made him share our sin in order that we, in union with him, might

share the righteousness of God" (2 Cor. 5:21 TEV).^{*}

When we have on the only acceptable garment, we can put on our shoes. How beautiful are the feet of him that bringeth good tidings, that publisheth peace" (Isa. 52:7). Paul commanded the Ephesians to put on "the readiness to announce the Good News of peace as shoes for your feet" (Eph. 6:15 TEV).^{*} When people see us coming, do they see shoes of peace or do they see discord and gossip?

Headresses have been popular through the ages. Probably the hair has been a symbol of glory since the first Nazirite vows. Numbers 6 explains that uncut hair was an outward setting apart to show the consecration of his God upon his head. (v. 7). Psalm 103 praises the Lord, who beautifies, dignifies, and crowns you with loving kindness and tender mercies" (v. 4 *The Amplified Bible*).^{**} Are we aware of our consecration for the Lord's service and his love toward us? We must wear these crowns often.

Paul told the believers at Philippi and Thessalonica that they, his children in Christ, were his joy and his crown. (1 Thess. 2:19; Phil. 4:1). Is that the kind of treasure we lay up daily?

James and Paul seem to speak

of the same crown as being the most important of all. James 1:12 says, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." In 2 Timothy 4:8 Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing." Do we yearn for and welcome Christ's return? Is "a crown of hope upon our heads?"

Finally, a woman would never feel completely dressed without her perfume. Like a sweet smell that spreads everywhere, God uses it to make Christ known to all men. For we are like the sweet smell of incense that Christ burns to God, which goes out to those who are being saved and to those who are being lost. (2 Cor. 2:14-16 TEV).^{*} Are we sweet smelling fragrances to all we meet?

Now that we are completely dressed, what is the picture we present? You must put on compassion, kindness, humility, gentleness, and patience. Be helpful to one another, and forgive one another, whenever any of you has something against someone else. But as you forgive each other in the same way that the Lord has for-

given you. And to all this add love, which binds all things together in perfect unity. (1 Cor. 3:12-14 TEV).^{*}

Is this a kind of beauty that will ever grow old? Would this beauty attract the world? Most important is this: the look which pleases God? "Your beauty should consist of your true inner self, the ageless beauty of a gentle and quiet spirit, which is of the greatest value in God's sight." (1 Peter 3:4 TEV).^{*} Can *Harper's Bazaar* improve on this lovely picture of how a Christian woman should look?

How do we acquire this beauty? The only part we can have is the steady gaze. Let us keep our eyes fixed on Jesus, on whom our faith depends from beginning to end. (Heb. 12:2 TEV).^{*} The rest of the work depends on the Holy Spirit from within. And all of us, as with unveiled face, because we've continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transformed into his very own image in ever increasing splendor and from one degree of glory to another. (For this comes) from the Lord, Who is the Spirit. (2 Cor. 3:18 *The Amplified Bible*).

Ruth (Mrs. Billy) Graham's poem, "Portrait," beautifully expresses the work of Christ as he transforms us into his beauty. The

poem was written for Mrs. Graham's mother, Mrs. Nelson Bell.

As the portrait is unconscious of the Master Artist's touch, Unaware of the growing beauty, unaware of changing much, so you have not guessed His working in your life throughout each year, have not guessed the growing beauty have not sensed it, Mother dear, We have seen and marveled greatly at the Master Artist's skill, marveled at the lovely picture daily growing lovelier still, watched his brush strokes change each feature to a likeness of His face, till in you we see the Master, feel His presence, glimpse His grace. Pray the fragrance of His presence may through you grow doubly sweet, till your years on earth are ended and the portrait is complete. ***

^{*}Used by permission, American Bible Society.

^{**}The Amplified Bible, Old Testament copyright © 1962 by Zondervan Publishing House.

^{***}From *Devotion* magazine, Vol. 14, No. 5, May, 1973. © 1973 by the Billy Graham Evangelistic Association.



Mary D. Bowman

Why Didn't Somebody Tell Me?

*"Easy to assemble" is seldom easy to assemble.
The gas tank was below empty.
The phone was out of order—when I'd waited an hour for him to call.
All thirteen-year-olds find it impossible to answer the parental question, "What's the matter with you?"
They were going to ask me to say a few words before we go.
The boss was leaving for lunch an hour early today, and I needed to ask if I could leave an hour early myself.
There was a lavender ballpoint pen in the jeans pocket on the Monday wash.
My friend's depression was severe and she needed God-in-me-to-love-her.
I can learn how to help the alcoholics.
Why didn't someone tell me? Who? My own awareness is a developed skill, a talent, a trust from God to enable me better to serve. The someone is myself, keeping my fingers on the pulse of the world.*

Vacation Reminders

To recall your summer herb garden, try framing pressed chive, rosemary, and thyme for gift giving and for hanging over the sink.
To recall WMU Conference days at Ridgecrest and Glorieta, decoupage postcards and photos on a tray or wall plaque to send to friends you met there.

To recall shell gathering at sunrise on the beach, glue shells in patterns on tiny boxes from the hobby store.

To recall that "special" day, press wildflowers you pulled and glue them to pages of a box of plain notepaper for sentimental letter writing.

To please Grandmother and Grandfather, decoupage a photo of the old home church and country graveyard and a copy of their favorite old-time hymn.

To keep in touch with the cabline of rowdy kids you counseled, send them a note telling them that you love them.

To recall the family vacation, write clever thanks for the memory notes. Send them through the mail to your husband (at his office), to your children at home.

Thanks for the family fun—laughing at the picnic on the side of the road when the stray cat ran away with the tuna sandwiches.

Thanks for the memories of the cool night on the lake—counting the stars and singing "Tell Me Why" as only we can harmonize!

Thanks, Son, for your declaration: "I'm not scared of the dark at Glorieta; there are only Baptists here."

Magic, unless preserved, may escape!

Answer to Attic Atrophy

Maybe the proper diagnosis for your overloaded house is not "Attic Atrophy" but "Basement Bulge." Whatever the name of the condition, your domain is overloaded with items duly classified.

"I'd better not throw this away."

"I might need this sometime."

"I just used this in the second grade, and I just can't bear to part with it."

Granted, you may not wish to part with the baby's first blanket or Vacation Bible School projects such as the orange juice can pencil holder covered with dried beans that keep falling off, or the one-eyed teddy bear. But what about the stack of clay flower pots you'll never use, the tin of buttons from Aunt Maggie's succession, old piano lesson books, baby food jars, deer antlers, and

The rage and remedy, of course, is the garage sale. When handled correctly, the garage sale causes your wallet to bulge instead of your attic.

What sells? Almost anything! Cigar boxes, coins, plastic dishes, pictures, fire a brace, clothing, garden tools, candles, magazines, kitchen utensils, table tops, luggage, jewelry, tapestries, curtains, baseball bats—as I said, almost anything! A garage sale can

prove that "One man's trash is another man's treasure."

She bought that old utility room door to use as a sea board.

She took that rusty old bird cage for \$5 to use as a planter.

Hints to spare prone to wander buyers:

1. Don't be afraid to put out your pinkiest junk.

2. Do advertise in the newspaper want ads with eye-catching phrases.

3. The remember cleanliness and features are all important, especially with wearing apparel, contains

4. Don't have articles repaired if the cost is prohibitive. Many people enjoy repairing, or they plan to use an article for something other than its original purpose.

5. Don't put your name or phone number in the newspaper advertisement.

6. Do get change in bills and coins from the bank.

7. Do put an eye-catching sign in front of your store.

8. Do make counter sales to price bargainers.

9. Don't take a deposit to hold an item unless a sale is set for three to seven days.

10. Do be prepared for early comers.

11. Do have the garage sale outside. More people

12. Do not lower just the buyers' brows.

Enjoy the day! Remember, an empty attic and a purse will be your well-earned reward.

Parties A Plenty

Conclude your next regular Baptist Women meeting

with a party of a sort.

How about a leftover party? Everyone brings something delicious made from leftovers. Who gets the leftover award?

How about a P.C.P. party? This is a Proud Grandparent Picture party. Everyone brings snapshots and postcards. Haggling is permitted.

How about an old-time party? Decorate with quality and antique clocks, make place cards reading "It's time

alone,

How about a Pleased with the Punch party? Everyone brings a surprise ingredient for the fruit punch. No one ever guessed that pot-luck punch could taste so good! This is a good crowd mixer.

How about an O.O.V. party? This is an On Our Location Show and Tell party. Everyone brings photos and mementos from her summer vacation. No slides allowed.

the gap

Justi Clayton

Now we stand each alone

and stare at the incredible gap between,

remembering how (as though we still stood on the shifting floor of ice) the first stress marks appeared delicate as a spider's web, the signs were there and slowly they grew.

Tiny cracks, split us apart.

The chips and blocks slipped in, crashed in, insinuated themselves between us. Now we stand each

alone, watching the river impudently, a beautiful trick again, and the al-

Multiethnics in L A

Ministering to



You couldn't pick a more "multi-ethnic" metropolis than Los Angeles. About 17 percent of L.A. is black—that's nearly 700,000 people. One million Chicanos live here, plus thousands of Orientals and other ethnic groups.

Sid and Arnette Smith are missionaries in Watts, a part of Los Angeles whose name would still be unfamiliar to most Americans if not for its racial troubles 10 years ago. In his own way, Sid is encouraging the churches of his association to move more forcefully into their communities.

The task is overwhelming. It's a temptation to apply a Band-Aid when you need to demand a scalpel.



Here is just a glimpse of an exciting new book, *The Human Touch*, photographed by Don Rutledge and written by Elaine Selcraig Furlow. In the book you will meet the people of missions: missionaries (including Sid and Arnette Smith) and the people of diverse communities and settings across the land.

The first volume of a photo-textbook series on national missions and missionaries, *The Human Touch* is 65 percent black-and-white photos, 35 percent easy-to-read text. The book has a hard cover featuring a full-color photograph. It's \$5.95 at Baptist Book Stores.

Through a subscription plan, each of the books in the *Human Touch* series will be available for \$4.95 plus tax, shipping and handling. You will automatically receive up to two books a year throughout the subscription plan. Write to Book Publication Services, Home Mission Board, 1350 Spring Street NW, Atlanta, Georgia 30309.



southern and national baptists— partners in education

ginny hendricks

For help in planning this session
see page 20

In keeping with our nation's bicentennial year, let us look briefly first at the history of the relationship between black and white Baptists. We know that the controversial question of slavery was one of the factors that led to the formation of the Southern Baptist Convention in 1845. Even before this organization, there was debate among Baptists whether slaves should be evangelized; some thought slaves were incapable of understanding, or that they had no souls!

While the debate went on, slaves were attending camp meetings and church services and becoming Christians. When the Southern Baptist Convention was organized, many churches had black members though they were required to worship in separate sections of the churches. In 1845, approximately one-third of the 350,000 Baptists in the South were Negroes.

One of the first things the newly organized Southern Baptist Convention did was to create the Board of Domestic Missions (now the Home Mission Board) and assign its personnel the responsibility of religious instruction for the Indian and the black populations. From that time on, Southern Baptists and National Baptists have maintained a relationship.

There were several Negro Baptist organizations in 1895 when the National Baptist Convention USA was organized in Atlanta, Georgia. This convention incorporated three of the larger Negro Baptist conventions. Since then, the National Baptist Convention of America (1915) and the Progressive National Baptist Convention, Inc. (1961) have organized by separating from the 1895 group. The Home Mission Board and state Baptist conventions cooperate with all three of these Negro conventions.

Even after National Baptists organized separate conventions, Southern Baptists continued to show concern for their black brothers and sisters. Our ministry then was to

Negroes, we provided missionaries and teacher-missionaries in schools established by others.

The ministry of teacher-missionaries is our focus for this study. The Home Mission Board's Department of Cooperative Ministries with National Baptists, headed by Emmanuel I. McCall, directs this work. Even the name of the department emphasizes the change in Southern Baptist attitudes and strategy. Today there is more cooperation with conventions of black Baptists instead of ministry to a race. These ministries are planned by black and white Baptists together. Cooperation is the key word.

Teacher-Missionaries

Teacher-missionaries are teachers who train lay persons and ministers providing religious education these persons could not obtain otherwise. In some cases the Home Mission Board supports the teacher-missionary as he (or she) serves in a black institution of learning.

The teacher-missionary also reaches out through extension centers for leaders who, because of family demands of pastorate, or another reason, cannot continue their education. Some have not completed high school. Teacher-missionaries take the classes into the vicinities of these Baptist church leaders.

Forty-one persons serve in various states as teacher-missionaries under the Home Mission Board through the Department of Cooperative Ministries. Some of these are also called campus ministers. They direct religious activities at black colleges as well as organize Baptist Student Unions, counsel students, and teach religion. Some teacher-missionaries also serve as pastors.

Thomas B. Brown

Not many teacher-missionaries are also presidents like Thomas B. Brown, who is president of Mississippi Baptist Seminary in Jackson, Mississippi. For nearly four decades this seminary has operated under the Mississippi Baptist Convention

and the Home Mission Board. Even during the fifties, when blacks and whites were going separate ways, the seminary leaders and other Mississippi Baptists maintained fellowship and mutual support. Sometimes extension classes and prayer meetings had to be held in secret places at secret times (like before dawn). Because of a common commitment to Christ, the cooperation continued in spite of the danger of misunderstanding and physical harm.

Dr. Brown comes from a long line of Baptist preachers. His grandfather, a slave, preached in Mississippi. Dr. Brown was educated in the state and served as public school principal for twelve years. He knows the educational and spiritual needs of his people. He was vice president of the seminary for several years before becoming president four years ago.

Dr. Brown describes his student body. "For the most part, they are persons who have been called into the ministry without opportunity for the necessary preparation. Much of the teaching is in-service training." Some pastors, who have degrees from other schools, have received graduate training from the seminary.

This seminary is reaching into the state through its extension centers. The Mississippi Baptist Seminary in seven-year may conduct twenty to thirty extension centers all over the state.

Albert and Agnes Walker

Albert and Agnes Walker are teacher-missionaries in the Hattiesburg, Mississippi, Extension Center, one of the strongest centers operated by the Mississippi Baptist Seminary. Mr. Walker is a Southern white pastor who communicates well with his black workers and students. He works in the Hattiesburg center on training programs for preachers and religious education workers. Most of the religious education workers are women. Mrs. Walker teaches classes in W.M.U. and missions.

Other teachers in this center include a black woman who is a local junior high school principal. A devoted W.M.U. worker, she knows how to promote W.M.U. work among the women.

When the women asked Mr. Walker to form a Bible class for them, too, he gave them his only remaining free night.

In addition to serving as dean of the Hattiesburg center, Albert Walker also promotes and supplies printed materials and other helps to churches in many associations in the Southeast.

Typical of preachers who attend extension center classes are three men who had been traveling eighty miles to each class. These happen to be a father and two sons. One son has gone on to pastor a church in Chicago, but the other two men still drive the long distance in order to receive the training offered by this extension center.

Alvin Charles and Mattie E. Daniels

In 1954 W. R. Grigg, a Louisiana Baptist leader, was looking for black leaders to help him in a ministry to underprivileged black ministers and to help promote cooperation between the black and white conventions. Alvin Charles Daniels was the first qualified man he found.

Mr. Grigg and Mr. Daniels began this work by going from place to place leading black pastors to form associations and in organizing extension centers.

Today Alvin Charles Daniels directs the extension center in Houma, Louisiana, which operates out of United Theological Seminary in Monroe. He is also pastor of Israel Baptist Church (which is 110 years old) and is moderator of his association. He uses all of these contacts to promote cooperative ministries between black and white Baptists.

Most teacher-missionaries like Mr. Daniels are pastors or have some other kind of employment in addition to their missionary work. The Home Mission Board pays them

only for the work they do in the centers (or on campuses, as the case might be). The Board hopes eventually to appoint more full-time, salaried teacher-missionaries.

The Houma Extension Center also attracts many women students. Mrs. Daniels, a retired school teacher, teaches W.M.U. and English classes for women who come in the center.

Under Mr. Daniels' leadership, day-care centers and kindergartens are operating. Special retreats reach white as well as black ministers and lay leaders. The Home Mission Board and the Louisiana Baptist Convention help support these endeavors, but the black association is picking up more and more of the support.

Since many students must drive long distances to attend classes in Houma, Mr. Daniels tries to take the seminary to the communities which request the help. He conducts classes in church buildings, community centers and schools. He calls this the "Seminary on Wheels."

Obviously as teacher-missionaries train National Baptist leaders, the National Baptist conventions will benefit from this ministry. The better their training, the better these leaders understand their roles and contribute to the total programs of the conventions.

Verlene Farmer

Verlene Farmer is a teacher-missionary at Langston University, Langston, Oklahoma. This was originally an all-black college, but the student body of more than eleven hundred now includes white students and several foreign students. Miss Farmer was a National Baptist missionary to Liberia, West Africa, when she was struck with toxic hepatitis and had to return home. Having to leave a work and the people she had grown to love was a severe blow. She could not understand why God had closed the door to such service.

Now she has seen how God can use her influence on a university campus. The climax in her conviction that God is working through her as a teacher-missionary came when one of her students embarked for Liberia to serve on the field closed to her.

Miss Farmer directs the Baptist Student Union on campus and teaches five religion courses for which students receive university credit. Her classes in *The Life and Teachings of Jesus*, *Introduction to Old Testament*, and *World Religions* draw a large number of students. These students, like others in their generation, are questioning the validity of Christianity and the reality of Christ as God's Son.

Miss Farmer feels that her greatest challenge is not just to teach about Christ but also to live his teachings. A living, walking example of Christianity is what makes an impact on students, she insists.

When Verlene Farmer went to Langston to serve as director of the Baptist Student Union, she knew of no Baptist students, had no access to school records, and simply prayed that God would send the students to her. The first to come was Doris Holland, a shy girl who wanted to know this woman who was different. Doris needed a friend, someone to counsel her and help her with her problems.

In the three years Verlene has been at Langston, she has seen Doris grow into a mature Christian leader, a state BSU officer, and a summer missionary under the Home Mission Board for two summers. The only Christian in her family, Doris has graduated and gone out to become a "disciple-maker."

When a young man named Bernard Warren began participating in BSU, he was a Christian but needed to grow in Christ. He became BSU president and a Christian leader who is recognized on campus for his Christian character.

A small number of BSU students was selected from all over the United

States to go to Russia and other countries behind the Iron Curtain during the summer of 1975. Miss Farmer was overjoyed when Bernard was selected as one of that number. He is the only black student in this group.

Verlene Farmer's ministry is different from that of the extension center teacher-missionary, but their goals are the same: to enlist and train National Baptist leaders.

Emmanuel L. McCall

The first black director of the Home Mission Board's Department of Cooperative Ministries with National Baptists, Emmanuel McCall moved into this position in January 1975 after serving in the department since 1968. Previously he had been a pastor and seminary professor in Louisville, Kentucky. He was involved in interracial ministries in Kentucky and had experience in Southern Baptist life. Under the leadership of Dr. McCall, the Department of Cooperative Ministries hopes to de-emphasize the extension center which serves only National Baptists, and to major on interracial ministries.

In each state, for example, where cooperative ministries are supported by the state Baptist convention, the Home Mission Board, and National Baptists, the program is so designed that National Baptists and Southern Baptists decide together on where the extension centers should be, sharing responsibility for their management and financing.

Dr. McCall says, "Through the teacher missionaries and through this cooperative effort, a lot of know-how has been shared with black churches. This has been good. We have our own identity, our own background, our own history, and our own experiences with God."

But National and Southern Baptists are allies. We are one and together in several ways. We trace our lineage to a common origin—God created us. We are all created in the image and likeness of God. We

are one in that we are members of the 'household of faith' (Gal. 6:10). Our beliefs about God, Christ, the Bible, and church life are the same.

"We are co-workers and allies in the faith we hold. We are not working for each other; we are not trying to do anything to each other. But we are working with each other. We do our work in the spirit of cooperation. The principle of togetherness runs through all our work."



PRAYERTIME (led by mission support chairman)

Read I Corinthians 13:6-9

Read names on the prayer calendar for today (see pp. 42-43) asking women to choose one name each for prayer focus.

Sing (as a group or ask someone ahead of time to sing solo) the Negro spiritual "Standin' in the Need of Prayer." Instead of singing the words, "not my brother, not my sister, but it's me," make the song a prayer request for the missionary by singing, "yes, my brother, yes, my sister, and a me. O Lord." If there is no instrument for accompaniment, let this not deter the singing. Remind the women that Negro spirituals were seldom, if ever, composed when a musical instrument was available. These songs sprang from the hearts of people as they went about their work and worship.

STUDY SESSION

How to Do It: Select one of the following approaches or combine two or more.

1. Tell women they are students in an extension center class and you

(study chairman) will be the teacher-missionary in charge of the study session. The teacher-missionary (study chairman) will summarize the introduction, and all other sections of the study material should be assigned ahead to students (members) who will give them as class reports. Distribute paper and pencils to all present and ask each "student" to make note of at least one significant new fact she learns from the "reports." At the close of the study session, ask "students" to share these facts.

2. If your Baptist women are genuinely concerned about building a spirit of cooperation between blacks and whites, plan for one or both of these special features for the class.

Ask someone to bring a report on one or more of the chapters in the booklet *Removing Barriers Through Ministries with National Baptists* (free from Home Mission Board Literature Service, 1350 Spring Street, NW, Atlanta, Georgia 30309). Topics covered in the booklet include "Biblical Basis for Cooperation," "Black Baptists in America and the Origins of Their Conventions," "National and Southern Baptists: Allies in Crossing Barriers," "The Challenge of Black Cults," a listing of resources, and a bibliography.

Secure the filmstrip *Cracking Barriers in Interracial Ministries* (\$8.50 from Baptist Book Stores). Preview the filmstrip before using it. Ask half the women to try to watch the filmstrip from a black Baptist's perspective; the other half from the viewpoint of a white Baptist. After the viewing, call for discussion in which each person, as a Christian—but from the viewpoint of either a black or a white Christian—makes suggestions about what individuals can do to create better racial understanding.

3. If your state Baptist convention has a Department of Cooperative Missions with National Baptists, find out from its director if there is a teacher missionary in your area

If so, invite that missionary to speak to your women.

Invite women of a National Baptist church in your area to meet with you for this study session. Emphasize that this study deals with missions work shared by Southern and National Baptists.

4. Invite a National Baptist person (or a group) to bring special music during the study session.

Plan for Follow-Through: Plan to have an informal interracial prayer meeting in which women pray for the youth of the nation, the youth from their churches, and the beginning of the school term. Do not do all the planning; make certain that the black women are included in making the plans for such a meeting. This is what cooperative missions is all about.

From this informal prayer meeting a joint committee could be selected to plan a joint observance of the Baptist Women's Day of Prayer in November. (Suggestions for that meeting are included as an insert in *Dimension*, October/December, check with your WMU or Baptist Women director, or order your own subscription from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.50 per year, single copy 70 cents. Please enclose remittance. For subscriptions outside the U.S., add 50 cents for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.)

PREVIEW OCTOBER BAPTIST WOMEN MEETING

The launching of a "light" to one of East Asia's most exciting cities—and then back to a new year in Baptist Women—is worth the attention and attendance of every woman to your church. Challenge each member to bring a prospective member to the October meeting. Hand out cards informing about the date and time of the meeting.

Round and About with Baptist Women

Dallas, Texas—Corrie ten Boom, author of *The Hiding Place* and other books, spoke to a Baptist Women meeting attended by 4,500 at First Baptist Church. Miss ten Boom, a Dutch woman who was arrested in 1944 for aiding Jews in their escape from the Nazis, spent ten months in a concentration camp. Her experiences in overcoming the horror and resentment of those years have resulted in her willing and traveling to tell people around the world her Christian testimony.

Two of Miss ten Boom's books will be featured for Round Table group study in November (see p. 11).

New York City—A group of women in an apartment complex community, Le Frak City, have set up an organization for Sunday afternoon mission study. The fifteen members include one woman from Ceylon, two from Brazil, two Chinese women, two from Panama, one from the Congo, one from Cuba, one from Haiti, and five from the USA! Helen (Mrs. Robert) Fling, who visited and reported the meeting, couldn't help adding: "International foods! Yum!" Home missionaries Myra and Avery Sayer serve at Trinity Chapel in Le Frak City, which has a population of 25,000.



people who need people

Beverly Hammack, assistant director, department of christian social ministries, home mission board, atlanta, georgia

Turn to page 25 for help in planning this meeting

"I am somebody!" The sign was posted on the mirror in the foyer of the small mission chapel. The pastor and the church wanted persons who attended to feel a sense of dignity and worth. They were not just medicare card numbers or family assistance check numbers. The Bible teaches the dignity of every human personality before God.

"Let us make the man in our image, after our likeness" (Gen. 1:26 RSV). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7).

Today we will focus our attention on persons who are near us in location—yet far from us socially and economically. They need us partly because they are often forgotten by American society, but mainly because the Bible teaches us to love our neighbors.

Prison Ministry

"I was in prison" (1 Matt. 25:36 RSV).

A teen-ager in a correctional institution said: "People outside don't realize how it helps to have somebody visit you, somebody to sit down and talk with. When nobody comes to visit you, then down you go."

A male federal prisoner said: "It hurts a lot because if you are lying in the bed and break out crying, some of your friends might say, 'He ain't no man, he's just a kid, he's crying,' and you would lose a friend."

To think about and discuss: What are your reactions to the above true statements? Try to put yourself in the place of each of these two people. Think of the feelings a person must have who is closed off from society by a prison (Distrust, defensiveness, hostility, anger, fear, frustration, helplessness, low self-esteem, failure.) What are the needs of a prisoner? (Acceptance, forgiveness, love, a friend, assistance for his family.)

"The huge ring of keys on the guard's belt clanked as we walked down the hall," recalls Duane Highlander, director of Christian social ministries of Hamilton County Baptist Association, Chattanooga, Tennessee. "Open, close. Open, close. Open, close. Open, close. Open, close. Open, close. Six times the huge steel doors opened and closed with a heavy, hollow thud. I remember a feeling of claustrophobia almost overwhelmed me. I was aware that I was free to leave when I desired. Suddenly I was blinded by the light of the 'yard' where 2,400 inmates can roam. Being there did not ease the closed-in feeling I had."

Although a prison ministry is just one of Mr. Highlander's many responsibilities, it has caused him to become aware of the effect on a family when one of its members is imprisoned. In many cases, the one who is missing from the home is the breadwinner. Each year approximately 3 million persons are either in jails, police stations, prisons, or institutions for juvenile delinquents. These statistics seem unbelievable to us, but they become enormously enlarged when the number of family members who are involved is added to these figures.

Mr. Highlander made contact with the State Penitentiary of Tennessee through the prison chaplain who directs Volunteers of Religious Service. He learned that there are two major avenues of need. One is working with the prisoner and his family while he is incarcerated. The other is working with the released offender during and following his role.

Duane and Edith Highlander were challenged to involve their entire family in this ministry. They filled picnic baskets with fried chicken and homemade cakes and shared them with a couple of prisoners on their "outing day." Relaxing in lawn chairs and enjoying the openness of being outside was a good experience for these persons.

Mr. Highlander works on a

person-to-person basis with many prisoners inside the walls. Some of these men do not have the hope of ever being released.

Number 948692 is a prison preacher. He wasn't when he entered prison twelve years ago. He wasn't even a Christian. But through a personal witness from the "outside" he found Christ as his Saviour. Now this man preaches to a congregation of fellow inmates each Sunday night in the prison chapel.

Where did the prisoner receive his training? Mr. Highlander has provided educational courses for this prisoner-pastor. He assists the man in his sermon preparation. He shares tape cassettes of sermons from his preaching and those of his friends.

The Highlanders' home became a place where parolees could come for visits as they adjusted to the world outside. Home-cooked meals opened the way for deepened friendships. Praverime around the table became a new experience for many releases. The Highlander family found opportunities to demonstrate the truth of the gospel as they accepted persons rejected by society.

Mr. Highlander stresses the need for volunteers in another area of prison ministry. Persons who are qualified to teach can help in the educational program. The class may be typing, shorthand, English, math, or vocational training. Mr. Highlander indicates the greatest need is for persons to become involved on a one-to-one basis in teaching prisoners to read and write.

Just as Mr. and Mrs. Highlander are volunteer workers with prisoners, although they are also appointed home missionaries, you can be too. How? Many prisons have full-time chaplains. Such a chaplain cannot reach all the persons in his "parish." He is a representative and director of the churches' ministry inside the prison. He needs the churches to give assistance through concerned volunteers. These helpers may be responsible for visits and for taking magazines and Bibles. Others may

become more deeply involved in the lives of the prisoners.

Before a prisoner is granted a patoled release he must have two assurances:

someone with whom to live or a place to live.

a signed employment guarantee. The prisoner needs this personal contact and assurance before he is released. The prisoner and his family need continued sponsorship by church families who can provide love, warmth, understanding, friendship, and help. The children in the family may need tutoring. The parents may be nonreaders who would respond to help from someone trained in adult literacy.

Here are some guidelines for working with releases:

1. Contact correctional officials, probation officers, chaplains, and police departments to determine the needs and resources.

2. Enlist a person of professional competence and Christian commitment to serve as a liaison between the correctional institutions, the churches, and families.

3. Recruit and orient selected volunteers who will sponsor the releasee and his family.

Public Housing

"The urban renewal people made us leave our home. They moved us into the public project. I didn't want to move into this strange neighborhood. My children are hused across town to school. There is no large shopping area close by. My neighbors change constantly. I miss our little church. I don't go to church now because I don't fit in."

To think about and discuss: What would be your reaction to being uprooted from your home and forced to move even if the project housing did seem to be better? What words seem to describe this woman? (Frustration, Rejection, Loneliness, Helplessness.) Discuss how you and your family would feel in this situation.

Two young mothers in South Carolina wanted to become involved in meeting human need. Each adopted a family of children from a near-by public housing project. The young women had the children in their homes, and took them on family outings such as picnics and visits to the zoo.

Then the two women went to a state WMU convention; they were challenged by a Home Mission Board speaker to become involved in mission action. They went home with a strong desire to see their church involved in ministry.

This mission action program developed into a regular weekly ministry with over sixty children enrolled. The young women discovered needs in tutoring, emergency clothing, Bible study, medical attention, and nutrition.

Out of this ministry grew a concern for the parents. Mothers felt imprisoned by the daily surroundings of home, having no outside contact except with the closest neighbors. Several had never learned to read. They felt hopeless and expressed their despair in apathy to the world around them. The mission action group did not know where to begin.

They studied two books, *Persons, Not Things* and *Mission Action Group Guide, Economically Disadvantaged*. This study led to a better understanding of these people and prepared the way for building a bridge of understanding and Christian love to these socially and economically segregated adults.

The group members discovered there was a far different set of values established for their families than for the families of these children. The Baptist women began to be aware of what it means to have an inadequate income. Not only does it mean little food on the table, but it also strips the person of power in decisions concerning his life, such

*These two WMU-produced books are available from WMU or your Baptist Book Store. See order form, page 48.

as housing, clothing, and political leadership.

The discipline of children is different. The middle-class mother has positive feelings when she is able to "talk through" a problem with her child. The economically deprived mother is more likely to act out her response. Because of this the discipline in housing project families is different. Mothers are more active, loud, and verbal, using harsh language. Their disciplines are a physical expression of authority; therefore, the children do not respond to the usual "church" discipline of reason. There is another world.

Middle-class families live more for the future than the present. Their employment carries fringe benefits which care for sickness, death, and retirement. Those living on inadequate incomes are only concerned with the present. They need a job today to pay for necessities. Purchases are often made with no thought for future payments.

As a result of their study, the women in mission action realized their witnessing must be suited to the situation. For example, how can a family be concerned about its spiritual future when "future" is so far away? Therefore, meeting a present need through love and concern may open a door for witness. These people need to know what God's love can do for them today.

Following this study the mission action group began to discover ways of beginning fellowship activities with the mothers. The Baptist women realized the importance of their first going to the homes of these people before asking or expecting them to respond by coming. As they visited in the homes, the women sat and talked; more important, they listened—hearing and responding to things said and to things left unsaid. They were introduced to the family through the eyes of the mother. When the opportunity came, the mother was invited to come for a get-together

with others for a time away from home. Transportation was provided.

The first get-together began with coffee and cake. This gave each woman something to do with her hands and helped to dissolve the uneasiness each was feeling in the presence of strangers. The activity for this first meeting needed to be enjoyable and at the same time useful. Crafts seemed perfect; they are fun to do and the things made can be given to someone as gifts. An added benefit was derived from the crafts activity because low-income people tend to work out emotional problems best when they can do things physically.

Thanks to the understanding gained from the study, mothers were reached. This resulted in increased activities for the children whose programs were held on Wednesday. The activities began after school and continued through the church supper, where the children were fed a nutritious meal. Tutoring and study hall were provided for many who needed assistance with school studies. Recreation, Bible study, and participation in the activities of Mission Friends, GAs, Acteens, and RAs were regular parts of the program. Crafts and music activities developed skills and provided opportunities for participation of all children.

All this began when two mothers volunteered to become involved with a few children. Out of this beginning a full church-community ministry developed, touching many families with a caring ministry.

How willing am I to become involved in caring for others?

Children in Child-Care Institutions

Consider three case histories.
Case 1. A widowed husband placed his five children in a child-care institution. It was the hardest decision he ever had to make. After the sudden death of his wife he knew he could not give his children adequate care. He sought out the Baptist

children's home because of the excellent care and Christian concern. He visits the children twice a week and longs to have them in his own home.

Case 2. Robin, age eleven, fears and distrusts all adults. Her father's idea of discipline was to line up her and her brothers when one of them had displeased him, and shoot them with a BB gun. While her mother was away, working at night to provide necessities for the family, Robin's father often would lock her out of the house.

Case 3. Jim, at age twelve is athletic and, according to his physician, "has the lungs of a 72-year-old man." His father let him smoke, and for a long time he has smoked one and a half packs of cigarettes a day. The whereabouts of the boy's mother is unknown. Jim needs physical care, self-discipline, and a reason for living.

To think about and discuss: What is your response toward each of these actual situations involving children? What feelings do you have for the children? For the parents?

What are some emotional needs these children have? (Security, Love, Consistency, Self-esteem, Hope.)

Many hurting children in America have been abandoned by their parents. The cause may be family illness, marital conflict and divorce, death of a parent, or child neglect. Whatever the reason, the child becomes the victim.

Children's homes and juvenile shelters are found in many communities but many more are needed. There is always a need for foster homes scattered throughout the community—"ordinary" families who are willing to share their homes for a period of time with unfortunate children. Social workers work with the foster parents and give counseling to the family.

Children's needs reach beyond food, clothing, and shelter. They need help in the mental, emotional, social, and spiritual aspects of their lives.

There are never enough full-time professional workers to provide this care. People in churches have a potentially great child-care ministry in both church-related institutions and others in the local community.

Families which can provide a caring relationship should seek to have children in their homes for short visits. A family can take a child on a family outing. Contact should be made with the agency to provide for the neglected child. Many children are victims of immature parents who make promises and promises, but never follow through. A child needs the stability that a Christian family can give.

The social worker is the key person in making the initial contact. This worker knows the neglected child, the problem child, the child with emotional difficulties. Not only can the worker assign a child to the family who is right for him, but he can also guide the family in knowing how best to help the child.

Children in child-care institutions are often the "victims of assistance." That is, people often give to a child but never work with or relate to the child. A good opportunity for knowing children is through a party. Special occasions are good times to provide a reason for a party. The key to success is to let the children become involved in planning, decorating, and leading games. While the Baptist women and the children work together, relationships will grow.

Do you know the adults who work in the child-care institutions in your city? What are the children's needs? What about the houseparents? Do they need someone who can understand the load they carry in daily responsibilities? For institutions where the parents are not Christians this would be a wonderful channel for witness. What about other staff members? Find out if there are needs that can be met by a church group or by an interested family.

Volunteers are needed in every agency, but the Christian volunteer

gives the added dimension of caring, Christian concern.

People who are hurting are often so close to us we overlook them. Masses of hurting people overwhelm us. But, if we look on persons as individuals we can see ones we can touch.

As instruments of God we can bring his love to the lives of hurting humanity. The persons who may seem far away are possibly as near as our next door step. Are they waiting for your ministry?



AIM FOR STUDY

This quarter your group has been focusing attention on Christian social ministries, an area of home missions work. As you have studied forms of ministry to persons in our society who have special problems and needs, you have grown aware that the effectiveness of home missions depends largely on the willingness of people in the churches to join in these ministries.

As a result of this three-session group of studies, each woman in your group should be ready to decide what part she will play in mission action in your community.

HOW TO DO IT

Plan for this session to be a reading/discuss time. In advance, get in touch with each member of the group and urge her to bring her copy of *Royal Service* to the meeting.

In the meeting, conduct the study in one of these two ways: (1) Let the whole group read and think and discuss together. Ask members to spend five minutes reading and reacting individually to the first section of the material, "Prison Ministry," following the suggestions built into the material. When the five minutes are up, ask the group to share their reactions with each other.

Follow the same procedure with the other two sections, "Public Housing" and "Children in Child-Care Institutions." (2) Let members divide into three subgroups, each one reading, reacting to, and discussing the material in one of the sections.

Allow adequate time for the total group (or the subgroups) to consider specific mission action projects as follow-through to the study. The following activities might be assigned to three persons or subgroups (these might be done in advance of the meeting):

Discover by phone needs of community institutions or agencies that assist persons charged with crimes, prisoners awaiting trial, prisoners serving sentences, or released prisoners.

Contact by phone child-care agencies to discover needs.

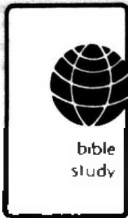
Check on a housing project near your church. Does it have a community room built in the complex? Is it available for activities directed by the church? Could your group provide transportation to the church? For groceries? medical care?

CALL TO PRAYER

We have a part in the lives of missionaries throughout the world who are involved with persons in physical and spiritual need. As you share through prayer in these ministries, pray for those on the prayer calendar (see Call to Prayer, pp. 42-48). Focus on the various kinds of service. How are these missionaries using their varied talents for God?

PREVIEW OCTOBER BAPTIST WOMEN MEETING

The launching of a "flight" to one of East Asia's most exciting cities—and then back to a new year in Baptist Women—is worth the attention and attendance of every woman in your church. Challenge each member to bring a prospective member to the October meeting. Hand out cards informing about the date and time of the meeting.



the living end

huber l. drumwright, jr.

See page 28 for help in planning this meeting

The classical scholars wrote "finis" at the end of their manuscripts. The modern journalist writes "-30-" at the end.

But the author of Acts had an unusual ending for his book: an adverb. That one Greek word, the adverb, is translated in the King James Version by an entire phrase: "no man forbidding him." The Revised Standard Version translates the same Greek word with one word, "unhindered." The translation could read "unhinderedly."

This climactic word in Acts means that Paul was allowed to teach and preach the gospel, although a prisoner, for two years in Rome. Some interpreters have seen in this last word of Acts an even deeper significance related to the entire purpose of the author. A Southern Baptist scholar wrote, "Throughout his two volumes, Luke never lost sight of his purpose, and he planned well the last stroke of the pen. Unhinderedly," Luke wrote, describing the hard won liberty of the gospel. "Whatever significance was intended in that one word, Luke expected his books to continue to live in the lives of his readers."

This twelfth and final study of Acts is especially a consideration of Luke's conclusion, chapters 27-28. If one thing stands out in the way Acts is concluded, it is that this was a beginning, not an ending. From all that he had written, the author confidently expected the gospel to be received by many. The most desirable result of this study of Acts is that the missions activity of this book would live again in us. If Luke has accomplished his purpose, some body will find a new motivation for witness to Jesus and service in the gospel.

The Journeys Begun (Acts 27:1-8)

At last Paul was on the way to Rome, but not directly. He was forced to begin in a westerly direction from Caesarea by taking passage on a ship from Adramyttium, a city not far from Troas on the west

coast of the Roman province of Asia. Following the coastline north to the ancient port of Sidon, the ship set a course north by west, skirting the northern shore of the island of Cyprus. Finally, it made port in Lycia, a territory on the southern shore of Asia, at the city of Myra. The passengers for Rome debarked at Myra and boarded another ship headed west to Italy. This second ship followed the coastline of Asia in a westerly direction and then on to the island of Crete. Passing the post of Lasea on Crete, it put in at the smaller port of Fair Havens, also on Crete.

In this section recurs the use of the plural pronoun "we" which may indicate the participation of the author of Acts in the events being described. Specific mention was made of one who did accompany Paul to Rome: Aristarchus of Thessalonica. Probably Luke (and surely Aristarchus) was able to go with Paul because Paul had not yet been tried and was therefore, an uncondemned prisoner. It may have been necessary for Paul to provide the expense of his own passage, after all, he had made the appeal to Caesar's court in Rome. Those sailing with Paul probably had to provide their own passage.

The centurion named Julius seems to have been a friendly man who allowed Paul an untried prisoner many personal privileges, such as the opportunity to visit friends when the ship touched the port of Sidon. Julius was attached to the Augustan cohort, a detachment of troops in the service of Rome which served in Palestine during the first century. Things went smoothly at first for Julius and his party, but a dramatic change was waiting for them when they left Fair Havens.

A Warning Given (Acts 27:9-12)

Fair Havens was a small and uninviting place to pass the winter. To spend the winter on the island of Crete seemed necessary because the small ships of those days simply

could not ride out the winter storms on the Mediterranean. September and October were borderline months for sailing—risky but not impossible. By November the weather was so bad that sailing was discontinued until spring.

Paul was aware of the danger. It was time for the great Day of Atonement kept by the Jews, which would come in late September or perhaps early October. But Fair Havens was an unappealing place. Julius and the others were determined to put to sea again in order to reach the better harbor of Phoenix (Phoenice), only about a hundred miles farther west on the coast of Crete. Paul was an experienced traveler, his warning that to sail would be disastrous might simply have been the result of that experience. Or he may have been speaking prophetically when he announced that the voyage would result in injury and loss.

Trouble Comes (Acts 27:13-20)

The account which Luke gave of the ship's being caught in the storm is a dramatic piece of writing. In fact, no record from ancient times gives as much information about seafaring in those days as does this Bible account.

Luke, however, was not just telling an exciting story, and certainly not just giving a record of ancient seafaring. He was underscoring the theme that runs throughout the closing chapters. Nothing could keep Paul from reaching Rome, and could meet the difficulty of the sea as easily as he could meet the plot of the Jews in Jerusalem or the imprisonment at Caesarea.

An unexpected wind which blew off the deserts of North Africa blotched out the sky (perhaps with the sand it carried) and drove the little ship helplessly before it. The endangered men did all they could. The ship was driven alongside a small island named Claudia, but could not make the shore.

A Promise Made (Acts 27:21-26)

It is human nature to say, "I told you so"; and Paul reminded them all that, if they had listened to him, they would have avoided the storm.

However, he also had a message of good cheer for the ship's company. An angel of God had appeared to him in a vision and assured him that, although the ship would be wrecked, no lives would be lost. They would all be cast up on an island. Because of the difference between this promise and Paul's statement at Fair Havens that if the ship sailed there would be loss of life, some have thought that the first statement did not come through divine revelation as did the second.

Paul's faith produced peace in his heart. In fact, because of the courage which his faith brought to him, he took charge of the situation. The others were either frantic or paralyzed by fear. The angel reminded Paul—and Luke his readers—that this storm was in God's hand. Paul must get to Rome.

Shipwreck (Acts 27:27-44)

The ship was battered by the storm for fourteen days before it reached land. The experienced seamen could hear the sounds of breakers. By dropping a sounding line, they determined that the shallows were beneath, indicating that land was near. As the day dawned they sighted land, but no one had any idea where they were. At first it seemed that the ship would be driven safely ashore, but then unexpectedly the ship went aground and began to break up in the sea.

A large number of people were aboard—crew, soldiers, prisoners, and passengers. Although the ancient manuscripts differ in their recording of the number of people aboard, it seems likely that the number 276 is correct. The soldiers felt responsible for keeping the prisoners, but in these circumstances they could no longer be kept under guard. The customary thing to do was to execute prisoners when it was

no longer possible to keep them in custody. Julius, the centurion, interceded for Paul, the reader is impressed that a bond of mutual respect had grown between these men, as different as they were.

Some people swam ashore, some floated on pieces of wreckage. They all made it safely to shore one way or another.

Safe Ashore (Acts 28:1-10)

Once ashore, the shipwrecked group learned that the island was Melita (though some ancient manuscripts read Mlthtene). No doubt this is modern Malta.

The island had been settled by ancient traders, probably Phoenicians, who also settled Carthage on the shore of North Africa, a bit farther west. Luke called them "barbarians" which meant only that they did not speak Greek. They were, however, a hospitable people.

As Paul gathered fuel for the fire that had been built, a snake among the sticks fastened onto his hand. The superstitious natives concluded that Paul must have been a murderer, and that since he had escaped the sea, angry gods were determined to get rid of him by means of the snake. When it became apparent that Paul had suffered no ill effect from the experience, the same superstition led the people to conclude that he was a god.

Paul also engaged in a ministry of healing while on the island. The statement in verse 9 that all of the people of the island kept coming to be cured (healed) may not refer to miraculous healing such as that practiced by Paul on Publius' father. Because the word "cured" was common among the Greeks for the practice of medicine, this may be an early testimony to medical missions made possible by the presence of Luke, the physician.

On the Way Again (Acts 28:11-15)

Three months were spent on the island where the ship had been wrecked, probably November

through January. Sailing was usually resumed during the month of February.

Another ship of Alexandria had been caught by the winter and remained over in port at Melita. On it Paul and his companions resumed their journey to Rome. From Syracuse, they sailed again and arrived at last at an Italian port, Rhegium (on the toe of Italy's boot). Two days later the ship arrived at Puteoli on the bay of Naples. There Paul found fellow Christians and was permitted to stay with them during the week spent in that area.

Having gone ashore at Puteoli, Paul and his company started overland toward Rome on the famous highway, the Appian Way. Some forty miles outside of Rome a party of Christians came from that city to meet Paul, having learned no doubt from the Christians at Puteoli that he was on the way. The drama is apparent. These humble, unnamed Christians from Rome had not met Paul, but they had received his letter (our book of Romans). Running whatever risk there was attached to being identified with this prisoner, and walking a considerable distance to meet him, these friends lifted Paul's spirit by their very presence. Seeing them, Paul "thanked God and took courage." Even Paul needed the strengthening of Christian fellowship, and these Christians provided what he needed.

Journey's End (Acts 28:16-28)

At last Paul saw Rome, capital of the world, center of all that was important in that day. Because he was yet to be tried, Paul was not kept in a prison but was allowed to live in a private house, although a guard remained with him. Being confined, he was not able to go to the synagogue, but true to his custom he began by sending for the leaders of the Jewish community in Rome.

Paul offered the Jews an explanation concerning his condition and tried to counter any reports that

might have preceded him from Jerusalem. Apparently, no accusation had come from Paul's enemies in Jerusalem. But the Jewish leaders asked Paul to tell them about the sect (Christians) which they had heard frequently criticized.

The Jews came to Paul's quarters to hear him expound the gospel. In spite of the many rejections he had known from his fellow Jews through the years, Paul never gave up. He talked about that which is at the heart of Christianity—"the kingdom of God." Using the Scriptures, he pointed to Jesus as the Messiah. As in the past, some of the Jews believed, and some held back.

It was then that Paul turned to a long quotation from Isaiah 69-70 in which he felt that the Jews' rejection of the gospel had been declared by God. They had closed their eyes so that they could not see. Even as God had known that the Jews would do, he had also determined that the Gentiles would have their opportunity to receive the gospel. Although the Jews rejected the gospel, Paul was confident that the Gentiles would receive it.

The Living End (Acts 28:30-31)

As previously noted, Luke's style is distinguished by frequent summaries that catch up a great sweep of events in a brief passage. With such a summary Acts closes. Many items of information are contained in the summary. Paul was confined in Rome two years, living at his own expense, and though he could not get about, his friends had ready access to him. The gospel had success during those years.

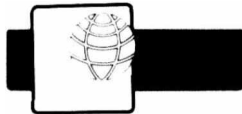
Many other questions about Paul and the Christians in Rome prick our curiosity, but Luke did not discuss them. In this chapter he reached the end of his story; he had accomplished his purpose.

Did Luke plan a third volume designed to tell the conclusion of Paul's life and ministry? Was such a volume ever written? Did Luke stop because when the gospel reached

Rome with Paul his objective had been accomplished? Was this all that had happened?

Although many questions about this unique book remained unanswered, it seemed obvious that Luke made this his offering to the church; its truth to be shared with and absorbed into the life of God's people.

The end of Luke's book was really a beginning. It was written not to wrap up the past but to open a door to the future. The book was dedicated to the hope that a new course of faith might be introduced into the reader's life. Through the centuries the book has continued to live in God's people who have been inspired by its message to carry forward the work of Christ.



Juanita M. Wilkinson

STUDY AIM

At the end of the month's study, members should realize that their daily witness for Christ is part of the continuing "Acts of the Apostles."

BEFORE THE MEETING, DO THIS

From your kitchen bring a serving tray. Also, prepare in advance a copy of the following statements for each member of the group.

1. The early disciples were commanded to wait until they were spiritually equipped for their missions task.

2. The early disciples shared their physical resources and stood firm in their faith.

3. Some early disciples paid a high price for their commitment to Christ while others had to cross racial and national prejudices to become effective witnesses.

4. God's power channeled through members of the early church resulted in many new converts.

5. In spite of suspicion and ill will within the memberships, the churches solved their controversies and sent out Paul and Barnabas as missionaries to the Gentiles.

6. Paul and Silas increased the scope of the gospel proclamation, carrying the gospel to other parts of the world.

7. Churches were cultivated and strengthened by Paul wherever he went.

8. Distracted by frustrated plans and imprisonment, Paul turned every opportunity to a means of witnessing for Christ.

IN THE MEETING, DO THIS

Introduce the study this way: "During the year, we have prepared our recipe. We are now ready to serve. On this serving tray, I have prepared eight statements which summarize the study we have been involved in during the year. Read

the statements and underline the ones which have helped you to gain a new understanding of what it means to be missionary.

To conclude our study in Acts, we will see that Paul used his years of imprisonment in Rome as an additional opportunity to witness for Christ.

Ask two persons to read Acts 27 and 28, a chapter each.

Conclude with a period of silent individual commitment. Ask members to turn the sheets over and to spend several minutes putting into writing statements of their intention to follow through on what they have learned this year in the study of Acts.

Suggest they make the statements as specific as possible. What kind of service opportunities, for instance, are available in your church? (teaching, visiting, leading children and youth, mission action.) By this time, most members will have been asked to undertake a church job for the new year; suggest that now would be a good time for each woman to

decide, in an individual act of dedication, the level and degree of her involvement.

CALL TO PRAYER

Read names of missionaries on today's Call to Prayer (see pp. 42-48). Say: Missionaries on home and overseas fields build on a great heritage. Let us pray that they will be aware of the history of Christian missions and commit themselves fervently to communicate the gospel.

PREVIEW OCTOBER BAPTIST WOMEN MEETING

The launching of a "flight" to one of East Asia's most exciting cities—and then back to a new year in Baptist Women—is worth the attention and attendance of every woman in your church. Challenge each member to bring a prospective member to the October meeting. Hand out cards informing about the date and time of the meeting.

Frank Stagg, *The Book of Acts: The Early Struggle for an Unhindered Gospel*, Nashville: Broadman Press, 1955, p. 1.

KNOW THE STATE LEADERS

Mary Jane Nethery, WMU executive secretary-treasurer, Tennessee; and Beulah M. Peoples, WMU promotion director and acting Baptist Women-Baptist Young Women director, Tennessee.



Mary Jane Nethery Beulah M. Peoples

"We live in the country in a white brick duplex on five and a quarter acres of wooded hillside. We named the place Viewmont after Louise Moon's home because of the beautiful valley and hills across the way (that was before town came out to meet us).

"We work hard trying to get the yard in shape and are just now winning the battle over the weeds. In the summer I (Mary

at camp during the summer, I have most of the gardening to myself).

"All sorts of birds, squirrels, chipmunks, and rabbits live on our land. Often I see a covey of quail; once a neighbor's cow ran through the backyard.

"I love to walk in the woods. Each season has a beauty all its own.

"I sing in the choir at my church, Belmont Heights, when I am in town. Beulah, who is a member of Park Avenue Baptist Church, has an antique pump organ; we play and sing when we have the time, which is not often, since at least half the time one of us is out of town."



woman's changing role

ruby jones, baptist women-
baptist young women direc-
tor for georgia wmu, atlanta

The topic "Trends in Family Life in America" would not be complete without looking at the impact made on these trends by the changing role of women in American society today. The changing role of the woman has probably affected family life more than any other single factor in recent years. Working mothers, women in male-dominated professions, single parents, are all signs of a changing way of life.

Every Christian woman should seek to understand these trends and prepare herself to play an active role in seeing that such trends have a positive effect on herself, her family, her church, and her society.

Books for Reading and Study

Beyond Feminism: The Woman of Faith in Action by Marilyn Oden (Abingdon Press, 1971) \$3.50

Women in Church and Society by Georgia Harkness (Abingdon, 1972) \$4.75

Christian Freedom for Women and Other Human Beings by Harry N. Hollis, Jr. (compiler, contributor), Vera Mace, David Mace, Sarah Frances Anders (contributors) (Broadman, 1975) \$4.95

Two optional books for groups who have special interest in the topic: *Oh Beene a Deacon's Wife* by Martha Nelson (Broadman, 1973) \$2.95

After the Flowers Have Gone by Beatrice Decker as told to Gladys Kooiman (Zondervan, 1973) \$4.95—on how to deal with grief after losing a loved one.

Beyond Feminism

In the opening paragraphs, Marilyn Oden illustrates the thrust of her book. She tells of going to a women's luncheon which was held to organize an auxiliary for a day-care center in a low-income area. The agreement to organize such an auxiliary was unanimous but no one wanted to give up appointments with the hairdresser for a meeting day. On the evening of the same day she at-

tended, as an observer, a women's liberation meeting at which one item of discussion was free day-care centers. The response was affirmative—but no one wanted to work in a day-care center.

These two incidents point out that we as women, whether happy homemakers or discontented liberals, tend to "consume ourselves in our small spheres—and the planet spins unchanged."

Mrs. Oden describes the two extreme roles as practiced by women today as "mistress-madonna" and "imitator of the male." But Mrs. Oden hopes for the woman of faith in action another alternative which moves "beyond mere feminism" this modern woman is an "innovator."

Mrs. Oden asserts that the Christian feminist's responsibility is for the future of her family, her community, and her world. And realizing this, she gives of herself as the woman of faith in action.

Women in Church and Society

Georgia Harkness has not written "just another" book on women. This book concerns every woman who is a Christian and who as God's creation recognizes herself as a person of worth. To every woman who is seeking to find her rightful place in society and in her church, *Women in Church and Society* will help her to understand the causes and conditions of the struggle in her search.

The women's movement is more than just a struggle for "women's rights," though it contains this element. It is essentially a struggle for the recognition of women as persons of equal worth and status with men and with equal opportunities according to their talents, training, and various forms of ability.

Dr. Harkness writes not from a secular base but from the point of view of the church. Her book falls into two parts, the first of which is historical.

The second part of *Women in*

Church and Society is based on biblical and theological insights. The author attempts to give a comprehensive theological interpretation to the status of women. She deals boldly with the apparent contradictions arising from some things that Paul said which are not very favorable to women as compared to the fact that the Christian gospel stands for the equality of all persons before God. This book provides some guidelines for building firm theological foundations.

Christian Freedom for Women and Other Human Beings

"Today an increasing number of people are seeking justice for women. Christianity in its best expression seeks justice plus something else."

book forecast

Books for October

Uncle Sam by James and Matti Hefley (Word Books, 1974) \$4.95

Down Over Amazonia by James and Matti Hefley (Word Books, 1972) \$4.95

Away Downriver by Ethel Emily Wallis (Harper and Row, 1973) \$4.95

Books for November

The Hiding Place by Corrie ten Boom with John and Elizabeth Sherrill (Chosen Books, 1971) \$2.95 paper

Lamp for the Lord by Corrie ten Boom with Lemie Buckingham (Christian Literature Crusade and Fleming H. Revell Co., 1974) \$5.95

Selected to Live by Johanna Ruth Dorschner (Fleming H. Revell Co., 1971) \$5.95

Books for December

Let God Love You by Lloyd John Ogilvie (Word Books, 1974) \$4.95

Blessings Unlimited by George W. Weber (Fleming H. Revell Co., 92¢ \$2.95 paper)

To Kiss the Jew by Robert A. Raines (Word Books, 1973) \$5.95

Available through Baptist Book Stores. Be sure to check early with your book store in case the books have to be ordered.

genuine love. This book is written in the belief that the love inspired by Jesus Christ is our best hope for Christian freedom for all human beings."

Thus begins a book which sets forth the idea that we need to move beyond a focus on males or females to a focus on *human beings*. The theme that God is active in the universe runs throughout the Bible; all human beings are called to respond in his activity.

The treatment of women by society in Bible times is discussed in the chapter "Women and the Family in the Bible." From biblical history the book moves on to take up the history of the treatment of women by society and the church.

The focus of *Christian Freedom* is a response to the human problem faced by both females and males. The book challenges all of us as human beings to find freedom through the true liberator, Jesus Christ.



planning

APPROACH TO STUDY

Your group's study and discussion of women's changing role should be marked by a spirit of openness. Make it your aim to lead each member to seek an honest understanding and expression of her feelings about the questions revolving around the women's movement of our day.

Give each member to read at least one of the suggested books. Every Baptist woman should not only read at least one of the books, but also add it to her personal library for repeated study and for sharing with her family and friends.

Ask three group members to give brief resumes of the books. These should not be reviews, as most of the group time will be needed for

open discussion. The resumes should include the overall thesis of the book and a summation of what is being said to Christian women.

The group leader or another member should then lead the discussion of the overall topic of "Woman's Changing Role." As discussion starts, use questions found at the end of *Christian Freedom for Women and Other Human Beings*. Use especially those questions for chapters 3, 5, and 13; add others as time permits.

Do not limit discussion to this book; bring into discussion each author's view.

CALL TO PRAYER

Prayer time at the group meeting should be a time when members give support to each other as well as a time for intercessory prayer for missionaries.

Let each member share a favorite Scripture passage on prayer. Or read responsively "The Power of Prayer" (No. 31, *Baptist Hymnal*, 1956 edition). Ask group members to pray for each other by name.

To create interest in praying for missionaries on the calendar of prayer, cut from newspaper (before the meeting) a string of paper-doll women, hand in hand, or clip pictures of women from magazines and tape them together. Use a globe or map and place these women "hand in hand around the world." Comment on the influence that women have in sharing the gospel with the world. Pray for each missionary on the prayer calendar (see pp. 42-48).

PREVIEW OCTOBER BAPTIST WOMEN MEETING

The launching of a "flight" to one of East Asia's most exciting cities—and then back to a new year in Baptist Women—is worth the attention and attendance of every woman in your church. Challenge each member to bring a prospective member to the October meeting. Hand out cards informing about the date and time of the meeting.



prayer

The beautiful peak of Mount Baker in northern Washington stands 10,778 feet high. Pioneer Southern Baptists daringly purchased acreage near the foot of the mountain. They believed in the value of camp experiences for training leaders and for spiritual renewal. Families supported the plan by building private cabins among the camp facilities.

Those who drew the plans for an assembly hall placed the pulpit side toward Mount Baker. They measured carefully and placed a window in the wall high above any speaker's head. The window frames the whole snow-capped crown of that majestic mountain.

This studiousness of detailed planning, this taking advantage of opportunities characterize the leaders of Southern Baptists in the Northwest today as they proclaim the good news of the gospel.

"The Oregon Trail" was magic in the 1840's. From Independence, Missouri, the trail meandered 2,000 miles to the Northwest. Furs, farmland, adventure and missions endeavor provided reasons for going. A hundred years later economic and missions opportunities again found men and women with their families traveling the old trail. Much of the same magic that gripped those who made the earlier trip motivated the later pioneers. Southern Baptists were among the travelers.

I. B. Sigle and his wife represent those who were in the Northwest in the 1930's. During happy times and disappointments dedicated men and women kept alive Bible study and worship opportunities for Southern Baptists. They witnessed to everyone. They formed associations for cooperative work and fellowship. In 1948, the Baptist General Convention of Oregon-Washington was formed, now called the Northwest Baptist Convention. Fifteen churches in two associations made up the convention. They rejoiced a short time later when they became a part of the Southern Baptist Convention.

To visit Mount Baker, you can fly to Seattle and then drive up. Or go to Portland a day early and share a ride with Baptists who live in the area for an exhausting but exhilarating day. These people punctuate talk of Baptist work and plans for the future by suddenly pointing to the location of a church or to exclaim, "A Baptist family lives right over in there." They have traveled these miles while highways were being built and churches established.

Seattle is a good place to stop for lunch. Ray Harris has been director of associational missions there for seventeen years. He has statistics a tongue up. In 1974 there were forty-three churches and missions with 7,574 members (these Baptists count every person—no "rounding off" of numbers). In March of this year, 30 churches cooperated in revival. Thirty preachers and 71 laymen from Texas worked with the members, witnessing from door to door. Northwest Baptists gave thanks for 90 recorded conversions and a wonderful spiritual renewal. They conduct a Mexican mission, work among the Japanese, and have plans for four new missions. They are aware of the 1,400,000 people living around them, a little over a million of these unchurched. They cry out: How do we meet this expanding growth of Seattle and the nearby city of Tacoma with its suburbs?

Dan Stringer, executive secretary of the convention doesn't need a copy of the minutes to tell you that the membership is 49,043 in 246 organized churches and about 50 church-type missions. There are 23 associations, 3 of these in Canada. The most eastern Canadian church is in Winnipeg, Manitoba, about 1,700 miles away.

Language missions work is growing. Indian missions has continued at Warm Springs and now an Indian Baptist church meets in the convention offices. An Arab work with an Arab pastor meets in the Mill Park facilities. Spanish-speaking Baptists work in several areas. Van-

cover, British Columbia, reports a strong Chinese work.

A whole church of deaf members recently joined the convention (see p. 13). A good number of these people asked for baptism. Their hearing children go to nearby Lincoln Street Baptist Church.

Northwest Baptist Witness is the convention's publication. In 1931 M. Sigle edited a paper, through the years and many changes a publication has been put out. C. F. Boyle is the present editor. The first and third Fridays of each month are mailing dates. "Last night we mailed 6,035 copies," and the subscription list continues to grow.

The convention has adopted five goals for the years before 1980:

Assist 66 percent of the churches to increase Sunday School attendance 50 percent in these five years.

Assist the churches to be baptizing 4,000 people annually by 1979.

Have 300 organized churches and 100 church-type missions by 1979.

Have 50 percent of our churches adequately supporting their pastors, programs, and missions.

Strengthen relationships in the families through family ministries.

Mildred Baker opened the Baptist Book Store in 1951. She carried the complete file of churches in her purse. Now there are members across the states of Oregon and Washington with a few in Idaho and some in Canada. She has equipped a van with living quarters and book exhibits to take supplies to the people. She built her own cabin, by the way, on the slopes of Mount Baker.

All phases of Southern Baptist life in the Northwest look up to the heights of their mountain and exclaim: "Hless the Lord!"



PREPARE FOR THE MEETING

Secure a United States map which includes Canada. Locate and be ready to point out to group members Missouri, Portland, Seattle, Mount Baker, Manitoba, Idaho.

Ask a woman to make a list of statistics mentioned in the content material. Be ready to write the figures on chalkboard or a large piece of paper one at a time and ask members to explain what each figure represents (e.g., 246 refers to number of churches).

Prepare slips of paper for Call to Prayer. Write each missionary's name and the information about him (her) on each slip (see pp. 42-48). Provide a pencil for each member.

Secure a copy of *Home Mission Board Personnel Directory* (from your church library, or write for a free copy from Home Mission Board Literature Service, 1350 Spring Street, NW Atlanta, GA 30309). Ask one member to be ready to give the names and types of work of missionaries listed under Oregon-Washington.

IN THE MEETING

1. Read Deuteronomy 28:1-2. If you have access to a Bible commentary, give some background for this passage. Stress the importance of decision. Then lead in prayer for our nation, your church, members of your group and its work.

2. Lead in Call to Prayer. Hand out pencils and the slips of paper you have prepared (see above). Ask each member to think of a promise from the Bible that she would like to claim for the missionary and write it on the back of the slip of paper (exact wording is not important). If any wish to do so, allow them to share aloud the promises as they

pray sentence prayers for the missionaries. Close the prayer calendar by praying together as a group the "Lord's Prayer."

3. Point out on the map the areas of the prayer group's concern. Call for the names of Home Mission Board workers listed in the directory. Point out the different types of work they do. Pray for each person by name.

4. Play the "numbers game" with the statistics about Baptist work. (See "Prepare for the Meeting," above.)

5. The following prayer requests are made by Baptists in the Northwest. Ask women to pray silently in a period of directed prayer:

(1) Pray that the convention's adopted goals will continue to be a challenge to Northwest Baptists throughout the five years ahead.

(2) Pray that pastors will be even more dedicated to the tasks and that pastors moving to the area will become familiar with the needs and adjust to them quickly.

(3) Pray that the wonderful lay leaders will find and take advantage of opportunities for more training.

(4) Give thanks for gains reported in baptisms, in Sunday School attendance, in Training Union attendance.

(5) One of the goals is for increased financial support. The emphasis is showing results already in an increase in giving through the Cooperative Program to objects outside the convention. Give thanks for this fact.

PREVIEW OCTOBER BAPTIST WOMEN MEETING

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under- standing persons in crises

dorothy allred

"This is a time of crisis!" "It is a crisis situation!" "She faces a crisis in her life!" What are we saying?

What do you think of when the word "crisis" is mentioned? Do you think of fire? flood? automobile accident? desertion of family by a parent? incurable disease? drug addiction? a person struggling with an alcohol problem? death of a loved one? loss of job? These are crises.

Wayne Oates in *The Christian Pastor* points to "the crises of everyday living—birth, redemption, work, marriage, illness, bereavement, and death." He reminds us that they are the "shared experiences of all people in one way or another. They are the common ventures of life in which the whole creation has been groaning in travail together until now" (Rom 8:22).

One clinical psychologist says: "A crisis is any event or situation that disturbs the normal living pattern of a family or individual and which undermines that family's or individual's ability to cope. They are paralyzed, 'scared stiff'—they don't know what to do."

Dr. Oates points out that these crises of life "either strengthen or weaken an individual personality; they are either situations which call for ethical choice, increase in emotional maturity, and additional spiritual resources."

The Christian in a crisis situation has the presence of the Holy Spirit to comfort and guide him, but one who has experienced crisis knows that God also uses other Christians to encourage, share the tests of their faith and through "deeds of love and mercy" help the distressed to find new strength. For someone who experiences the accidental death of a family member, no one means quite as much as the person who has experienced a similar loss and who stands alongside the family, having moved beyond the moment of tragedy to a deeper and more abiding faith.

A closer look at the crises of normal living will help us face these

crises in our own lives and know better how to help others in the crises situations in their lives.

Birth of a Child. In many families the birth of a child is a long-awaited experience, a time of great joy. So many times it ushers in such a traumatic change in the family's lifestyle that it becomes a time of crisis for one or more members of the family. The baby's arrival may bring loss of needed income. The husband may feel neglected because more of the mother's time is needed with the child. Another child may be disturbed because the mother must be shared. The mother may be unable to adjust to her new role.

Conversion Experience. This is a momentous experience in which all of life and its direction takes on new meaning. If the person has grown up in a Christian home where the parents have instructed and nurtured the children in the ways of the Lord, the life of the new Christian is easier. But if the person's family and friends are unsympathetic and unsupportive, the new Christian may face a crisis situation.

Location. Change of work is a common crisis as people mature toward adulthood.

Many school dropouts could be averted and right choices made if older friends cared enough to give wise counsel to those choosing a life's work.

Along with the crises of vocational choice come the experience of education and job experiences that test one's ability to be self-sufficient and successful.

Many Americans have found recently that preparation for one occupation or profession is not sufficient. Technology has made many jobs obsolete. Guidance counselors are saying a person needs to be prepared for alternative occupations or professions, and that a person should be prepared to do three different things to earn a livelihood during the course of a lifetime.

Marriage Crises face a newly married couple and the two families involved. Old patterns of living and loyalties must be adjusted. The strength of a marriage depends largely on the spiritual and emotional resources the couple have. A home founded on Christian principles can still withstand the storms of twentieth-century American family life.

Sickness. We sometimes think illness comes only to the aging, but a look around any community shows this is not true. A boy of twenty-one is struck down by a crippling disease, never to walk again. A young mother is diagnosed as having a terminal malignancy. Even relatively minor illnesses cause crisis for the person who is ill and for everyone in the family.

Bereavement. To love is to hurt, and we hurt when those we love are taken by death. Grief, bewilderment, shock, refusal to accept death as reality are common feelings in the crisis of bereavement. An individual's spiritual, physical, and emotional strength, experience, stress during bereavement, the support of a Christian friend can help during this crisis.

Death. This is an inescapable crisis. Here heaven and earth touch. At this point the Christian receives strength from his spiritual resources, his experiences with Jesus Christ and his knowledge of Bible teachings. Out of these resources a Christian is able to comfort others who may be facing death, either in them selves or in family members.

Out of crisis the Christian learns and shares the knowledge that

Christ is
Redemptive, sustaining love
I s
S ufficient
I n the
S oul's extremities



IN-SERVICE TRAINING

Secure copies of *Mission Action Projects Guide for Baptist Women* and *Baptist Young Women Family Missions Guide* and the following *Mission Action Group Guides: The Sick, Economically Disadvantaged, Homeless, and The Aging*. Check your church library for these books or see order form, page 48.

At the top of a sheet of paper write the following:

I Birth of a Child
Needs of Person
Ways of Ministering
to Family Living and Witnessing

Prepare a similar sheet for each of the other seven crises discussed in the preceding article.

Let each member of the group work on one sheet using the mission action materials as resources for ideas.

After a twenty-minute period of work, let each person share what she has put on paper. Allow ten minutes for group members to share experiences they have had dealing with crises in the lives of persons in mission action settings. Ask members to indicate fresh insights this training session has brought them.

ACTIVITY PLANNING

Make specific activity plans the group needs to carry out relating to members of a target group or others who are experiencing some kind of crisis.

PRAYERTIME

Frank Laubach is the author of a book titled *Prayer, the Mightiest Force in the World*. He developed the habit of living each day with this thought in mind: He prayed for the person whom he sat behind on the bus, he prayed for the people he

read about in the morning newspaper. In the book he gives many instances of known answers to his prayers.

Mrs. M. T. Rankin, wife of the late executive secretary of the Foreign Mission Board, once said: "I have the feeling that Theron never stops consciously to pray, but that he lives in a constant attitude of prayer."

As we meet crises in our own lives and stand alongside others, both Christian and non-Christian, in times of crises, we will especially appreciate the habit of praying as these people did.

Have a five-minute period of silent prayer in which group members will intercede for persons known to be facing crises. Suggest that members remember to pray for one another. Then, pray for the missionaries named on the prayer calendar today (see pp. 42-48) and the crises situations which they face.

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Baptist Women Meetings

October: City of Asia: Tokyo

A missions and methods study will open the year for Baptist Women. Along with a look at Tokyo and the challenges faced by Baptists in a huge urban center of Asia, members will study the *Baptist Women Member Handbook** as they prepare for 1975-76.

November: Middle East

The constantly changing and perennially volatile situation in the Middle East heightens interest and concern for missionaries in Jordan, Gaza, Lebanon, Israel. They must deal with political and cultural tensions in their daily lives, in their established work, and in their plans for the future.

December: Redeem—Rejoice Proclaim

(Week of Prayer for Foreign Missions, November 30-December 7)

During the five-day observance, Baptist Women will express praise to God for his grace and guidance in missions endeavors. Members will share concern and commitment with missionaries and nationals while surveying their lives and work.

January: Mission to the Military

People in military service are often lonely, troubled individuals, searching for help and responsive to God's love. With information shared by the Home Mission Board's Chaplaincy Division, Baptist Women will learn the needs of men and women in military service and choose guidelines for ministering to them.

February: Women in Missions History

Members will focus on contributions of women in missions history. Opportunities for women, both married and single, to participate vividly in missions, and guides for personal goals related to missions, will be presented.

March: A New Birth of Freedom

(Week of Prayer for Home Missions, March 7-14)

"Freedom is what we have—Christ has set us free" (Gal. 5:1 TEV). ** Members will see evidences of that freedom shared by home missionaries in the United States and pray for missionaries and the persons they serve.

April: City of Asia: Singapore

High-rise apartment complexes, new town developments, and a mushrooming population make Singapore one of Asia's most exciting cities. Baptists in Singapore reach people through home Bible studies, evangelistic rallies, and weekday ministries.

May: Japanese Americans

Young Japanese Americans are pulled between two cultures—past and present. Baptist work with Japanese is influenced by their history in the US and their strong family orientation and ties to a Buddhist culture. Missionaries in California and Hawaii consider these special factors as they share their faith with Japanese Americans.

June: Assignment Abroad—Lay Persons Overseas

The Lay Overseas Volunteer Enlistment Program offers lay persons opportunities for volunteer service in foreign missions. Volunteers choose different types of service and lengths of term. Through examples of those who have participated, Baptist Women members will examine types of lay service.

July: Missions Horizons '76

Baptist Women will learn appreciation for missions past and anticipation for missions future. Southern Baptist goals for the next century in foreign and home missions will be presented with guidelines to help members decide how they can relate to these goals. Members will also select and commit themselves to church missions goals.

August: Alaska's Native People

Alaska's native people—Aleuts, Indians, Eskimos—are moving to towns and cities, giving up their traditional livelihoods of hunting and fishing, and losing their language and customs. Taking the shifting cultural patterns into account and moving with them, Alaska missions ministers to people through a new department of Christian social ministries.

September: City of Asia: Bangkok

What compelling conditions make Bangkok a missions priority? There is Bangkok's politically powerful and restless student population. And, although Thailand is almost overwhelmingly Buddhist, its great city of 3 million is infected with the godless atmosphere of any huge urban area. The need for trained Thai Baptist leaders is urgent.

* See WMU order form, page 48.

** Used by permission of the American Bible Society.

UP AND COMING

Current Missions Group

October-December:

Communication Centers

Never before has the challenge to reach people included such a vast number of non-Christians or populations growing so rapidly. Southern Baptist missionaries recognize the urgency of using the mass media to help accomplish the basic missions tasks of evangelism and church development. This unit will focus on three communication centers that typify the media approach.

- Session 1: Zambia
- Session 2: Philippines
- Session 3: Uruguay

January-March: Interfaith Witness

Baptist Women will discover that witnessing to one's beliefs requires awareness and understanding of the other person and his religion.

- Session 1: World religions in the US
- Session 2: A new look at Catholicism
- Session 3: Small religious groups in the US

April-June: Meeting Human Need

In some foreign missions areas, missionaries are confronted with basic human need so compelling that their witness must be accompanied by help in life support programs.

- Session 1: Community development in Ethiopia
- Session 2: Brazilian good will centers
- Session 3: Rebuilding programs in Bangladesh

July-September: What It Takes to Be a Missionary

What kind of missionary can God use in today's world?

- Session 1: Will explain how missionaries in Tanzania work alongside African Baptists
- Session 2: Will focus on the Bahamas where missionaries also work alongside nationals
- Session 3: Will provide a look at the flexibility of some missionaries in the inner cities.

Bible Study Groups

Throughout the year, Baptist Women members will examine Missions Themes in Paul's Letters.

- October: 1 Thessalonians 1-3
- November: 1 Thessalonians 4-5; 2 Thessalonians
- December: Galatians
- January-February: Romans

- March: 1 Corinthians
- April: 2 Corinthians
- May: Colossians; Philemon
- June-July: Ephesians
- August: Philippians
- September: 1 and 2 Timothy; Titus

Round Table Groups

Book reviews and book study suggestions will be offered each month.

- October: South America
- November: Europe
- December: Personal spiritual growth
- January: Interfaith witness
- February: Interfaith witness
- March: Interfaith witness
- April: Asia
- May: Africa
- June: Global living
- July: Trends in the United States
- August: Trends in the United States
- September: Trends in the United States

Prayer Groups

Each session will focus on specific prayer needs of a home or foreign missions area. Guides will be provided to help members pray.

- October: Venezuela
- November: Ghana
- December: Italy
- January: Puerto Rico
- February: National Baptists
- March: Baptist Centers in US
- April: Uruguay
- May: Yemen
- June: Resort Missions
- July: New Towns
- August: Malaysia
- September: Botswana

Mission Action Groups

The overall topic for the year is Witnessing in Mission Action.

- October: The Imperative of the New
- November: The Clear Command of Christ
- December: Concern and Love Compel Us
- January: A Starting Place: How to Get There From Here
- February: Sharing Your Own Personal Salvation Experience
- March: Using the Bible #1
- April: Using the Bible #2
- May: Sensitivity to the Person as a Whole
- June: Following the Guidance of the Holy Spirit
- July: Answering Objections: Other Faiths
- August: Answering Objections: Apathy, Atheism, Doubt
- September: Being Yourself

THE WRITERS

MOOT

These persons are preparing Baptist Women study materials and mission action materials or regular features for the coming year.



Martha (Mrs. Carl) Nelson, Patahatchie, Mississippi



Barbara (Mrs. Homer) Joiner, Columbiana, Alabama



Elizabeth (Mrs. Paul) Swadley, Springfield, Missouri



Ginny (Mrs. W. T.) Hendricks, Glorieta, New Mexico



Wicy Murphy, Rapid City, South Dakota



Louise (Mrs. Otha) Winningham, Rochester, Minnesota



Stuart (Mrs. Robert) Calvert, Piedmont, Alabama



Mary (Mrs. James) Foster, Greenville, South Carolina



Lawrence Webb, Birmingham, Alabama



Brenda (Mrs. Robert) Polnaet, Stillwater, Oklahoma



Jane (Mrs. Richard) Allison, Knoxville, Tennessee



Pansy (Mrs. Lawrence) Webb, Birmingham, Alabama



Barbara (Mrs. W. R.) Hintz, Phoenix, Arizona



Ann West (Mrs. Perry) Granberry, Birmingham, Alabama



Katherine Bryan, Dallas, Texas



Lynn Madison (Mrs. Jerry) Barrett, Birmingham, Alabama

Tools Are for Using

Bobbie Sorrell

Five brand-new items (or tools, if you please) have been published for use by Baptist Women—mostly for members, but for officers, too. And, a sixth is on the drawing board to be ready April 1, 1976.

Let the following resume of these six tools convince you that you should get each tool and use it.

Tool #1—Special Skills for Mission Action #2: Witnessing Through Mission Action (\$1.00)

Here is the fourth in a series of books designed for individual training in mission action.

Like *Special Skills for Mission Action #1*, this book helps a Baptist Women member examine skills which are vital in effective mission action. This book deals with skills in witnessing. The book's appeal lies in its readability, the illustrations, and the methods by which it calls for response by the reader. The book should lead you to recognize the need for special skills in mission action and to practice these skills.

Tool #2—Sick and Ye Visited Me (\$1.25)

For the special foreign mission study this fall, adults will have a chance to look closely at medical and benevolent ministries overseas. The *Foreign Mission Graded Series* book discusses how current trends are influencing health ministries overseas and how missionaries and lay Christians can be involved in these ministries. The author of *Sick and Ye Visited Me* is Franklin T. Fowler, medical consultant for the Foreign Mission Board.

Each Baptist Women member needs her own copy of the book. There is also a teaching guide to help a teacher lead in group study.

Tool #3—Tomorrow Starts Today (\$1.00)

As America celebrates its bicentennial, the Home Mission Board faces the challenge of carrying the gospel to a nation that travels faster, lives longer, and spends more time in leisure than ever before. In *Tomorrow Starts Today*, the Home Mission Graded Series book for adults, Arthur B. Rutledge, executive director-treasurer of the Home Mission Board, makes

some predictions about what life and missions will be like for Baptists.

This is an exciting book for Baptist Women to read and to study. (A teaching guide¹ is available for the teacher of class study.)

Tool #4—WMU Year Book 1975-76 (80 cents)

A tool for WMU leaders to use in annual planning, the Year Book is essential for each Baptist Women officer. The Year Book is a complete guide to laying broad plans for the year. It contains a preview of Southern Baptist Convention emphases, themes, and activities; an introduction to the two WMU emphases for 1975-76 (*TIME* and *a tempo*); a complete listing of WMU materials; and, most essential for you, a Baptist Women planning section. The Baptist Women planning section, organized around the Baptist Women Achievement Guide, gives officers a preview of the whole year's work and helps them lay broad plans for the year.

Tool #5—Baptist Women and Baptist Young Women Officer Orientation Kits (50 cents each)

These tools may still be new to some Baptist Women. Eight kits give new officers basic orientation to their jobs. There are separate kits for each Baptist Women officer: president, secretary, mission study chairman, mission action chairman, mission support chairman, mission study group leader, mission action group leader, and prayer group leader.

Each kit contains five sheets which guide the officer to know what her job is and to see the significance of the job. This orientation is, of course, only basic and must be followed with more intensive training (such as further study of the *Baptist Women Leader Manual*, effective use of *ROYAL SERVICE*, on-the-job training, etc.). If you are an officer, one of these kits is for you.

Tool #6—The Women I Am: Looking Forward Through the Christian Past, the first in a series of spiritual development books (to be available April 1, 1976)

The book relates to the bicentennial in addition to being the first in a spiritual development series. It will feature outstanding women as examples of commitment to missions and influence on Baptist life in America. Lessons from their lives apply to the lives of Baptist women today.

You should enjoy this book. In addition to factual information, it will include activities to involve the reader. It will also have teaching helps for group study. You may be involved in group study of this book with your Baptist Women on July 4, 1976 or on the nearest convenient date for your organization.

¹See order form, page 48.
Available through Baptist Book Stores.



forecaster

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

online fuselier

Agenda for Baptist Women Officers Council Meeting

- Plan commitment service for new officers
- Encourage individual study of *Special Skills for Mission Action #2, Witnessing Through Mission Action*¹
- Make annual report
- Plan to distribute enlistment folders²
- Participate in state missions emphasis
- Check to see that all officers have studied *Baptist Women Leader Manual*³ and used Baptist Women officer orientation kits⁴
- Check to see that magazines and materials are ordered (p. 41 and see inside back cover)

Commitment Service for New Officers

Plan for a time of commitment of new Baptist Women officers during the September Baptist Women meeting. It should be no longer than ten minutes.

Give each person a Baptist Women Membership Card.⁵ Lead members to read the commitment in unison. Say, *Because we have this commitment we have selected some persons to lead in doing these things. These are the Baptist Women officers for the year (read the names).*

Ask the new secretary (if you have one) or the president to read the card again. After each statement of commitment, the appropriate officers will stand:

To grow: mission study chairman, mission study group leaders

To develop: mission action chairman

To witness: mission action chairman

To minister: mission action group leaders

To pray: mission support chairman, prayer group leaders

To experience: mission support chairman, prayer group leaders

To bring: president and secretary.

Officers will need to know when to stand; before the service give each officer a slip of paper with the words providing the signal. When more than one statement applies to an officer, read both before they stand. Ask the officers to stand until the commitment prayer is offered or they are instructed to be seated.

As an alternate kind of commitment, ask someone to share a ten-minute charge to the new officers using the 1973-76 WMU Watchword: "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Ask the speaker to present the concept that women are free to use talents and gifts for God, and Baptist Women is an avenue to service.

Study Special Skills . . .

Most skills used in helping persons are built around basic understandings of people. These skills can be developed through personal study. Some of these skills are dealt with in *Special Skills for Mission Action #2, Witnessing Through Mission Action*, a book for individual study.

Encourage each Baptist Women member to set aside several weeks during which she will work through the book. She may need as much as a week per chapter. Suggest that each person work at her own rate of speed, giving much thought and time to each skill that she is seeking to develop.

evaluation: annual report

The annual report is based on the Baptist Women Achievement Guide. Use the Baptist Women Record and Report Book.⁶ Check the proper blocks on pages 4-8. (This should have been done throughout the year.) Complete the summary report on page 3. Fill in the blanks and check the boxes on page 11. Be sure to sign your name on page 11.

After you have completed the report, give page 11 to the Baptist Women director for the WMU director, if you do not have a Baptist Women director.

Now check the achievements you made against the goals you set at the beginning of the year. How do you rate?

Some unachieved goals may be worth sharing with the new Baptist Women officers. If so, write them down and pass them on.

State Missions

Some state Baptist conventions provide materials for and give promotion to state missions emphases. Many states designate September as the month for this emphasis.

Baptist Women should follow the guides provided by the state Woman's Missionary Union for participation in this activity. Studying, praying, and giving are included in a state missions emphasis.

If your state convention observes a season of prayer for state missions and the state WMU office has the name and address of your WMU director, information will be sent to you.

Enlistment Folder

Baptist Women have a new enlistment folder⁷ giving basic information about the organization. Every prospect should have a copy. Provide her with one. Either mail the folder to every prospect or make a personal visit to every prospect and deliver the folder. If you mail the folder, follow up with a personal visit and/or phone call.

Get a prospect list from the church office. Any woman who is a member of the church or Sunday School, but not a Baptist Women member, is a prospect.

Ordering Materials and Magazines

To secretary: The WMU secretary may be responsible for ordering materials and subscriptions. But if you have this responsibility or need to give the WMU secretary any information, here are some pointers:

1. See WMU Year Book 1975-76, inside back cover, for details on how to order magazines. Remember to keep a copy of all communications. Always use the same name for a subscriber when writing about her subscription. Allow six weeks for delivery of the first issue. Order early! Always send money order or check with order. We cannot accept your order without payment.

2. To order materials from the Baptist Book Store, give the exact title of the piece. See the Baptist Book Store Church Leadership Catalog 1975-76 for amount of handling charges and address of nearest store.

3. If WMU materials are not available from the Baptist Book Store, order from WMU. Use the order form in *Key to Service*.⁸ (That way, you will have the correct product title.) Include 35 cents handling charge for each order that is \$2.00 or less, 50 cents for orders \$2.01 to \$5.00, and 75 cents for orders over \$5.00 (not each item on the order). Send money order or check with the order. (We cannot fill the order unless we have the money.)

4. Check carefully on the source of an item before ordering it. Anything on the order form is available from WMU, unless specifically stated otherwise; those items are also available from the Baptist Book Store. Some items, like Round Table books, Trained Series books, and most audiovisuals are available only from Baptist Book Stores. Free items produced by WMU are available only from your state WMU office. Free items (and some priced items) produced by the Foreign Mission Board and Home Mission Board are available only from the respective Board. Sending your order to wrong place causes delay. And it's even more difficult if, on the same order, you mix things that come from different places.

¹See WMU order form, page 48.

²Free from state WMU offices.

³From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price \$1.00 per year, single copy 15 cents. Please enclose remittance. For subscriptions outside the U.S., add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

"You help us by means of your prayers for us" (2 Cor 1:11 TEV)*

dorothy (Mrs. W. J.) Hughes,
hanna, Wyoming

*Used by permission of the American Bible Society

1 Monday Ezekiel 9:16-21

Eugene Troop works in a large area of the state of Bahia in Brazil, doing a lot of travel to help the weaker and new churches and to go into cities and towns where no Baptist work exists. Land has been bought to develop a camp, pray that the camp may develop to reach out to the Brazilian people as they sense God's leadership into Christian work.
Geann E. Crenshaw, Indian, Florida.
Frank Wheeler, director of associational missions, New Mexico.
Mrs. Charles K. Gardner, home and church, Taiwan.
R. Dean Harlan, publication, Venezuela.
Michael H. Key, Jr., preaching, Togo.
Mrs. James P. Kirk, home and church, South Brazil.
Mrs. Edmond B. Moses, home and church, Rhodesia.
J. Eugene Troop, preaching, North Brazil.
Mrs. Norman W. Wood, home and church, Zambia.

2 Tuesday Ezekiel 7:16-19

Ministry to Vietnamese people did not end when Southern Baptist missionaries evacuated Vietnam in April. Several of the missionaries, including Herman P. Hayes—who had served in Vietnam since 1959—assisted in rehabilitating refugees in Guam and in the U.S. Pray for the missionaries who with helpless anguish had to watch their adopted cousins fall to the Communists, leave their homes and Vietnamese Baptists, and seek to build life anew and continue their ministry in other parts of the world.

Elias L. Golonka, international, New York.

A. Jane Jones, interfaith witness, Milwaukee.

Rubén Peón, Spanish, Texas.

Ventura Roberto, retired, Texas.

James H. Smith, Jr., weekday ministry director, New York.

C. Robert Beard, English-language, Taiwan.

Mrs. Jackie D. Everhart, home and church, Korea.

Mrs. Robert L. Harris, home and church, Bermuda.

James D. Hamaker, maintenance, Paraguay.

Mrs. James W. Hamblin, women's work, South Brazil.

Herman P. Hayes, preaching, Vietnam.

Mrs. R. Cecil Moore, retired, Chile.

A. Benjamin Oliver, retired, Brazil, Angola.
Mrs. John A. Witherspoon, home and church, Argentina.

3 Wednesday Ezekiel 11:13-21

On Sundays David Richardson interprets the worship hours to a hearing church for the deaf people of the congregation. He also performs wedding ceremonies and interprets funerals for the deaf. He asks prayer for efforts being made to provide college education for deaf people who desire it.

Mrs. Jose B. Gracia, Spanish, Texas.

Howard Johnson, retired, Texas.

Mrs. J. Oscar Lumpkin, Christian social ministries, Florida.

Mrs. Manuel P. Perez, Spanish, Texas.

David Richardson, deaf, Alabama.

Mrs. Jack S. Brown, home and church, Philippines.

Mrs. G. Harold Clark, home and church, Malaysia.

Mrs. Michael H. Cleodora, home and church, Taiwan.

B. P. Emanuel, English-language, Japan.

Billie W. Fudge, preaching, Korea.

Albert W. Gammage, education, Korea.

Mrs. William O. Herr, home and church, Lebanon.

Rodney R. Irby, preaching, Chile.

Julien F. King, religious education, South Brazil.

T. Matthew Stevens, journeyman, business administration, Ghana.

4 Thursday Ezekiel 14:6-11

Charles and Indu Whitten invited a Cuban couple living in Spain to their home for dinner. Mrs. Prieto confided that her husband was not a Christian although he attended church. The next day the Prietos attended service together. It was Mrs. Prieto who made a profession of faith, saying that she had been active in church but hadn't been a Christian. "We feel sure that Mr. Prieto will come soon," said Mr. Whitten.

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Address of missionaries are listed in Missionary Directory, free from Foreign Mission Board Literature, P. O. Box 6997, Richmond, VA 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board Literature Service, 1350 Spring Street, NW, Atlanta, GA 30309.

Mosael Alaris, Spanish, Texas.

Lawrence R. Martin, National Baptist, Louisiana.

Melvin Padilla, Spanish, Texas.

John Kenoso Park, Korean, California.

Mrs. Marice L. Corley, religious education, Colombia.

W. Ralph Davis, education, Ghana.

Mrs. Paul D. Lee, home and church, Spain.

Ernest C. Pippie, administration, Argentina.

Joe D. Tillaghan, doctor, Yemen.

Charles W. White, preaching, Spain.

5 Friday Ezekiel 18:19-24

In three weeks of evangelistic crusades in Rhodesia, 4,545 people professed faith in Christ and 1,730 rededicated themselves. A man and his wife listened to an outdoor service from a distance, as the preacher was leaving they called out to him that they wanted to be saved. Pray for Ralph Bowden and other Baptists in Rhodesia as they try to conserve the results of revival.

Bruce Conrad, Indian, Utah.

Mrs. Evan F. Holmes, associational services, Minnesota.

John F. Pace, director of associational missions, Indiana.

Mrs. Miguel A. Soto, Spanish, Puerto Rico.

G. Frederick Beck, preaching, Indonesia.

E. Lev Blum, agriculture, Israel.

Ralph T. Bowden, education, Rhodesia.

R. William Hayes, preaching, Mexico.

Mrs. Robert V. Myers, home and church, Panama.

W. H. Sherwood, retired, Brazil.

Mrs. James G. Tiedberg, home and church, Kenya.

Pauline White, retired, Brazil.

6 Saturday Ezekiel 20:19-44

Christian social ministries help children like Cindy. Her dad beat her and her mother and left them hungry and without rent. When invited to a picnic Cindy cried out, "Maybe for one day in my life I'll have a good time!" The Home Mission Board's Department of Christian Social Ministries hopes to assist ten inner-city churches in establishing weekday ministries during 1975. Pray for James Markham who directs the weekday ministry of First Baptist Church, Jellison, Tennessee.

O. W. Eford, Jr., pastor, Hawaii.

Mrs. Doris Maciel, Spanish, Texas.

James R. Markham, Christian social ministries, Tennessee.

Elmer Stowers, program implementation, Massachusetts.

Tocker N. Callaway, education, Liberia.

James L. Garrett, preaching, Equatorial Brazil.

Robert J. Hall, education, Nigeria.

Mrs. L. Parkes Marker, home and church, Guam.

Virgilio Miles, nurse, Indonesia.

Mrs. W. Eugene Vermer, home and church, Ghana.

7 Sunday Ezekiel 22:23-31

Anna Laura and Lionel Chaddick are home missionaries specializing in youth and family services, a ministry designed to help persons who are in trouble and to lead Southern Baptist churches to get involved in helping. Pray for the Chaddicks as they encourage volunteers from churches in the Los Angeles area to sponsor youth in trouble, to be foster home parents, counselors, tutors.

Mrs. Janet G. Chaddick, Christian social ministries, California.

Lulu F. Gomez, Spanish, New Mexico.

Mrs. Bern Langdon, associational services, California.

Ralph E. Blair, English language, Ecuador.

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

Fari E. Juley, preaching, Argentina.

W. Harold Matthews, education, Philippines.

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

Paul C. Mowbray, preaching, Thailand.

Harrell F. Onslow, doctor, Nigeria.

Host M. Roberts, preaching, Honduras.

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

8 Monday Ezekiel 28:1-10

Grover Lyner, Jr. describes giving a New Testament to Mrs. Antipuesto, member of a mission near Esperanza, Philippines. "I handed the New Testament to her and stood watching as she examined it lovingly. Carefully her eyes scanned this new treasure. Her arms embraced the book. Her face was radiant. 'I'm sure she thanked God for those who made this possible. I did as I joined her in that sacred moment.'"

Mrs. James Chia, Chinese, California.

Thomas F. Henderson, Spanish, Texas.

Abraham Lerna, Spanish, Texas.

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

Mrs. William H. Smith, Christian social ministries, Washington, DC.

Mrs. Manuel Urbón, retired, Texas.

Mrs. L. Byron Akim, home and church, Taiwan.

William P. Andrews, preaching, Chile.

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

Mrs. Marlon G. Fray, Jr., education, Southern Africa.

Urban L. Green, preaching, Ghana.

Mrs. Milton A. Lites, home and church, Taiwan.

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

Grover F. Tynes, Jr., education, Philippines.

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

9 Tuesday Ezekiel 31:10-16

Little River Mission Center is in a multiracial section of Miami. The center ministers to eight low-income housing projects. Mildred Womack makes visits in homes and hospitals, encouraging people and introducing some to Christ. She also helps to direct clubs and Bible classes for children, teens, and adults. Pray for her daily efforts to witness for our Lord.

Reo B. Adams, Christian social ministries, Utah.

Mrs. Fannie T. Berry, retired, California.

H. M. Kim, Korean, New York.

Mrs. Thomas Norris, deaf, Florida.

John Paul Wassercrook, Jr., international, Mississippi.

Mildred Womack, Christian social ministries, Florida.

John D. Divers, student work, Argentina.

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

Betty Hart, social work, Chile.

Billy W. Holloway, preaching, Kenya.

Charles P. Love, preaching, Guyana.

Polly Reed, journeyman, medical, Colombia.

Joe Mack Schmidt, journeyman, student work, Costa Rica.

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

10 Wednesday Ezekiel 34:23-31

James D. Beck, Fairbanks, Alaska, asks prayer as he tries to reach foreign-born students, many of whom come from Buddhist backgrounds and are bound by superstitions. Pray that James and Virginia Beck will have spiritual power as they witness to these

students and as they help grow strong Christians in the mission.

James D. Bach, pastor, Alaska
Mrs. William J. Friss, church extension, Illinois

Paul D. Higgins, associational services, Illinois

Edith F. Lawrence, church extension director, Massachusetts

W. E. Parker, Jr., Spanish, Texas
Robert Edward Parry, deaf, Arkansas

Jane Reyes, Spanish, Florida
Leland Warren, Spanish, Indiana

W. Neville Claxton, preaching, Dahomey

Mrs. Clifford H. Dunc, home and church, North Brazil

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

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

Keith L. Dilphist, administration, Tanzania

11 Thursday Ezekiel 38:25-32

Clyde Hart served as a home missionary for fourteen years after having been a pastor for thirty. Now in retirement, he serves a little church in Drew County, Arkansas. His special request for prayer on his seventieth birthday is "for retired missionaries and pastors less fortunate than I."

David Angelano, Spanish, California
Clyde Hart, retired, Arkansas

Eugene Mayson Emlinger, Christian social ministries, US-2, Mississippi

Mrs. Lester Patterson, Indian, Oklahoma

Robert F. Crider, preaching, Spain

Mrs. Jussie L. Harvey, home and church, Indonesia

Harvey D. Headrick, preaching, South Brazil

12 Friday Ezekiel 39:23-29

Twelve counties in Wisconsin lack a Baptist church and twelve counties have only one. Part of D. F. Strahan's work as director of associational missions for Central Baptist Association is to assist churches in starting new churches. He asks us to pray for pastors for pastorless churches, for workers to assist in starting new churches and for development of leadership among the members.

Mrs. F. Darrell Everson, associational services, Oregon

Mrs. Ciro E. Garcia, Sr., Spanish, Texas

Mrs. Harold Hill, language missions, Oregon

Mrs. Engene Krieger, Christian social ministries, Kansas

Mrs. Lela Mendelsohn, Spanish, Texas

Petru Papovici, Romanian, California

Mrs. Cassie Ruid, National Baptist, Mississippi

D. E. Strahan, director of associational missions, Illinois

Mrs. Ronald D. Tynn, US-2, student work, California

Mrs. Robert E. Beaty, home and church, Rhodesia

Mrs. Ronald D. Bodenhamer, home and church, Ethiopia

Mrs. L. R. Busch, Jr., education, North Brazil

Ralph V. Calcutt, preaching, Japan

Raymond D. Joye, medical, Ghana

Kirkham H. Kinney, business administration, Switzerland

Mrs. William C. Mason, home and church, India

John L. McNair, education, India

Mrs. Dewey E. Meyer, home and church, Japan

Frances Pendley, nurse, Yemen

Harold H. Suggs, retired, China

Amanda Tinkle, retired, Nigeria

Frank T. Woodward, retired, China, Hawaii

13 Saturday Ezekiel 43:18-27

As the literacy rate rises in many overseas lands, publications become increasingly important as means for evangelism and church growth. Pray for William H. Gray, Jr. in publication work in Mexico.

David Bates, Christian social ministries director, Georgia

Mrs. J. T. Burdine, Jr., associational services, North Dakota

H Clifford Horse, center director, Tennessee

Mrs. Wesley Johnson, associational services, Maryland

Mrs. G. Frederick Beck, home and church, Indonesia

David C. Dorr, doctor, Yemen

Mrs. T. Eugene Dubberly, home and church, Uruguay

Thomas W. Graham, music, Japan

Richard B. Grant, preaching, South Brazil

William H. Gray, Jr., publication, Mexico

Mrs. J. Gordon Harris, home and church, Philippines

Winston W. McNeil, preaching, Colombia

Mrs. Thomas D. Ebbuck, home and church, South Brazil

14 Monday Ezekiel 45:9-12

Howard I. Stevens teaches at the Mexican Baptist Theological Seminary in Mexico City. Part of his time is

spent counseling with students. Pray that God will call young Mexican men and women for preparation for service in church-related vocations in the churches of Mexico.

Mrs. Lawrence Edward Baldridge, weekday ministry, Kentucky

James A. Griffin, director of associational missions, Kansas

Mrs. James Melita Palmer, US-2, Christian social ministries, Arizona

Enrique Pina, retired, Florida

Jack L. Gentry, administration, Taiwan

Glenn E. Hiebes, education, North Brazil

Mrs. Vernon M. Hoadbridge, home and church, Israel

Dale C. Lindstrom, agriculture, Venezuela

Minnie Melbro, retired, Argentina

Michael R. Norfleet, preaching, Taiwan

Lawell C. Schochler, preaching, North Brazil

Howard I. Stevens, education, Mexico

Peter J. Tebrnohoff, preaching, South Brazil

Carl A. Venick, preaching, Bahamas

15 Monday Daniel 1:8-16

William W. Graves, field representative for the Caribbean, writes: "Many factors contribute to spiritual crisis in the Caribbean. The entire future of the area seems to hang in the balance. Baptist missionaries and national leaders need prayer support that God may provide the spiritual gifts and additional leaders needed just now."

Mrs. Loren B. Ames, associational services, Michigan

Mrs. Sinfarosa Barrera, retired, California

Mrs. James C. Brinkles, Baptist center, Maryland

Irus Kathryn Cunningham, Baptist center, Virginia

Charles A. Fanshaw, deaf, Georgia

Mrs. Jerry B. Graham, associational services, Maryland

Billy S. James, Indian, Oklahoma

Donald T. Moore, Spanish, Puerto Rico

Mrs. J. B. Parker, retired, Texas

Mrs. Jesse George Senter, associational services, Indiana

William P. Carter, Jr., education, Chile

Steven D. Childers, journeyman education, Zambia

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

Mrs. Robert J. Daugherty, home and church, Japan

Mrs. Paul D. Earle, home and church, Bahamas

William W. Graves, field representative, Caribbean

L. Laverne Gregory, religious education, Mexico

Frances Knight, women's work, Nigeria

Omara B. Parlin, preaching, Equatorial Brazil

Robert C. Shorer, preaching, Japan

Betty Smith, education, Equatorial Brazil

Mrs. Hugh C. Smith, home and church, Malaysia

Glen M. Swicegood, construction, North Brazil

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

16 Tuesday Daniel 6:6-23

Great things are happening in the Leeward Islands of the Caribbean area. Pastor Shelby A. Smith reports: "God is doing an almost unbelievably great work in Antigua—more than we had asked for. I believe that I will baptize one hundred and fifty people this year, organize five new missions, and develop a training program. Pray that we can accomplish these goals for him."

Mrs. Audley Hamrick, Indian, New Mexico

Pedro Hernandez, retired, New Mexico

Mrs. Reynaldo Leal, Spanish, Texas

Mrs. William J. Murray, associational services, Ohio

James R. Warren, director of associational missions, California

Everett R. Burnette, social work, Senegal

Eugene M. Cross, preaching, Philipines

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

Samford M. Kidd, preaching, Kenya

John D. Smith, student work, Indonesia

Shelby A. Smith, preaching, Antigua

Travis Stagliola, journeyman, education, Venezuela

Jack V. Tolar, Jr., doctor, Nigeria

Wlma Weeks, religious education, Indonesia

17 Wednesday Daniel 9:16-19

The Spanish-speaking mission which Lupe Rando pasters in Frederick, Oklahoma, in revival services this week. Pray for these services and for the mission as they elect new officers to lead their work in 1975-76.

Frank M. Alonso, retired, Arizona

John William Blake, Indian, Utah

Mrs. Dalton Edwards, Indian, New Mexico

Mrs. Hector Hernandez, Spanish, Texas

Lupe Rando, Spanish, Oklahoma

Welda Reyes, Spanish, Georgia

Mrs. Leonard Sigh, retired, Washington

James R. Wyatt, retired, Texas

Stephen F. Brown, journeyman, religious education, Indonesia

G. Clayton Courney, preaching, Kenya

F. Philip Langley, education, Rhodesia

Pauline Parrish, education, Chile

Mrs. Gene A. Phillips, home and church, France

James K. Ragland, education, Lebanon

18 Thursday Daniel 12:1-4

Duane Ivey is pastoral missionary for an area in New Jersey with a population of 125,000. Twelve of the twenty municipalities he serves have no Baptist church of any kind. Mr. Ivey pastors South Monmouth Baptist Chapel which holds services in a rented hall. Pray that this small chapel will be able to reach more people and to establish a strong base for a church.

Lawrence Edward Baldridge, pastor-director, Kentucky

James Leigh Clark, pastor, Alaska

Wiley Hutton, retired, Arizona

Galen Irby, director of associational missions, Washington

Harvey Duane Ivey, pastor, New Jersey

Mrs. Arlie Lee McDaniel, Jr., Christian social ministries, California

David Matthews, National Baptist, Louisiana

Thomas Earl Poyson, Christian social ministries, Arizona

Mrs. Kait W. Ralvent, home and church, Argentina

Mrs. Richard D. Clement, home and church, Ecuador

Walter E. Craighhead, retired, Romania, Paraguay

J. B. Durham, preaching, Upper Volta

Mrs. Karl E. Jolley, music, Argentina

Marylu Moore, social work, Italy

Edward W. Nelson, Baptist Spanish Publishing House, El Paso, Texas

Mrs. J. Wilbur Rinn, Baptist Spanish Publishing House, El Paso, Texas

H. Eldon Sturgeon, preaching, Mexico

Cecil L. Thompson, education, Argentina

Charles J. Worthy, preaching, Israel

19 Friday Hosea 6:1-11

Virginia (Mrs. Lorne) Brown's work in Kisumu, Kenya, includes teaching African women to read Swahili and Asian women conversational English. As supervisor of women's work in the Kisumu church, she asks us to "pray for the Holy Spirit's leadership that the women may grow spiritually and that we may reach out in our evangelistic witness to many other women."

Mrs. Juan Jose Cason, Spanish, Florida

Mary Sue Dayton, US-2, Christian social ministries, New Mexico

Mrs. Josie Dyson, Indian, Oklahoma

Carl H. Hillborn, US-2, language missions, Alabama

Mrs. Fabio Lovera, Spanish, Texas

Jorge A. Martinez, Spanish, Louisiana

Marcos A. Ramos, Spanish, Florida

Mrs. S. L. Richmond, National Baptist, Mississippi

Israel V. Rodriguez, Spanish, Texas

Mrs. Gordon D. Thomas, church extension, Maine

Mrs. Lorne E. Strawn, home and church, Kenya

Mrs. Oliver E. Gilliland, home and church, Indonesia

George R. Holder, business administration, Colombia

J. Edwin Howson, education, Kenya

Iris L. Northcutt, education, Peru

Mrs. N. F. Nathaniel, education, Nigeria

Marilyn R. Reynolds, preaching, Botswana

Mrs. Loris R. Smith, home and church, Hong Kong

S. Wayne Wheeler, preaching, Honduras

20 Saturday Hosea 10:9-13

Robert and Judy McEachern have just finished their first year of language study in Korea. They write that language study is hard but produces a laugh a minute—usually at their expense! They ask friends in the States to pray for them "at particular times, at regular times, and many times."

Mrs. Claud T. Cunningham, Jr., church extension, Kansas

C. B. Lealk, National Baptist, Missisippi

H. M. Lacey, retired, California

Byron Lutz, church extension, New York

Mrs. Michael W. Hector, weekday ministry, Ohio

Vernon L. Dietrich, preaching, Thailand

Annette Hall, nurse, Jordan

Jeau L. Klidd, preaching, South Brazil

Robert T. McEachern, preaching, Korea

Wendell C. Parker, preaching, Guatemala

Mrs. Jere A. Wilson, home and church, South Brazil

21 Sunday Joel 2:21-27

Christian social ministries in the Capital Association, Oklahoma City, radiate from four mission centers. Fay, (Mrs. Ed) Only supervises one of these centers in a low-income Mexican-American area. Sixty doctors and other

volunteers work once a week in the clinic, seeing two hundred fifty to three hundred patients. Pray for Mrs. Onley and the volunteers who bear a testimony for the Lord by their concern for the physical welfare of these people.

Mrs. Ronald Hefner, Christian social ministries, Wyoming

A. Milton Lane, pastor-director, Arkansas

Mrs. Michael Odvicko, Polish, New York

Mrs. Ernest Edward Onley, Jr., Christian social ministries, Oklahoma

Bobby E. Allen, preaching, Indonesia

Mrs. W. Mack Burris, home and church, Singapore

Michael Casady, preaching, Malawi

Mrs. George B. Holder, home and church, Colombia

Mrs. Ronald W. Hunt, home and church, Liberia

Karvis Lotz, journeyman, education, North Brazil

Mrs. Charles W. McClelland, home and church, Rhodesia

Trem Miles, journeyman, secretary, Angola

22 Monday Amos 4:6-13

Kenneth and Linda Watkins are trying to develop churches in an area of Paraguay where there was no Baptist work before they moved there in 1972. They currently work with groups in three different towns. Pray that capable leaders and teachers will emerge from each of these groups, so the people can carry on their own church program and reach out to win others.

Howard D. Blalock, Sr., youth and family services director, Georgia

L. Leon Clay, Spanish, California

Mrs. L. Leon Clay, Spanish, California

Mrs. Ray E. Godwin, associational services, Maryland

James Mark McAllister, Christian social ministries director, West Virginia

Mrs. Herman Martinez, Spanish, Texas

Stanley Mitchell, US-2, language missions, Oklahoma

Donald E. Bruke, education, Paraguay

Mrs. James D. Crane, home and church, Mexico

Shirley A. Gunn, education, Nigeria

Karl J. Myers, Jr., doctor, Nigeria

Mrs. Kenneth H. Watkins, home and church, Paraguay

23 Tuesday Amos 5:1-15

Thank God for growth in the work of Southern Baptists in North Dakota where J. T. Burdine, Jr. is director of associational missions. Two sanctuary

extension centers were begun within the last year. The first full-time pastor of Indian work on the Standing Rock Reservation was appointed last February. Pray for Dr. Burdine as he assists pastorless churches in finding pastors.

J. T. Burdine, Jr., director of associational missions, North Dakota

Frank Claiborne, director of associational missions, Kansas

Lloyd B. Hales, Christian social ministries director, North Carolina

Andrew J. Taylor, pastor, Alaska

Charles N. Titton, pastor-director, New York

Paul R. Whitaker, Indian, Oklahoma

Michael M. Cleudeman, education, Taiwan

Glenn L. Hix, English-language, Oklahoma

Mrs. Wilburn C. Hughes, home and church, Venezuela

Mrs. Raymond D. Humphrey, home and church, Zambia

Mrs. Archie V. Jones, home and church, Ecuador

W. Rosale Reynolds, preaching, Argentina

Mrs. Calvin Y. Server, home and church, Ghana

24 Wednesday Jonah 1:1-10

James Huse writes, "We are working to develop a church here in Mesquero, New Mexico. This entails winning Indian people to Christ and training them to do the work of the Lord. We are in the process of beginning a choir and encouraging people to be willing to present special music. Pray with us that our people will see the need for trained leadership and be willing to learn how best to do God's work."

James Huse, Indian, New Mexico

Mrs. Donald L. Bliss, home and church, Kenya

Charles P. Cowbird, preaching, Hong Kong

Mrs. Donald L. Davis, home and church, Uruguay

John W. Moore, dentist, Rhodesia

Lucy Smith, retired, China, Japan, Hong Kong

Mrs. Craig A. Steele, home and church, South Brazil

Edith Vaughn, social work, North Brazil

Jerry B. White, education, Korea

25 Thursday Micah 6:1-9

Only three Baptist families now serve in Botswana in southern Africa. Two more couples are needed right now, one to go to Gaborone, the capi-

tal, and another to go to Mamm, a village about 300 miles from Francistown. Edward L. Smith asks prayer for more missionaries, the greatest need in their area now.

Armando Gland, Spanish, Florida

Mrs. John V. Hauser, Hungarian, California

Mrs. Milose S. Leach, Spanish, Puerto Rico

Ronald K. Bostick, preaching, Zambia

Little Mae Hundley, retired, China, Hawaii, Lebanon

Gail P. Jenle, religious education, Paraguay

Edward L. Smith, preaching, Botswana

26 Friday Nahum 1:1-7

Pray for Billy and Evelyn Bullington, both of whom have birthdays today. Mr. Bullington teaches in the Togo Baptist Pastors' School, which had its first graduating class of 30 young men in 1973. Mrs. Bullington is particularly concerned about the women with whom the missionaries work. Some of these women do not have Christ in spite of family opposition and fear of pagan gods.

Mrs. D. D. Cooper, retired, Oklahoma

Mrs. Elbow Letitia, Indian, Oklahoma

Mrs. David McKeasle, Indian, New Mexico

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

Christina F. Smith, National Baptist, Louisiana

Mrs. Tjosew An Tjio, Indonesian, California

Mateo R. Webb, Jr., deaf, Mississippi

Mrs. Joe G. Avey, home and church, Korea

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

Billy L. Bullington, education, Togo

Daniel H. Burt, Jr., preaching, South Brazil

William E. Goff, preaching, Venezuela

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

Hazel Moon, nurse, Nigeria

G. Keith Parker, education, Switzerland

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

Nanche Wings, education, Lebanon

27 Saturday Hagga 1:1-11

More than 175 missionaries and several hundred pastors on Church Pastoral Aid work under the Home Mission Board's Department of Church Extension. They hope to begin 1,500 new churches and 2,100 new chapels by the end of the year. Pray for Mo-

raney and Marjorie Adams who are in church extension work in Jamaica, New York.

Mrs. E. McKinney Adams, church extension, New York

Filmo Alape, Spanish, Texas

Mrs. Paul C. Bell, Sr., retired, South Carolina

Gregory Gomez, Spanish, Texas

Mrs. A. Earnest McCollum, Jr., Spanish, Texas

Adolfo Norrvo, retired, Texas

Mrs. G. W. Eagle, secretary, Kenya

Mrs. John D. Divers, education, Argentina

Darlene Hawkins, education, South Brazil

Mrs. Barney B. Henson, home and church, Argentina

Hugh T. McKinley, education, Rhodesia

William L. Morgan, preaching, South Brazil

Mrs. J. C. Powell, retired, Nigeria

Mrs. Timothy G. Seelig, journeyman, religious education, Austria

Mrs. D. F. Stamp, retired, China, Hawaii

John H. Wilmon, doctor, India

28 Sunday Zechariah 8:9-17

John D. Floyd directs the department of church growth for the Philippine Baptist Mission. He is helping to plan the 1976 nationwide evangelistic thrust. The first three months will involve all the churches in witness training; during the next six months each church will start at least three home Bible study groups with a view toward their becoming churches, and the last three months will feature simultaneous crusades. Pray for this effort.

Mrs. James B. DuBois, Jr., associational services, South Carolina

God Goes to the Ghetto

Lorone Brown

The Art Museum Park seemed to be an ideal place to reach people with gospel literature, especially college students. I frequented the park armed with material appropriate for young people.

One day, I noticed some inner-city children around the lagoon, eagerly pointing out the large goldfish and sometimes fishing for them with empty jins and string. "These need to be reached, too," the Lord seemed to say to me.

So I returned to the park with cards bearing a picture of a boy and the title, "You Are Somebody Special." About eight boys came by and took the literature. Two came back asking, "Can you tell us more about this?"

We sat on a bench, and I asked, "You know who Jesus is, don't you?"

"No," they both answered.

Trying to help them remember, I pursued: "You know—he was born at Christmas time. That's when we celebrate his birthday."

The boys shook their heads.

To share the gospel with Anthony and Norman, I went all the way back to creation and proceeded to explain that God sent his Son to the world to die for our sins.

Reluctantly, I related as much as I felt they could understand. Then I said, "Would you like to take Jesus into your life?" They nodded and we prayed together. Only God knew how much they understood, but I prayed that fuller understanding would come. I took the boys' names and addresses, promising to bring them each a Bible.

About ten days later, I sought out their street, the Bibles on the car seat beside me. By the time I found a parking place and got out of the car, a group of a dozen children surrounded me. Norman

and Anthony were among them and recognized me immediately. They ran to me, offering penny candy.

When I gave them their Bibles, the other children crowded around: "What did you give them?"

"I gave them Bibles."

One by one the children implored, "I don't have a Bible."

"How many of you knew a story about Jesus?" Heads shook negatively.

"You know some songs about Jesus, don't you?"

Still, only bewilderment. "How many of you have been to Sunday School or Vacation Bible School?"

Again, they shook their heads.

Norman and Anthony held their Bibles with both hands as others drew close to see.

A small girl took my hand and looked into my face. "Will you come back?" she asked. I saw in her eyes a great hunger—a hunger to be loved, a hunger to know, a deep spiritual hunger.

The lump in my throat nearly choked me as I hoarsely answered, "Yes, honey, I will." I turned and almost ran to the car for fear they would see my tears.

"Yes, honey, I will," I had said. But deep in my heart I knew I was saying, "Yes, Lord, I will."

The heavy burden for these children never left me, even though it was a year before I was able to complete the vow I had made to the little girl and to the Lord.

"Yes, honey, I will," I had said. But deep in my heart I knew I was saying, "Yes, Lord, I will."

The heavy burden for these children never left me, even though it was a year before I was able to complete the vow I had made to the little girl and to the Lord.

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The heavy burden for these children never left me, even though it was a year before I was able to complete the vow I had made to the little girl and to the Lord.

The heavy burden for these children never left me, even though it was a year before I was able to complete the vow I had made to the little girl and to the Lord.

Mrs. Agustin Sanchez, Spanish, Texas
 Jack Rogers Smith, pastor, Pennsylvania

Mrs. David B. Warren, Indian, Oklahoma

John W. Cherry,* construction, Zambia

Mrs. Charles F. Clark, home and church, Japan

Daniel R. Cobb, preaching, Thailand

John D. Floyd, preaching, Philippines

Marlow G. Fry, Jr., field representative, Southern Africa

Fern Harrington, education, Taiwan

Mrs. W. W. Lee, nurse, Mexico

Wade H. Smith, religious education, North Brazil

Melvia A. Wells, retired, Zambia

29 Monday Zechariah 14:1-9

Harry and Jean Byrd both teach in the theological institute in Guatemala City. They ask us to pray for Guatemalan leaders as they assume more leadership in Baptist life. Pray also for this family as they adjust to having two daughters in college in the States

Mrs. Domingo Ibarra, Spanish, Texas

Mrs. Avery Lee Sayer, Christian social ministries, New York

Artie A. Watson, director of associational missions, Maryland

Brent Charles Williams, US-2, language missions, Florida

Mrs. Glenn T. Boyd,* home and church, Tanzania

Mrs. Harry E. Byrd, home and church, Guatemala

Mrs. W. Ralph Davis, home and church, Ghana

Jean Dickman, doctor, Gaza

Robert A. Hampton, preaching, North Brazil

Mrs. Reginal A. Hill,* home and church, Trinidad

Mrs. H. Edson Sturgeon, home and church, Mexico

30 Tuesday Malachi 3:16-18

More money, coming in as a result of Southern Baptists' strong response to both the Cooperative Program and the Annie Armstrong Easter Offering, allowed the Home Mission Board to appoint 414 missionaries in 1974, an increase of 14 percent from 1973. One-

third of those appointed were racial, ethnic, or language

Thank God for these new missionaries in our homeland

Mrs. Yvonne C. Holman, III, church extension, Massachusetts

Alejandro Leal, Spanish, Texas

Herman S. Ray, church extension, Hawaii

Billy Wells, weekday ministry, Washington

Mrs. Gregory L. Whitaker, Christian social ministries, Iowa

Fammett A. Barnes, education, Lebanon

Mrs. Horace F. Burns, home and church, Rhodesia

Mrs. Gene A. Clark, home and church, Japan

Arthur R. Haylock, preaching, Dominican Republic

Mrs. John B. Hill, home and church, Nigeria

Mrs. Earl F. Langley, secretary, Taiwan

Mrs. Zebedee V. Mom, home and church, Africa

Mrs. James M. Short, Jr., home and church, Mexico

WHO NEEDS WHAT

Aline Fuselier

Baptist Women materials are designed to help officers and members do their jobs better. Look at some of the materials and see who needs them.

Royal Service

Royal Service is the basic tool, providing material for all meetings, helps for officers and features for missions, reading and personal growth. Call to Prayer is a prayer guide for use by individuals and for use in meetings.

officer
 member

Baptist Women Leader Manual

Find in the manual answers to your questions about a Baptist Women organization. The person who is leading the study of the manual needs the Baptist Women Leader Manual Teaching Guide.

officer
 member

Baptist Women Member Handbook

The handbook provides each member with a basic understanding of the why and how of Baptist Women.

officer
 member

Baptist Women Officer Plan Book

Officers need to write plans and keep them in an orderly manner. The plan book provides this space.

officer
 member

WMU Year Book 1975-76

Information and guidance for planning Baptist Women activities for 1975-76 will be found here. A list of materials with prices is also available in this annual planning resource.

officer
 member

Baptist Women Enlistment Folder

Enlistment is the responsibility of every person in Baptist Women. The Baptist Women Enlistment Folder explains the purpose and basic activities of Baptist Women. Here is information that the en-

officer
 member

Special Skills for Mission Action 1 and 2

These two individual study books are for any person interested in mission action and witnessing. They are self-instruction books.

officer
 member

Sick and Ye Visited Me

The Foreign Mission Graded Series book for adults is to be read and studied by all Baptist Women members. The theme is medical and benevolent ministries overseas.

officer
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Tomorrow Starts Today

The Home Mission Graded Series adult book provides a look at the future work of home missions. Every person in Baptist Women should study it.

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Cooperation

This is a game to be played for a better understanding of the work of the Cooperative Program.

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	Member Handbook	35	
	Membership card	25/40	
	Officer Plan Book	1 25	
	Record and Report Book	40	
	Baptist Women/BYW Orientation Kits	50	
	President	50	
	Secretary	50	
	Mission Study Chairman	50	
	Mission Support Chairman	50	
	Mission Study Group Leader	50	
	Mission Action Group Leader	50	
	Mission Prayer Group Leader	50	
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	Family Missions Guide	1 50	
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	The Sick	1 00	
	Mission Action Projects Guide for Baptist Women and BYW	1 50	
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