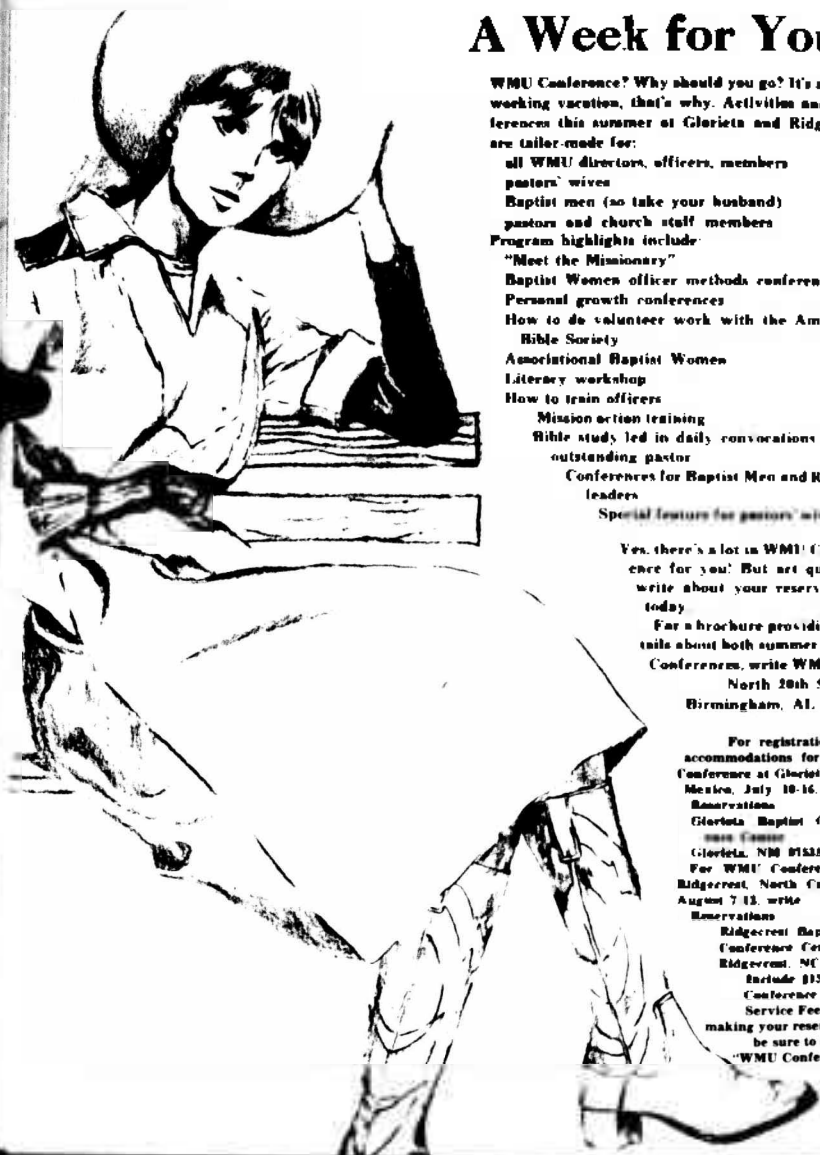


ROYAL SERVICE

1976





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WMU Conference? Why should you go? It's a great working vacation, that's why. Activities and conferences this summer at Glorieta and Ridgecrest are tailor-made for:

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Women in America's Missionary History: Grace McBride

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ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary to the Southern Baptist Convention, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$3.00 per year, single copy 35 cents. For subscription outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Allow six weeks for removal, new subscription. Second-class postage paid at Birmingham, Alabama.

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A TRIBUTE TO FATHER

Three stages of a man's life:
"My daddy can whip your daddy!"

"Aw, Dad, you don't know anything."

"My father used to say

MEN'S LIBERATION

Howard J. Clinebell, the human relations specialist, spoke at a Christian Life Commission Conference. "Only in recent years," he said, "have I been able to embrace our adult sons when they return after being away for a while."

Then he told of seeing a male seminary student pushing a baby carriage. Dr. Clinebell said he felt a sense of loss and guilt because when his children were that age, fathers simply didn't push baby carriages. He thinks that a gain of the changing times is greater closeness of parents to children

"I deprived myself of the deeper forms of closeness young fathers are now having with their children. I was programmed to believe that the father had certain responsibilities, but the real responsibility of child rearing was 'woman's work.' To realize, as many do, that fathers can be just as close to their children, and should be, for both their sakes and the children's wholeness, is a great gain for human liberation."

WORKING WITH THIRD- AND FOURTH-GRADERS in a multi-racial house-church setting in Nashville, Tennessee, Ted Sells felt compelled to help them see the relation between social action and their Christian education.

He succeeded in his efforts. The children found a woman with seven children who had tried to get on the food stamp program. The program required extensive records of expenditures the woman could not produce.

When these third- and fourth-graders heard about the problem, they went to see her taking their \$1.75 cameras and their tape recorders. They put together a media production of why this family needed food stamps. They did not look for ethical or theological problems. For them it was just a matter of wanting to get food stamps for this family. They interviewed the children and the mother in small groups. Others made pictures.

Back at the church, with adult help, the children mixed chemicals, developed pictures, made slides, edited tapes, and planned a presentation.

One afternoon thirty kids boarded the church bus and went to the office of the food stamp director.

"We have a problem in our neighborhood and we want to talk about it." The director's first reaction was to get rid of them. But

they stood firm as they set up their projectors, recorders, etc.

The result? The family got their food stamps.

Can you imagine the impact of this experience on these eight- to ten-year-olds! This experience was related in a giant paperback book called *Recycle Catalogue*.

A GROUP FROM BATON ROUGE, Louisiana, learned that a missionary family in South America could not receive gifts because of high extra-duty charges. Wanting to touch the five children in the missionary's family, the group created a special cassette of songs, stories, and greetings especially for the children. The audio gift was a big success.

This experience came from the same *Recycle Catalogue*, a non-denominational book containing about 695 ideas for fellowship, worship, study, and action.

ARE YOU LATE TO BED, early to rise? Are you tired when you get up, exhausted at bedtime? Amazing amounts of work can be accomplished by one who keeps a schedule like this and never stops during the day.

Occasionally I announce (with just a touch of pride) to Jerry when he comes in, "I haven't sat down a single time all day except when my work required it."

An article by Larry Christenson in *Christianity Today* popped that little pride bubble. Read Psalm 127:2 "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows, for so he giveth his beloved sleep."

Or Matthew 11:28-29 "Come unto me, and I will give you rest. Learn of me, and ye shall find rest unto your souls."

Jesus saw no virtue in carrying unnecessarily heavy burdens. He offered us a way to make them light.

Somehow I'd never considered the effect of my hectic hurrying,

scurrying life on those outside of Christ. Instead of offering an alternative to the world's rat race, we duplicate it in our own sphere.

Did you know there is a Scriptural plan for getting more work done with much less effort? WMU has been practicing this method from its beginnings. But somehow I'd not listened to the Scripture teaching.

In Exodus 18:13-26 we see Moses' father-in-law reproving him for doing all the work himself. God told Moses through Jethro that he was wearing him self out and still not getting all the work done. So God presented Moses with a three-part plan—a plan that is completely relevant to you and me in our involvements and places of leadership today.

First, he was told to represent the people to God—to pray for them.

Second, teach them the statutes of God. Train them to handle their own work and problems.

And third, appoint helpers. Delegate some responsibility to others.

Acts 6:1-7 records an instance of the New Testament church's struggle to establish itself. The apostles couldn't get all the work done. Here is what they decided to do:

1 "We will give ourselves continually to prayer" (v. 4).

2 "We will give ourselves to the ministry of the word" (preach) (v. 4).

3 "seven men whom we may appoint over this business" (v. 3).

Did the plan work? "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly" (v. 7).

Try this three-point plan. It can work at home, in Baptist Women, school or civic work, in business. Try it if your day is never done. With prayer and in-

struction, almost every task can be shared.

REST IS NOT quitting

The busy career;
Rest is the fitting
Of self to its sphere
'Tis loving and serving
The highest and best!
'Tis onwards, unswerving,
And that is true rest."

THE HUMAN BODY cannot operate at full efficiency without frequent rest. Doctors have long realized that many illnesses of the mind and body can best be cured by a rest from normal, everyday activities.

The idea of sitting down and doing nothing is appealing to most busy people. But I find the longer I sit, the "tired" I feel. The secret to real rest is a change of activity.

Last summer our family hit the road with a small camper and headed for the northeastern US and Nova Scotia. For a week or ten days Jerry and I kept thinking of unfinished household projects, his plans for research, our various involvements in Birmingham.

But after about ten days and many miles, our minds moved only forward, concerned with each day and what new adventures were waiting.

By the end of our vacation we were rested and ready to resume our "normal" activities.

But maybe you're bored with being a tourist or paying ridiculous hotel and travel bills for something that adds little or nothing to your life.

According to a report in the June 1975 Reader's Digest, there are increasing numbers of opportunities to take work-study vacations. One man spent several weeks at an Audubon workshop in Maine, helping explore wildlife in Muscongus Bay. A family of four has spent the last two summers on horseback in the Smoky

Mountains helping to chart old overgrown trails and working out new routes.

Numerous ecology groups and museums are offering tours to members and the public year-round.

Today's inflation makes people feel guilty about wasting vacations. Research assistance, clean-up campaigns, archaeological digs, environmental field trips, or any work-study trip provides a relatively inexpensive and rewarding way to rest from normal, everyday activities.

Some places to write (there are many more): National Audubon Society, 950 Third Ave., New York, NY 10022; National Wildlife Federation, 1412 16th St. NW, Washington, DC 20036; Wilderness Society, 4260 E. Evans Ave., Denver, CO 80222.

The best place to write Home Mission Board, 1350 Spring St. NW, Atlanta, GA 30309. This Southern Baptist agency may have just the thing to provide you and your family the change of pace you need.

If you prefer to stay at home (or if finances decide for you, but you would like to make your vacation a worthwhile time), contact your associational Baptist office. Most likely the director of ministries can involve you in a change of activities that will reward you with a "rest" and provide help for someone in need.

For long-range planning, like summer 1977. To make a trip abroad a worthwhile time, get help from Consultant on Laymen Overseas, Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230. Perhaps dorm parents for missionary kids need a few weeks off. An English-language church may need workers in a Vacation Bible School. Perhaps a Baptist encampment in the Orient needs repairs. You won't know until you give it a try. (See p. 19.)

A QUIET SPIRIT: The confidence that God will use even the mistakes of those in authority over us to achieve his character in us. (Given to my professor husband by a student.)

HAVE YOUR CHILDREN experienced the blessings of discipline in a frighteningly undisciplined world?

What are the basic concerns in your home, things or values?

Are the needy turned away from your door?

What do your children hear in your house? Bickering and strife? Or the teachings of Jesus?

Does your son regard making a living as of prime importance, or does the kingdom of God come first?

Has your daughter learned the social graces at the expense of spiritual truth? Does she know the source of true beauty?

Christian parents have the future of the world in their hands. Their compromises can become the weaknesses of their mature lives ***

AT LEAST EVERY TEN MILES, one of the children will ask "How much farther to Grandma's?" "How long before we get there?" They're only voicing the feeling of both parents. With just a bit of effort the long journey can be a pleasant, if not exciting one. Try a few of these ideas:

• ABC race, a homemade (title). Each player must spot each letter of the alphabet in correct sequence from any sign along the road or a passing vehicle. The first to spot a letter is the sole winner. Q's are hard to find. A grown-up can help a younger one. This is our family's favorite travel game.

• A "surprise" bag prepared for each child. Individually wrap small items to be opened each hour. Number the packages or

color-code them so Mom can expand for each child. Red are first. One child has crayons labeled "to share." Another has a coloring book with separated pages to share.

Blue packages might contain small plastic cars or dolls.

Yellow ones could say, "Take a thirty-minute rest before opening."

Outside the green package a label reads, "Cross two bridges before opening." The last one says, "Tidy up the back seat before opening."

The trip is over before it begins and children, young and old, will be delighted. Of course, surprises are selected according to the individual and timed to fill your trip. Pipe cleaners are the least expensive and best surprise we've tried.

TRAVEL WAS BORING TIME after two hours. Turning to his dad he asked, "Why don't you let Mom drive—it's more exciting that way!"

DON'T FORGET TO CHRISTMAS SHOP as you travel this summer. Every area has its native products: Turquoise jewelry, maple syrup (order to be mailed), crates of fruit to be sent at Christmas, hand-crafts, native stone jewelry. It's great to know someone was thinking of you on vacation. And even greater to find your Christmas shopping done when the holidays arrive. But please! Make yourself a list of gifts bought. I just found a sweater intended for my niece three years ago. She's now three sizes larger!

DEAR LORD, Thank you for your yoke which fits so perfectly that our burdens are light. Amen.

*Recycle Catalogue by Dennis C. Benner (Abingdon Press 1975) \$4.95.

**"Rest" by J. S. Dought in *Journal of Gold* (Costell Publishing Co. 1948).

***From "What Have They Seen in Your House?" by Dr. Nelson Bell in *Christianity Today*, 15 February 1961.

Open letter to Anita

Indy Whitten, missionary in Spain

Dear Anita:

We send this letter to you, whom we have never met. And yet we have! This afternoon in a wealthy home in a section of Madrid known as Puerto Mirre, we sort of took up where you left off.

Earlier in the day your Czechoslovakian friend, Eva Dusek Russell, called to ask if the English-language Baptist Church in Madrid has buses that go around the city picking up people for Sunday School.

Since we had to reply in the negative, my husband and I went to find Eva and her two children. You know the story of her life: at an early age a refugee, with her parents, from Czechoslovakia; two years in Switzerland; later adjustments to Spanish citizenship and general rebellion against religion; ten years in the States, an unhappy marriage and many other problems.

You are aware of these things. But you are probably less aware of what your Christian friendship meant to Eva. She told about you with such a glow on her face that it was quite obvious you are one of the few bright points in her whole life.

She told us, "I met Anita through the FIA in Freeport, Texas. I was having problems with school transportation for Randy, my son. I called the president of the FIA and Anita came. Every day, either she or somebody else was there to take Randy to school. I had to spend several months in bed while expecting my second child. My husband was constantly away from home. Anita helped me in every way she could. She took me to her church; she gave me books to read; she gave me good advice. She loved me."

Do you realize what kind of "Christ-in-you" love seems to a woman like Eva, who says she has felt like a foreigner everywhere she has been, except when she was with you in Freeport, Texas?

You were certainly present, Anita, when we quoted John 14:6. It seems to us it wasn't so hard to help Eva take the final step to personal decision and faith because she saw in you the Way, the Truth, and the Life. You may not have thought of doing foreign missions work, but you surely did a great job when the foreign field came to your door.

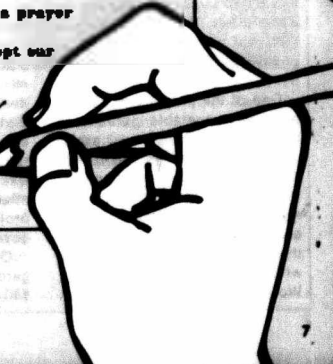
This afternoon when we were ready to leave Eva's house, my husband asked if she wanted to have prayer. He was standing at the moment, and she said, "Maybe you would like to sit down to pray. Anita always prayed sitting down."

So a seated prayer it was! As we drove home, we had a prayer of thanksgiving in our souls for you.

Across all the distances between here and there, accept our thanks, Anita.



Follow Missionaries on the other side of the ocean



CAPSULE CAPSULE CAPSULE CAPSULE CAPSULE

Students Aid Bangladesh

Students concerned about world hunger (during the school year just completed) set a goal of raising \$150,000 for the people of Bangladesh.

The "Student Bangladesh Hunger Project" was sponsored mostly by Baptist Student Unions (BSU) on about 970 campuses around the country. Money gathered will be channeled through state Baptist convention offices for use by Southern Baptist foreign missionaries already in Bangladesh. The missionaries then will allocate the money to begin work on needs in the country.

One of the projects will be to build ten vegetable gardens in the Feni area, which will assist 350 families for a six-month period. Money will be used by missionaries to rent land, buy seed, and supply fertilizer. Money sent from the students will feed the workers and their families while the gardens are growing. Workers will receive some cash

each day for working in the garden as well as a share of the vegetables harvested.

Another project is to purchase five rice mills in the Feni area to save farmers the expense and time of hauling rice to town for milling.

A fish pond project is designed to aid marginal or non-land-owning families to supplement their income and add protein to the diet of the families. This project will help five thousand families start a commercial fish pond.

In a food-for-work project, missionaries would be involved in assisting seven areas of Bangladesh in cooperation with the Bangladesh government. Workers will be assigned tasks and receive a daily ration of food in exchange for labor. Baptist missionaries will direct these projects in cooperation with a government official.

Of the \$150,000, the vegetable gardens project would receive \$50,000; the rice mills \$15,000;

the fish pond project \$50,000; and the food for work project \$35,000.

All of the money given by students will go directly to provide relief in Bangladesh through the projects included in the plan. These in turn are done in cooperation with the government of Bangladesh. The Bangladesh government prefers projects such as these requiring work for food and money to help provide incentive for work instead of free handouts.



New Volunteer

Hal Woods (right in photo), a Georgia businessman, has volunteered to give a day or more a week of his time to direct enlistment efforts of the Baptist Home Mission Board's Christian Service Corps. He will assist Bill

Wilson (left), the CSC coordinator. Wilson also is a volunteer, giving half of his time each week to the CSC. The Christian Service Corps sends out volunteers to assist home missionaries or to work in missions projects for short terms of two to ten weeks or for longer terms when a person is willing to relocate. Christian Service Corps volunteers pay all their own expenses. CSC address is Home Mission Board, 1350 Spring Street NW, Atlanta, GA 30309.

(Baptist Press photo by Toby Druin)

Brazilian Baptists Growing

Recent statistics compiled by *Jornal Baptista*, weekly Brazilian Baptist newspaper, show that Baptist growth in Brazil is far exceeding the population growth.

The first Brazilian Baptist church, organized in 1862, had five members. Today there are 2,800 Baptist churches with about 450,000 members.

The 1975 population of Brazil, 105 million, is more than five times the 17,964,000 people in the country in 1900; while the number of Baptists is more than 230 times the 1,932 Baptists in Brazil then.

In 1900, one out of every 9,308 Brazilians was a Baptist. Today one out of every 233 Brazilians is a Baptist.

The statistics were compiled as part of the celebration of "Baptist Day" commemorating ninety-three years of Baptist work in Brazil.

Reform School Boys Take Bible Course

In a two-month period last fall, twenty-nine young men at the Prisoa Escola (reform school) in Leiria, Portugal, enrolled in the Portuguese Bible Correspondence Course, "Who is Jesus?" Within a short time, ten completed the course, and six made professions of faith.

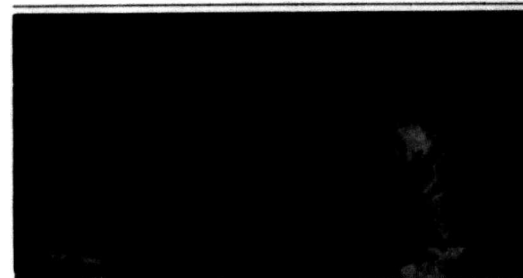
Oriando Cealano, pastor of Leiria Baptist Church and Home Mission Secretary of the Portuguese Baptist Convention, visits the boys from time to time, leaving tracts and enrollment cards for the Bible course.

The young men liked the course so much they decided to gather as a group for discussion and worship services, according to Norma (Mrs. John M.) Herndon, Southern Baptist mission-

ary. Their first letter coming into the Bible Correspondence office said none of them were Baptist. They did not have very concrete ideas about what Baptists believe but wanted to find out more with the aid of pastor Cealano.

The group has organized and call themselves the "Baptist Fellowship." They have elected officers and applied to the prison authorities for their group to be officially recognized and Cealano to come in on a regular basis as their chaplain.

There are 150 boys in the institution, and there is an average attendance of fifty at their services, along with some guards and administration officials of the prison. One guard has also enrolled in the Bible course.



Medical Volunteer

Back from Tanzania, Harold L. Jones, physician in Springfield, Missouri, displays carved ebony figures typifying the Maasai, nomadic herdspeople. Dr. Jones and his family gave a month of volunteer service at the Baptist Hospital in Mbeya, a town of

about 10,000 in the Tanzania highlands. In his hand is a head portrait in wood of a girl, and standing on the desk is a figure of a warrior. The stretched antelope of the Maasai tribe often reach to the shoulders. Dr. Jones is an active member of Second Baptist Church in Springfield.



Lila Watson

Grace McBride, Missionary Nurse

The Young Nurse Arrives at Hwangshien. Late in the afternoon of May 2, 1916, Grace McBride, smiling right and left, walked between the two rows of welcoming friends who were lined up from the gate of the compound to the missionary doctor's home. She had arrived at the Southern Baptist Mission at Hwangshien. The brain band was playing Grace's dream of years had come true. She was now a medical missionary in China.

At the steps, Grace turned and faced those who had come to welcome her. She was unaware of the attractive picture she made as she stood erect and graceful with natural dignity and ease of manner. Her lustrous light brown hair crowned her face. She had fair and clear complexion, and hazel eyes with a frank and friendly expression inviting friendship.

Dr. Cho, the Chinese head physician, stepped next her and made a speech of welcome in excellent



English concluding with, "Ten years welcome! What you have been here a little while you will understand how much we mean when we say 'ten years welcome.' Miss McBride."

As she glanced around, Grace could see his words emphasized by the nods and smiles and sparkling eyes of the faces before her.

Dr. T. W. Ayres, superintendent of the hospital, and Mrs. Ayres stood by to welcome her.

Chinese doctors, nurses, students, Bible women, evangelists, and teachers lining the walk from the medical missionary's home to the gate looked on in the line also, the patients from the hospital who were able to be up and out. Some crowded themselves as walking sticks; some were hunched. Their hospital garments were white, quilted, and bulky. Their pale faces were just a shade darker than their clothes.

After breakfast she toured the hospital with Dr. Ayres, whose fresh hospital coat was as white as his Vandyke beard. A gate in the wall separated the Ayres' garden from the hospital.

"Here is the operating room, such as it is, Miss McBride. We are badly handicapped for lack of equipment. You see how inconvenient the operating table is. We have no electricity. Sterilization is a problem. We have no autoclave, only this small sterilizer run with kerosene for drainage. The instrument sterilizer has to be placed on Mrs. Ayres' cook stove."

Grace looked all around—there were few windows in the room, and the floor was cement.

Entering the long, south porch of the women's hospital, she saw that most Grace's eyes were not like any hospital she had ever seen. Patients bed on their padded garments. Many people sat around. There was an odor. Before she could ask what, why, Dr. Ayres explained:

"In this unit of the women's hospital, we allow relatives to come with the patients to prepare their food and nurse them. The patients here cannot be persuaded to take the admission both nor wear the hospital garments. However, you will find it different as you enter the ward upstairs. Come."

A more normal view of a hospital did present itself there. Patients looked cleaner and their beds were neater. Nurses and patients who had seen Grace the previous afternoon greeted her with smiles and called out, "Chia! Chia!"

"They are asking 'Have you eaten breakfast?'" said Dr. Ayres. "You say, 'Chia! Chia!' That means, 'I have eaten.'"

"Chia! Chia!" said Grace.

Christmas with Bertha Smith

It was Christmas time, Grace and Bertha (Smith*) at language school did not see any of the usual signs of the Christmas season in the shops of Peking. But the Christmas spirit was moving Bertha. As soon as she finished her last examinations, she went downtown to hunt a tree. She found a small cedar tree about two and a half feet high and bought it. She reported later: "The problem was to find something to put on our Christmas tree. Grace had gone to church practice. After searching through all the trunks and drawers and making little things for the tree, I thought it looked very pretty. I reached the climax when I cut the parties off Grace's black velvet hat to put on it. When I heard her coming, I jumped to bed and covered up and was sound asleep. When she saw the end of a stocking cap—"

*Miss Smith, now retired from missionary service in China and Taiwan, lives in Coquille, South Oregon.

perforated on the limb for its height and her string of pearls twined around the topmost bush, she just laughed and I felt safe to crawl out. The tree sat on our table all during the holidays."

Call to Siberia

During the latter part of August [1918], everything on the Hwangshien plain seemed to be fading and growing under the hot sun. Little plots of barley corn merged into a countryside of luxuriant vegetation. Yellowing soybean vines were reaching their zenith. The massive station of tall buildings gleamed white as alabaster among green trees.

It was on one of these lovely days that Grace announced to Dr. T. W. Ayres her definite wish to join the volunteers who would make a Red Cross unit from China to accompany the American Expeditionary Force to Siberia. There were tears in her eyes as she told the doctor that this call had come to her personally and there was only one answer she could make.

"Miss McBride, that will be a very strenuous service, caring for the sick and wounded soldiers under the most difficult conditions. You are not physically equal to the hardships required in that work," the doctor urged.

"Dr. Ayres, just as definitely as I was called to China here I have been called to Siberia. Whether I live or die, I dare not disobey the call," she answered.

There was desperate need of medical help in Siberia. Czech soldiers were dying of wounds, malnutrition, long imprisonment, and typhus fever as they were leaving Russia by way of Vladivostok, Siberia, to join the Czechoslovakia autonomous army of France.

The call to American nurses in China would give those who were missionaries or who were with other medical units an opportunity to render service in Siberia, caring for the sick and wounded under the most difficult conditions.

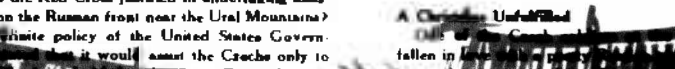
Richard S. Merriam, American ambassador to Japan, described conditions: "I had gone to Otsu, Shikoku, and was told that Captain Francis Connor, an American, was there practically alone, struggling with the most bouding and overwhelming military conditions that ever confronted any individual anywhere. I knew that several Siberian towns had been evacuated in the preceding weeks and Colonel Connor of the Russian Railway Service told me there were more than thirty-five thousand cases of sick refugees and patients without food, without care, without service, without doctors, without anything. I now wanted to see for myself."

"After some delays we got there in the afternoon and I looked up Captain Connor. He was in the midst of conditions which, with my use of the English

Good-bye to Summer

Four days later the steamer *Sambarka* arrived at Vladivostok. Grace, with the doctors and seven other nurses, waited until a Red Cross train was made ready to cross Siberia. It began its perilous journey on September 29, made up of five passenger coaches and eighteen boxcars loaded with hospital supplies and a horse.

Approaching Irkutsk, the strategic center of Siberia, the nurses were realizing how completely the whole war front in Siberia had changed since they left their posts in China. During September, General Gaidis with a few thousand Czech soldiers had completed his remarkable campaign of eastern Siberia, re-established railroad communications between eastern and western Siberia, and now the Czech army had moved from Irkutsk to the Ural, four thousand miles away.



Was the Red Cross justified in undertaking assistance on the Russian front near the Ural Mountains? Was the ultimate policy of the United States Government such that it would assist the Czechs only to transport them to France but not give them military support along an eastern European front? For many of the opponents of the Red Cross, the answer to the question is "No." They would not give military

A Crusade Unfulfilled
 One of the Czechs who had fallen in battle in the East was going to France. He was injured in the evening of the 28th of September. Other soldiers in their uniforms were in the crowd.

The nurses were women, and they were all young. What did we wear for hospital? The nurse in charge was to take care of us, we were in the ward of nursing care, and we were in the ward of nursing care. They were ready to go at any time, they were ready to go at any time, they were ready to go at any time.

On October 29 they arrived at Tampa. They were three weeks away from home. They had traveled the same route that the *Doctores* and nurses had taken. They left their luggage on the train and went to the Commercial College, which was to become their hospital.

Tumes was an old man, a concentration camp inmate for Russian peasants who had migrated into Manchuria. It was along the route of the condemned and deported people sent to eastern Siberia.

The accessories [of the college building] we designated as the large ward. One of the chambers became the operating room. Green was given the responsibility of setting it up. She found that some of the equipment they had brought from Shanghai and that they had brought along the way, most things were lacking. However, she was ingenious enough to use local materials to make substitutes and soon had the operating room as well organized and equipped that very few changes had to be made later.

The hospital was scarcely in operating order on November 10 when fifteen wounded Russian soldiers were brought in. On November 12, there was news of peace in the local Russian newspaper—it was six weeks later before the medical staff had mail which confirmed the report of the armistice. On the thirteenth, fifty more patients arrived. From then on the staff was busy.

The first patients, Rumanian soldiers, were mostly "mere kids," the nurses said. They were pale and undernourished, some were badly mutilated; one had a shoulder which was badly shot. Probing for bullets and shrapnel took most of the doctors' time, with Grace and another nurse helping.

The Czech patients looked older than they were. Some had been in prison two years. They were all anemic and undernourished. It had been two years since most of them had heard any news of their families.

A. C. 11-4-23-1 A

fallen in love with the party and were going to leave the next morning. They were invited to the party the evening of the shooting and were the only couple to bring a gift. The couple, who were in their twenties, were from the Bronx and had just moved to the city. They had been together for a year and were planning to get married. They were both very happy and were looking forward to the party. They were both very excited and were looking forward to the party. They were both very excited and were looking forward to the party.

The bridegroom wore a uniform. The bride dressed in white. During the ceremony, some had a golden crown atop her head. There was a band and groom each took their own part from some bowl. That was all the American could do. It was so cold and the crowd was so thick that they left the altar after the ceremony.

Soon after, Gross was changed from operating room duty to night duty. Patients were very sick. A Czech youth, desperately ill with pneumonia, was bravely fighting against the odds for his life. Gross encouraged him, lending him the resources of his strength to his struggle. When he had to give up

the fight she was sorely grieved. "Thank you, sister," the Czech soldiers said.

There was a military funeral on Sunday afternoon.

The following night Grace was not able to go on duty because of a cold.

"Stay in bed," Dr. Lewis directed.

Grace obeyed the doctor's orders, staying in her tiny room which opened on the stairway. There was only space for her cot, for the small pigskin trunk with the red cross painted on top, and for a small table.

The next afternoon Cora (another nurse) was sitting by her cot when Grace said, "I hope I will be able to get up tomorrow. Christmas is coming so soon. I want to help carry out our plans."

The next day Grace had a more severe headache. Her temperature went up. When (fellow nurse) Florence Farmer was with her, Grace said in her delirium, "When you have time to get my things ready I am going back to China."

Dr. Lewis ordered that she be moved to one of the rooms for private patients and studied her case.

The next day Grace was better. She sat up in bed and wrote a letter home.

"This is a good time to be a fine lady," she said. "I will take a few stitches in my Red Cross uniform."

"It will fit better. I feel so much improved I think I can go on duty tomorrow."

That night Grace was much worse. "I am going," she said, "but I am not afraid. I am ready."

In the staff living room just before dinner the next day the medical staff's conversation was on

the crime which Grace's illness had brought. Dr. Kraal said, "I am certain this is typhus fever. There are cases of it in the city and in the country not so far away."

"When was that wedding in the church? About two weeks ago? You married her, you married it was. It could be that a transmission was installed. Miss McBride said: Today - Thursday, December 18. There has been time for the infection to complete its cycle."

The group was silent. That the going was slow, announced clearly.

The next morning Dr. Levin wrote the following letter to Grace's mother: My Dear Mrs. [redacted]: I am called upon to head off the hospital and you the end of the departure from the [redacted] daughter. [redacted]

Grace's body was dressed in her red Cross uniform. The American flag was draped over the casket. The Czechs made a large wreath with their colors—red and white—in. In the stuff living room, decorated for Christmas with the picture of President Masaryk and the American flag on one side of it and the Czech flag on the other side, of the

place where his body lay and where most of the service was held, early in the afternoon on Tuesday, December 24.

At the funeral service, "When I Survey the Wondrous Cross" and "Peace, Perfect Peace" were sung. Scripture passages from John were read. There was a lifting of hearts in prayer. The Crocks sang their national anthem.

Six American soldiers bore the casket to its resting place near that of the Czech soldiers whose lives Grice had tried to save.

The little group of Americans, Russians, Czechoslovaks, Chinese, English, French, and Belgians bowed their heads as the committal service was said. They walked back to the hospital in the snow-covered Siberian town. It was Christmas Eve.

Estimate

Just five years after Grace's death a group of student nurses in a nurses training school in Birmingham, Alabama, gathered to plan how they might study and work together so that they could become the dawn which the Creator, the Author of life, had for them. They decided to have certain group activities of a missionary nature and planned for individual Bible study and prayer. This group, following the suggestions of Juliette Mather, WMU young people's secretary, chose to name Grace McBride Young Woman's Auxiliary. This name was officially adopted by Woman's Missionary Union of the Southern Baptist Convention for the organization composed of student nurses in hospitals.

That same year a group of students, almost all in a hospital in Memphis, Tennessee, had met to study missions. Under the leadership of a saintly kilted Armenian graduate nurse, Jersabek Gambedian, and with the help of one of the local Christian workers in the Southland, Mrs. W. J. Cox, they organized a Greater Bridge Young Women's Auxiliary. The group has thrived through the years.

Grace McBride, director of the nurse in charge of the hospital in undertaking the program, said that in their long schedule of hospital work, the nurse and all the other staff are in the program. Agents of Grace McBride Young Women's Auxiliary Center, 1000 E. 10th St., the Baptist hospital, said that the program is important to the health of the community and that the Grace McBride Young Women's Auxiliary Center is a very important part of the community.

Ma Watson, Grace McBride, Missionary Nurse (Nashville, Convention Press 1948), used by permission.
Ma Watson, a missionary, retired from service in China, Taiwan, and Hong Kong, now lives in Dillon, South Carolina.

Prayer Retreat in a German Castle

Alice N. Hyatt

Once upon a time a German baron married an American steel heiress. They built Castle Craheim in a beautiful countryside near Schweinfurt, Germany.

When their son inherited the castle, Hitler and World War II had come and gone, and the government had taken the land. The castle without the land could not be maintained, so it had to be rented out. Three German religious groups joined in securing it as a retreat center. This is how Baptists from America found it.

Voncilie Mills, former Missusippian and WML president for the European Baptist Convention (English-speaking), sent out the invitation: "A prayer retreat in a fairy tale castle." Baptist women came. They passed a picturesque village as they drove up, up, up the mountain to the castle on top.

Inside the castle, they explored. First came the great oval hall with curving staircases on each side. Tux deer antlers surrounded a tall medieval clock. Carvings and statuary adorned the walls. Sleeping



rooms were at the top, the snack bar in the basement. Chapel, conference rooms, and dining rooms looked out on wide landscaped lawns. A solarium with blooming plants adjoined the dining room.

Mrs. Mills, whose husband is pastor of Anderson Memorial Baptist Church in Schweinfurt, wanted to adapt WML's prayer retreat plans to meet the needs of American families trying to build Christian homes and give a Christian witness in a foreign culture. Many of the women who attended were either new Christians or new to Baptist work.

Search Me 11 found was the theme of each of three prayer retreats held. A spirit of wonder and gratitude for answered prayer was evident in each gathering. Some of the women had been attending Bible study groups. Few belonged to any sort of missions organization. Some were eager for leader training.

"Not for the sake of having organizations do we want to train our people," said the president, "but to plant the idea of missions. Especially is this true for children. GAs mean



more to my growing up than anything else in the church.

Voncilie Mills grew up in Southern Baptist churches in Union and Honeville, Mississippi. She became a Christian before others in her family. Now with two small daughters of her own, Voncilie feels deep concern about teaching children missions concepts. She also sees the need for missions education in families uprooted from their U.S. homes and set down in Europe for military duty or business assignments.

Women's response to the prayer retreats was enthusiastic. In making requests for the future, they made comments like these: "more time for prayer," "more time for sharing experiences," "more how-to-do-it sessions."

Missionaries, pastors' wives and lay women spoke and led discussions. Music helped to set the mood. Friendships blossomed. Community was born and flourished.

Looking back to the hilltop to bid Craheim Castle good-by, the women turned homeward to family and church with new hopes and plans for prayer and missions.

4-B Baby's World

Irene Gray, international writer and editor, Foreign Mission Board

Sometime past mid-November 1975 a newborn baby brought the population of the world to four billion. We can't really designate him or her because the earth now adds a couple of people a second. So the 4-B Baby couldn't hold the limelight for long in a world that increases population by about 200,000 every twenty-four hours.

To reach the human population until the opening of the nineteenth century to reach the first billion. The next billion took a century; the third about thirty-four years. And now, with 4-B Baby's help, we have gone over the top for the fourth billion in fifteen years. By a.d. 2000 there may be seven billion, short of nuclear war or possible famine.

The 4-B Baby might have been born in a hospital, living in hospital somewhere in the U.S. or Europe. More than likely he was born in a poor, crowded slum in a shanty town in the world's great hunger highway, an area that spans the world around the Equator: parts of South America, parts of Central America, China, Indonesia, India, Pakistan, and Bangladesh. These are the countries with the bloated bellies and big birth rates.

The week in which most of the 4-B Baby's world is a dark, then also arrived a similar of Southern Baptist Convention publication with "Hunger on world hunger." Some magazines were "Hunger on world hunger" and "Hunger on world hunger" and "Hunger on world hunger."

There were all kinds of stories, touching, sad, pathetic, heart-piercing, poignant. There were stories of sacrifice and courage. There were stories of creative ways of dealing with current hunger. I'm glad most writers and editors treated the needy as hungry human beings and not as an abstraction called world hunger.

But the more I read, the more uneasy I became. With a few exceptions it seemed to me that the thousands upon thousands of words were about plans designed to do no more than put a narrow bandage strip on a rapidly growing world catastrophe. What will we do next year and the next and on for the next twenty-five years? Will we save the life of 4-B Baby just so he can grow up and father other babies in misery?

Is it possible to go beyond palliatives? Where are the leverage points where concrete actions can provide non-palliative solutions to issues of world order? Who will furnish the strategy of transition from the present system of decision-making to one which is more just?

Among the most helpful remedies in the current drive to feed hungry people is the elimination of wasteful life-styles or consumption patterns among citizens of well-fed nations. Even more fundamentally, our global economic and political institutions must be reconstructed to allocate resources on the basis of priorities need. The present economic order operates on an opposite principle, that of the market place: Goods go to those with effective purchasing power. This order must be radically transformed.

What do we do about the situation? The answers arranged in this brief space would be much too simplistic.

It just may be that the teenagers in Concord, North Carolina, who lasted for a weekend to help feed starving people, will have to enter the dog-eat-dog world of politics or become financiers or food experts. It will take them and thousands more.

They will need more than ever their church and their faith in creating new ground rules governing access to the world's productive resources. Called by less admirable terms they will be the new martyrs.



"My husband, Russell, drove a mail truck delivering rural mail. We never dreamed he had a talent the Lord needed on a foreign missions field."

"Because of an experience my pastor husband had in a short-term special service project, we hope to become missionary associates when he retires."

"My husband and I became Baptists in Nigeria, because other lay persons had established a church where we could find joy in volunteer mission service."

"I sought out a job overseas because I wanted to be involved in missions work while pursuing my teaching career."

These are the comments of persons who, as lay people, have given volunteer service on foreign missions fields.

Extended special service projects last a year or more. Lay persons may "fill in" for furloughing missionaries or in emergencies. Expenses are partially paid. Persons who require no financial assistance can help on foreign missions fields as general maintenance workers, teachers, mechanics, and general helpers.

Now we shall meet some lay persons who share, in their own words, their experiences in missions work.

Mary Condy

My husband and I are two lucky people who have reached retirement in our dream home in Virginia. But even the house—the vegetable garden, the mountain springs, the hobby shop—cannot hold us back when an opportunity like our Peru missions experience comes along.

While my husband, Russell, drove a mail truck delivering rural mail for all those years, we never dreamed he had a talent the Lord needed on a foreign missions field.

Eugene Grubbs (consultant on laymen overseas, Foreign Mission Board) contacted Russell when he heard about his hobby, woodworking. Dr. Grubbs described a need for a woodworking shop for students at the Peruvian Baptist Theological Seminary in Trujillo (true-HEE-yoh). He needed a man to set up the shop and train instructors.

Why would a woodworking shop be needed at a seminary? Many seminary graduates overseas must pastor churches that cannot support them. The students in Peru can now learn skills in woodworking that will enable them to support their families and still pastor congregations. Also, it is practical for pastors to be able to construct church furniture and help with building maintenance.

Russell and I paid our travel and living expenses. We spent a month setting up the shop, installing power tools, and helping as needed at the seminary.

We are excited by reports of the success of the woodworking courses now offered. In fact, we hear that students are so enthusiastic over the woodworking projects, they want to spend more time working in the shop than in their studies!

Ann Adams

After my husband's death, I wanted to give more of myself to my denomination's missions task. While a staffer at Glorieta Baptist Conference Center, I heard about the Foreign Mission Board's volunteer program for retired people.

I was a secretary for thirty-seven years, including nine years as office manager. When I discussed an overseas assignment with Dr. Grubbs of the Foreign Mission Board, he decided that I matched specifications for a certain job request from overseas. "Would you object to serving in the business office of the treasurer of the Vietnamese Mission (organization of Southern Baptist missionaries) at Saigon for a year?"

Visions of the chaotic life graphically pictured on the television news crossed my mind, because the war was still going on then. I answered, "I have depended on the Lord through many experiences for many years. I am not afraid to go anywhere as long as I feel I am within his will and under his care."

I helped the office in Saigon care for all the business of the Mission and the missionaries and their families (about seventy-five persons). I also taught a Sunday School class of several nationalities in Trinity Baptist (English-language) Church. I helped at Halfway House, a Baptist ministry to orphans and abandoned children that placed them in Christian foster homes.

I became so concerned for the Vietnamese people it was hard to turn down an invitation to remain another year. We did not know that all Southern Baptist missionaries would be out of Saigon a few weeks after my departure.

Then I was called on to help the Vietnamese missionaries minister to thousands of Vietnamese refugees at Fort Chaffee, Arkansas. I worked with the orientation and sponsorship programs conducted by Southern Baptists.

I still have a few years' eligibility before I reach the age limit for volunteer service overseas. Now I am preparing to go to Costa Rica where I shall be administrative secretary in the Mission office in San Jose.

There is so much need! I wish more retired office managers, business administrative persons, and secretaries were aware of the Lay Overseas Volunteer Enlistment Program of the Foreign Mission Board.

Joan Williams

I did not wait for retirement to make my dream of volunteer mission service come true. I resigned my job as educational director in a church in Amarillo, Texas; rented my home, and paid my passage to Spain, where missionaries had invited me.

Spanish was my major in college; this language skill greatly enriched my experiences in Spain, although my work was with the English-speaking Emmanuel Baptist Church in Madrid. I went with only the hope of a place to stay. I had no assurance of a paying job—just the willingness to do volunteer work where needed.

The Lord opened a job for which I was trained the very day I arrived. The wife of a serviceman resigned as church secretary-treasurer, and the salary was just enough to pay my apartment rent.

While serving in that job, I was also educational director. I started the church on a teacher-training program, a necessity in a church with predominantly military members who move often.

I also directed a visitation program. We secured the names of English-speaking people of all na-

tionalties through a magazine published in Madrid for that readership. Our young people visited many of those homes on Sunday afternoons.

I went to Spain intending to stay one year, but was persuaded to stay two. When I returned to Amarillo, the Lord had another job waiting for me in denominational service. But, best of all, I now had the confidence to join a Spanish Baptist mission and serve as pianist, Sunday School teacher, WMU director, and use my Spanish-language facility in missions where I live.

Now I want to discuss with Dr. Grubbs the possibility of serving in another Spanish-language country.

Mrs. Charles R. Hantson

My husband is a civil consulting engineer. Several years ago he was assigned to Ibadan (ee-BAD-don), Nigeria, to teach civil technology with a team from Western Michigan University. We were Presbyterians.

When we arrived in Nigeria we discovered an English-speaking Baptist church that had been begun by Baptists assigned overseas on jobs such as our own. We got involved in the church and became Baptists. We taught Sunday School, sang in the choir, and became involved in missions outreach.

Charles often traveled in the bush country with the missionaries, and he sometimes preached. He ordered copies of the New Testament to give to his students. One of these students was a Muslim named Dapo Sarumi.

We came back to the United States and joined a Baptist church in La Junta, Colorado. We occasionally heard from Nigerian friends, including Sarumi.

One day Sarumi telephoned us from Chicago saying he had become a Christian and wished to be baptized. He knew Charles and I would want to help him. Our pastor baptized Sarumi, who returned to Nigeria planning to join a Baptist church.

So, you see, we became lay volunteers in Baptist missions when we were sent abroad. We became Baptists because lay persons had established a church where we could find joy in volunteer mission service. Because my husband was his teacher and a witnessing Christian, Sarumi now is a Baptist Christian too, a fruit of lay missions overseas.

Minie Benson

Years ago, during the depression of the 1930s, my minister husband and I wished to be appointed as missionaries by the Foreign Mission Board. Funds were not available, so my husband and I served in the pastorate until his death a few years ago.

After my husband's death, I saw my dream come true when the Board let me go to Yemen as a lay volunteer to teach the children of a missionary physician's family. Also, I was able to continue a teaching program for Yemeni girls who had been attending classes at the Baptist Hospital, their only opportunity for education.

Although lay volunteers always have a specific assignment, we have time to become involved in other ministries in local church and missions institutions. One of my delights was working as a volunteer in the children's ward of the hospital. I went to the ward regularly with a surprise for each child. Children in Yemen do not go to a hospital unless there is something very wrong with them. They always have desperate needs, especially for love.

For instance, there was Saleh, a badly burned little boy with one leg hopelessly drawn by scar tissue. With a radiant smile that endeared him to all of us, he would scoot himself along on the floor, following me on my visits to the children's ward.

The missionary doctor's last operation on Saleh's leg was successful, but a great deal of personal attention and physical therapy was

required to help him walk again. With the inspiration of a new pair of shoes and bright socks, Saleh was persuaded to walk again. Volunteer workers played a big role in this effort.

The work at the Baptist Hospital in Yemen has been greatly enhanced by physicians and other medical professionals who have served on a short-term basis.

Volunteers Needed

Most of these lay people, once they had served as volunteers overseas, have become consistently involved in missions where they live or have long-range plans for further involvement overseas.

Juanita came back from Spain and got involved in local Spanish missions work. Anna came home and thrust herself into the Vietnamese refugee relief program.

Doesn't this trend say something about the effect service has on the lay person, as well as the impact his or her service has had on the missions and churches where (s)he worked overseas?

Not every willing retired person can find a place of service overseas due to language barriers in many areas, job skills, availability of housing, and other complications.

But any interested person, retired or working (especially those willing to be self-supporting) should contact the Lay Overseas Volunteer Enrollment Department* for information.

Thousands of new opportunities for Southern Baptist lay people to serve on overseas mission fields may open up during the next twenty-five years. Some specific, current needs are listed on page 19. The service of lay people would greatly increase the number of career missionaries because of increased interest and support generated at home.

*Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230



AIM

At the close of the session, each member should be able to identify three ways a Southern Baptist going overseas could express her Christianity.

HOW TO DO IT

Plan to present the study material as an informal conversation among several women who have served as lay volunteers in overseas missions. Ask the women who participate in this planned conversation to be thoroughly familiar with the material as they can ask questions of each other and provide adequate information for those "listening in." Encourage the women to create the feeling of friends meeting and sharing experiences and eager for others to become involved also.

One of the women could "double up" by including the material under "Volunteers Needed" and sharing the specific service needs listed on page 19.

Sing "Wherever He Leads Me Go" (Baptist Hymnal).

CALL TO PRAYER

(Mission support chairman is responsible for this period.)

Show a genuine passport or make small simulated passports with names of birthday missionaries on them. Point out that passports are important to persons traveling overseas. Missionaries to some countries have difficulty getting passport visas. If a US passport is lost abroad, it is a serious loss and the traveler is enormously handicapped until he can secure a copy. Thus passports are restricting in that travelers cannot cross boundaries without them

and because they are dated.

Prayer carries us into the presence of a Heavenly Father who wants us to intercede for the "passport carriers" who are serving all over the world in his service as well as those serving at home.

Pray for the people listed on the prayer calendar as well as for all lay volunteers overseas.

FOLLOW-THROUGH

If you know someone who is going to be transferred overseas, order the pamphlets listed below and ask your pastor to have a dedication service for the individuals (or family).

Order these from Foreign Mission

Board, P. O. Box 6597, Richmond, VA 23230.

For general information:
"Your Church and Laymen Overseas"

"Laymen in Foreign Missions"
If someone is going overseas from your church:

"A Dedication Service for Southern Baptist Laymen Going Abroad"

"Southern Baptist Laymen on Assignment Abroad"

"Scattered Abroad, English-Language Work Overseas."

If persons from your church are already overseas, correspond with them and ask if they have located

missionaries and English-language churches. Pledge the prayer support of your Baptist Women while they are living abroad.

Encourage any interested, qualified women to think seriously about matching her concern with the list of needs below.

PREVIEW JULY BAPTIST WOMEN MEETING

Next month Baptist Women will join in a celebration called *Mission Horizons '76*, a sort of "Happy Birthday, America" which looks at our mission heritage and mission challenges for the next century. Every Baptist woman in your church should be involved!



College Teacher in the Philippines: College teacher needed for church music and/or religious education at Mindanao Baptist Bible School in Davao City. Needed to serve for one to two years. Round-trip transportation provided.

College Teacher in the Philippines: College teacher needed for Bible and/or religious education at Mindanao Baptist Bible School in Davao City. Needed to serve for one to two years. Round-trip transportation provided.

Ophthalmologist in Dominican Republic: To work in medical clinic for two-week assignment.

WMU Work in Santiago, Dominican Republic: One or two Spanish-speaking women trained in WMU work needed to train national leaders.

Dentist in Dominican Republic: Dentist to work one or two weeks in medical clinic.

Dermatologist in Dominican Republic: Dermatologist needed to do skin tests for two weeks in medical clinic.

Physicians in Antigua: Each physician would serve as little as one week but not more than two weeks in medical clinic. St. John's.

Construction and Maintenance in Dominican Republic: One person or a team of people needed to help construct a chapel in the Jayaco Mission and to repair electrical wiring in the Bonao church.

Medical in Mbeya, Tanzania: Physicians, surgeons, or general practitioners needed for three to four weeks each throughout the year.

Medical in Gaza: Eight to ten physicians, surgeons, or general practitioners needed from two to four weeks throughout the year.

Construction and Maintenance in Santiago, Dominican Republic: Four persons needed to do general repair work on church, missions, and missionary residences.

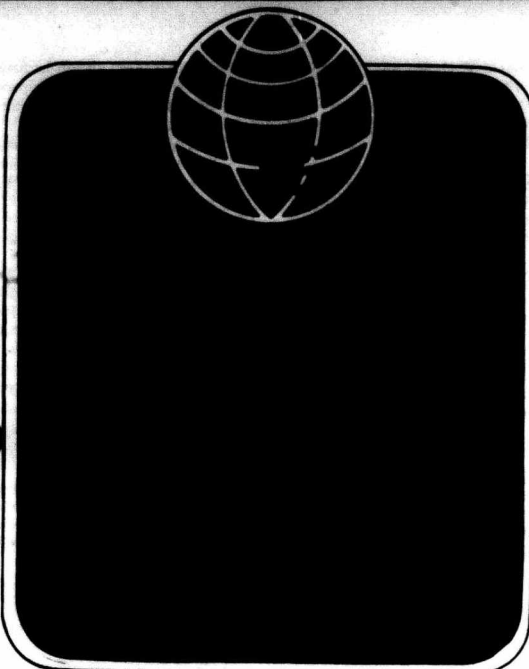
Here are needs for volunteers in overseas missions work. Interested persons should write to the Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

Construction Teams in Guatemala: Twenty work teams will probably be needed during the next year. The Foreign Mission Board will work through the Brotherhood Department in each state in forming the teams. Selection will be made on the basis of skills requested from Guatemala. One Spanish-speaking person must be included in each team. The teams will number between eleven and fifteen men, each paying round-trip transportation and daily food. Tents are provided for sleeping. Older tools that could be left behind for national workers should be taken.

Physicians in Eku, Nigeria: Physicians, surgeons, general practitioners, or internal medicine specialists needed to work in 150-bed hospital. Two to four weeks each.

Bible Teacher in Liberia: Teach Bible for missionary on furlough, grades 7, 9, and 12 at Ricka Institute. Arrival date of April 1, 1977 requested.

Vocational Instructor in the Philippines: Vocational instructor in mechanics needed for Southern Baptist College to work with the teachers in the vocational department and help with work in local churches for one year. Volunteer would need to bring basic tools for auto and/or motorcycle maintenance. Housing and round-trip air fare provided.



Can discouragement be transformed into joy? Will desperation change to hope for the 80 million people of Bangladesh?

How can missionary families witness when hunger stalks the land? Can the gospel be heard by people who faint on the street from lack of nourishment? Will children learn to sing when their weakened bodies develop protruding stomachs, disease, and dulled minds?

Bangladesh continues to suffer from floods, cyclones, tidal waves, civil war, overpopulation, underdeveloped industry and agriculture. Thousands have attempted to rebuild their homes as many as four times in the last six years. Epidemics and famine rage; death becomes so commonplace that the dead are buried, unknown and unmourned.

Missionary James F. McKinley, Jr. in Dacca states, "We are here to

plant churches, but the death call of God's creatures rings out for us to help in relieving physical human suffering. We want to alleviate suffering as much as possible. How much we can do will be determined through the amount of money made possible by Southern Baptists."

The government of Bangladesh discourages free handouts of food lest a nation of beggars be created. Food-for-work programs provide families with nourishment, not just for today, but for many tomorrows. Rebuilding projects and job training qualify men to earn regular wages. Yet, among all the suffering, missionaries report a new sensitivity to the message of Jesus. Share their excitement!

Gardens of Nitotica

Carl F. and Jean Ryther, missionaries in Feni, invest time and

energy into the food-for-work program. One project included beginning one-acre farms in groups of fifty, helping three hundred families (around eighteen hundred people). Irrigation wells, seeds, fertilizer, insecticides, and food are provided in exchange for labor in digging the wells and in cultivating farm plots. Four food crops a year can be harvested.

Ryther, an agriculturalist, helps farmers to improve their farming methods and to secure high-yielding seeds. He teaches the use of fertilizers and demonstrates the planting of grain sorghum during dry seasons.

Jean Ryther also is an avid gardener. Often she carries a basket of seedlings to a project begun by her husband beside a twenty-six acre man-made lake.

Twenty widows, their children, and three destitute families live in one-room houses around the lake. The women prepare the ground for the seedlings and accept the new gardening knowledge with a hope for better food. The vegetable gardens include eggplant, broccoli, cauliflower, cabbage, tomatoes, cowpeas, and cucumbers.

Some 6,000 large man-made lakes exist in Bangladesh, but this one, Bijoy Shang Dighi, is the first to demonstrate how Tilapia Nilotica fish can be farmed on a large scale. The fish, a type of perch that reproduces rapidly, grows to a one-pound size in six months. Ryther expects to produce 2,000 pounds of fish per acre of water annually.

Also well adapted to the wet land are the khaki-colored ducks introduced by Ryther. The ducks are capable of laying 300 to 350 eggs per year if they are fed properly. Distribution of the ducks now provides over 5,000 people with small flocks of 3 to 5 ducks. Some 200 families raise flocks of 50 to 200.

Like a chain reaction, the people, the ducks, the fish, and the land are equally valuable to one another.

The fish, ducks, and eggs add protein to the diet and provide an income to the farmer.

The duck droppings in the water fertilize the green plankton plants; fish eat the plankton. Fish droppings are eaten by snails which enrich the duck's diet. Duck droppings at night are kept to fertilize the garden surrounding the pond. The garden grows cereal for ducks. People eat the vegetables, the ducks, and the fish.

Ryther also teaches men to fish-farm in the small ponds by their homes. Bangladesh is a flood plain; to build houses, people must dig holes in order to create mounds on which to build. Every homestead with a pond for fish-farming can produce one fish per person each week.

Jodu, a Hindu without land or work, is typical of the 30 million landless people who have been poorly fed all their lives. Ryther realized that the ten-foot roadside ditch in front of Jodu's home could be stocked with Nilotica fish, giving Jodu a source of income.

First, the ditch must be rid of snakes and frogs that would eat the mother fish. Jodu killed twenty-two snakes and 40 frogs the first month, then harvested ten thousand baby fish from the fifteen mother fish that had been stocked in the ditch. He sold the baby fish to neighbors for their ponds. Pray that Jodu will be able to continue his fish-farming along with others like him who will form a cooperative and fish-farm in waste water. Pray that Jodu will accept Jesus Christ as his Savior and Lord.

Southern Baptists have given \$40,000 for food, rice production, ducks and fish-farming projects in Bangladesh. The money helped feed 500 families for six months, plus growing 100 tons of rice and wheat for others and 2 million pounds of raw fish. Self-help projects make relief money go a long way in the food production chain.

On-the-Job Training

Even though 93 percent of the people of Bangladesh live in rural areas and farm their land by ancient methods, the need for skilled industrial labor grows. The country is feeling the effects of the industrial revolution. Yet, opportunities for job training evade most young men; only 20 percent of the population can read and write.

Southern Baptists support a vocational training school in Faridpur, called the Christian Industrial Center. It operated for years as a carpentry school, but as vocational needs began to shift, the course of study changed to mechanical skills.

The first four months of the two-year term introduce trainees to machine shop, the lathe, diesel and gasoline engines, and welding, plus some time in foundry. During the following months, trainees choose one of these areas in which to specialize.

Many foreign concerns know about the Center and send job requests for graduates. Others who have completed training serve as welders and mechanics throughout Bangladesh. Trainees receive about 20 percent theory study and 80 percent practical experience.

Thirty-four young men, ranging in age from sixteen to twenty-three, enrolled in the 1975-76 session. The Center accepts fifteen new trainees every year. Christian students use boarding facilities known as a hostel (like a dormitory).

The Foreign Mission Board has allocated \$6,000 toward the operation of the Center. On-the-job training earns almost an equal amount of financial support for general expenses. The Lottie Moon Christmas Offering helped to construct most of the buildings including the staff quarters. In addition, the offering buys tools, equipment, and other items.

Each student pays Taka 3.00 (forty cents in US currency) per month for school fees. Trainees who

do an outstanding job are rewarded with a bonus of one dollar (US).

Bangladesh now needs skilled labor more than ever. Many diesel irrigation pumps now operate in strategic places. Southern Baptist money trains men to be capable of earning their own living; relief giveaway programs will not be necessary for those with a learned skill.

Leo Baroi, a typical trainee, came from a very poor background but had a strong desire to work. Unable to pay for his lodging at the Center, Leo asked to help the missionary superintendent. He proved to be a determined worker.

After receiving his certificate, he became a mechanic with the Salvation Army, earning a good salary. With the help he received from the Center, he now helps others and gives financial aid to his father and his wife's family.

Frequent visits from the pastor of Faridpur Baptist Church help to maintain the close relationship between the young men and the church. Trainees attend worship services, Sunday School, and weekly cottage prayer meetings. Each day at the Center begins with chapel services.

The spiritual atmosphere of the campus lends strength to evening devotionals within the hostels and encourages individual Bible study. Through the years young men come to the Center just to learn a trade, then go out to render effective service for Christ.

Rebuilding Homes and Shipyards

Missionaries in Bangladesh also develop projects such as building new homes and sinking tube wells for safe water.

J. D. Hughey of the Foreign Mission Board accompanied missionary Tom Thurman to a halfway home for widows and orphans near Faridpur. The government urges the women to return to their villages by giving each fifty dollars toward construction of a new home. After

consuming with the director of the halfway house. Therman donated enough tin (valued at eighty-five dollars, US) to roof the small houses of the thirty-four widows. Later, the missionaries watched the women and children journey toward their villages carrying the tin on their heads or in rickshaws.

Missionary R. T. Buckley in Comilla builds houses through a cooperative effort with the Salvation Army. The one-room houses, which cost two hundred dollars in 1971, now cost eight hundred dollars to build. Since whole villages of fifty houses need to be constructed, forty thousand dollars must be available for each project. Buckley supervises the construction of as many single structures as funds allow. He chose a rural village of Hindus and Muslims in which to begin.

James E. and Guinevere Young in Feni have launched a community program in which they will help reconstruct a village into a model project. Each village will be equipped with ten sewing machines, providing the people with a source of income. The Youngs plan to teach health, hygiene, sanitation, family planning, and handicrafts. One important part of community planning is the sinking of tube wells for a supply of uncontaminated water.

The wells use twenty-two feet of US galvanized steel pipe, one and a half inches in diameter. A six-inch filter keeps out the sand. Missionaries sink the pipe inch by inch into the ground, pull it, attach the filter and sink it again. When the pump securely fits in place above the ground, a taste test is made to see if the water is fresh.

"For some wells," writes James McKinley, "we must walk as much as six miles. Materials must be carried by human. But when a well is completed and the people are seen coming toward it, the reward is enough for anyone."

Cities of a City

A profile of a Bengali zone in the crowded city of Dhacca describes a life hardened by painful reality and laced with life-struggling problems. The food he earns each day goes first to feed himself, then—in this order—the oldest son, the mother, the next sons. If he has daughters and the food lasts, they too may eat. He dreams of four walls and a roof to shelter his family; he hopes for a better life in his children's future.

He probably earns from sixty to eighty-five cents (US) per day pulling a rickshaw (carriage) or a rickshaw (cart). Or he stands on a street corner waiting to be hired for an unknown task. He has no village ties and no land to work.

Missionaries Daniel and Delores Hill live and work in Dhacca among the thousands who fit the "typical" description. Every morning beggars arrive at the gate of the Hills' home; in a Muslim land, a good man must share what he has with his brother.

Most of the beggars are widows with small children who exist on what they receive daily. If they must, they supplement their income by prostitution which only serves to increase their need. They sleep on the sidewalk and cook with leaves gathered that day.

Although the missionaries can give no money, and food only to a few, what they do give is otherwise unattainable. Delores Hill, a trained nurse, watches carefully for those who need first aid, medical treatment, or simple cleanliness care. In Bangladesh, even a rich man would have problems buying soap, so the women who beg never see it.

Thus, the children develop a variety of skin diseases as well as intestinal parasites and vitamin deficiencies. As Delores Hill provides treatment, she washes the skin, applies ointment, and wraps a bandage with all the care of her profession. At the same time, she shares

the love of Jesus Christ through his witness to individuals.

In a nearby village where Daniel and Delores visit, they discovered a three-year-old boy who could not talk due to weakness from a protein deficiency. After ten days of medication and a high protein diet of dahi (soup made of lupul peas), his symptoms ceased. Within a month he looked like a different child. The parents are among a group of Hindu converts recently baptized.

One entire community of four hundred families asked for Christian instruction, not relief programs. A Christian medical student tells of eight Muslim friends who accepted Christ during a two-month period. The group plans to form a home-church for worship, prayer, and fellowship.

"Because of the disasters which have occurred in the last few years and because of the mixture of religious beliefs, we in the Christian community now see an openness for evangelism which has never existed before," states Delores Hill.

"Yes, our country is one of massive physical need. As Christians, we must help physically, but we must also share Jesus so the generations to come will be a country for the Lord! How exciting!"



STUDY AIM By the close of today's study, members will be able to record at least four ways missionaries relieve human need in Bangladesh. After members arrange words in a puzzle, each will have written a prayer guide.

BEFORE THE MEETING

Mimograph or photocopy the crossword puzzle on page 24 for each member.

Ask four women to be prepared to share the study material.

DURING THE MEETING

Read Luke 10:29-37. Contrast the injured man with the suffering country of Bangladesh. A member of your group could write a paraphrase of the Scripture passage using the same comparison. Ask: Can Southern Baptists respond with any less concern than the Samaritans? What is the task of the missionary who serves Christ in a country injured by disaster?

Call on preassigned members to share the study material.

Hand to other members pencils and copies of the crossword puzzle, page 24. They may work silently and individually as they recall answers, or they may work together in an open group to share answers.

Making ends meet

is no easy matter when prices of paper, postage, and printing keep mounting in order to maintain their present size and quality. ROYAL SERVICE and all other WMU magazines will raise subscription prices beginning with July 1976 issues. Here are the new prices: ROYAL SERVICE \$4.00; *Contempo* \$4.00; *Accent* \$4.00; *Discovery* \$3.00; *Dimension* \$3.50; *Aware* \$3.50; *Start* \$3.50.

Have a time of prayer for the people of Bangladesh with whom missionaries come in contact. Suggest that members use the puzzle as a prayer guide during the month.

Ask each member to take one name on the prayer calendar (see Call to Prayer, pp. 41-48) and pray for that missionary as (s)he seeks to help meet both physical and spiritual needs of persons around him (her).

ANOTHER WAY

Enlist each group for a special assignment. Bring reports to the

meeting. Set a time limit so that all may have a report period.

1. Record on tape replies to this question: What would it be like if you were hungry?

2. Interview a schoolteacher or dietitian to discover amounts of food wasted daily.

3. Check the stock of the crisis closet in your church.

4. Ask families with teen-agers how much money is spent on snacks weekly.

5. Study the content material on pages 20-22 and find related photographs in current missions periodicals. Share the information and pictures with the group. (Related articles are in November 1975 *Home Missions*, November 1975-January 1976 *World Mission Journal*, February 1976 *The Commission*, and April *ROYAL SERVICE*.)

6. Review the article, "Can the World Feed Its People?" *National Geographic*, July 1973, page 2.

On a flip chart write one important fact about each report. Include four ways missionaries meet human need in Bangladesh. The list should help you guide in directed prayer at the close of the session.

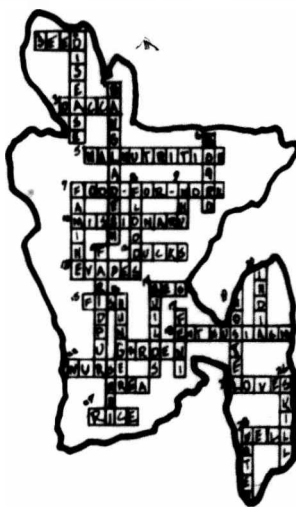
PREVIEW JULY BAPTIST WOMEN MEETING

Next month Baptist Women will join in a celebration called *Missions Horizons '76*, a sort of "Happy Birthday, America" which looks at our missions heritage and missions challenges for the next century. Every Baptist woman in your church should be involved!

SOMETHING SPECIAL

Lead your group in a training activity based on study of *Working in a Missions Group* (see order form, p. 48). Plan for this during June, July, and August. This activity may be done by mail, in group meetings, or in a combination of mail and meeting. Follow the suggestions under "TIME for Members," page 39.

BANGLADESH CROSSWORD PUZZLE ANSWERS (See page 24.)



BANGLADESH CROSSWORD PUZZLE

ACROSS

1. From which garden
grew
3. Capital of Bangladesh
5. Result of inadequate
food
7. Hunger relief program
10. Messenger for Christ
12. Khaki-colored birds
13. *Senecio* a weed
14. To plead for food
15. *Tilapia* *Nilotica*
18. Zeal for missions
21. Ryther's place for plants
22. Profession of Deleores
H&B
24. Region
25. Delights in
27. Primary food in Bangla-
desh
28. Source of fresh water

DOWN

2. Illness
4. Struggling nation
6. Foreign Mission
7. Dearth
8. Excessive water
9. Question for reasons
11. Location of Industrial
Center
14. Construct houses
16. Starvation
17. Location of Ryther's
garden
19. Dormitory
20. Neighboring country

24

One-to-One Battle Against Hunger

James and Betty McKinley and their family, Southern Baptist missionaries in Dacca, Bangladesh, last fall nursed three starving refugee babies back to health and kept a young Bengali man from dying.

Until a move forced her to turn the job over to someone else, Mrs. McKinley fed the three babies in her home. The babies' parents were still wandering the streets begging after the 1974 flood left them homeless. Mr. McKinley found the smallest of the three when he helped an American woman give a smallpox vaccination to the baby.

"While we are in a real sense professional relief workers in the midst of the crisis in Bangladesh," said Jim McKinley, "we saw an opportunity to help this little one and two others in a personal way."

Betty arranged for them to come to our house each morning for warm, sweetened milk and high-protein biscuits. The first morning, she spooned milk into the baby's mouth. The baby took only a few swallows, and her sister drank the rest and ate the biscuits. Each succeeding day the baby took a larger amount. When we moved from that area she could smile, and the other two were getting fat."

Another opportunity to help in a personal way presented itself when Jim McKinley and his sons found a young man lying in the road in front of their home—"not unusual

during these troubled times," the missionary said.

"We examined the young man," Mr. McKinley said. "He appeared lifeless with his eyes turned to one side. I guessed he had fallen as a result of hunger."

"We carried him to a comfortable place beside the road and placed a towel under his head. We warmed milk and sugar and asked another young Bengali man to feed him—in an attempt to encourage others to assist people in this kind of tragedy."

"The young man gulped the sweetened milk down a few swallows at a time. Within ten minutes he could stand, and thirty minutes later he was able to walk away."

"While evangelism is our job as missionaries, we are not too busy for opportunities to serve people by meeting physical needs. We are now more hopeful about what we can do as a missionary organization to assist those suffering and to prevent others from reaching the state of despair and death," Mr. McKinley concluded.





A Mission of Unity

Ephesians, Part 1

Lawrence E. Webb
Director, Editorial Department, WMU

For guides in planning, turn to page 29.

"We are not divided; all one body we."

One in hope and doctrine, one in charity."

These words from "Onward, Christian Soldiers" can be thought of as a summary of the message of Ephesians. The church as the body of Christ has a basic unity. The mission of the church is that of being God's agent for restoring all things and all people to himself.

The words to the song are optimistic as they refer to unity as present reality. Some interpret the words as idealistic or unreal in light of obvious disunity among professing Christians. Distrust, name-calling, and even bloodshed are not uncommon results of deep differences between Christian groups.

Christian unity to some would require organizational union among

existing denominations. Others realize unity among true Christians need not mean church or denominational union. The Bible knows nothing of denominations. Some religious groups have begun on little more than the whim or personal preference of the founders. But denominations have been a fact of life for several centuries of the Christian movement and can be used of God if they do not become self-serving or self-sufficient.

Since denominations developed long after the Bible was written, the discussion of Christian unity in Ephesians speaks to a much more basic concern. In our survey of missions implications of Pauline letters, we will look especially at the task of bringing all people into unity with God.

This is the first of two study sessions which will be devoted to Ephesians.

A Plan for Unity (Eph. 1:1-12)

Parents like to plan good things for their children. We can probably remember pleasant and good things our parents planned for us. If we have children, their best interest is uppermost in our planning.

God is seen in these opening verses as a generous father who has provided simply for us as his children. The fatherhood of God is clear in verses 2-3. He is said to be "our Father" (v. 2). Then he is called the "Father of our Lord Jesus Christ" (v. 3). Our status as God's children is through Jesus Christ (v. 5). Our Father has given us many good gifts. As set forth in these verses, all the gifts are given with a purpose.

God has "blessed us with all spiritual blessings" (v. 3). This is comprehensive, not limited. He has provided us all spiritual blessings, withholding nothing from us. Material blessings come from our Father also, but the emphasis here is on blessings that last forever. If we are lacking in spiritual blessings, it is not because God desires to withhold anything from us.

God has "chosen us" (v. 4). Before he made the world, God had worked out his plan to include us as his children. Salvation has always been in his plan. Earlier this year, in studying Romans, we noted that God's predestination is positive and with a purpose.

This predestination was in love (v. 4). In his loving purpose, God planned for us to be his adopted children. Predestination must be seen in the context of divine love which seeks to bring everyone ultimately to the Father.

God has redeemed us (v. 7). This redemption is made possible through the death of Jesus. His blood was shed in loving sacrifice. Some see redemption as a legalistic payment—God buying back fallen humanity from the devil. Such a view seems

to imply that the forces of evil are as strong as God and that God was forced to pay a price to win us back. A better perspective would be to see Jesus pouring out his life for us in an expression of love and power, destroying the satanic forces.

God has forgiven us (v. 7). This is another aspect of redemption. Awareness of forgiveness brings joy and strength. It is almost beyond comprehension that God would forgive us. We can hardly understand forgiveness on the human plane, much less the divine.

God lavished grace on us (vv. 7-8 RSV). Grace means a free gift which the recipient did not deserve. God poured this kind of gift out on us in abundance. Redemption, forgiveness, and grace are interrelated. They are different aspects of the same experience, but each gives a different understanding of salvation.

God has shown us his secret plan (v. 9 TEV). It is now an open secret, no longer a mystery. God's plan is that everything in heaven and on earth should be united in him. This is his "good pleasure," a term expressing God's sovereignty and yet his benevolence.

The preordained plan begun in heaven before the earth was made is to be worked out in the context of time and history. God has revealed this to us and has given us the responsibility for implementing this plan.

God has appointed us "to live for the praise of his glory" (v. 12 RSV). Three times in chapter 1, the expression, "to the praise of his glory" is used (vv. 6, 12, 14 RSV). We are to sound forth his glory and majesty—to tell others of his grace. The triple statement is obviously for emphasis. Three times we are reminded this is why we were chosen. This is the plan of God.

The Spirit of Unity (Eph. 1:13-14; 2:18; Rom. 8:14-27)

On many issues, we tend to go from one extreme to another like

the proverbial pendulum on a grandfather clock. Our awareness of the person and work of the Holy Spirit seems to be an example. We tend either to ignore the Holy Spirit as a force in Christianity or to identify him with bizarre manifestations of religious devotion.

Actually, the pendulum analogy is weak because this is the only way a pendulum works. We might desire a middle ground—a happy medium between extremes—in the general understanding of the Spirit. But a clock would not function at all if the pendulum were poised at midpoint between extremes.

We are currently at the extreme with a Holy Spirit emphasis which encourages emotional jags in the name of Christian commitment. In such a climate, passages like these may be misused or simply neglected. The discussion of the Holy Spirit at this point in Ephesians is evidently to point up the Spirit's role in unifying all things under God. Emotional extremes associated with the Spirit tend to cause disunity rather than to promote unity.

The Spirit's presence in the lives of Christians is examined in two pictures—as a mark of God's ownership, and as a down payment in anticipation of the fullness of salvation still to come.

As Christians, we "were sealed with that Holy Spirit of promise" (v. 13). The seal of the Spirit recalls an Oriental custom of marking one's skin with a symbol of consecration to a particular god. In the Jewish tradition, circumcision was an identifying mark of a man who followed Yahweh-God. Christians have no visible physical sign marking the skin. We must look deeper to find the true believer. His mark is the presence of the Holy Spirit in his life.

God's Spirit is also like earnest money which a prospective house buyer gives the owner as a sign of good faith. The King James Version uses the term *earnest* (v. 14). Other translations refer to a "guarantee"

(RSV, TEV). Our salvation is not complete at this point, but we have God's "down payment" which indicates his plan to take full possession of us at the "closing."

Both these terms (*mark of ownership and earnest*) are also in 2 Corinthians 1:22. In Romans 8:23, the idea of God's down payment is expressed, with the Spirit being the first of God's gifts to us.

Later in Ephesians, in a passage we will study next month, the Holy Spirit is seen specifically as a unifying force in bringing people of different races and cultures together before God (2:18).

Romans 8 deals in greater detail with the Spirit as the One through whom God will restore and reunite all of creation. Paul looks to a day when creation itself will "be set free from its slavery to decay, and share the glorious freedom of the children of God" (Rom. 8:21 TEV).*

The physical world, apart from its human inhabitants, is pictured as groaning "with pain like the pain of childbirth" (Rom. 8:22 TEV).* We who inhabit the earth join in this cry of agony—even those of us who have the Spirit in our lives (Rom. 8:23). The Spirit pleads in our behalf, sharing the travail of all the created order, animate and inanimate.

Our down payment of the Spirit is God's evidence that he wants all things restored to himself.

Prayer for the Unified Body (Eph. 1:15-23; 3:14-21)

For the sake of analysis and discussion, prayer is often divided into categories such as thanksgiving, intercession, and praise. Two prayers in the Ephesian letter have at least these three elements.

In 1:15-23, the prayer begins with thanks to God for the faith of the Christians to whom the letter is written (vv. 15-16). The last verses are less a prayer than a sermonette or an assertion about God (vv. 20-23). In between are intercessory expressions on behalf of the readers

(vv. 17-19). The second prayer (3:14-21) begins with intercession (vv. 14-19) and ends with a doxology or song of praise (vv. 20-21). Both prayers are open-eyed prayers, telling the readers, in essence, "These are my prayer concerns for you."

At least seven intercessory petitions are raised on behalf of these Christians in the two prayers. Seven is a number often used in the Bible to symbolize completeness or wholeness. The Ephesian letter may have been circulated to churches throughout Asia Minor. So the prayers could be thought of as prayers for the wholeness or unity of the entire church. Here are the petitions:

"Spirit of wisdom and revelation" (3:17).—This may be interpreted as a wise spirit (KJV) or as the Holy Spirit who gives wisdom and knowledge (TEV). In either case, Christians should acknowledge their need for wisdom and knowledge, recognizing God as the giver of these gifts.

Enlightened eyes (3:18).—The heart is said to have eyes. These inward eyes will cause the inner self to be illuminated with an awareness of God's calling, God's inheritance, and God's power (vv. 18-19). The calling involves sharing in God's plan for world redemption. The inheritance includes fellowship among the saints. We can never understand all about God's power; but by turning our eyes to Jesus, we can see more of his power at work in us (v. 20).

Encouragement (3:13).—Before the prayer begins in chapter 3, the readers are admonished, "Do not be discouraged" (v. 13 TEV)* over Paul's suffering. One cause for encouragement is an awareness that God is our Father and that everyone on earth shares in the human family (vv. 14-15).

Spiritual strength (3:16).—This is the antidote for discouragement: strength "by his Spirit in the inner man." In this verse, we are not given the formula for inner spiritual strength. But the Holy Spirit is clearly the source of it.

Christ living in you (3:17).—"that Christ will make his home in your hearts, through faith" (TEV).^{*} When Christ takes up residence within us, this will open the way for inner strength. The intercessory section of this prayer acknowledges the three persons of the Godhead: Father (v. 14), Spirit (v. 16), and Son (v. 17).

Be rooted and grounded in love (3:17).—There is progression in this prayer: with the inner strength of the Spirit and the residing presence of Jesus, we will be firmly planted in God's love. Lofton Hudson wrote a book a few years ago called *Taproots for Tall Souls*. This book title suggests the same analogy of a plant firmly established in God's ground.

Understand God's love (3:18-19).—To understand God's love in all its ramifications defies not only the mind but the imagination as well. This divine love surpasses knowledge. Being aware of God's love, we are to comprehend the full dimension of God's purpose—its height, depth, width, and breadth. This comprehension is in the context of fellowship with all the saints. God's purpose is expansive and includes all his people. *Saints* is the usual term the New Testament uses for believers. God's love fills all the dimensions of his purpose. We cannot comprehend it in its fullness.

Both prayers end with affirmations of the greatness of God. Through his resurrection, Christ was elevated to a position of power and dominion over all things, including the church. He is the head of the church, which is called his body (see 1:22-23; 5:23). The second prayer ends with doxology, indicating that God is able to work within us beyond our ability to ask or think. He is to be praised in the church forever by all generations (3:20-21). As we let him work in and through us, his purpose will be accomplished more fully, and the name of Christ will be praised for generations to come. This has been

true during the mission campaign since the Ephesian letter was written. It will continue to be true in each generation which works to spread the missionary message.

Unity by Grace Through Faith (Eph. 2:1-10)

Ephesians is written to Christians. But within the letter, especially in this passage, plain statements are made concerning the way of salvation. Along with the tenth chapter of Romans, this passage is one of the clearest in the Pauline epistles for this purpose. There is a sense of oneness even in this passage which begins with the sinfulness of mankind.

One dilemma (2:1-3).—Christians have been "quickened," that is, made alive (v. 1). This indicates we were all spiritually dead. Our walk (pattern of conduct) followed the world's evil way. We obeyed the powers of spiritual evil, rather than God (v. 2). This evil force is at work in the spiritually disobedient.

Before Christ saved us, we were just like these "sons of disobedience" (RSV). We lived like they do, fulfilling our sensual, selfish desires with no thought of spiritual things. So we were "children of wrath," that is deserving of wrath, just like other unregenerate.

Living "in the passions of our flesh, following the desires of body and mind" (v. 3 RSV), refers to an entire outlook which was disposed to evil and was hostile to the things of God. This does not suggest that our biological nature is essentially bad. Our inner desires corrupt our bodies.

One deliverance (2:4-9).—After the dismal picture of unregenerate humanity, verse 4 begins, "But God."

"In the darkness of human despair, these two words shine like a beacon of hope. We were among the worst of the degenerates, deserving condemnation. But God intervened! But God brought his rich mercies to forgive us. But God loved us with a great love. But God made

us alive together with Christ (vv. 4-5).

Christ's resurrection is the focus of references to being raised up together with him (vv. 5-6). We share in this through his grace in order that he might show kindness to us throughout eternity (v. 7).

We are saved through God's free gift of grace. All we can do is respond in faith. We can do nothing to save ourselves from our sin. There is no room for boasting. Salvation is the gift of God (vv. 8-9).

One duty (2:10).—Though salvation is a gift and is not dependent on our works, God has a work for us to do. It has been in his plan all along that we would do good works. The work God calls us to involves sharing the gospel with all humanity, bringing Gentile and Jew alike into unity with Christ. We will study this responsibility more fully next month.



Lawrence and Panny Webb

AIM. At the close of the session, each woman should be able to discuss the relation of missions to Christian unity.

BEFORE THE MEETING.

(X) THIS
Write our questions below to distribute to members for listening teams.

Have hymnals in the room if the alternate approach is used.

IN THE MEETING, DO THIS

Form listening teams.—Give questions to members who are grouped in teams of two. If only

three or four are present, give questions to individuals. Groups or individuals will listen to study material is presented. Then they will report what they heard.

Questions from introduction: What are positive and negative understandings of Christian unity?

Questions from "A Plan for Unity": How is the fatherhood of God related to Christian unity? What gifts has God our Father given his children? What is God's plan which he established before he created the world?

Questions from "The Spirit of Unity": What two extremes often occur regarding the Holy Spirit? What two pictures are given to illustrate the work of the Spirit? How is the Spirit related to Christian unity?

Questions from "Prayers for the Unified Body": What prayer concerns are expressed on behalf of the early Christians? How do these prayer concerns relate to Christian unity? What positive affirmations are included in the prayers?

Questions from "Unity by Grace Through Faith": Explain the dilemma all people face. Explain the deliverance all Christians experience. Explain the duty all Christians have.

ANOTHER WAY TO DO IT

Use the hymnal. Individually or in small groups, analyze hymns which relate to the study material. Each section should be examined by someone to discover related hymns. Songs may include "Onward, Christian Soldiers," "The Church's One Foundation," "In Christ There Is No East or West," "Holy Spirit, Faithful Guide," "Seal Us, O Holy Spirit."

CALL TO PRAYER

After the birthday missionaries have been named (see pp. 41-48), ask members to mention problems which might arise on missions fields and create disunity. Pray for today's missionaries that they will have a

growing sense of unity among those with whom they work.

PREVIEW JULY BAPTIST WOMEN MEETING

Next month Baptist Women will join in a celebration called *Mission Horizons '76*, a sort of "Happy Birthday, America" which looks at our mission heritage and mission challenges for the next century. Every Baptist woman in your church should be involved!

SOMETHING SPECIAL

Lead your group in a training activity based on study of *Working in a Mission Group* (see order form, p. 48). Plan for this during June, July, and August. Do it by mail, in group meetings, or in a combination of mail and meeting. Follow the suggestions under "TIME for Members," page 39.

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



Preview of July Study Action Plans

Baptist Women Meeting: Mission Horizons '76

Current Mission Groups: Tanzania—Twenty Years of Cooperation

Bible Study Groups: A Mission of Unity—Ephesians, Part 2

Round Table Groups: Christian Citizenship

Prayer Groups: New Towns
Mission Action Groups: Witnessing to the Religious



What Do You Say to a Hungry World?

Eljee (Mrs. Arthur) Bentley
Birmingham, Alabama

Book to Read and Study

What Do You Say to a Hungry World? by W. Stanley Mooneyham (Word Books 1975) \$6.95

"I remember Jobeda who was sitting in the shade of a tattered lean-to in a refugee camp in Dacca. A small withered form lying close beside her whimpered and stirred. Instinctively she reached down to brush away the flies. Her hand carefully wiped the fevered face of her child. At six years of age, acute malnutrition had crippled his legs, left him dumb, and robbed him of his hearing. All that was left was the shallow, labored breathing of life itself—that, too, would soon be gone.

"But death is no stranger to Jobeda. She has seen starvation take away her husband and five of her seven children.

"I wanted her to scream out against the misfortunes of her sad life, to blame nature, God, or even me for the famine which had robbed her of family and hope. I somehow thought the agony of listening to her cries might expiate my own feeling of guilt. But I have seen a universal phenomenon which haunts me day and night, and it is this: the hungry and starving go to their graves in eerie silence. With no strength left for living.

"They can only die."

For the millions like Jobeda, too weak from hunger to protest, W. Stanley Mooneyham, president of World Vision International, wants to start a crusade. He has looked into hunger. Out of the data bank of his memory, his mind retrieves the faces. He doesn't sleep well or

eat comfortably. He asks, "What do you say to a hungry world?"

Do you say: Why don't they let those sacred cows? Why don't they work harder? Why don't they stop having so many babies?

Do you say: Why should we be responsible for them? We've got enough problems in our own country.

Do you call yourself a Christian? Dr. Mooneyham suggests you read again 1 John 3:17, Luke 10:28-37, or Matthew 25:41-45. He shares the view of Dietrich Bonhoeffer: "To allow the hungry man to remain hungry would be blasphemy against God and one's neighbors. . . . It is for the love of Christ, which belongs as much to the hungry man as to myself, that I share my bread with him." Need a Christian ask: Am I my brother's keeper?

In *What Do You Say to a Hungry World?* Dr. Mooneyham refutes our excuses for inaction. In addition, he explores the contexts of hunger: poverty, ignorance, climatic change, dispossession of land, too rapid urbanization, and an international economic system that creates hunger amidst plenty.

He gives perspectives on hunger: population, food production and consumption, and economic development. More importantly, he makes his reader feel for the family of six whose one meal a day consists of a small millet cake and unsweetened tea, feel for the farmer whose sons practice plowing a dry, powdery field in order to be ready when, and if, the rains come.

He does so purposefully. He wants us to become sensitized to world need and then to mobilize for action. Dr. Mooneyham anticipates your next question: What can I do?

You can become better informed. You can object to the excessive profits US corporations take from developing countries. In a recent ten-year period, companies invested less than six billion and took out more than fifteen billion dollars in

profits. In other words, the poor nations sent us nine billion dollars.

You can urge your elected officials to change government policies. Secretary of State Kissinger has promised that the US would lower tariffs to permit entry of goods from poor nations and would give increased developmental aid. These are only promises unless Congress acts.

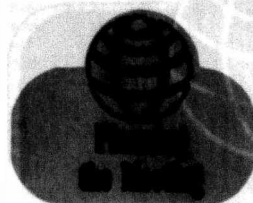
You can ask your church to examine its priorities. In 1971-72 sixty-three denominations reported contributions of more than four and a half billion dollars, one billion of which was spent on new buildings. Less than half that much went into all foreign missions.

You can change your life-style. Scrutinize your eating habits. Did you realize that your preference for beef deprives others of protein? In one year American livestock consume as much grain as do the entire populations of India and China. Look at what you purchase only to throw away. Waste not only uses up irreplaceable resources, but it pollutes. Pollution of the atmosphere may have caused the drought in the Sahel.

Have you reduced your energy consumption? What does oil have to do with hunger? Petroleum is both an essential raw material and the source of energy in the production of fertilizer. The gas that runs your car could increase India's rice yield.

When you asked, "What can I do?" you ought to have known that you were endangering your status quo. You must learn to live with less if you want others to have more. Is Jobeda important enough to change your way of life? What is a human life worth? to you? to God?

When you join **ROUND TABLE BOOK CLUB** you will get the "basic" book you need each month for Round Table group study. Do it today! See information and order form on page 37.



BEFORE THE MEETING

Order Public Affairs Pamphlet No. 511, *Food for the World's Hunger* by Maxwell S. Stewart (Public Affairs Committee 1974) 35 cents from Public Affairs Pamphlets, 381 Park Avenue South, New York, NY 10016. This twenty-four-page booklet offers a concise statement of the problem, complicating factors, and possible solutions. You may want one for each member, four to nine copies are 32 cents, ten to ninety-nine are 25 cents each. Distribute these. Ask members to read them and bring them to the meeting.

Make assignments. Ask one member to focus her reading on part 1 of *What Do You Say to a Hungry World?* At the meeting she will have a few minutes to present the problem world hunger. Ask another member to read chapter 7, page 253, and, in the pamphlet, pages 19-20. She is to present the related problem, which is a cause of hunger: the population explosion.

Another member should prepare chapters 8 and 9, using pages 256 and 258 and, in the pamphlet, pages 1-18. Her topic is food production and distribution. Ask a fourth member to read pages 18-19, chapters 6 and 10, pages 254, 259-260, and, in the pamphlet, pages 21-24. She is to discuss trade, aid, and development.

The study leader should familiarize herself with the entire book but should give particular attention to the preface, introduction, chapters 11 and 12, and pages 258-262.

Collect pictures of starving people

and mount them to display.

Tell the hostess to serve nothing.

AT THE MEETING

Focus attention on pictures of the starving. Tell one of Dr. Mooneyham's poignant stories or lead the group through the exercises in reducing life-style, described on pages 61-62. Introduce the person who has the first assignment.

After her presentation, ask the group why we should care whether others are hungry. To stimulate their thinking, use questions in chapter 11. Read the Scripture passages referred to in this article.

[Continued on p. 42]

BOOKS FOR JULY

Books for July
A Mirror for Groomsmen: Six Americans by Bruce Bliven (McGraw-Hill 1973) \$7.95
Politics and Religion Can Mix by Claude A. Frazier (Broadman 1974) \$1.95 paper
The Nation Yet to Be: Christian Missions and the New Patriotism by James Armstrong (Friendship Press 1975) \$2.25 paper

Books for August
The Shoot-'em-up Society by Harry Hollis, Jr. (Broadman 1974) \$1.50 paper
The Church and the Ecological Crisis by Henise H. Barnette (Eerdmans 1972) \$2.25 paper
The Conscience of a Christian by T. B. Maston (Word Books 1971) \$3.95

Books for September
Alive! and Pan 63! by Franklin M. Segler (Broadman 1975) \$3.95

How to Stay Younger While Growing Older by Russel L. Howe (Word 1975) \$5.95

*Available through Baptist Book Stores. Be sure to check early in case these men be ordered.



What do you think of when you hear the word "resort"? Perhaps you picture yourself carefully oiled, stretched out on a multi-colored towel spread on the warm, white sands of some distant beach. Or maybe in your imagination you see yourself dressed in blue or yellow parka and goggles, skimming down an icy ski slope with all the freedom of a brightly feathered bird, coming to a graceful stop at the bottom of the hill. "Resort" may mean to you a quiet meal served by the fireside in a rustic inn nestled among the pines and hemlocks of a mountain hideaway.

Resorts are all of these, but something new has been added in the last few years by Baptists all across the United States.

Each year hundreds of thousands of people swarm to resort areas. In

many of these areas Baptists are ready to greet them with a Christian witness. Many of these tourists see their vacations as a time of escape from their problems but find that it doesn't turn out that way. As they come bringing their problems, often there is a Christian to help them.

Let's look at some of the formal resort missions takes and some of the people involved.

Beach Ministry

Dave Bennett, campus minister at Southwest Missouri State University, with his family and eight college students spent last summer at Daytona Beach, Florida. Their purpose for being there was to bring a Christian witness to the thousands who flock to the beach. There are Southern Baptist and other churches in the area, but, Bennett explained,

some of the churches have the attitude that "winning to those tourists doesn't help our local work."

Most resort ministries are cooperative efforts sponsored by the Home Mission Board, churches, state conventions, and associations. The Daytona Beach witness headed by Dave Bennett was sponsored by the Missouri Baptist Student Union, the Florida Baptist Convention, the Home Mission Board, and some individual churches. Calvary Baptist Church of Daytona provided a house for the team across the street from the city amphitheater and arranged for the amphitheater's use every Thursday night during the summer. The team presented a music program which drew the crowd. Along with music and testimonies, a brief message by Bennett was given. After the claims of Christ were presented and a brief invitation, usually a few stayed for more talk.

Other special ministries on the beach included a "life-discipline" course in which Dave led team members in Bible study, prayer, and how to lead the Christian life. Team members in turn taught the course to others they had reached through their beach ministry.

Lakes and Mountains Ministry

Tennessee has at least twenty-six state parks and other resort and camping areas which attract thousands of tourists yearly. Paul Hall, associate in the Missions Department of the Tennessee Baptist Convention, says, "Some of these visitors will stay overnight, some weekends, some longer, and many will spend some time outdoors nearly every week."

In some of the parks, a ministry is sponsored by local pastors' conferences and associations. The Brotherhood organizations in at least two churches and the young people in others take the responsibility for the summer programs.

Local churches bear the total responsibility for a witnessing program in other parks.

The state missions offering allocated funds for a camper to be used in the Piney Camp Ground in the Land Between the Lakes area ministry where a summer chaplain served weekly. Funds were also provided to pay parking fees for trailers in two parks where student summer missionaries lived for ten weeks sharing a witness and coordinating programs for campers. At least twenty persons were won to Christ by these students in these two locations.

Way Out West

For the last two years some of the 2 million tourists who visited the Grand Canyon have also seen Southern Baptist home missions at work.

Paul Milton is pastor of First Baptist Church of Grand Canyon, a congregation of about forty members that meets for worship in the Shrine of the Ages Chapel inside Grand Canyon National Park.

Milton saw the tremendous opportunity for a Christian witness to the 3 million tourists who visit the park each year. He also realized hundreds of young people come to the area each summer to work for the Fred Harvey Corporation which operates the concessions and lodges and employs the workers to serve as maids, cafeteria workers, and shop clerks.

Milton suggested to the manager of the Harvey Canyon operation that if he would hire more Christian young people, he would have less employee turnover and get a better job done. Milton even offered to help recruit the workers. He realized that committed Christian young people working in lodges and shops would have opportunities to share their faith.

His idea caught on and Milton followed through. During the winter of 1973-74 he crossed Texas and

Arizona speaking at student retreats and conventions stressing this witnessing opportunity. Of those students who volunteered, about thirty-five got jobs. In 1975, Milton recruited seventy students.

In 1974 the Home Mission Board sent a US-2 missionary, Jim McLaughlin; a drama team made up of four young people who nightly performed the musical *Jonah and the Whale*; and three Christian Service Corps volunteers who served as housemothers. In 1975, a Texas musical-drama team of ten students served.

How Should We Pray?

Arthur Rutledge of the Home Mission Board has said, "The most important asset of the Southern Baptist Convention is the intercessory prayers of its members." Having heard some of the varied and far-reaching ministries involved in resort missions, how should we pray? Let us consider some specific items for which we can pray.

Pray that each of us will be a part of this ministry through praying and giving.

Pray that we may be aware of nearby resort missions opportunities.

Pray for Baptists who are serving this summer as campground chaplains, program coordinators, student workers, and in other ways.

Pray for the young people serving in resort areas. Pray that God will help them find their special talents and abilities that the doors might be opened for a witness of Christ.



BEFORE THE MEETING DO THIS

1. Ask a group member to decorate the meeting room with pictures

of people on vacation. Use magazine pictures or posters from a travel agency.

2. Arrange for three members to briefly share the information included under the headings: "Beach Ministry," "Lakes and Mountains Ministry," and "Way Out West." Ask them to wear sports clothes, sun hats, sunglasses, etc., and give the information as though they were on vacation recalling other vacations to these resort areas where the ministries were carried on. Have them present their material seated in lounge chairs. The leader could give the introduction and present the specific prayer requests.

3. From bright construction paper cut circles; with crayons or colored pencils add stripes to make the circles look like beach balls. On each ball put the name of a missionary who is on the prayer calendar (see p. 41-48).

IN THE MEETING DO THIS

Explain that since today's study session concerns resort missions we are going to pretend to be on vacation. Briefly summarize the introduction.

Call on the three members to share the study material.

Lead in prayer using specific requests under the heading "How Should We Pray?" Ask each person to pray silently.

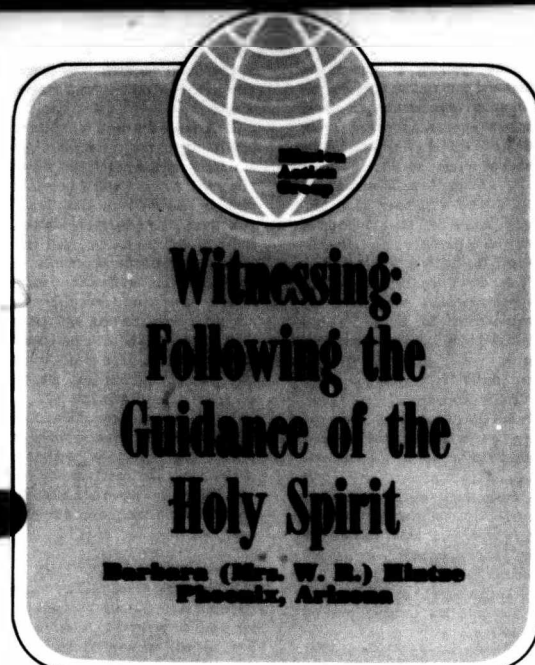
CALL TO PRAYER

Vacation time is a happy time for missionaries as it is for anyone else. The Scriptures have much to say about happiness and joy. Proverbs 17:22 says: "A merry heart doeth good like a medicine."

Give each person a beach ball with a missionary's name. Have the names read. Call on someone to lead in prayer.

SOMETHING SPECIAL

Lead the group in a training activity based on study of *Working in a Mission Group*. Follow the suggestions under "TIME for Members," page 39.



"Do you mean you believe that if you trust Jesus to save you, then you can just do anything you want to, and you will still be saved?" Has someone ever asked you this when you were trying to explain the security of the believer? One who asks this question pictures people accepting Jesus as Saviour, and then continuing to sin, or even sinning more than they did before. Of course, this is not what is meant by the security of the believer.

Still, the question asked at the beginning of the article can be answered yes. In one sense, you can trust Jesus and then do anything you want to, because Jesus will help you want to do the things that please and glorify him.

This does not mean that we become robots, losing our powers and responsibility for decision making. It does not mean that we will not

continue to struggle and discipline ourselves in Christian growth.

It does mean, when we apply this idea to witnessing, that as we surrender ourselves to the Holy Spirit and as we develop and grow as Christians, our very life-style will reflect the leadership of the Holy Spirit.

Some promises in the Bible help us to know that we can let the Holy Spirit lead us in all phases of our witness. A few of these promises are listed here.

We can trust the Holy Spirit to show us where to witness.—"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). The Holy Spirit will help us to know where to go, hour by hour, if we will let him. He will direct our paths so we are in the right place at the right time, to say the right word to the right person.

We can trust the Holy Spirit to show us when to witness.—Many Christians are a witness all the time. Paul tells Timothy, "Be instant in season, out of season" (2 Tim. 4:2). But there is a time for the spoken witness, and we can trust the Holy Spirit to show us when that time comes. "To every thing there is a season, and a time to every purpose under the heaven: A time to keep silence, and a time to speak" (Ecc. 3:1,7). The times and the seasons are in the hand of the Father; and the Holy Spirit will let us know when they are, if we will let him.

Remember the story of Philip and the eunuch? In Acts we read how "the angel of the Lord" spoke to Philip and told him where to go to meet a man who needed a spoken witness. The Holy Spirit can and will do the same for us, if we are in the same sort of receptive mood that Philip was in. When the Lord spoke to Philip, the Bible says "he arose and went" (Acts 8:27). When the Lord speaks to you and tells you to go, do you go? We need to be ready to obey the instructions of the Holy Spirit. We must be ready to follow his leadership.

If you want to live the kind of life the Holy Spirit can guide, especially in the area of witnessing, you need to be surrendered to him in all of your life. The old saying, "Christ must be Lord of all, or he is not Lord at all," is true in the area of the Holy Spirit's leadership. If the Holy Spirit does not lead in everything, it is hard for him to lead in anything. For this reason, following the guidance of the Holy Spirit in witnessing involves following him in all of life. It involves an attitude of living best expressed by Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Letting Christ live through you is a spiritual concept that is sometimes

difficult to understand. Some Christians seem to have no trouble with it. They just live in the Lord, and let the Lord live in them, and that's that. Other Christians, however, have to wrestle with the concept and the actuality.

A suggestion that has helped me to understand and live the concept of Jesus-in-me is Jesus' illustration of the vine and the branches in John 15. I try to think about how a vine lives through its branches, and how a branch lives in the vine. A branch doesn't have to try to live in the vine, it just rests (the Bible says "abides") in the vine and lets the vine live through it. I realize I do not have to "try hard" to be a Christian, or to live the Christian life, but that I must abide in Jesus, rest in him, just relax and let the Holy Spirit "do his thing" in and through me.

Following the guidance of the Holy Spirit is not a sometime thing. It's all or nothing. There is no way I can say to you, "Now, let the Holy Spirit lead you as far as witnessing goes, but you don't really have to worry about the other areas of your life." Oh, that might do some good, and you might even win someone to Christ, but you would miss the joy of the abundant, Spirit-filled, witnessing life that God has for you.



IN-SERVICE TRAINING AIM

To lead women to accept the challenge of letting the Holy Spirit live, work, and witness through them.

BEFORE THE MEETING

Ask three or four women to be prepared to share with the group

suggestions for living the Spirit-controlled life. Resources for this assignment include the illustrations given in the study material, Scripture passages, and personal experience.

DURING THE MEETING

Review briefly the previous sessions, letting members share what they remember. Remind the women that we are now talking about the who, when, and where of witnessing in mission action.

As part of this review, let any woman who wants to do so share some of the verses she has learned during the months of this study. Suggest that every woman learn Galatians 2:20 this month, along with other verses she may select.

Suggest that as we follow the guidance of the Holy Spirit, we can trust him for many things. Perhaps some of the women will have testimonies about the leadership of the Holy Spirit in areas such as where and when to witness. If so, let them share those testimonies at this time.

Now, challenge the women by saying that if we truly want the Holy Spirit to control our witnessing, we must let him control all of our lives. Ask the prepared women to share suggestions for letting the Holy Spirit live through us.

PRAYERTIME

Turn together to the calendar of prayer (pp. 41-48). Ask each woman to read silently today's list of missionaries with birthdays, and to pray for each missionary on the prayer calendar that he or she will live the Spirit-filled life day by day on the missions field.

PREVIEW JULY BAPTIST WOMEN MEETING

Next month Baptist Women will join in a celebration called *Mission Horizons '76*, a sort of "Happy Birthday, America" which looks at our missions heritage and missions challenges for the next century. Every Baptist woman in your church should be involved!

SOMETHING SPECIAL

Lead the group in a training activity based on study of *Working in a Mission Group* (see order form, p. 48). Plan for this during June, July, and August. Do it by mail, in group meetings, or in a combination of mail and meeting. Follow the suggestions under "TIME for Members," page 39.

MOVING

Did you know that

- the post office charges to notify WMLJ that you've moved?
- this rate has gone up too (from 10¢ to 25¢)?

Help us to keep our rates as low as possible for you.

Please notify us six weeks in advance.

Name _____

Address (new, if for change of address) _____

City _____ State _____ ZIP _____

To subscribe or extend subscription, check box below and fill in your name and address above. Payment must accompany order.

☐ New ☐ Renewal

\$3.00 per year annual subscription only. Alabama subscribers add necessary sales tax.

ATTACH LABEL HERE for address change or inquiry if moving, but new address above. Note: On the top line in the first block of numbers on the left, you will find the number of the month of the last issue after which your subscription expires. The year of expiration follows immediately. For example: 777 means expiration with the July 1977 issue. October, November, and December are not indicated by numbers but by "O," "N," and "D." 777 means November 1977.

BICENTENNIAL

Use some of these materials to enhance your Christian celebration of the nation's bicentennial. Each item is available for purchase; please note carefully the source for each before ordering.

One Nation Under God by Sarah Walton Miller. A dramatic pageant on the beginning of our nation with special focus on the role of Baptists in behalf of religious liberty. Characters: 8 women and 30 men. (Broadman 1975) paper \$5 cents.¹

Baptists and the Bicentennial. Three cassette tapes, each one hour. Topics: Southern Baptists and the Bicentennial—An Overview, What Is There to Celebrate? Update on Freedom, Patriotism and the Bible. Includes how-to-use suggestions. Price \$7.95 plus postage. \$8.60 prepaid.²

Observing the Bicentennial Through the Daily News to help an individual, small group, church or community celebrate the nation's anniversary. Includes Family Bicentennial Calendar, Twenty Decades of National Experience Cards, Travel Map of Baptist Historical Sites, Filmstrips on Baptist Heritage, Bill of Rights Poster, Baptists and Religious Liberty Drawings, Discussion Starters, worship suggestions, recreational and Christian patriotism ideas, street fair and other projects. \$6.00.³

Christian Citizenship Series. Purpose: "Not only to affirm the values and ideals of the American Revolution that took place 200 years ago but also to cultivate the kind of Christian citizenship which will help secure Christian values and ideals for the future."

Six pamphlets usable in discussion groups: "The Bible Speaks on Christian Citizenship," "The Christian and Government," "Christian Patriotism and Civil Religion," "How Christians Can Be Involved in Politics," "Separation of Church and State," "Why Christians Should Be Involved in Politics." 5 cents each. Minimum order \$1.00.⁴

The Bible: God's Missionary Message to Man, Volume 1 (Old Testament) and The Bible: God's Missionary Message to Man, Volume 2 (New Testament) by Gilbert L. Griffin. Appropriate for study by individual, families, and groups, these two books present the Bible story of God's missions purpose. A teaching guide for each book is also available.⁵

History of Woman's Missionary Union, revised edition (available June 1, 1976), by Alma Hunt. This book has been revised and updated to narrate the fascinating story of the organization which, probably more than any other organization, has provided Southern Baptists to mission support. Teaching guide will be available July 1, 1976. Also sheet, History of WMU, and supplementary sheet (History of Woman's Missionary Union).⁶

Bicentennial: Does your pastor get the dimension? Does every member of your church council (your Baptist Women president is on the council)? If you have only one Baptist Women organization? If you had to answer no to either question, subscribe today for the persons who need this indispensable quarterly magazine for WMU leaders. July-August-September issue includes:

Do Your Age-Level Organizations Suffer from the Summer Disease Easywayout?

Annual Planning at a Starlight Retreat

Do You Need Help with Mission Action?

Working in a Missions Group. If you're a member of any group in Baptist Women, you'll be studying this book during June, July, and August. It's an excellent resource manual, explaining qualities of a group, qualities of a leader, procedures for planning in groups, and other practical matters.

You: A Woman's View of Mission Support by Adrienne Bandman. Accepting responsibility for praying for missions, giving money for missions, and creating a mission-sensitive climate at home and church is the theme of this book. Written in readable style and interspersed with photos, this attractive book is something Baptist Women will want to read for personal use, share in meditation times at prayer retreats and other meetings and give to homebound Baptist Women and other friends.

Day of Prayer, Fasting, and Humiliation, June 14, 1976. Leaflet for group observance. 15 cents.⁷

Memorabilia cover, patriotic theme. If you did not use the hymnbook cover or the program cover (below) during the Week of Prayer for Home Missions, you will find both attractive "garishies" for your bicentennial celebration in Baptist Women. Colors are red and white; an outline of the Statue of Liberty and Galatians 5:1 are dramatically silhouetted. Price: 25 for 75 cents or 100 for \$2.75.⁸

Program cover, patriotic theme. Price: 25 for 75 cents; 100 for \$2.75.⁹

¹Available through Baptist Book Stores.

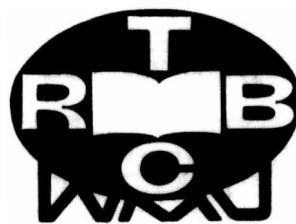
²Available from the Christian Life Commission, 460 James Robertson Parkway, Nashville, TN 37219.

³Available from Church Services and Materials Division, Baptist Sunday School Board, 127 Ninth Avenue N., Nashville, TN 37234.

⁴See order form, page 46.

⁵Available only from Woman's Missionary Union, 600 North 20th Street, Birmingham, AL 35203. Dimension, price \$2.50 per year, 70 cents for single copy. For subscriptions outside the US add 80 cents for postage and handling.

⁶Day of Prayer, Fasting, and Humiliation leaflet, price: 15 cents. On orders \$2.00 or less, 38 cents; \$2.01 to \$5.00, 50 cents; over \$5.00, 75 cents. Payment must accompany order. Alabama residents add necessary sales tax.



Round Table Book Club. A sale you can't pass up: A 20 percent discount plus a free book. Round Table Book Club is a way to save money on books as well as enjoy the convenience of having them delivered to your door.

If you're a member of a Round Table group, when you join the Round Table Book Club you can count on getting the "basic" book for each month's study (beginning October 1976). No more fruitless trips to the book store or endless waiting for your order to arrive.

If you're not a member of a Round Table group, RTBC membership will bring you the best in current missions reading—books about the needs of the world, books that will help you understand your role as a woman in the challenge of missions, books providing practical help in witnessing and ministering.

All this—plus a free book! If you join Round Table Book Club before August 15 you will receive a free

copy of *The Women I Am: Looking Forward Through the Christian Past*. This new book is a series of vignettes of women in America's history who are examples of Christian growth for women today. You will receive this book free just for joining the Round Table Book Club.

How to join: Simply fill out and mail the coupon on this page.

Four times a year, you will receive a card with titles and prices of books for three months. You will get the card two months before you need the first book if you are in a Round Table group. If you want all three books, do not return the card—the books will be shipped automatically. If you do not want one or more books, simply indicate your choices and return the card. You will receive the books in one shipment, one month before the first book is to be studied. You will be billed later. If you buy all three books, you get a 20 percent discount.

How will I be billed? Billing will be made monthly from the Baptist Sunday School Board in Nashville, Tennessee. If you already have a Baptist Book Store account, that account number will be used. If you do not have one, an account will be opened for you.

Selections for October-December 1976 are:

How to Give Away Your Faith by Paul Little. A practical approach to witnessing. \$2.50 paper.

On Duty in Bangladesh by Jeannie Lockert. A vivid account of what happened in the struggle for independence in Bangladesh. \$1.75 paper.

These Strange Ashes by Elisabeth Elliot. The deeply personal account of a woman's first year as a jungle missionary. \$6.95.

Total cost of three books \$11.20

Less 20% discount for purchase of 3 books —2.24

Cost of books 8.96

A \$1.00 handling charge will be added to each order.

Also, state sales tax must be added for orders from Tennessee, North Carolina, Alabama, Mississippi, and California.

Round Table Book Club
Box 24030
Nashville, TN 37202

Please enroll me in Round Table Book Club and send me my free copy of *The Women I Am: Looking Forward Through the Christian Past*.

Name _____

Address _____

City _____ State _____ ZIP _____

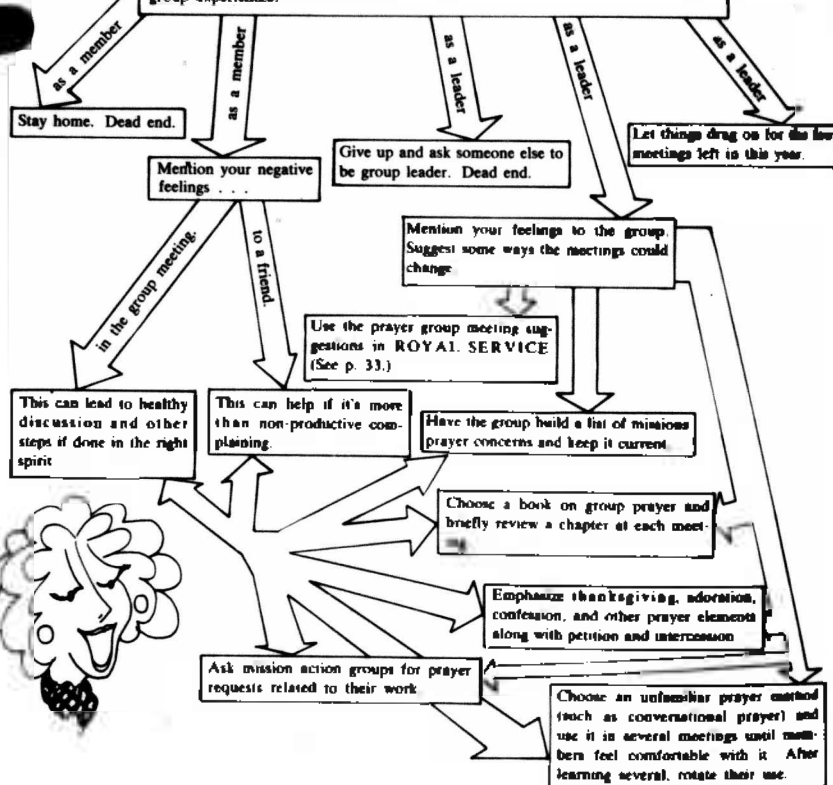
Baptist Book Store account number: _____

...I do not have a Baptist Book Store account. Please open one for me.

"OUR PRAYER GROUP MEETINGS ARE IN A RUT"

Adrienne Boukhan

Your prayer group meetings have gotten into a rut. Each member reports on the sick church members she knows about. You read the names of missionaries from the prayer calendar. You pray around the circle, with everyone praying generally for everything. Then you go home. Or maybe your members spend all the meeting talking about personal spiritual/prayer experiences. How can you improve your group experiences?



Forecaster

Aline Fuseller

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

Council Meeting Agenda

- TIME for officers
- TIME for members
- Plan activities related to homebound members
- Plan for study of *The Woman I Am: Looking Forward Through the Christian Past**
- Plan regular Baptist Women activities

TIME for Officers

Existing Officers.—By this time the Baptist Women nominating committee should be appointed and functioning.

Officer Orientation Kits* are for use by the nominating committee in contacting Baptist Women Officers. Give the prospective officer the first page in the kit. Instruct her to read it and inform her that you will contact her later for an answer. After the period expires, the president or some other officer gives the new officer subsequent sheets from the kit.

(The president should have received her kit from the WML director or Baptist Women director.)

Training.—Ask the mission support chairman to lead the prayer group leaders in the training activity (see p. 38). Or each prayer group leader could lead her group in a discussion of whether "Our Prayer Group Meetings Are in a Rut."

Meditation.—Read John 13:1-9. Define humility. Discuss the gift of humility. List actions that suggest humility.

TIME for Members

Groups may study *Working in a Missions Group** for three months along with the regular activities.

The study may be done in the group meetings, or you might choose to provide each group member with a copy of the book to take home.

If done in a meeting, one person can lead the study. If done individually, duplicate the following basic study procedure and give a copy to each group member.

1. Read chapter 1 and then—
- Write down the kind of group you are a member of.

Rank the five qualities that emerge as groups form. Write down specific ways these qualities have surfaced in your group.

2. Read chapter 2.

Identify your group. Find the material for your group in *ROYAL SERVICE*.

List the members of your group.

Write the time and meeting place of your group for the next six months.

Write the name of the leader of your group.

Either write or tell someone your understanding of the work of your group in relationship to other groups.

For additional insight related to effective group work, read the articles in the series "How a Group Works" (this month's article appears on p. 40).

The Woman I Am

Because June 14, 1976, has been designated by Women's Missionary Union as a day of prayer, fasting, and humiliation, we suggest that each Baptist Women member begin a personal study of *The Woman I Am: Looking Forward Through the Christian Past* on that day and continue through July 4. The book contains a section to be read on each of twenty-one days.

Plan to study the book on or around July 4 (or before school starts). You might have to teach the book twice in order to reach all women. Invite all women of the church, not just members and immediate prospects.

Choose a relaxed setting conducive to meditation and self-evaluation.

Publicize the meeting. Give details in the church bulletin. Make announcements in church meetings.

a tempo

Provide for five minutes of the Baptist Women meeting to be spent listening to a BYW member. Invite a representative from a new or already existing Baptist Young Women to share with Baptist Women what is happening in BYW, including some of the goals of the organization. This young woman could be the president or another person selected by the BYW to do this.

*See order form, page 48.

The group that "hears the feelings" of its members provides an atmosphere of freedom. John Hendrix in *On Becoming a Group* suggests at least three freedoms.

• **Freedom to trust.**—Sharing who we are, what we feel about ourselves, others, and God, helps members put personality into the bodies that make up the group. Getting to know one another is the first step in trusting. You may be in a group with a woman who is only an acquaintance. You have seen her in the community and in church. You may have a preconceived judgment about her. In the group she shares; you understand; trust develops. Members should feel the freedom to express true feelings without fear of "verbal stone throwing." Telephoning absentees or friends, who may not be members of your group, to spread the word about another member's personal experience will undermine the trust level of a group.

• **Freedom to be one.**—Oneness does not mean one person is a carbon copy of another. Oneness is not stifling conformity. Freedom to be one means that we share the common goal of

finding God's purpose. Accomplishing the purpose is unique to each member. In a Round Table group that studied juvenile delinquency the common goal was to help a delinquent. Because of varied abilities, each member chose a different avenue to reach the goal. An attractive feature of Baptist Women is the concept of choosing groups on the basis of interests and abilities. Ideally a group is composed of women intently interested in Bible study, or current happenings on home and foreign missions fields, or specific prayer concerns, or teaching nonreaders. The creativeness of such a group not only staggers the imagination but changes communities.

• **Freedom to fail.**—Failure is difficult to accept, but each of us experiences it in varying degrees. Suppose your group still passes around the copy of *Royal Service* that has been chopped into parts. Or suppose members attend meetings only out of duty or habit. No one expects to participate in a learning experience. A discussion of your present problems and of your hopes for the future of the group could open the door to new vitality. Be

patient with women accustomed to reading parts. Continue to encourage every member to participate in every study session. Demonstrate the principles of group dynamics. "Through a group of people who care enough to listen, feel, risk, and trust, God can work," says Hendrix.

Try these strength-recognition exercises:

1. Give each member a half sheet of poster paper and a felt-tip pen. Ask her to record every personal success that she can remember. One member at a time holds up her success sheet. The group examines the recorded successes, and decides what strengths the chart reveals.

2. Ask members to choose one of the following and tell about her experience.

The first time I tried to swim

The first time I tried to skate

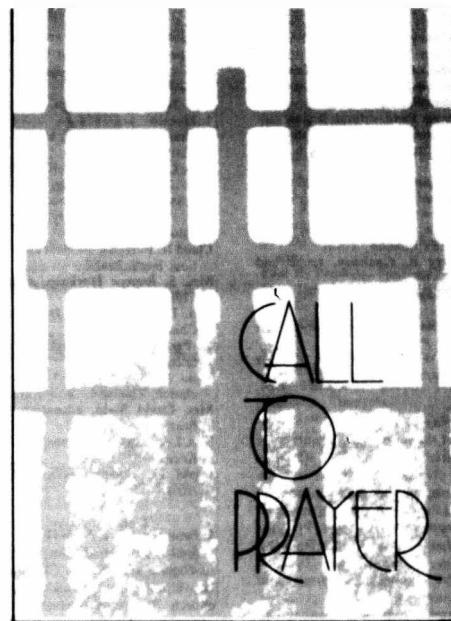
The first time I tried to drive

The first time I tried to cook

The anecdotes exchanged will remind members that accomplishment resulted from practice, effort, and concentration.

A Group's Freedoms

Stuart (Mrs. Robert) Calvert



Nina Brice (Mrs. Ralph) Gwin, Monroeville, Alabama

1 Tuesday Act 3:1-11

The first Dutch-speaking work for Southern Baptists was started in Surinam, South America, by Harold and Martha Marie Lewis, about five years ago. They ask that we pray for two more missionary couples to work in Surinam, a nation which became independent last year.

Mrs. Antoinette DelCorral, Spanish, Arizona

George Mullins, church extension, Michigan

Mrs. Adella Moore, retired, Texas

Joseph E. Shider, US-2, Eskimo, Alaska

Agnes Baker, migrant, California

Arthur Wade, retired, Oklahoma

Theresa Anderson, religious education, Philippines

G. Wayne Smith, business administration, Israel

Mrs. Barbara O. Griffin, home and church, Indonesia

Harold W. Lewis, preaching, Surinam

Oliver Babbitt, retired, China

1 Wednesday Act 3:1-11

As director of inner-city ministries in Fort Worth, Texas, W. D. Bill Swank helps Baptists know how to help people who live in the inner city. This involves Christian social ministries and weekday activities in downtown churches. Pray for Bill Swank as he shares Christ in many ways.

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P. O. Box 4597, Richmond, VA 23210, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

E. McKinney Adams, church extension, New York
Mrs. Arturo Carco, Spanish, Texas
Mrs. Andrew Foster, retired, Louisiana
Phyllis Marshall, pastor, Oregon
Mrs. Yvonne Pugh, retired, Texas
Donald James Plummer, Christian social ministries director, North Carolina
Warren Deane Pratt, Indian, Oklahoma
Mrs. Delma M. Ryals, church extension, New York
William D. Smith, Christian social ministries director, Texas
Mrs. Jerry R. Gaultney, home and church, Nigeria
Cynthia Laevell, administration, Hong Kong
Mrs. William T. Robinson, home and church, Philippines
James R. Wells, journeyman, business administration, Ethiopia

3 Thursday Acts 9:18-19

One of the most urgent requests for missionaries is the need in Rhodesia for five preachers and leader-trainers. Many areas of that country have no Baptist witness. The people are open and receptive to the gospel. Pray for the needed workers, and for Ralph L. Kummage, Roger Bonick, Jr., and Eloise (Mrs. Robert H.) Garrett, who already work in Rhodesia.

Mrs. Frank Chibumba, metropolitan missions, Kansas
Kenneth D. Stone, weekday ministry, Kentucky

Boyer M. Smith, Jr., maintenance, Rhodesia

Elmer B. Pryor, Jr., education, Indonesia

Mrs. Robert R. Garrett, home and church, Rhodesia

Cynthia Langhals, journeyman, radio-TV, Ethiopia

Mrs. Paul C. Mestelitz, home and church, Thailand

Mrs. Marvin R. Reynolds, home and church, Botswana

Ralph L. Kummage, preaching, Rhodesia

4 Friday Acts 4:12-22

David Roberts, formerly in Zambia and now assigned to East Africa, writes "Perhaps the single most needed prayer for the people of the countries in southern Africa is that the leaders and citizens . . . have the ability and foresight to recognize the evil of communism before it grips them too tightly and remain free rather than become

prey of one of the great Communist powers." Pray about this need.

Mrs. Beatrice Boggs, retired, New Mexico

Mrs. Anna Adams Bowen, Indian, New Mexico

Nathaniel Hillman, US-2, woodwork, Maryland

Mrs. Charles Pinner, retired, Texas

Mrs. Donald E. Wells, rural-urban missions, West Virginia

Mrs. Vesta N. Halsey, home and church, Tanzania

Clair B. Baughman, insurance administration, South Brazil

Mrs. S. Eugene Hartzley, education, Chile

Mrs. I. Grady Jann, Jr., education, Chile

L. Fushan Minter, English-language, Guam

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

Mrs. David Mide, education, North Brazil

Mrs. Lee H. Nichols, home and church, Korea

David H. Roberts, education, East Africa

5 Saturday Acts 8:33-42

Stella Austin's Muslim washerman in Nigeria says he is a Christian, but he will not allow his children to go to church. Two sons became Christians and were baptized after establishing their own homes. Miss Austin asks us to pray that two other sons, still at

home, may be active Christians and influence their father to accept Christ.
Clarence Bels, Indian, New Mexico
Ralph Mullen, Spanish, Texas
Quinn P. Morgan, Spanish, California
Mrs. David Richardson, deaf, Alabama
Mrs. Paul R. Vassquez, Spanish, Texas
Ray C. Watson, retired, New Mexico
Richard Wilson, center director, Louisiana

Stella Austin, education, Nigeria

J. Beryl Barwell, preaching, Peru

Mrs. Dwight C. Clark, home and church, Bahamas

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

Mrs. A. Justina Glass, Jr., women's work, Argentina

Elmer P. Gray, English-language, Ohio

Mrs. Charles P. Long, home and church, Belgium

Mrs. W. Harold Matthews, home and church, Philippines

Allen Moore, retired, Italy

Joe S. Vassquez, preaching, Spain

6 Sunday Acts 4:1-7

The Carlen Owens family lives within sight of beautiful Mt. Kilimanjaro in Tanzania. Mr. Owens, a field evangelist, often makes trips far into the bush. Myrtice Owens, a nurse, frequently accompanies her husband to conduct medical clinics while he preaches and teaches the Bible to the waiting patients. Pray for these evangelistic and healing ministries.

CALL TO PRAYER

To look at pictures of the starving hurts us. Our missionaries see the flesh and bone. Pray that God will give them the courage and strength, day after day, to nourish these people and share with them Jesus Christ, who is the bread of life.

SOMETHING SPECIAL

Lead your group in a training activity based on study of *Working in a Missions Group* (see order form, p. 48). Plan for this during June, July, and August. Do it by mail, in group meetings, or in a combination of mail and meeting. Follow the suggestions under "TIME for Members," page 39.

Mr. James E. Graham, language missions, Illinois

Mrs. Frank B. Ramirez, Spanish, Arizona

Robert G. Wilberforce, Christian social ministries, Colorado

Mrs. Robert L. Collins, home and church, Thailand

Ned L. Shuman, preaching, Uruguay

Mrs. H. Marshall Plummer, home and church, South Brazil

Richard D. Moore, education, Tanzania

Willy L. Oliver, agriculture, Yvonne

Clair B. Baughman, preaching, Tanzania

J. W. H. Richardson, Jr., preaching, Nigeria

Mrs. Paul W. Stettler, home and church, South Brazil

7 Monday Acts 9:1-8

The Kathleen Mallory Baptist Center in Baltimore began a port ministry last fall. Directed toward 50,000 seamen who come to the port each year, the goal is to maintain three centers offering recreation, inspiration, and fellowship for the visitors. Baptist men welcome the seamen at the ships, distribute literature, invite them to church and the centers, and offer transportation. Pray for director James C. Brinkley and the port ministry.

James Carroll Brinkley, pastor-director, Maryland

Mrs. A. J. Carver, Spanish, Texas

Oliver W. Moore, Indian, Montana

Mary Clark, nurse, Rhodesia

Mrs. Wilfred H. Congdon, home and church, Nigeria

Orlando W. Goryun, pilot, Equatorial Brazil

Roberta Hill, journeyman, education, Peru

William C. Mason, business administration, India

Mrs. Hugh P. McCumich, retired, Nigeria, Hawaii

Mrs. Dudley V. Narville, home and church, Ivory Coast

Charles Sandley, journeyman, nurse, Colombia

Mrs. Donald J. Splaingard, home and church, Equatorial Brazil

8 Tuesday Acts 7:54-60

Cecilia and Thomas W. Hill are involved in publication work at the Baptist Spanish Publishing House, meeting needs of Spanish nations for literature. They say, "We are beginning a program in Argentina that could show us the way to penetrating the secular market. We hope to publish two to four books through a major secular distributor." Pray for Mrs. Hill and the new undertaking.

Everlasting Arms

B. Joyce Clayton

I cannot sink.
 Now I am
 buoyed by Him.

But former mind of
 looking up from mire is
 not erased.

Hollow days
 would chase
 and catch and drag me down,
 not knowing

I cannot sink.

Not even when
 I scull with hands
 downward

(or think me dense as lead)
 can I sink.

but face high am I held.

knee-deep, head-deep, bell-deep
 waters—

He holds me yet!

Collis Brown, Baptist center, Arizona

Mrs. Dathan V. Haggan, Indian, Mississippi

Mrs. William Shaw, church extension, California

Mrs. B. Wayne Williamson, rural-urban missions, California

Steve Robert Wilson, US-2, student work, Montana

Stanley L. Harper, journeyman, secretary, Rhodesia

Mrs. Thomas W. Hill, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Betty G. Huggan, home and church, Germany

J. Wendell Powers, English-language, Taiwan

Mrs. David W. Roth, home and church, Mexico

Joe G. Terman, preaching, Indonesia

9 Wednesday Acts 8:26-30

In their annual meeting last fall, missionaries in East Africa (Kenya and

Tanzania) voted to form two separate organizations. Effective in 1978, they will be the Kenya Baptist Mission and the Tanzania Baptist Mission. The two countries have operated heretofore in the East Africa Mission. Pray for the missionaries involved in this progressive step, especially for Janette (Mrs. Euclid D.) Moore.

James Dugubre, Spanish, Ohio

Mrs. Robert Wells, Baptist center, Texas

Samuel M. Hernandez, Spanish, Arizona

Paul E. Pequeens, Spanish, Texas

Mrs. Thomas M. Wren, Baptist center, Texas

Mary Frances Condit, education, Thailand

Mrs. L. Wayne Graham, home and church, Philippines

Mrs. Euclid D. Moore, home and church, Tanzania

Mrs. James E. Splaingard, home and church, Trinidad

Mrs. J. Luther Williams, home and church, Equatorial Brazil

10 Thursday Acts 9:10-19

First Baptist Church of Miami Beach, Florida, is the only Baptist church in a resort city whose permanent population is 100,000. Another 100,000 tourists visit the city each day. Robert Tremaine recently became pastor-director of the church. Pray for him in this challenging field.

Engene Gregg, language missions, Michigan

Emory Price Collins, retired, California

Mrs. Norvalda Martin, Spanish, Texas

Mrs. Robert Nyberg, Spanish, Colorado

Spurgeon Sweeney, Jr., weekday ministry, Virginia

Robert Tremaine, pastor-director, Florida

Mrs. John F. Anthony, home and church, Israel

Michael Canale, journeyman, nurse, Rhodesia

Mrs. Robert C. Davis, Jr., home and church, Vietnam

J. Hunter Mammott, mission administration, Taiwan

H. Richard Owen, preaching, Guatemala

11 Friday Acts 10:17-20

Summary education in Indonesia is taking a new approach, resulting in a curriculum of 400 students in 45 separate places scattered over the islands of Java and Sumatra. The goal is to train Baptist men and women across

the nation to become leaders, thus winning conversions more rapidly to Jesus. Pray for the students, and for Shirley (Mrs. Avery T. Jr.) Willis, wife of the missionary's president.

Mrs. John Arnold, Jr., Spanish, California

Norman Shephard Hall, rural-urban missions director, New York

Zachariah C. Pagata, student work, West Virginia

Fortunata Gamales, Spanish, Texas

Mrs. Oscar Hill, retired, New Mexico

Mrs. M. L. McKay, Edinboro, Alaska

Robert F. Smith, dorm parent, Zambia

Mrs. Margaret G. Egan, home and church, Argentina

Mrs. Robert D. Hardy, home and church, Japan

Mrs. Wayne E. Mason, home and church, Philippines

Mrs. Peyton M. Moore, home and church, Hong Kong

Mrs. Harry L. Raley, home and church, Taiwan

P. Vaughan Bam, medical, Kenya

Mrs. Avery T. Willis, Jr., home and church, Indonesia

12 Saturday Acts 11:22-30

Gayle and Larry Thomas live on the "big island" of Hawaii. They know God can do big things. Gayle says, "God called us here and gave us a vision of his power to bring a revival." She asks, "Pray that God will complete what he has already begun through us to do!"

And P. Chavez, Spanish, Texas

Mrs. Aurelia Gonzalez, retired, Texas

Murray L. Hoffmann, National Baptist, Texas

C. S. McCall, retired, Virginia

Mrs. Larry S. Thomas, church extension, Hawaii

Mrs. Norman K. Wallace, rural-urban missions, Maryland

Mildred Crabtree, student work, Nigeria

Mrs. James H. Green, home and church, Panama

Donald B. Smith, music, Trinidad

Mrs. William L. Walker, home and church, Japan

Mrs. Maude G. White, retired, Brazil

David G. Wyman, student work, Mexico

13 Sunday Acts 11:17

In its last annual meeting, the Argentine Baptist Convention announced a foreign missionary who would go to Peru. A young woman, missionary to Indians in the Argentine Chaco for eleven years, represents the Argentine

convention. Rejoice in this advance. Pray for the new missionary and also for Marilyn (Mrs. James C.) Boddling, Southern Baptist missionary to Peru. Alma Etkens, Indian, Oregon

Leola Don Patrick, church extension, Illinois

Mrs. David H. Forbush, church extension, Pennsylvania

Mrs. Charles E. Harvick, home and church, Philippines

Mrs. James C. Boddling, social work, Peru

Charles E. Smith, preaching, Paraguay

14 Monday Acts 13:1-12

Franklin Hartman, Korea, feels the work he is doing could better be done by four men than by one! He leads three Baptist associations and pastors an English-speaking mission. Korean pastors need more help than one man can give. The English mission has an opportunity in the development of a servicemen's center for Americans. Pray about these needs.

John Bann, pastor-director, Georgia

Mrs. Isidro Cruz, Spanish, Texas

Mrs. Raul Gonzalez, Spanish, Florida

Elliot Leitch, Indian, Oklahoma

Mrs. Paul Whitlock, Indian, Oklahoma

J. Robert Smith, preaching, Argentina

Mrs. Herbert C. Edmonson, home and church, Rhodesia

Thomas Hall, journeyman, education, Taiwan

T. Franklin Hartman, preaching, Korea

John E. Laramore, preaching, Guatemala

Dorothy Lee, secretary, South Brazil

J. Wendell Smith, preaching, Indonesia

Jolene Walker, medical, Gambia

15 Tuesday Acts 13:42-52

Don Reed reminds us that intelligent prayer support is a tremendous asset to student work. Arriving in Peru to work with students in Lima's seventeen universities, he felt overcome by the gigantic task, the difficulties, and the potential. Students are eager to study English, but small Bible study groups are limited by scarcity of missionaries and small Baptist constituency. Pray for Don Reed.

Mrs. Ynes Alonzo, Spanish, Texas

David Edwin Crouch, pastor, Maine

Mildred Foster, Spanish, Texas

Terry A. Haynes, US-2, Christian social ministries, South Carolina

Lynn Phil Hughes, field work, Georgia

Mrs. Michael Narvaez, Indian, Mexico

Mrs. Albert G. Ortiz, retired, Texas

Mrs. Douglas Pringle, Spanish, Mexico

Mrs. C. E. Wiley, rural-urban missions, Indiana

Mrs. I. V. Larson, retired, China, Taiwan, Philippines

Mrs. James E. McPherson, home and church, Lebanon

Mrs. Lewis I. Myers, Jr., home and church, Vietnam

Penny Peterson, journeyman, education, Argentina

Don V. Reed, student work, Peru

16 Wednesday Acts 14:6-18

Dorothy (Mrs. E. M.) Hutton asks what many a missionary might request: that we pray for her to have "spiritual, physical, mental, and emotional strength to meet the day-by-day things that come our way: for wisdom to discern sincere needs of people who ask for help," and yet to be able to say no when the necessity arises. Pray for First Baptist Church in Richfield, Utah, which needs a new building.

Samuel Keith Smith, pastor, California

Edwin Diaz, Spanish, Florida

Mrs. K. McPherson, church extension, Utah

Mrs. Sidney Pittman, kindergarten, Ohio

Mrs. Logan C. Atch, publication, Indonesia

Otto M. Hill, doctor, Colombia

Mrs. Hal K. Sachs, home and church, Indonesia

Mrs. Charles P. Love, home and church, Guyana

W. Ward Nicholson, education, Nigeria

Mrs. James O. Watson, education, Paraguay

17 Thursday Acts 16:1-11

"The growth of Christianity among the Kechi (Indians) is one of the most thrilling experiences among Southern Baptist missionaries anywhere," says a Foreign Mission Board leader. Several missionary families live among the Kechi people who have remained separate from other Guatemalan cultures. Donald N. Courtney is one of them. Missionaries, pray for him today.

Mrs. Bob Wayne Broadway, church extension, Kentucky

Richard Johnson, cancer director, Virginia

Mrs. Jean Bryan, Spanish, Florida

Mrs. Celso Villarreal, retired, New Mexico

John L. Mire, retired, Brazil

Donald N. Courtney, preaching, Guatemala

G. Edwin Engstrom, dorm parent, Philippines

Robert S. Erwin, religious education, South Brazil

Betty Jane Ewan, education, Nigeria

Mrs. Dean T. Fitzgerald, home and church, Jordan

Mrs. W. Gay Stenderum, home and church, Philippines

Maele Lee Lander, women's work, South Brazil

Mrs. Frank P. Lide, retired, Hong Kong

Joan Mamm, women's work, Tanzania

Mrs. Luther F. Morphie, home and church, Germany

Lady Watson, preaching, Japan

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

18 Friday Acts 16:1-19

From Johnny N. Burnett, Equatorial Brazil, comes this request: "God has worked mightily on the Trans-Amazon Highway. There are many new Christians and new churches in this area, but so much is yet to be done. Many thousands of miles of roads will be built in the next few years, and thousands will move to the region. Pray that God will continue to work through us to meet the challenge."

Carlos C. Calum, Jr., Spanish, Massachusetts

Mrs. James Dugan, Spanish, Ohio

William L. Kaufman, Christian social ministries director, Kentucky

Murphy Linn, Chinese, California

Mrs. Robert Morphet, Spanish, Texas

William A. Park, Spanish, Texas

Mrs. Frank J. Thomas, Christian social ministries, New Mexico

Donald F. Viscardi, director of metropolitan missions, California

Trevaan Webb, director of rural-urban missions, Arizona

Mrs. L. Gale Bradford, home and church, Malawi

Estherine Bryan, retired, China

Johnny N. Burnett, religious education, Equatorial Brazil

Mrs. W. Albert Holman, education, South Brazil

Mrs. Robbie Ben Scott, home and church, Malawi

Robert E. Wakefield, dorm parent, Singapore

James D. Watson, preaching, Mexico

19 Saturday Acts 17:21-33

The Spanish Baptist Women's Missionary Union last year elected Lila

ROYAL SERVICE • JUNE 1976



Look forward to next month's big bicentennial issue

What you'll find in July ROYAL SERVICE:

*Missions Horizons '76, a Baptist Women meeting spectacular that says "Happy Birthday, America!" and challenges women to undertake missions goals for a new century

*Christian Women and the Bicentennial—Toward a Jubilee Year by C. Welton Gaddy

*A Past to Remember—a Future to Mold by WMU executive director Carolyn Weatherford

*Our Time in the Gospel by Johnny Johnson, a thought-provoking look at ways Southern Baptists can move into a new era of global missions

*Beginning a summer series of features and studies on Missionary Milestones

*plus a Round Table study of Christian citizenship, a meditation based on the WMU Watchword for the year, a TIME feature on using maps, and other features

Know a woman who doesn't get ROYAL SERVICE? A neighbor? A sister? A non-member of Baptist Women? even a non-Baptist? Why not get her started in reading about the world from a Christian woman's viewpoint by being sure she reads the July issue. Order today

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(Mrs. Joseph W. Jr.) Mefford as secretary of promotion. Mrs. Mefford and her husband have spent twenty-three years in Spain as missionaries. She writes for Baptist magazines in America as well as for the Spanish WMU magazine. Pray for the Mefford family.

Mrs. Clifford B. Coleman, rural-urban missions, Ohio.
Mrs. Ernesto Argentin Lopez, retired, Florida.
Nancy Bridges,* women's work, Philippines.
Gwen Crooks, education, Hong Kong.
Donald B. Gardner, journeyman, education, Hong Kong.
B. Layton Lynch,* preaching, Taiwan.
Mrs. Joseph W. Mefford, Jr., home and church, Spain.
Mrs. Monica L. Randall,* home and church, Rhodesia.
Mrs. Charles L. Whaley, Jr., home and church, Japan.

26 Sunday Acts 18:1-11

Soon after returning from furlough, Virgie (Mrs. Gerald) Riddell wrote, "Chile is a wonderful place to be now and there are definite signs of revival in many areas. We are praying for a spiritual breakthrough for Chile and all the world. We pray for power and leadership as we seek to dedicate each day to Him." Let us join in her prayer.

Nathaniel Brockman, center director, South Carolina.
Mrs. Lloyd W. Jones, Indian, Oklahoma.
Mrs. Ruby McGowan, retired, Illinois.
Mrs. Francisco Morales, Spanish, Texas.
Mrs. Georgette Perez, Spanish, Texas.
Mrs. I. B. Williams, Spanish, Kansas.
Tollie M. Bitts, student work, Ghana.
C. F. Clark Jr.,* doctor, Japan.
Mrs. Archie B. Cooper, home and church, Costa Rica.
Harold Kling, retired, China, Malaysia, Singapore.
Mrs. James L. Rife, home and church, Uganda.

Mrs. Gerald F. Riddell, music, Chile.
Mervin D. Riddell, education, Nigeria.
William O. Wasmuth, education, Singapore.

27 Monday Acts 19:1-20

A letter from Wana Ann (Mrs. Gibb) Fort closes with a list of prayer objects: that the five Fort sons will continue to grow in God's will; that the Forts will be effective witnesses; for medical evangelism in their area; for

Gokwe Baptist Church with which they work and which meets under a big tree at the river; for the Baptist churches, the convention, and the three home missionary couples sent out by the Rhodesian convention; for a good rainy season and an abundant harvest.

Adrian Raptava, Spanish, Texas.
David Fitch, Indian, Oklahoma.
Mrs. B. B. Harris, National Baptist, Mississippi.
David Loman, Spanish, Louisiana.
Ruthie Madrigal, Spanish, Texas.
Mrs. Ramon Beyer, Spanish, Texas.
Ruthie H. Biles, Spanish, Texas.
Mrs. Charles A. Chilton, home and church, Philippines.
Mrs. M. Gibb Fort, Jr., doctor, Rhodesia.
James E. Foster, English-language, Spain.
Raymond R. Hite, religious education, Ghana.
Kenneth R. Mullican,* medical, Gaza.
Ann Parks, journeyman, education, Argentina.

22 Tuesday Acts 20:17-27

The world spotlight often turns toward the Caribbean area. Dan Sprinkle says, "The gold and riches sought by early adventurers never fully materialized, but Costa Rica is rich—rich in promise. This promise is evident in the people's increasing response to the message of the riches of God in Christ Jesus." Pray for Mr. Sprinkle and other missionaries who rely on God's promises.

James W. Abernathy, director of metropolitan missions, Pennsylvania.
Mrs. Mammal Alcala, Spanish, Texas.
Mrs. Fernando G. Downs, church extension, New Jersey.
Robert V. Hughes, retired, Maryland.
Mrs. John Jacques, Spanish, Texas.
Lloyd A. West, Spanish, Texas.
Chas. Bricefield, education, Chile.
R. Frank Coy, religious education, Chile.
Robert W. Crockett, preaching, Argentina.
Mrs. Ernest V. May, Jr., home and church, Dominican Republic.
T. Michael Newton, preaching, Korea.
S. Dan Sprinkle, Jr., preaching, Costa Rica.

23 Wednesday Acts 21:7-14

Seoul International Baptist Church has ordained June (Mrs. James G. Jr.) Goodwin as a deaconess. This is a traditional office in Korean churches. Pray for Mrs. Goodwin in her leadership.

Mrs. Lee T. Rife, metropolitan missions, Connecticut.
Mrs. John Ruppman, Christian missions, Kansas.
Mrs. Donald D. Jackson, metropolitan missions, California.
Robert T. Mills, student work, Missouri.
Mrs. Eugene Riddle, retired, Tampa.
Thomas Stuebs, Jr., Florida.
J. Allison Smith, retired, Israel, Austria, India, Yaman.
James H. Darnall, education, New Coast.

Mrs. J. G. Goodwin, Jr., home and church, Korea.
Tom C. Hallingworth, religious education, Argentina.
Samuel L. Jones, radio-TV, Rhodesia.
Mrs. Jerry S. Key,* music, South Africa.
John R. Meyer, music, Surinam.
Bobby L. Spoor, preaching, Thailand.
Henry S. Whitlow, education, Mexico.

24 Thursday Acts 22:6-16

Mary Ruth (Mrs. Marshall) Mowbray prayer request is for "our task force on aging which is exploring ways churches can more effectively minister to and with the aging; ministries for urban citizens in the heart of the city; The Learning Place (pre-school center) in three downtown churches, children and workers in day-care centers in several churches." The Moores are developing Christian social ministries in a suburban area around Indianapolis where 1.5 million people live.

Jack D. Camar, Indian, Oklahoma.
Jana Garcia, Spanish, Texas.
Ronald D. Hefner, center director, Wyoming.
Daniel Malina, Spanish, Arizona.
Mrs. Marshall W. Moore, Christian social ministries, Indiana.
Wallace Purkison, Indian, Arizona.
Mrs. Jope Rasmus, Spanish, Oklahoma.
Mrs. J. D. Robson, home and church, South Africa.
Donald W. Jones, education, Taiwan.
Mrs. Thomas L. Watson, home and church, Peru.

25 Friday Acts 23:1-11

Circumstances—such as health or family situations—arise from time to time which force missionary resignations. Billy Bob and Alberta Mann worked in Uganda and Kenya for several years. Now, after an interim of several years, they have been appointed to serve in Trinidad. Pray for them as they make necessary adjustments.

Miguel A. Calistro, Spanish, Florida.
Odilene Goren, Spanish, Texas.
Mrs. Ole L. Brown, Jr., National Baptist, Missouri.
Mrs. John Koss, Polish, New York.
Mrs. Raymond Ouma, Japanese, California.
Billy E. Moore, preaching, Trinidad.
Karen Schaffner, journeyman, dorm parent, Ghana.
B. Herbert Stephens, agriculture, Ethiopia.
James A. Williams, Jr., preaching, Mexico.

26 Saturday Acts 24:12-17

"I would like to request that you pray for local Baptists to volunteer their time and talents to help us love and teach the thousands of untouchables in the inner city of Houston," says Mildred McWhorter. "We always need craft and sewing supplies, but we cannot do without people."

Nathan M. Carter, retired, Alabama.
Paul H. Garcia, Spanish, Texas.
Mrs. Paul A. Hernandez, retired, Arizona.
Mrs. Carl Hadden, weekday ministry director, Massachusetts.
Randy Glen Ward, US-2, resort work, Tennessee.
Mildred McWhorter, center director, Texas.

Mrs. Patricia Volkmann, retired, Texas.
Jerald B. Ballard, medical, Columbia.
Mrs. H. Earl Sings, Jr., home and church, Vietnam.
Gerald W. Doyle, radio-TV, Ecuador.
Mrs. C. Kenneth Glenn, home and church, Liberia.
Joy Hall, secretary, Nigeria.
Mrs. Tom C. Hallingworth, social work, Argentina.
Wayne W. Lagan, dentist, Nigeria.
John W. McFadden, doctor, Nigeria.
Mrs. John L. McNair, home and church, India.

27 Sunday Acts 28:1-13

Lura and Marvin Southard have worked with the Dan Valley Baptist Center in Eden, North Carolina, for nine years. Weekday activities draw a good attendance, but few of these people participate in Sunday worship services. Mrs. Southard requests, "Pray that the Center will be not only a place for Bible study, crafts, and recreation, but that it will also lead more people to lifetime commitments to the Lord Jesus Christ."

Herbert O. Black, director of metropolitan missions, California.
Mrs. Kenneth Chadwick, Spanish, New Mexico.
James Truitt McLaughlin, US-2, resort work, Arizona.

Mrs. Janet V. Hedgcock, Spanish, Texas.
Mrs. Marvin Southard, Baptist center, North Carolina.
Frank Vandeke, Indian, Oklahoma.
Mrs. Lagan in, Sweden, home and church, Nigeria.
Woodrow E. Fletcher, preaching, Peru.
Mrs. Beryl C. Lovelace, home and church, Japan.
Gary W. McCoy, music, Korea.
P. David Meade, journeyman, education, Israel.
A. Bruce Oliver,* preaching, North Brazil.
Mrs. Florance E. Pitt, home and church, Angola.
Loren C. Turnage, English-language, Iran.
Mrs. James M. Wall, home and church, Taiwan.

28 Monday Acts 26:10-32

After a study of Revelation, one class member said to the pastor, "I was afraid to study Revelation, but I enjoyed it so much! And, I'm not afraid to die anymore." Another member told the pastor the Bible study group had done what her psychiatrist had not been able to do—make her well. The pastor, Norwood Waterhouse, adds prayer for people in such groups who do not know Christ, and for himself as he works at starting new churches in

How should we intercede for a person? Is it enough to say, "God bless Joanne Smith" and leave it at that? Hardly.

Don't start praying right away. Spend a few minutes thinking about Joanne Smith, about her circumstances and needs right now. What do you know about the area or city where she serves? What do you know about the kind of work she is doing? Does she have children?

Then bring Joanne Smith into the presence of the Lord. Now you can pray for her.

Whether or not you know her immediate, specific needs, remember that the primary purpose of your prayer is that she should know and do the will of God, should become more like Jesus Christ, should fulfill God's purpose. Pray this for her in your own words, or by using Paul's

prayer for the Christians at Ephesus:

"For Joanne Smith, I bow my knees before thee, O Father, from whom every family in heaven and on earth is named, that according to the riches of thy glory, she may be strengthened with might through thy Spirit in the inner person, and that Christ may dwell in her heart through faith, that she, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that she may be filled with all the fullness of God."

Pray for Joanne Smith specifically in terms of her needs as you are aware of them.

Baptized from How to Talk with God, by Stephen Woodward, Harold Shaw 1973, Wheaton, Illinois 60187. Used by permission.

How to Pray for a Person

the metropolitan areas of Connecticut.
Harold E. Cunningham, Sr., retired,
South Carolina

Mrs. Leslie Gunn, retired, Oklahoma
Mrs. Alejandro Leal, Spanish, Texas
Rodney C. Minor, evangelism, Georgia
Mrs. Aurelio Trevino, Spanish, Florida
Norwood Waterhouse, pastor, Connecticut

L. Bynum Atkins, preaching, Taiwan
Mrs. William P. Carter, Jr., education,
Chile

Mrs. G. Chryles Conway, home and
church, Kenya

Linda Crawford, social work, North
Brazil

Mrs. Ellis G. Fulbright, home and
church, Zambia

Mrs. Donald R. Kummerow, home
and church, Spanish East South
America

James C. Oliver, Jr., religious education,
Colombia

Violet Papp, nurse, Jordan

Robert R. Stewart, preaching, Thailand

29 Tuesday Acts 27:21-28

Franklin T. Fowler, medical consultant
for the Foreign Mission Board,

believes Southern Baptists must take a
new look at their overseas medical
work. Factors requiring a changed approach,
he says, are tighter government
supervision in host countries and rapidly
rising costs. Pray today for Dr.
Martha Gilliland, Nigeria.

Evelyn Egge, Baptist center, Tennessee
Mrs. Young Glover, National Baptist,
Florida

Kenneth W. Nall, church extension
director, Indiana

Mrs. John K. Park, Korean, California
Paul R. Vangness, Spanish, Texas

R. Wayne Wilkerson, director of rural-
urban missions, California

Robert C. Davis, Jr., preaching, Vietnam

Mrs. W. M. Gilliland, doctor, Nigeria
Mrs. T. Franklin Martins, home and
church, Korea

Glen L. Johnson, preaching, Argentina
Mrs. Gilbert A. Nichols, home and
church, Paraguay

Mrs. Charles A. Ray, home and
church, Thailand

Mrs. Dee W. Reed, home and church,
Peru

30 Wednesday Acts 20:17-30

Mildred Louise and Ray Douglas
had worked with Spanish-speaking
people under the Home Mission Board
before being appointed by the Foreign
Mission Board. Mrs. Douglas, a nurse,
finds medical work important in
Dominican Republic. Several
doctors have become Christians,
resulting in the opening of medical centers
related to Baptist churches. Pray
Mrs. Douglas.

Mrs. A. L. Davis, Indian, South
Korea

Dulbert Puma, Indian, Arizona
Allen H. Harpe, Jr., student, New
York

Katherine Cozzens, retired, Brazil
Mrs. Ray M. Douglas, home and
church, Dominican Republic

Billy R. Fraser, business administration,
South Brazil

Mrs. S. Dennis Hale, home and church,
Spain

Mrs. F. W. Hamlett, retired, Chile
Mrs. Robert G. Laffoon, home and
church, Tanzania

Mrs. Larry K. Best, home and church,
Japan

Any item identified in
this magazine but not
listed here may be obtained
only from source
given for that item.

ORDER FORM FOR WMU MATERIALS

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600 North Twentieth Street
Birmingham, Alabama 35203
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When ordering from
WMU, payment must
accompany order. Do not
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check or money order
payable to WMU. Cash
sent at customer's risk.

ITEM	HOW MANY	COST	TOTAL
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Mission Action Chairman		.50	
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Mission Study Group Leader		.50	
Mission Action Group Leader		.50	
Mission Prayer Group Leader		.50	
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	(100)	2.75	
Hymnbook Covers, Patriotic Theme (WPM-4M)	(25)	.75	
	(100)	2.75	
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Over \$5.00 — 75¢

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the
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and
the
much
and
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Where the Spirit of the Lord is,
there is liberty.

Where the Spirit of the Lord is,
there is liberty.

Where the Spirit of the Lord is,
there is liberty.

What might our liberty lead us to do?

To act.

To act for the good of other persons.

We are free to act for the good of others. What
a difference from our view of freedom which
says we are free to do as we please, to do what
seems good for us.

We are free to get involved in human
relationships.

to love a child who is not related to us,
to care about an old person to whom we have
no duty.

to do some small kindness for a person who
cannot repay.

to make a life-changing decision to help a
total stranger.

The good Samaritan was free to offer
his help.

despite the fact that the other man would have
considered the Samaritan an enemy.

It was the spirit of the Samaritan
and not the facts of the case,
that made him free.

That is liberty.

The father was free to receive the
prodigal son.

free to love him with an unselfish
and forgiving spirit.

free to offer him even more than he
had the nerve to ask.

That is freedom.

The shepherd was free to risk his
life for a lost sheep.

one sheep, lost through its own fault,
one sheep of far less worth than
the shepherd.

The shepherd was free to care more
for a sheep than for himself.

That is liberty.

The man who told these stories
—the stories of the Samaritan and the
father and the shepherd—
that man was free to give his life:



to be convicted of false charges
in the wrong court
under illegal circumstances,
and still to pray for forgiveness for
those who wronged him
and to willingly die that they
might have life.
That is freedom.

Can we have that kind of freedom?

Can we act like Christ—

or even like the Samaritan or the
father or the shepherd?

Not without practice.

The Samaritan—if he was a real person—
surely did not choose that day to
begin exercising kindness.

He had practiced it.

Lovingkindness had become a way of life.

He was free to respond instinctively
because he had trained his instinct
by truly seeing the hurt of other
people.

by honestly appraising his ability
to help.

by acting decisively in favor of
others.

by committing himself to inconvenience
and involvement.

And so we come back to the growing
things.

as the sign of a growing freedom
a freedom that starts instantly when
a seed begins to sprout.

but that is recognized as freedom
only as it grows.

as it uses the elements around it
—the sunshine of God's love, the
rain of human experience—

to become the mighty oak or the
wildflower beside the road.

Where the Spirit of the Lord is present,
there is freedom.

All of us, then, reflect the glory of the Lord with
uncovered faces, and that same glory coming
from the Lord who is the Spirit, transforms us
into his very likeness, in an ever greater degree
of glory."

Adrienne Bonham

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Family Missions Funarama

Bobbie Sorrell

Can missions be fun? It can be if you get involved in missions activities as a family. What are some of the things a family might do together which are missions related?

A family might engage in missions information gathering or fact finding. In WMU we call this mission study. Family mission study might include reading a missions book together, doing research on a country where Southern Baptists have missions work, taking a trip to a nearby home missions point, or playing a game.

Or, as a family you might become involved in mission support activities. Possible activities include regular use of the missionary prayer calendar found in WMU age-level magazines (are you aware that *Dis-*

covery and *Accent* feature a missionary of the week for GAs and Acteens?), a family prayer observance during one of the weeks of prayer, learning more about the Cooperative Program by playing Cooperation: The Cooperative Program Game.*

Perhaps your family could become directly involved in missions through a family mission action project. (You may have participated in Love Thy Neighbor activities several months ago.) You might adopt an elderly person in the county home for the aging, host an international student, take an underprivileged child to the zoo or on a holiday outing, minister to a sick person.

Many missions-related activities are just right for family involvement.

By selecting some which appeal especially to your family, they can become for you a Family Missions Funarama.

Superb help for family missions involvement is offered in two resources. These are: "How Do We Teach Missions in the Home?"* and *Family Missions Guide*.* The first, a small leaflet, will whet your appetite as well as suggest some activities. *Family Missions Guide* is a more detailed resource and includes many activity ideas in the areas of mission study, mission action, and mission support.

Plan this summer to make missions meaningful for your entire family.

*See order form, page 48

