

AUGUST

ROYAL SERVICE



I Am Eskimo

Call me Ana. My years have been lived on the tundra along the Bering Sea in a barren village of the old-time Eskimos and in our hunting camps. And at salmon camps during the salmon run.

Last week I was skinning a seal on my kitchen floor with my sn-sharp ulu when a visitor to our village dropped in to see me. I had invited her after we'd exchanged smiles as we met on the path between the huts.

As this non-Eskimo woman sat, I told her my name. "I have seven children, four adopted. How about you?" I asked.

"My name is Marjorie, and we have three sons," the outsider told me. "But please go right on with your seal butchering. I wish I could do that hull as well as you do."

That's just what she said.

It seems odd that my outsider has only three sons and no adopted others. I told her that many Eskimo families have other

children, who've been orphaned by hunting accident or other bad happening. Then another family just takes them in.

"That shows Christian love," my outsider said.

But I had to think about that, so I quit filling a poke with seal fat and looked up at her, eye to eye. Finally I said, "Not exactly, because this is just the Eskimo way—as the Eskimo race can survive. But a few of us do try to follow the Christian path and to help all people."

Then I told how for many years I've been a midwife helping our women in childbirth. Some would rather stay home than go a long way to a hospital. And here we are lucky if a doctor comes once a year.



Author Marjorie Vandervelde (left) inspects polar bear hide. Below: Eskimo woman and child in sled.

But missionaries travel to our village sometimes. And when we are at Emmonak Village we go to the church of missionaries Willie and Martha Johnson. They're Eskimo, too.

My friend-from-outside then asked me, "Ann, will you tell me about Eskimo life of three generations: your parents, your own, and your children? I want to try to understand problems of change."

"I try," I promised. My friend-from-outside was staying with another Eskimo family in this cluster of huts that squat like ptarmigan chicks by the sea. Each day she came down the path to my hut. I brewed two cups of tundra tea, and we worked together like sisters.

Long ago, maybe early 1900s, a Christian doctor named John Briggs lived the Eskimo life along the Bering Sea by Nome. He helped everybody. We didn't try to make the Eskimo over again into the pattern of a gusuk (white person). Instead, he tried to help the people become Christian Eskimos. And they liked him, too.

because he hunted and fished for food—or starved—like them. He hunted a few wood for fuel and cut ice for water, but like they did.

Dr. Briggs said the Eskimo medicine man, Yak, was bad when he made it taboo for all others to eat fish. We knew Yak did this so he could have the fish for himself.

My father and mother were in hunting camp one long, lean winter. The snow was deep and winds cutting. Seemachs were lean, too—all but old Yak's. This wrinkled old conjurer was also the best clothed. His fur suit was of prime caribou trimmed with otter. The parka hood had a long, white wolf fringe around the face, and on top was the fierce head of that old wolf.

My father and others were thin, tattered for suits. During that winter they were hungry because the migration routes of the animals had changed. There was not enough game and fish for all.

My parents had to watch their small son grow thin and die. That left Sister, five, and me, two. I was still carried in my mother's fur-lined back-pouch, as I wasn't as cold as the rest. Other families moved on. But ours stayed. So did old Yak, because Father was the best hunter of the beach.

But even good hunters aren't sure of game. Also, there were only a few hours of half-light between the long, dark nights.

Father made a hole in the lake ice and squatted by it, fishing, backed up to the blizzard. He caught a little fish and ran with it to his snow hut. The family gulped down small bits.

Then Yak's wolf head pushed into the low entrance. He grabbed what was left of the fish and looked around for more. "Give me fish!" he yelled in a rage.

We followed Father back to the fishing hole in the ice. What happened? I guess there was a fight over another small fish. Anyway, when my mother ran out, both men were dead, and warm blood was keeping the fish hole from freezing.

"Ignermar!" my mother must have murmured ("Nothing can be done about it"). Eskimos didn't argue with death. They saw violence often. They saw some die from bears, some fall through the ice, others carried away on ice floes. An Eskimo would kill himself—or another—if a group's living depended on it.

Anyway, my mother took up the fishing line and the gun trying to keep Sister and me alive. There was no taking the dog team and sled back to the village, for the dogs had long ago been eaten so the family

might live. The snow was deep; it was always below zero.

Most of the time we lay wrapped in caribou hides on the floor of the snow hut. My mother warmed us against her body.

A hunting party found us. In my mother's fur-lined back-pouch, I was the only one alive. My fingers and toes had started to freeze. The hunters took me back to their village.

My Eskimo village today is one of those scattered across the flat tundra where a few families once settled and made dwellings of driftwood or tarpaper and board.

The village has a council. But it has no roads, sewage disposal, or water system. Water—as chunks of ice—is still hauled into the kitchens from a lagoon most of the year. Sewage is hauled out in a bucket. The council's chief problem is drunken disturbances.

We still live mostly by fishing and hunting, with some small-time commercial fishing. The young men can get jobs fire-fighting for the state, when there are fires. They're applying for work on the North Slope pipeline, but they haven't any special skills.

Too many take the easy way of government welfare payments and other handout programs. Then they lose the old-time, fierce independence.

Some of us carve ivory from walrus tusks. The last of the gram weavers are here. A widow makes her own fishnets by hand as she can keep her children fed. On the other hand, some won't hunt or fish, or make craftwork. If the BIA (Bureau of Indian Affairs) ship didn't come once a year, they would soon starve from laziness.

We women still butcher the seals and seal walrus into parkas and mukluks for our families. But now we may use dental floss instead of sinew for thread. Some of us still use the permafrost for cold storage, by digging a hole into it. Others have new electric freezers.

Though we spread bread with store-bought lard, we use much seal oil. For example, folks like bear feet better than bear steaks if the feet are cooked tender, then dipped into seal oil as they're eaten. We like raw seal liver cut into bites and dipped in seal oil. Even the blubber of the white whale, packed into small intestine like stewards, is best when dipped in seal oil.

I made reindeer soup for my outsider Marjorie, and she likes it. But she doesn't eat much raw liver!

Our Eskimo village still looks like a breed of ptarmigan chicks huddling on the tundra. But BIA plywood housing is showing up. And BIA schools. A Baptist couple teaching in the BIA school at Kiana were like volunteer missionaries. Teachers Bill and Donna Grubbs help in Unalakleet. The Pat Helges, teaching at Neutah, started a pig-raising project. They got the families to raise chickens and potatoes, then a few dairy cows. Here is proud the tundra can produce!

Before Mike McKay became a missionary he, too, lived along the Bering Sea—as a nightish musician and then as a territorial marshal at Nome. He was on duty when the destructive storm of 1947 washed away the Lincoln Hotel. Forty Mike saw how his life was being eroded too. In time, he accepted the call to Christian work to become a leader with us native Alaskans.

Some villages in faraway pockets now are being touched by Christian leaders like missionary Harley Shield who works in and out of Kotzebue.

Bus-hopping planes and the radio help break the isolation barrier. In my parents' time, mail was carried by the reindeer run or by travelers on dog sled. Radios are now used by almost every Eskimo family. The air waves bring church programs into the most remote hut. The morning "Medline" from Nome that carries personal messages between friends and relatives is avidly listened to.

Some villages have a "health-aid" person with phone to the "outside," who can plug-in on medical advice. Among the old-time cures are the old standby, seal oil, and a medicine made from boiling a rare grass.

Now about my children's world. This is the problem of today. Caught astraddle two cultures, our children must live in both but be accepted by neither. When they go "outside" to school, they are removed from family and village for a long time to live among strange people and cultures.

Fourteen-year-old Moonah tells me, "I have seen a tall house with a toilet that flushes on every floor and a garage door that opens by magic when an auto comes near."

I ask the children what they like best of the outside. They say, "Eating in an auto." "Hamburgers!" "A small room that, when you press a button, takes you straight up so fast it leaves the stomach behind." "Water that gushes from the

will when you need it." (In our village they haul ice into the kitchen from a lagoon.)

There isn't a thing on that list that helps them be better persons. Those things only make it harder for them to come back to the village life.

A few make it on the outside. A few come back to help their people. Like Nora Guinea, the Eklime woman district judge at Bethel. And Roy Ahmagoak who has helped translate the New Testament into Eklime language. "Now, God speaks in our language," a villager says.

Religious and social workers alike are working with the State Division of Health and Family Services to change this business of taking our children from their families and villages for such a long time.

Some of today's youth can take what they learn back to the village and be better for it. But more of them keep the worst from both cultures, so are a lost generation.

So now you have the story of the generations. Three of them.



After the long, dark Arctic winter, when the first flash of spring pinkens the sky, it's like looking into heaven. But Eklime Christians' long winters are not as dark, for they find an inner light. Beside our modest Arctic church structure, there arises each Christmas a thing of beauty: the Nativity scene carved from crystal ice by Eklime Christians. On the wall of the Kotzebue Baptist Church hangs a Nativity scene with all Eklime characters, painted by an Eklime.

I, Ann, and my outsider Marjorie who dropped in to watch me skin a seal on my kitchen floor—we've become close friends. I tell her, "We understand each other. We're alike more than different as we try to walk the Christian path in our far-apart worlds."

But my heart bleeds for my hard-pressed people.

For I am Eklime.

Marjorie Vanderveide
Emmetsburg, Iowa



Mission Miles

"During times of frustration, I find it necessary to slow down and to search for the regions that brought me here away from all that was familiar to me. The comment of a new missionary in language study points up the special demands of the missionary career. Don't miss Mission Miles stories. pages 7-11."

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AUGUST IS the month that cheated February. By tradition, the Emperor Augustus lengthened the month to thirty-one days by taking a day from February.

The month's special flowers are the poppy and the gladiolus. The gems of August are the sardonyx and the peridot. (Look them up for yourself.)

The brilliant poppy flaunts her head
Amidst the ripening grain
And adds her voice to swell the song
That August's here again
(Winslow)

If the twenty-fourth of August be fair and clear,
Then hope for a prosperous Autumn that year
(John Ray, English Proverbs)

MEMORABLE AUGUST EVENTS

William Clark, explorer, born 1770

Francis Scott Key born 1779

Christopher Columbus set sail 1492

Poet Shelley born 1792

Smithsonian Institution founded 1846

Sir Walter Scott born 1771

Edison invented the phonograph 1877

Amendment 19, women's voting rights, proclaimed 1920

US Steel Corporation replaced twelve-hour workday with eight-hour day 1923

Make August a memorable month in your home. Give a different member of your family his or her choice of menu each Monday evening. Make it a tradition. Preview the TV schedule and suggest a good program for the family to see together. Tempt them with popcorn and cakes.

Plan an old-fashioned picnic with fried chicken and corn-on-the-cob, and announce it at breakfast.

Check your own attitude and see whether it is reflected in the other members of your family. Change it if you see the need. Theirs will change too. According to authorities on families today, a mother sets the dominant tone for her entire household. The ultimate happiness of every member of the family depends on how well she does her job and the warmth she expresses. How's that for a challenge?

WHAT PRICE ALCOHOL?

Roughly 9 million citizens in the US have serious drinking problems.

More than 25,000 alcohol-related traffic deaths, 15,000 alcohol-related homicides and suicides, 20,000 fatalities due to alcohol-related accidents, and 2 million arrests for drunkenness are recorded every year.

One out of every ten US workers is an alcoholic or has a serious

drinking problem resulting in an estimated \$25-billion-a-year drain on the economy. Fewer than 10 percent of all citizens who have drinking problems receive any treatment.

I hear with a fearful heart of ten- and eleven-year-olds regularly tipping the bottles carefully concealed by parents. In my son's junior high the usual weekend for many of the boys and girls involves being drunk.

Young Christian adults are defending the "moderate" use of alcohol as necessary in our current society.

What future do these facts project? What can we as Christians do?

Here is an excerpt from the "Church Covenant": "Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour,

And on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost,

We do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

"We engage, therefore, by the aid of the Holy Spirit

"To abstain from the sale and use of intoxicating drinks as beverage."

You can find a complete copy of this covenant in the Baptist Hymnal (1956 edition).

"HOME AND FOREIGN JOURNAL"

Richmond, Virginia
December, 1868

This 107-year-old "little sheet" has provided me many hours of fascinating reading. Some of it is humorous. Much of it creates a great sense of satisfaction concerning our progress in missions. The "little sheet," as the editor refers to the paper, presented

news of the Domestic and Indian Missions, Marion, Alabama, and Foreign Missions, Richmond, Virginia.

From Domestic Missions: "My family and I are in want of the necessities of life. What am I to do? . . . I sometimes fear I shall be compelled to make the ministry a secondary calling."

"Another Brother in Mississippi writes: 'I am in absolute and painful need of a little money to buy bread for my family.'"

"Another brother of earnest piety and great usefulness writes: 'But sacrifices have to be made in this cause, and if the wealthy Baptists of the South will not help, I will make them alone. But a little from all would make it much lighter for me.'"

From Foreign Missions: "Brethren having funds in hand will please remit, as we wish to forward at once to our needy missionaries."

A letter from Rev. R. H. Graves, Canton, China: "I am sorry to learn that you do not have any young men offering themselves for China. I find it difficult to realize the fact that among all the young men in all the Baptist churches in the South there is NOT ONE who will offer himself to the Lord as a laborer for Christ in China. There must be some great defect somewhere."

To encourage young men, Mr. Graves stated his views for qualifications for a missionary. These still seem logical: "So a young man has a warm love for Jesus and for souls, a calm, sober judgment, a spirit of self-denial and energy of purpose, he has the moral qualifications for a missionary, if in addition he has good health and an ability to learn a foreign tongue, there can be no reason why he should not seriously ask himself, is it not my duty to be a missionary? And no excuse for not seeking God's guidance in

prayer with regard to this duty. No man is a model missionary when he first reaches his field of labor, experience, and experience alone, can fit him for his work. But many have in them the stuff for a missionary, only it is not yet worked up."

The only reference to a woman in this 107-year-old journal was in a "letter-to-the-editor" type column. She had written a question the editor considered pertinent:

"If Baptists are (as they claim to be) the Church of Christ, should they not try (even though they make a sacrifice) to disseminate their doctrines? Should they not try to do so without delay?"

News from the Southern Baptist Theological Seminary spoke at length of the need for theological training for all pastors and the dedication of all of their "pious young men." The first day of every month "unless it be Sunday," was given to the meeting of their Society for Missionary Inquiry, at which they had extensive exposure to missions both foreign and domestic.

COMFORT AND HAPPINESS in the home are as necessary as the pain of fatherly discipline, according to Larry Christensen, author of *The Christian Family* (Bethany Fellowship, Inc. 1970). "A child who is not surrounded by pleasures in the home will not develop any true feelings for the home. As a youth he will seek his entertainment and friends elsewhere. Parents, then, bear the responsibility of making their home the center of the child's happiness."

JAMES DOBSON has done it again! In his latest book, *What Wives Wish Their Husbands Knew About Women* (Tyndale House Publishers 1975, \$5.95), he has put his pen directly on the causes of a married woman's dissatisfactions and depressions!

Any man who reads this will have to understand better the mental crises his wife undergoes and can do a great deal to help her. And subsequently himself.

The problem I foresee is persuading him to read it. If you can't, you can benefit greatly by reading it and understanding yourself. I like it. Jerry likes it, too.

I CRIED as I read words written by Marion Mobley, missionary to Japan.

And I promised God never again to say that a missionary's life is no different than our own. "He just does overseas what we do in America."

"Mock," Mobley said, "No difference? Sure there's a difference. And what a difference!"

That difference is pointed out every time a child grabs a parent's hand and points and stares at the American foreigner. Every time a repairman looks at a piece of your American equipment and says, "It's impossible to repair." Every time someone throws a dead dog over your fence because you are different. Every time you sit through a church service and understand almost nothing. Every time you try to express yourself and cannot find the right words. Every time there is sickness or death in your family in the US.

Christmas, Thanksgiving, and Easter underline that difference when you know part of your family is celebrating back home without you. It is felt when you know football games are on TV on New Year's Day and you are not there to watch.

That difference is felt every time there is a conference or convention being held and you can't be there. Every time a grandchild is born, and, longing to see and hold that new life, you realize that one touch will cost at least \$1,000 for round-trip air fare. Every time you have to miss a child's college

graduation or cost prohibits your presence at a child's wedding.

Every time one of your children boards a plane to return to America and you know the next time will be more difficult. That day comes when the last one leaves, and you two are alone!

Next time you pray "God bless our missionaries," remember these differences and ask God to supply the missionaries with strength to meet the challenge and peace to free their minds.

What keeps the missionary on the field in the face of these differences? Mock Mobley's answer is "The Lord asks, 'Are you able?'" I reply, "Yes, Lord, but only with you!"

(For more on this subject, see "Missionary Milestones," pp. 7-11.)

MARILYN returned from a vacation trip in the Northeast much disturbed. Her visit had centered around several social engagements with family and friends. Alcohol was so much a part of their lives that Marilyn had felt almost as if she were offensive by her refusal to drink. "Lynn, I almost had the feeling that my influence was negative rather than positive for the Lord. Could we possibly be wrong in our convictions?"

Marilyn knew the answer to that, but she was troubled about the way drinking had become synonymous with living.

A few weeks after this conversation her teen-aged daughter came home from a party where she had been faced with a difficult decision concerning drinking. In the face of ridicule her daughter had refused alcohol and held to the convictions she had seen practiced in her home.

Just last month Marilyn called again. Her garden club was scheduled to meet in her home. She had just learned that the meeting was

to be a sherry party. This time she wasn't asking whether to serve sherry in her home. Her question was how to change the party to another home tactfully.

This time the Lord didn't even require her to take a stand. Before she could decide whom to call, the phone rang and a fellow garden club member said, "Marilyn, I know you don't approve of drinking, and when I realized you were to be hostess for the sherry party I called to tell you we can meet in my home this month. Thank you for your convictions."

What can Christians do about the alcohol problem?

IF THE DOG DAYS of August are dragging by too slowly, read a good book. Of course I have one to suggest.

Joyce Blackburn lives on St. Simons Island, Georgia. The marshland surrounding the island was threatened by a powerful conglomerate who planned to mine the marshes for phosphate.

The first half of this book is the story of how Blackburn and her neighbors fought to save their beautiful home. The Earth Is the Lord's? (Word 1972)* is an exciting book that describes in dynamic detail the expansion of her awareness of the threat of earth's ecological crisis. The author argues with compelling logic that every person—every Christian—has both the opportunity and responsibility to act.

The book is witty, practical and timely. It is never dull. You finish this book feeling stimulated and challenged. You will find yourself looking for a group to study the book.

BLESSED ARE THEY who are sensitive enough to their world that they can have their hearts broken—by the things that break God's heart.

*Available through Baptist Book Stores.

What are some of the critical stages of missionary life? In what ways does the missionary career have its own unique demands? These pages offer glimpses of some of these milestones: following the Lord's leading into mission service; adjusting to a new culture and learning a new language; learning to accept family separations; and getting the most out of furloughs.

Missionary Milestones

A Call to Missions

R. Keith Parks, director of Mission Support Division, Foreign Mission Board

Some people resist the idea of a call to missions. They see in the term overtones of immutability, a lifetime involvement that can never be violated without a stigma of failure or getting out of the will of God. This is particularly true when one talks of being called as a career missionary.

William W. Marshall (Southern Baptist missionary in Germany) defines career as implying a durable quality in the commitment to foreign missions as over against a short-term type of service. The term career is further used to imply an intelligent awareness of the long-range expectations which are imposed by a

commitment to language learning, cultural adaptation, and proficiency of ministry within another culture. It implies an undetermined period of time.

Many who have been missionaries acknowledge that occasionally times and circumstances have conspired so that they have remained on the missions field only because they knew God had called them there and that it was his will for them to remain.

The late Virginia Cobb, when queried about her ministry among the difficult-to-reach Muslims, replied in compelling simplicity, "I think God called me here."

David Stewart, who has served as a medical missionary, has functioned as a consulting psychiatrist evaluating missionary candidates and working with furloughing missionaries, and traveled extensively on the missions field. In a discussion with the Foreign Mission Board staff Dr. Stewart said, "I am convinced personally that every missionary



who is worthy of the name will get sooner or later into situations in which he will ask himself, "How in the world did I get in this?"

"At that point, he needs to have a good answer. And that answer is that he got a call to do it. I am not talking about visions and hallucinations. I am talking about a subtle impression, a feeling in his own soul that he could not get away from, an impression that this was something he simply had to do. And if he is able and willing to accept this, I think that is the sort of man we are looking for."

This emphasis on a "call" to career missions is made deliberately with the conviction that this must be communicated by all of those related to the foreign missions task if we are to continue to tap the potential of Southern Baptists who should be involved in foreign mission service on a career basis.

Language Study

Gale (Mrs. Fred) Sanford, Southern Baptist missionary in Berlin, French-speaking West Africa, spent last year in Tours, France, studying the French language. As the miles and time between me and the United States increased, the more I felt the frustrations of culture shock. Not only were customs different, the way of thinking also was different. At times I even thought the people were (to put it nicely) "ignorant." For example, business matters took days, even weeks, to finish. Even the traffic policeman's hand signals were confusing and bewildering.

Probably the most painful experience of my language student career was not being able to comprehend the everyday, normal conversations heard on the

street or in the stores. I felt completely isolated. Because I was handicapped at expressing myself, I found myself belittling my own thinking and worth as a person.

At this point of complete frustration, a decision had to be made: Am I going to learn the new language or not? The question seems secondary, but it is basic and came to mind continuously.

If a language is to be learned, then one must risk self-humiliation. Mistakes in sentence structure and pronunciation are inevitable. But who likes to make blunders and fall flat on one's face? (Have you ever had the experience of having a three-year-old correct your language usage?)

Learning to express myself in a second language has been nothing short of a miracle. The fact that God answers prayer is strikingly evident each time I communicate with a non-English-speaking person in his own language.



Last year my learning experiences were countless. As an American I learned to appreciate my heritage and culture as I never had before. At the same time, I learned that the "American way" is not the only way.

As a Christian I was forced to examine this matter of Christianity. Why, if at all, should it be so important, not only to me, but to anyone? Why should Christianity matter to a lonely, drunken, dirty old man sleeping on a park bench? What difference should Jesus Christ make to the well-to-do businessman whose lack of inner peace is evident in his blank, expressionless face?

However sharp the social contrast between these two persons, there remains a common denominator: the need for hope. The need for a reason to live instead of suffering a meaningless existence.

Perhaps it was in these and other such faces that I found my own personal incentive to overcome that which confined my sharing of hope—the Hope.

Where Is Home?

Betty Small, missionary of another evangelical group

The setting sun was just at tree-top level as I finished frying the last of the bony little fish that Ronny and Terry had brought in earlier that afternoon. Unexpectantly a warm sense of contentment came over me.

Late afternoon is a pleasant time of day in the jungle. Suddenly, almost as though someone had flipped a switch, the heat and confusion of the day gave way to a delightful sense of quiet beauty.

But there was more than the smell of frying fish and steaming cassava—more than the heralding of the evening coolness, that lay behind my feeling of satisfaction. The struggle to keep from wishing I were somewhere else had subsided just as abruptly as the afternoon's heat.

I was home again! It was as if my emotions have finally caught up with my body. In only a little over sixteen hours' flying time I had recently spanned the distance between a modern American metropolis and a small clearing deep in the tropical rain forest of Peru. It had taken my heart a little longer to get there.

Only a few weeks before, my hands deep in sudsy dishwater back in Indiana, my scattered thoughts began to crystallize into the realization that one of the difficult aspects of missionary life is that feeling of always leaving part of one's heart behind whenever one moves from one location to another.

We had been packing, anticipating rapidly approaching good-bys with relatives and friends, rushing madly to finish the

formidable array of details before leaving the country. A friend had said to me, "Well, soon you'll be going home again. But this is home, too, isn't it?"

Yes, I thought. It's wonderful that wherever I go, I'm going home, and yet sometimes it seems that home is—well, nowhere!

I thought about all the places we had called home during the fourteen years of our marriage. There was the little basement apartment in Chicago where I went as a bride. I can still sense the pride with which I purchased the blue and white striped plastic drapes, complete with clusters of wine-colored flowers, that served to make it seem more cozy. We lived there two months.

Our next home was a rustic one-room, thatch-roof hut in southern Mexico, where we had gone for training in jungle living. We stayed there only one month.

Next was an apartment in Mexico City. Then two rooms in a dormitory on the university campus in Oklahoma where Terry was born. And the back upstairs bedroom in Mom and Dad's house on Laurel Street where I had accepted the Lord when I was ten. We celebrated our first wedding anniversary while we lived there.

Later a room in the mission home in Lima, Peru, was ours. And still later we had an apartment of our own, which we rented while we studied Spanish. Ronny was born while we lived there. Then followed a succession of borrowed rooms and houses shared with other families—six more moves in all—before we finally bought our own little home at the jungle base.

At last we could drive a nail where we wanted to, put up our own curtains and pictures, and entertain our newly-made Indian

acquaintances who came into the base with us to help us learn and analyze their language.

As the family grew, and the work in the tribe expanded to include several locations to be occupied, each year packing and unpacking became almost a constant way of life. It became more and more essential that we make each of our little huts a home. Moreover it had to be done, not with pretty rugs and curtains, flower gardens and lawn chairs, but by the sense of contentment that comes with the assurance that one is in God's appointed place, being maintained by his marvelous presence and provision.

I thought, too, about the morning in June when the green "carry-all" stood in front of our house at the Peru jungle base, so loaded with luggage it seemed there was no room for the six passengers. We were leaving Lima on the first lap of our journey to the States for our second furlough. We felt our job unfinished. We felt reluctant to part with our beloved co-workers and equally dear Indian friends. We felt that the future was so uncertain.

And now, almost two years later, furlough time was coming to an end. Soon Wayne and I would stand on the parking lot of our home church in Indiana, trying to say good-bye to our beloved pastor. There would be the same feeling of speechless reluctance as we tried to smile through the tears.

How could it be—this feeling of being equally at home, whether in the old home town or a bustling foreign capital or a remote Indian village? It was so because in his grace, God made us acutely aware that everywhere he was with us and had work for us. Home is where the heart is. The

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heart is where one's treasure is. And when one's deepest treasure is to do his will, home can be anywhere!

Furlough

Harry and Barbara Bush, Southern Baptist missionaries in Indonesia.

A man or woman dressed in gleaming white stands before the masses with a Bible in one hand

and a projector in the other. (S)he holds the audience breathless with tales of that foreign place. This may be your idea of the furloughing missionary.

But the missionary's idea of furlough may be more like this: going, casually dressed, into an ice-cream shop amid the squeals of his entire brood; or sitting on the thirty-yard line or behind home plate.

In his or her "American year,"

the furloughing missionary may have many ideas: sending the kids off to an amusement park; McDonald's; sitting; shopping in real stores; driving an American car; McDonald's; visiting historic sites; watching TV; McDonald's; attending school programs. Of course, the greatest ideal is worshiping and hearing phrases sung in English.

How can you help? Show America with furloughing mis-

sionaries. Remember that these people, if they serve in developing countries, have not seen or done things for years that you do daily.

Also, help the furloughing missionary family to fit in. They have lived in a "fish bowl" abroad. Now, at home, help them to be normal. Missionaries are happy to serve "over there" because it is God's place for them. But they are also happy to come home and be with you, their people, for a furlough year.

Family Separation

Ted Cox, Tokyo, Japan

When our son graduated from high school and was ready to leave for college in the States, we found it hard to bid him good-bye. We had relatives and friends back in the States, but even some of them did not understand why we stayed here in Japan and sent our children back to the States alone. Every missionary family with children faces this time of separation sooner or later. Nothing in all the experience on the missions field equals it.

Since there was so much expense involved in traveling to the International Airport in Tokyo from Himeji (where we lived at that time), I alone accompanied him to Tokyo. My wife, Pat, and daughter, Phyllis, said good-bye in Himeji at the train station. I was checking the luggage and sleeping quarters when the train began to leave. I remarked to Bob when he came to the coach that I was happy that his mother had held up so well and had not cried. He said, "Oh, yee, Dad, she did cry. She really did! I saw her!" Later as I saw his plane off in Tokyo, a lump came into my throat and a sob in my heart.

In the States it is possible to pick up the phone and talk with your children who are in college. Sometimes it is possible to go see them. In Japan, because of distance and expense, this is not done. We have to leave them in God's hands and trust that friends and loved ones will understand and help when needed. This was especially a concern of ours as Phyllis later graduated from high school and left for the States. Pat and I had to really lean on God during those days. It was so hard to send Phyllis off. It was a comfort to hear that the Foreign Mission Board would be in touch with the children. We felt an undergirding at this point.

If the Baptist women of each state could personally keep in contact with the MKs living in their states, this would mean a lot in the way of encouragement and in helping them toward a successful and meaningful life in the United States.

"To find out the names and addresses of missionaries' sons and daughters who will be attending school in your area, get in touch with the Baptist Student director or your state Baptist office.

"How can Baptist Women help?

Remember college MKs on their birthdays and other special days. Someone might say, "But this would make them feel different." The truth is that they are different. They have been different all their lives. Little remembrances for them would say something like this to them: "We are glad you are a part of the missionary enterprise. This serves to remind you that we love you and appreciate you; and we hope it will add to the joys you have known and are experiencing now because of your vital part in the great cause of missions." — Carolyn (Mrs. T. E.) Dubberly, Uruguay



When Is This?

Timothy Cox, Tokyo, Japan

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The true story of a woman of Alaska who accepted Jesus when she was over 100 years old

Grandma Tucker

Lillian Isaacs

Grandma Minnie Needercook (Crystals) Tucker was born around 1880 when Russia still owned Alaska. Her birthplace was Rocky Point, Alaska, on the coast of the Bering Sea. Her Eskimo parents did not record her birth, but told her she was born during berry-ripe time. Salmon berries ripen in August, so her birthday was set in that month.

Minnie had a good mother and father. They taught their children to be helpful and kind. Her father taught his children to rest one day a week. He spoke of life being sacred. Her father died before missionaries came to his village to tell about Jesus.

Her mother heard about Jesus and believed in him. Minnie says when her mother was dying, she called to her sister, "Tomorrow I'll be in a good place." Then she died smiling. She believed in Jesus' promise, "I go to prepare a place for you" (John 14:2).

As a child, Minnie loved God's great outdoors. She enjoyed the trees, streams, lakes, flowers, wild roses, berries, and snow-covered mountains.

To sew skins Minnie learned to use a bone needle, a skin thimble, and caribou sinew for thread. She says, "People in many places wear the parkas I've made." She smiles as she talks about the joy her handiwork has brought to others. "I used to sew for children who lost their mamas. I never took pay for that. The Lord knows. I made lots of *anadukas* and parkas."

Then you can see an expression of sadness as she holds out her workworn hands and says, "I can't see how to sew anymore. Anyway, guess I've made enough stitches to go around the world and back."

Minnie learned to do Eskimo picture writing. It was done by a sharp stick on bark. Sometimes dyes from plants were used to paint messages on bark from the willow trees. When missionaries came, Bible verses and hymns were written in Eskimo picture writing.

God gave Minnie a strong body. She has recovered from serious illnesses and injuries. Early in her life, she was carrying a heavy load of dried salmon and seal oil in a sealskin bag. Her foot slipped. She fell and broke her back. She had to be carried home on a board. All winter she lay on the board.

Minnie married an Englishman. They lived around Council Bluff and Nome. He mined for gold. Minnie was a good gold panner.

They had eight children. Four died at birth. Minnie knew how to deliver her own children. She

helped deliver lots of babies. She said, "My hands are always warm. Babies like my hands."

Minnie's Christian husband read the Bible to his family. They reared their children to observe God's laws. After Papa's death, Minnie moved to Fairbanks to be near her only daughter.

The missionaries encouraged everyone in Minnie's village to be baptized by sprinkling. Minnie was also sprinkled. She wondered about Jesus but did not know him as Saviour.

As the years passed, Minnie's heart was hungry to know God better. When one of her children was buried, she heard "heavenly music." God spoke to her to tell her to go to church. Minnie—often called Grandma Tucker by friends and relatives—made a prayer garden on top of one of the mountains.

After Minnie moved to Fairbanks, she attended Baptist services started in a store building. She often listened to preaching on the radio. The Holy Spirit urged her to go to church. She told her friend Jessie, "I want to see real preachers preaching. I want to go to church."

Her friend said, "Come to the mission with me." The missionary pastor, John Isaacs, began to bring Grandma in the church bus. In 1963, Grandma attended the Friendship Mission faithfully. She set a wonderful example and was greatly loved by the people.

In the spring of 1964, Grandma made such remarks, after services, as "He was here today. But I didn't go." One day Lillian Isaacs asked, "Who are you talking about?"

Grandma answered, "Jesus, the one who talks to our hearts."

Lillian urged, "What did Jesus say?" Grandma answered, "Jesus says the Bible is true and believe it. He talks loud in my heart. But I am so old." Lillian asked, "What else does Jesus say?"

"Jesus wants me to go forward at the end of the service. He wants me to tell everybody I believe in him. But I am too old. Many nights I cry and wet my pillow with tears. I tell Jesus I will do what you say next Sunday. But I never do. I am sad."

Lillian answered, "Grandma, we are never too old to do what Jesus says. Follow Jesus. He will make you happy."

In May 1964, Grandma made public her profession of faith. She gave a moving testimony of her love for Jesus and his care of her during her long lifetime.

Grandma went to see someone immersed "like Jesus was baptized." She began to be troubled about her baptism. The Gilsone, Etela Willock, the

Isaacses, and others at the mission kept praying for Grandma. She kept telling herself, "You've been baptized. No need to do it again." But still her heart felt heavy.

On April 19, 1966, during a revival service at the Friendship Mission, Grandma went forward for baptism. In her inspiring testimony she said, "Everything is all right now! It is like a rock has been lifted from my heart. Now it is light. I am at peace with God."

On April 24, 1966, John Isaacs baptized Grandma. When she came out of the baptismal waters, she arose to "walk in newness of life."

She had been kind and lovable. Now, she was radiant—yes, a radiant witness for Jesus, "clear as crystal."

She said, "Jesus made me well. I am no more sick. I feel very strong. My feet no more round on bottom, but stand up and help me go to church."

Grandma began listening to the American Bible Society's fifty favorite chapters of the Bible. A public health nurse friend, Ivellean Caudill, gave her a record player. Later she gave her a radio. As Grandma heard the Word of God at church and on her records, her heart "burned within."

She learned that Jesus is coming again. Upon awakening each morning, around 3:30 or 4:00 a.m., she went outside to look up in the sky to see if Jesus was coming. She said, "I look for Jesus every morning before I make coffee or build a fire in the stove." When it is cold, 40 to 55 degrees below zero, she still "looks for Jesus first."

Grandma kept talking about light. When asked about it, she said, "I see light not like electric light, or sunlight, but brighter. It is a heavenly light. Lots of times I see it standing by a person reading the Bible. Other times I see light beside the preacher preaching. I see a big light when people come to Jesus. I always say, 'Thank you, God (in Eskimo) and smile.'"

After Grandma's baptism, Lillian asked again, "Would you like to learn to read your Bible?" Grandma answered, "I was praying you would ask me again. I really want to learn Jesus' name."

When she tried to see the print in the Bible, it was too small. But Grandma insisted, "I want to learn the important name and that is Jesus, not Minnie."

Lillian wrote JESUS with a felt marker. Grandma's cataracts did not keep her from seeing the large print. Lillian traced with her finger in the palm of Grandma's hand—JESUS.

Grandma's face brightened. "I can write Jesus." She wrote JESUS twice and put the marks

in her purse. Later in the week when the leasess visited Grandma, they saw J E S U S printed on the cracker box, calender, paper bags. Grandma said, "I will never forget Jesus. He is with me all the time. I am happy I can write his name."

Her quick mind soon learned to write Jesus Christ, the alphabet, and other words.

One Friday, when it was about 40 degrees below zero, the leasess arrived at Grandma's house. As the car stopped, Grandma rushed out with no wraps. "I learned a new word!" she exclaimed. Once inside, Grandma carefully printed J O H N saying, "John."

Grandma said with tears, "The Holy Spirit taught me. I listened to Bible record tell about John the Baptist. They cut off his head. Poor fellow. I felt sorry for him and wanted to help him. Then I prayed 'Jesus, learn the John's name.' I took my Bible and my magnifying glass. I turned every page until Holy Spirit said, 'There is John's name.' I thanked Jesus. Then I wrote J O H N just as it is in the Bible."

Grandma continued to pray that God would help her to see Jesus' name in her Bible. Her eyesight improved. With a magnifying glass she found Jesus' name. She thanked God and kept looking.

Grandma likes to pray early each morning "for the people in the city while they're still asleep." At noon, she prays for loved ones. At night, she prays for "my church friends and others who ask me to pray for them."

During the August 1967 flood of the Chena River, Grandma had to be evacuated to the University of Alaska. One refugee remarked, "Poor Grandma lost everything."

Grandma replied, "No, I just lost my things." Hundreds of people were displaced. Grandma said, "I talked to everybody about the Lord's business. Some listened. Some kept going."

More than one hundred Southern Baptist men flew to help repair churches before winter set in. Many of the workmen heard about Grandma's house being flooded. After working long hours, they slipped away to help repair Grandma's house. With help from Mr. and Mrs. Roe Blevins, church friends, and others, Grandma's house was in better shape than before the flood. The man who owned the home let Grandma live rent free after the flood. He did this because church friends helped restore the cabin.

People continued to be in a mad scramble getting furnaces and furnishings ready for winter. Grandma began packing dirt around her house. The earth was frozen. Grandma broke her hip. She was flown to the Alaskan Native Service Hospital

in Anchorage. The doctors said to her, "You will never walk again."

Grandma insisted, "I will walk again. Jesus will make me well. I will go back to the mission to praise him before the people. My Christian friends are praying for me."

The doctors put several pins in her hip. During Grandma's stay at the hospital, she was a favorite with the staff. She received many cards and letters. After a few months, Grandma told the doctors, "I can walk." The doctors and nurses helped her out of bed. She walked out into the hall. The doctors and nurses cheered, "Come on, Grandma!" With a smile, she said, "Jesus did it!"

Grandma was happy to get home and back to church. She gave a testimony, "I missed hearing the Bible read more than anything. I was more thirsty for God's word than anything."

One day Grandma dropped her key in the snow. Grandma couldn't see her key in the deep snow. At first she worried, "What am I going to do?" Remembering Jesus she prayed, "Excuse me, Lord. You are so good to me. You can see everything. My eyes are dim. Help me find my key." Grandma took the stick beside her door. She whacked the stick in the snow. The first lick found the key. She thanked God over and over.

In 1970, someone stole Grandma's wood supply. The local newspaper, *Daily News-Miner*, radio and TV covered the story. Soon Fairbanks residents, military personnel at nearby Fort Wainwright and Edson Air Force Base hauled wood to her home. She had more wood than before to burn in her little stove for cooking and for heating.

Grandma expresses appreciation for what white people have done. She says, "They have brought doctors and nurses. Now we have plenty to eat. We used to get hungry in the winter. Some people in some villages starved. Travel is easier. I sure like to fly. I hum a hymn while I'm flying. Most of all, I thank the white man for missionaries who tell us about Jesus." With a big smile she adds, "One day we will all be alike. When we get to heaven Jesus will be there."

Easter 1974 Grandma was in a car wreck. Since then, she has been in a rest home. She is still able to attend church at Friendship Mission.

This story, originally written for new readers, is reprinted by permission from an illustrated booklet *Light Breaking Forth* by Lillian Isaacs (copyright 1975 by the Home Mission Board of the Southern Baptist Convention, Atlanta, Georgia). Mrs. Isaacs is a home missionary who promotes literacy missions throughout the Convention.

The family travel section of a popular magazine advises travelers to visit Alaska as soon as possible. Why? The "many monumental changes" taking place in our largest state mean that it may soon be difficult to see the "real" Alaska. The article hopefully observes that Alaska's most appealing characteristics will endure, particularly the variety of wildlife, the independent nature of its people, and the breathtaking splendor of its scenery.

Monumental change is a trademark of our world today. The difference in Alaska is that the rate of change is accelerated. The building of the oil pipeline adds to the escalating changes in environment and life-styles for Alaskans.

Alaska's native people are caught up in rapidly shifting cultural patterns as many of them move from villages to cities. Most are ill equipped to deal with the problems they face there.

Historians believe that Alaska natives are descendants of ancient tribes who migrated from Asia to North America across the Bering Strait land bridge. Three groups of these descendants—Eskimos, Indians, and Aleuts—number about one-sixth of the total population of Alaska. More than half the native population is Eskimo.

Alaska is a state of young people; the median age is 23.3 years. The median age of the native people is only 18. Alaska's divorce rate is nearly twice that for the whole USA, and alcoholism and venereal disease rates are higher than the national average.

Southern Baptists are the largest evangelical denomination in the state, growing from 987 in 1950 to almost 13,000 in 1974. About fifty-seven Southern Baptist churches and missions are scattered throughout Alaska. With the help of a new department of Christian social ministries, these churches and missions are ministering to native people who are moving to the cities.



In order to survey some of the problems that change is bringing to Alaska natives, let us look at the situation from three vantage points: the villages, the cities, and the Baptist office in Anchorage and the new department of Christian Social Ministries.

The Villages

One needs to visit an Eskimo village before she can begin to grasp some of the problems that Baptists must try to relieve.

Two movements of Alaska natives affect missions work. First is the moving of some youth to the cities for education, then back to the villages to improve life there. The second movement is that of families or breadwinners to the cities to seek jobs.

The transition between a village, whether Indian or Eskimo, and a

city like Fairbanks is a drastic change that can overwhelm and destroy the transplanted village family.

Missionary Valeria Sherard (vahl-LEE-r'iah SHARE-ud) served in Kiana (kye-ANN-ah), an Eskimo village above the Arctic Circle, for over twenty years. The villagers often forget she is a white person; this situation can be complimentary, but also embarrassing when her race is the object of scorn and contempt.

Miss Sherard has been transferred to Fairbanks (central Alaska). She says, "After having lived in a remote village, I now live in a city. I see educated young people returning to their tribes to teach the Eskimo culture, language, arts, and pride of race. All this I heartily approve. What disturbs me are the feelings of intolerance for other

paces, of repentance for real or imagined injustices of the past."

Another unfortunate trend Valeria sees in this new race consciousness is the coupling of old culture with the old religions of spiritism.

A few years ago most young people had to leave their villages to go to high school in cities. They had to live with strangers in foster homes or in dormitories. But today more high schools are being built in the villages. Most native high schools offer courses such as Eskimo language, arts and crafts, history and culture. One Christian high school student told Valeria: "I shall return to my village to teach school and all my teaching will be in the Eskimo language. I shall refuse to use English!"

At the Baptist camp last year, Valeria heard more Eskimo language spoken than she had heard in all her other camping years in Alaska put together!

Another young man from Kiana, who is graduating from the University of Alaska with a major in education and a minor in Eskimo, plans to return to the village to teach. He will become a leader there.

An older Eskimo man from Barrow (in the far north) was on the first committee to deal with the land claims in 1958. He realizes he and his companions were ignorant and not the leaders they should have been. "But now," he says, "we have enough trained Eskimo young people who can lead as well. We no longer need white people." This attitude contrasts with the old way of giving first place to the man of many years rather than the one with qualifications.

A native information center at the Baptist church in Ketchikan [ketch-in-kan] (southeast Alaska) helps the Eskimos and Indians know how to use government programs and guides them in filling out forms. These people who do not have a good understanding of English need

this guidance before they can get jobs or assistance.

At Etovuk (south Alaska) are Joe and Tricia Rhodes, a young couple serving under the Home Mission Board's US-2 program. They are building on the efforts of Don and Marianne Rollins who have worked out of King Salmon where they could. The villagers are receiving the Rhodeses warmly, and about thirty persons attend Sunday services. Joe and Tricia hope to train spiritual leaders among the Eskimo people of Etovuk so that the work may continue when they leave. (See feature on the Rhodeses, p. 18.)

The Cities

The economy is the main factor that sends many natives to the cities of Anchorage and Fairbanks. Alaska has the highest unemployment rate in the United States. In an effort to find jobs, people from the outlying areas are moving into the nearest cities. If a man does find work in the city, he may make more than his cousins back in the villages, but the higher prices of living eat up any advantages. The price of food is 40 percent higher in Fairbanks than elsewhere in the USA.

The native villagers are thrust into a new world of strange language, customs, foods, and forms to be filled out. The time consciousness that requires watching a clock is a habit foreign to Eskimos. When they move to the city where they are outnumbered by white people, they become a minority race. All of these factors add to the extreme tensions and bewilderment the native people experience.

In contrast to the youth whom Valeria Sherard sees returning to the villages to preserve and protect native culture are the large numbers of native Alaskans who are trying to adapt to the ways of the industrial metropolitan world they have chosen. They give up their traditional livelihoods of hunting and

fishing and lose their language and customs.

In Fairbanks, Valeria Sherard sponsors Eskimo fellowships for all ages. The Eskimos miss their native food, miss their sense of togetherness as a group.

Valeria asked Baptist families in the villages where she had served to "tithe" their dried fish so that she could serve Eskimo meals of fish and seal oil. These fellowship meals have been popular with both students and Eskimo families. They love to come together to pray, sing, study, and share testimonies after the special meals.

Valeria finds little difference between village and city Eskimos when it comes to their way of thinking, old customs, and habits. But she does find that the problems of the city Eskimos are greater and deeper.

Valeria has Bible study in her home one morning a week for Eskimo women. On Friday nights she helps with a fellowship meeting to attract Eskimos who might otherwise spend the evening in bars. She also teaches a Sunday School class at Friendship Baptist Mission. On Wednesday evenings she helps direct a recreation period followed by Girls in Action and Royal Ambassadors.

The construction of the oil pipeline has increased the serious alcohol problem among the natives in both the cities and villages. Until the white man came with sugar, the Eskimo and Indians did not have alcoholic beverages as they do now. The jobless, frustrated people turn to alcohol as an escape from their feelings of failure in the city.

Some of the young people who come from the villages to attend schools in the cities find they do not fit anywhere. They do not fit in the city because either they have not become acclimated to city life, or job opportunities are limited. They don't fit in the village any more. They are like people without

a place. They are not satisfied anywhere.

Native organizations which promote racial awareness and separation are becoming numerous. They appeal to these dissatisfied young people. They encourage a return to native ways and a throwing out of all that is foreign, including Christianity.

At the Indian Olympics in Fairbanks in 1973, a representative of one of these organizations spoke to the crowd: "We must return to our culture in every way," he said. "Our culture is based on our religion so you must return to your native religion!"

After the speech, an Eskimo woman wearing a stunning costume from Greenland was invited to the platform. She described the seal-skin garments she was wearing. "In a few moments I shall walk through the bleachers and you can examine my costume," she said. "But first I must tell you that if you do not have Jesus Christ in your heart and life you haven't started living yet!" After her testimony, she walked among the people, answering questions about her costume and about her Christ.

Services to Families

C. J. Lawrence was the first director of the Baptist program of Christian social ministries for Alaska. He had been committed to the family ministry task for many years. He led Alaska churches to undertake this ministry in their neighborhoods and to support the new Family Service Center in Anchorage of which he was to be director. The facility, valued at \$500,000, was opened in January, 1976. Harold and Patricia Hime became directors of the center following Mr. Lawrence's death in September 1975.

The Family Service Center provides a place for twelve to eighteen children to live on a short-term basis. Caseworker-counselors are

available to help children and their families with problems.

The need for this ministry is great because few facilities exist to provide services for normal children with minor problems. Most facilities in Alaska are geared toward treating serious emotional problems and personality disorders. Until now, parents have had no suitable place to place their children while establishing new priorities and making the necessary adjustments to accomplish their goals.

Pastors, missionaries, and their wives are recipients of another ministry of the Christian Social Ministries department. This is an annual retreat at Anchorage where Bible study, personal growth efforts, and recreation are featured.

Missionary Don Rollins says, "Because of the slow growth of our work and the difficult living conditions, this conference is a real help. Many pastors have responsibility for large areas, they spend much time away from home and family in traveling to remote villages. It helps for us to get together with those facing similar problems and learn from each other."

In Fairbanks, at the same Friendship Baptist Mission where Valeria Sherard serves, J. D. and Virginia Back are Christian social ministries missionaries. This is a church-type mission with a multi-ministry program that touches at least nineteen different nationalities.

Literacy classes are offered each Tuesday evening. At the same time there are classes in English, citizenship, and Alaska Drivers' Manual. Five levels of English are taught by Virginia Back with the help of trained volunteers who are part of an associational WMU project.

J. D. Back teaches the citizenship class which trains applicants for citizenship and helps them fill out required forms. The Backs go along with the applicants to court the three times a year when citizenship is granted. The mission helps about

sixteen people a year through this class.

Many people who attend literacy classes and citizenship classes become interested in Bible study. After months and years of participation in the various ministries offered by the mission, a number of people accept Christ's offer of salvation.

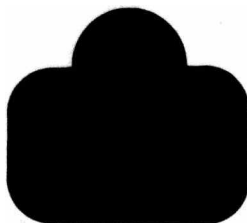
J. D. Back recently baptized an Alaskan Indian, a Vietnamese woman, and a young woman from Thailand. The Thai said: "It is the most wonderful thing that has ever happened to me. I was a Thai, now I am an American. I was a Buddhist, now I am a Christian and a Baptist."

More than fifty persons are attending classes at Friendship Baptist Mission. A nursery cares for small children so mothers can also come to the Bible studies.

Grandma Tucker, probably the oldest living Eskimo, was won to Christ through literacy classes several years ago. (Her story is told on pp. 12-14.) Valeria Sherard says that Grandma Tucker loves to talk about Jesus and to hear God's Word read. Old beliefs are hard to relinquish, however, and recently the old woman dreamed her daughter was stolen by an eagle (this is a common ancient belief). The dream was so real that Grandma Tucker thought she could not live. Then God gave her a dream about Jesus which helped to destroy the upset and shock of the other dream.

The dream of Baptists involved in Christian social ministries in Alaska is to assist people through this time of cultural transition and shock, to offer help in times of crisis, and to introduce people to the Jesus whom Grandma Tucker trusts.

As C. J. Lawrence said when enlisting support for Christian social ministries: "Trouble is an open door for the gospel and who (besides the Christian) has a greater obligation to offer help?"



STUDY AIM

At the end of this session, Baptist Women members should be able to explain the directions of home missions work among the native people of Alaska.

HOW TO DO IT

Assign three women to play the roles of visitors to Alaska. In advance they should study carefully the material under the sections "The Villages," "The Cities," and "Services to Families." They may want to present the facts as information they learned from firsthand observation.

Simple props and drama techniques will make the study material more interesting. For instance, have one woman just arriving from Alaska, suitcases in hand, heavily bundled in winter wraps.

A second woman could pretend to have the sniffles and give comments on the weather in Alaska. She should do some research on Alaskan weather and dispel mistaken stereotypical ideas on that state's climate.

The third woman could be so excited by missions opportunities in Alaska that she has secured a job and will move there as soon as possible. Her enthusiasm and plans for moving could be integrated into her report on Christian social ministries missions work.

Enlarge the missions map of Alaska (pp. 20-21) and display it at the meeting. Ask the three "Alaska visitors" to refer frequently to the map as they make their presentations.

SOMETHING MORE

1. Jim and Linda Clark, Southern Baptist missionaries to Athabaskan Indian villages inside the Arctic circle, are featured in a new book, *Seven Beginnings*, written by Walker Knight and photographed by Ken Touchton for the Home Mission Board. Find a copy of the book (\$5.95 through Baptist Book Stores) and ask a member to read the chapter on the Clarks and present a brief review at the meeting. After the review, pass the book around so that members can see the photos and get a picture of what missionary life in Alaska is like. If your library does not have this book, donate a copy or suggest that the church purchase it.

2. An interesting dimension to this study would be a review and discussion of the book *I Heard the Owl Call My Name* by Margaret Craven (Dell 1973) \$1.25 paper, available through Baptist Book Stores. Ask the woman reviewing this to comment on these questions: In what ways are conditions of life and culture of the Indians of this book and the native people of Alaska similar? What was the purpose of the young priest's ministry? What insights can be gained from this book to help Southern Baptists in their work among the native peoples of Alaska?

CALL TO PRAYER

Write on small slips of paper the names of Willie and Martha Johnson, Alaska missionaries who have birthdays in August. Also prepare slips with names of missionaries who have birthdays today (see pp. 42-48). Glue these slips to ends of toothpicks, simulating small flags. Insert the toothpicks in cubes of sugar, and pass a cube to each woman present.

Say: The sugar symbolizes the ice of Alaska and the tiny flags symbolize the North Pole.

Pray first for the Alaska missionaries who have birthdays today.



One of the busiest executive secretaries in Alaska WMU's Judy Rice, as she works to unify the organization in a large, rambling state of diversified peoples covering four time zones.

Recently, for the first time, Baptist women from the state's southeastern "Ikroavik" and from the Arctic region, as well as all places in between, participated in a state function. It was a bus tour of Alaska mission work, especially that related to the well-publicized pipeline. More than fifty women took three days for the tour.

The tour was timely for another reason. For the second consecutive year the state missions offering supported ministries touching lives and needs of construction personnel of the pipeline.

In addition to urban WMUs, Judy keeps in touch with remote villages, lending support and encouragement to women in such Eskimo villages as Kobuk, Kiana, and Selawik. She teaches missions courses to GA and Arctos groups and puts out materials for these groups from the Anchorage office.

Each year one of the villages

hosts the Arctic Bible Conference lasting nearly a week—a significant reinforcement for the Arctic people as well as their guests.

"I'm beginning to see WMU's growth in some of the outlying areas," Judy Rice says. "Recently, in this land where distances are so great, some of the women traveled one hundred miles to a leadership training meeting in Fairbanks."

An unusual program for which WMU seeks to provide leadership is the Associational Literacy Program with schools at Grandview Baptist Church, Anchorage, and at Friendship Baptist Mission, Fairbanks. At this top-of-the-world crossroads, teaching adults to read and write in English is a real service. (In Sitka, Mrs. John Dickerson is also working with foreign-born persons.)

"The schools are growing and many people are coming to know Jesus as Saviour," Judy Rice reports. Louise Yarbrough directs the Anchorage school, and Virginia Bark, the school in Fairbanks.

Judy tells about Sachl, Japanese wife of a GI and mother of

twins babies. One day she appeared at the Friendship Mission and queried, "Where is your God? I want to see him, the one who tells you to have children for foreign-born. But I Buddha." Lillian Innes (home missionary) took Sachl under her wing. She visited her in the trailer court and helped her in assorted ways. Sachl not only benefited from the literacy classes, but also became a devout Christian.

A rotating population, the situation that makes literacy classes needed, is what makes it hard to see much growth in Alaska WMU work. Military personnel are in the state temporarily, as are many other people.

Judy Rice is from Birmingham, Alabama, and a graduate of Southern Baptist Theological Seminary. She served twice as a summer missionary for the Home Mission Board, then as a U.S. worker. In December 1968 she became the second WMU executive secretary of Alaska, succeeding Louise Yarbrough.

The message from Judy and Alaska WMU to you is, "Pray for us and for volunteer state leaders as we grow and contribute to the Lord's work."

A BUSY WMU LEADER

Marjorie
Vandervelde



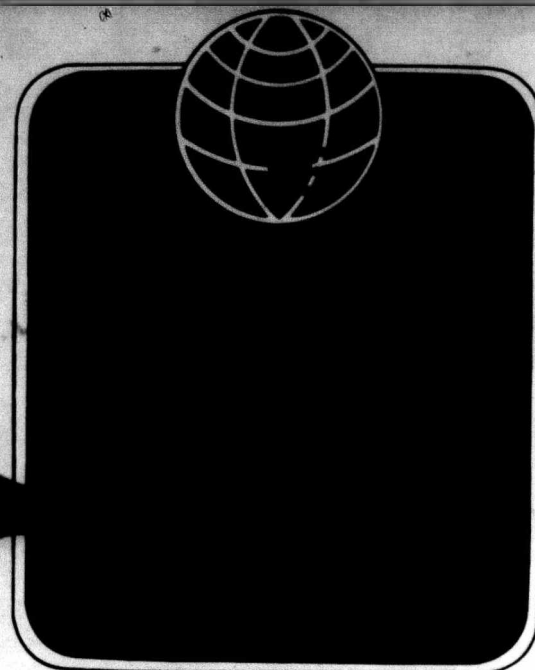
ALASKA

The great land—our fiftieth state, covers four time zones. Some of the Baptist churches are 1,000 miles apart. Travel is by boat, plane, and snow-go.

Rapid changes in the cultural, social, and economic life of Eskimos and other native peoples of Alaska call for a unique Baptist response. Learn about the forms ministry and witness take, pages 15-18.

This missions map shows cities, towns, and villages where Southern Baptists are at work.





Southern Baptist missionaries in the Bahamas, Jamaica, and Trinidad work on a different basis from that of missionaries in most other parts of the world. In most countries in which Southern Baptists serve, the Baptist churches were started by missionaries under our own Foreign Mission Board.

In these three Caribbean countries, Baptist churches were present in considerable numbers before Southern Baptists arrived to help. The missionaries' ministry began on a fraternal basis, whereas in most countries the churches have to be developed before such a status can be reached. As a result of earlier Baptist influences in the Bahamas, separate groups of Baptists have developed; these groups differ somewhat in methods of church government and policies.

Today Southern Baptists have eleven missionaries in the Bahamas. Who are they? What is their role in relation to Bahama Baptists?



Ernest and Marian Brown

Ernest and Marian Brown are senior in terms of service in the Bahamas. They arrived in 1963. During their early years both taught in the Prince Wilham Baptist High

School or the Bahamas Baptist Bible Institute, and Ernest pastored a church. In 1966 Marian, at the request of R. E. Cooper, president of the Bahamas Baptist Missionary and Educational Convention, formed the United Baptist Choir. Its members, representing any Baptist church regardless of membership in the convention, sang at the January meeting of the convention. The choir continued the next year participating in services held in connection with the Crusade of the Americas. Members from church groups which had been estranged for a long time found common cause and fellowship in the choir. When the crusade was over the choir insisted on staying together. Marian has continued to direct the choir. The training which the choir has received has resulted in a better quality of choir music in the churches. Marian also cares for her home and one child who remains at home, as well as playing the organ in the church of which they are members.

After the members of the choir had worked together for a while, there was talk of "If we can cooperate in a choir, why can't we cooperate in other things?" Convention leaders and leaders of other associations, with the help of Ernest Brown, began working on a constitution which would be acceptable to all. In January 1971 the constitution was accepted by six associations and one independent church which thereby became members of the Bahamas Baptist Missionary and Educational Convention. Membership is now by churches rather than by associations. This brought together 200 of the 225 Baptist churches in the Bahamas with an estimated membership of 20,000 to 25,000. The name of the convention is now Bahamas National Baptist Convention.

Ernest Brown, as special assistant to the president and the executive secretary of the convention, helps in

financial and organizational matters as well as promotional work.

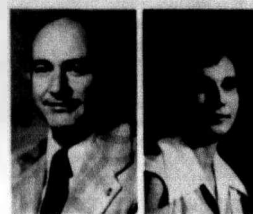
Southern Baptist missionaries relate to the Bahamas Convention as consultants on various committees of the convention. Most of these committees were not appointed until September 1973, so part of a consultant's duties is to help organize the committee and assist it in beginning its work. Marian is the consultant on the Music Committee (which has been functioning for some time) and Ernest is the consultant on the Home and Foreign Missions Committee. The latter is an area of work which has not yet been developed, so Ernest will be leading the committee in assessing needs and determining objectives which will lead eventually to a missions outreach by the convention.

The Bahama churches are in great need of training in stewardship. Many of the churches have no budgets, and only a few send regular support to the work of the convention. Little missions work can be done by the convention until support is adequate. Ernest Brown is interim consultant on the Stewardship Committee; he does not have the time to do so much work in this area as is needed. It is hoped that a missionary who will work specifically in the area of stewardship will soon be on the field.

Ernest is also the interim consultant on the Radio and TV Committee. He hopes to be able to turn this work over to a missionary with special training in the field of radio and TV. At the moment the Bahamas has no TV station but it is in the offing. "The Baptist Hour" is broadcast on radio throughout the Bahamas once a week, with an occasional locally produced program taking its place.

Carol and Helen Veatch

Carol and Helen Veatch came to the Bahamas in 1965. They live on the island of Grand Bahama in Freeport, a modern city built by an



American enterpriser in the late 1950s. (All the other missionaries live in the more central city of Nassau.) Carol helped establish First Baptist Church, Freeport, and was the pastor until the church became able to support its own pastor. They now have a Bahamian pastor, and the Veatches continue to help in the work of that church as well as assist the other churches on Grand Bahama.

Carol is the consultant on the Convention Evangelism Committee. He conducts lay-evangelism schools in churches throughout the Bahama Islands.

He recently had a school for training Bahamians as teachers for lay-witnessing schools and conducted on-the-job training of these teachers. The plan during 1976 is to have two lay-witnessing schools per month, one taught by Carol and one by a Bahamian. In addition this year he is holding other teacher-training schools in lay-witnessing and ten evangelistic seminars to help pastors in the preparation of evangelistic sermons and the counseling and follow-up of those who make decisions.

In lay-witnessing training Carol has found an excellent response. There have been decisions on the part of some taking the course as well as when students go out to witness (which is done on one of the nights of the one-week course). Those trained in witnessing continue to need guidance and some leadership. They need someone in the church who will keep the training going.

Carol wants to help churches see that their major task is to equip lay people to do the work, because if Baptists are going to build they have to start with the local church. He realizes the importance of taking individuals and working with a few, leading them to maturity. Then they can lead others to maturity.

Carol is interim consultant on the convention Committee on Men-and-Boys' Work. The organization of men's groups has just started in a few churches. Only a few churches have Royal Ambassadors groups and a few more have Boys' Brigades.

Helen cares for their home and their two children. In addition to her work in her own church, she promotes women-and-girls' work on Grand Bahama and writes material for the Women's Missionary Societies to use in their meetings.

Antonina Cammer



Antonina Cammer was transferred to the Bahamas in 1968 after twenty-one years of service in Nigeria. She is consultant on the Youth and Student Work Committee of the convention.

She assisted in the formation of the Baptist Young People's Fellowship, designed to bring young people into youth groups in the local churches by giving them a larger group to relate to. The youth leader and one young person from each church make up the executive body of the fellowship which meets once a month for planning. A general meeting of all the young people, with an interesting program, is held each month. Sports tournaments and a speech contest take place each year in competition for trophies. At the end of 1973 over nine hundred and fifty young people in twenty-five churches were taking part in the BYPP.

The fellowship conducted the first Baptist Youth Congress in August 1975, and the congress will be held annually. Classes are taught during the mornings, usually by competent Bahamians; special features take place in the afternoons; and lectures and group discussions are held in the evenings. At the first congress 313 young people registered. Antonina and five or six hard-working members of the Baptist Young People's Fellowship have the major responsibility for the Youth Congress. Antonina fills in the gaps; types and mimeographs announcements, advertisements, registration

forms, and programs; and coordinates the work of the others. She delights in teaching in the congress.

Antonina has written a manual for use by church youth groups. At intervals she sends out collections of games to be used in the churches for their fun-night programs once a month.

The College of the Bahamas (junior college level) opened in Nassau in September 1975, a merger of several existing schools. The convention Youth and Student Work Committee hoped during 1976 to devise a way to bring spiritual help to the students of the college.

Antonina is also consultant on the Publications Committee of the convention. Some form of Baptist newsletter which will expand into a monthly Baptist paper is envisioned.

Antonina teaches a young people's Sunday School class in her church.



Dwight and Ann Clark

Dwight and Ann Clark came to the Bahamas as missionaries in 1970. They are working with Vacation Bible Schools throughout the islands. They enlist, teach, equip, and send out teams of young people to the various islands to hold Vacation Bible Schools throughout the summer after they have worked with the pastors on those islands to set up the schools.

Dwight does a great deal of preaching and singing in the Nassau churches, including preaching at least once a month in the church of which he is a member. Ann plays the piano for him and in their church as well as teaching a Sunday School class.

This couple helps in the weekly chapel services at the College of the Bahamas. Ann plays the piano. Dwight directs the singing, sometimes sings solos, and speaks at some of the services.

Every Friday afternoon the Clarka record with H. W. Brown, pastor of Bethel Baptist Church, for his thirty-minute radio program "Serving the Whole Man" which is broadcast every Sunday morning. Dwight sings solos and Ann plays for him.

Dwight is consultant on the Sunday School and Training Union Committee of the convention, majoring in the Sunday School area.

Ann works with him on this assignment. The committee's work includes analyzing the present Sunday School situation in the churches and determining needs. Dwight and Ann hope to write a manual which will help Sunday School teachers and officers meet their responsibilities. The Clarkas will hold Sunday School clinics in the Bahamas and one on Corn Island, Nicaragua (which is a responsibility of the Bahamas Mission).



Paul and Lena Early

Paul and Lena Early arrived on the field in May 1973. Their major work is theological training. Paul is consultant on the Theological Committee of the convention. He has administrative duties at the Bahamas Baptist Bible Institute. He and Lena also teach at the institute. The institute conducts classes two nights a week for church members who are leaders or potential leaders in their churches. Paul has added a third year to the curriculum. Special classes for pastors have been introduced.

Paul is in charge of repair and maintenance work of the institute buildings and campus. Lena is the institute's librarian.

This year Paul and Lena began holding extension courses on some of the other islands. They contact pastors and potential students, find suitable classrooms and set up curriculum, as well as teach.

Lena is interim consultant on the Committee for Women-and-Girls' Work of the convention.

Both Earlys do a considerable amount of speaking in the Nassau churches, and Lena often plays the piano for various types of church services.



Leslie and Eleanor Davis

Leslie and Eleanor Davis arrived in the Bahamas in January 1976. Eleanor cares for their home and their three children. She also works with Leslie, who is consultant on the Sunday School and Training Union Committee of the convention and consultant on the Committee for Men-and-Boys' Work.

After getting settled in their home, the Davises spent a few months becoming oriented to the Bahamas, visiting churches, meeting convention leaders, learning to find their way around Nassau, and getting the "feel" of how to work with the people. They are just now starting their specific duties.

As these profiles show, the major function of missionaries in the Bahamas is to help Bahamian Baptists learn to work together in a well-organized and fully functioning convention. There are plenty of capable Bahamian Baptists; Southern Baptist missionaries hope to assist them by providing adequate instruction in the best ways of doing the Lord's work.



AIM FOR STUDY: As a result of this study, members will be able to explain how Southern Baptist missionaries in the Bahamas assist Bahamian Baptists.

HOW TO DO IT

The study material consists of a series of profiles of the eleven Southern Baptist missionaries now in the Bahamas and their role in present-day Baptist work.

"Baptist Beginnings in the Bahamas," a review of the history of Baptist work, appears on page 26.

If you have enough members, assign to one person the history of Baptists before the coming of Southern Baptist missionaries, and to a separate member each of the missionaries or couples of today.

Suggest that the member presenting the history prepare a simple time-line chart showing the high points of progress of Baptist work in the Bahamas. Draw a line on a horizontal paper and intersect the line with the dates of Baptist history.

Ask members presenting today's missionaries to put special emphasis on actions taken that have helped to pull Bahamian Baptists together (for example, the choir led by Marian Brown, the young people's fellowship led by Antonina Cameron).

CALL TO PRAYER

Allow adequate time at the close of the session for a period of prayer for each missionary presented. Pray for each missionary by name, making that (s)he will be able effectively to relate to Bahamian Baptists.

Read the list of missionaries with birthdays today (see pp. 42-48) and pray the same prayer for each of them.

PREVIEW SEPTEMBER BAPTIST WOMEN MEETING

To climax our year's tour of Asia's huge cities, next month we visit Bangkok, the capital of Thailand. Join us for a tour of scenic and cultural delights and an exposure to the city's missions challenges.

SPECIAL STUDY

This is the month to complete your summer study of *Working in a Missions Group*. Follow the help in Forecaster, page 40.

KNOW THE STATE LEADERS

Vanita Baldwin, director, New Mexico Woman's Missionary Union, talks about TIME and other things:

"Training in missions education provides leaders and members the opportunity of learning how better to share Christ with people near and far. I love people and count each one as a gift from God to me.

"I enjoy leading a conference because I see Baptist Women learning and finding deep accomplishment and satisfaction in the position in which they will serve. I am encouraged when I see new Baptist Women diligently studying ROYAL SERVICE and other materials.

"I love people so I enjoy visiting. I have an extra bonus in my state—more than one hundred home missionaries, so I visit and help them from time to time. I enjoy reading and occasionally I do needlepoint.

"My greatest joy is serving with Baptist Women in the Land of Enchantment, New Mexico."

Mrs. Russell Fahrentholz, New Mexico Baptist Women director, says: "You just can't be involved in TIME.

"Training in Missions Education, without placing yourself in the center of interest—missions. When I read the calendar of prayer daily or hear the testimonies of our missionaries, I get a new vision of how important training really is.

"I am pleased with the results of the increased training emphasis for leaders and members, since informed women are involved women. Both leaders and members have a responsibility to stimulate others in missions education. WMU leaders are more competent when aware of what is expected of them and how to prepare to fulfill their roles.

"My hobbies are reading, cooking, and collecting old spoons. Some of my special interests include traveling, meeting people, and—you guessed it, Woman's Missionary Union."



The first Baptist ministry in the Bahamas was by freed slaves.

In 1780 Frank Spence, a slave, came to Long Island, Bahamas, with a group of British loyalists from Florida and South Carolina. Many loyalists went from other parts of the country to Florida to escape mistreatment by the American patriots. A number of these made their way to the Bahamas, especially in 1783 and 1784, after Florida was turned over to Spain and the British were ordered out. Frank Spence was able to buy his freedom and went to Nassau on the island of New Providence. There he started preaching the gospel. He also

worked for wages to get enough money to buy the freedom of his wife, who was still a slave in Florida.

Prince Williams, a twenty-four-year-old freed slave, a native of South Carolina, sailed with a group in an open boat from St. Augustine, Florida, to Nassau in 1790. He started preaching the gospel in an area near Nassau. In 1801 the church Williams established bought a piece of land and erected a wooden building. Williams was a carpenter and probably did most of the construction. The church begun by Williams is now called Bethel Baptist Church; the building stands in the same spot on which the first building was erected.

In 1814 (or perhaps earlier) Frank Spence established a small church in another part of town. By 1834, it had grown to a membership of around one thousand. We do not know what happened to that building. A book written in 1899 noted that two chapels established by Frank Spence were in ruins.

In 1832 Williams and another Baptist leader had a falling-out. Williams and his followers were given a sum of money as their share of the value of the land and church building. They bought a lot three hundred yards down the road on which they erected a small building, completed in 1835. This, St. John's Native Baptist Church, is still in existence.

In 1833 Joseph Burton, a missionary under the Baptist Missionary Society of London, began working with both Bethel and St. John's Churches. The Baptist Missionary Society took over the Bethel Baptist Church for a while, but the St. John's group remained independent. In 1835 Burton established Zion Baptist Church. A few years later Bethel Baptist Church asserted its independence from the Baptist Missionary Society. St. John's Baptist Church established many other churches, some on New Providence but most on other islands. The Baptist Missionary Society also expanded its work by forming churches throughout the islands. Bethel Baptist Church established a few other churches. So there were three groups of Baptist churches working independently. In order to insure that this was understood, the St. John's group named itself The St. John's Particular Society of Native Baptists.

Discord among missionaries of the Baptist Missionary Society resulted in a split of some of their churches away from their United Baptist Mission. Another group, the Bahamas Baptist Union, was formed. That made four separate groups. Smaller groups have developed until there are now eight groups which are called associations. They are not divided geographically but according to the

way in which they were established or according to the decision by an individual church to belong to a certain association. There are also several independent churches belonging to no association. The last missionary of the Baptist Missionary Society left in 1926, and the founder of the Bahamas Baptist Union died in 1933.

In the mid-1830s members and leaders of the National Baptist Convention of America, incorporated (a black Baptist convention) became interested in Baptists of the Bahamas. After making several surveys, a commission met with leaders of the St. John's Native Baptist Society, the Bahamas Baptist Union, and two independent churches, and formed the Bahamas Baptist Missionary and Educational Convention in May, 1938. Also as a result of that visit, the National Baptist Convention of America, incorporated, helped the Bahamas Convention start Jordan Memorial Baptist Elementary School. This relationship continues although there has been some change since Bahamian independence in 1973.

In 1949 one of the Bahamian pastors wrote Guy Bellamy of the Home Mission Board of the Southern Baptist Convention, asking Southern Baptists to help Baptists of the Bahamas. Dr. Bellamy and others visited the Bahamas and met with Baptist leaders. It was decided that the work should be placed under the Foreign Mission Board.

Students from Southwestern Theological Seminary, supported by contributions from the seminary student body, in 1946 started holding Vacation Bible Schools throughout the islands of the Bahamas and continued to do so through 1971.

In 1961 Dr. and Mrs. H. H. McMillan, former missionaries to China, and Dr. and Mrs. John Meiri, from Brazil, were sent to the Bahamas. They decided that the greatest need of Baptists was for theological training, so in 1963 the Bahamas Baptist Bible Institute was opened in the home of the Meiris. The first phase was a night school for church members; later a day theological school was opened for ministerial students.

In 1961 Prince Williams Baptist High School was opened as a cooperative venture by the Bahamas Southern Baptist Mission and the Bahamas Baptist Missionary and Educational Convention. Differences between the missionaries and the convention leaders led, in 1965, to the complete takeover of Prince Williams High School by the convention and to the closure of the institute. Missionaries and the convention started working together again in 1968. In 1972 the night school of the Bahamas Baptist Bible Institute was reopened. □



Have you ever written a letter to cheer someone up? When things are going well, we can say the right word to make someone else feel better. The letter to the Philippians is often called a letter of joy. Paul obviously was seeking to cheer his friends in Philippi.

When we consider the circumstances, it is ironic that the apostle should be the one bringing cheer. The church should have been seeking to make him feel better. Paul wrote the letter from prison, and prison is not a cheerful place—even a minimum security situation such as Paul had in some imprisonments.

Joy is clearly a unifying theme of Philippians. Joy or rejoice appears eighteen times in the King James Version. With some variation in translation, the Revised Standard Version has fourteen such references. Some translators find still

other references to joy in the letter. In addition to specific references, a tone of optimism runs through most of the letter.

It was no new experience for Paul to give encouragement at points when he might have been the receiver. When he and his missionary party came to Philippi and established Christian work there, he and Silas wound up in jail. After their release, they went back to Lydia's house, met their fellow Christians, and "spoke words of encouragement to them" (Acts 16:40 TEV) before leaving town.

For Paul, joy was a reflection of inner security that did not depend on comfortable outer circumstances. This is no superficial expression worked up by singing. "I have the joy, joy, joy, joy, down in my heart." True joy in Christ springs from deep within, as the chorus

suggests. In the words of another song, "I sing, for I cannot be silent. His love is the theme of my song."

Fed by a deep-seated awareness of God's presence and purpose, Paul's life was filled with joy. He was on a joyous mission which involved telling others the joyous news. In this study session, we will look at elements of joy in mission work.

Joyous Fallout (Phil. 1:12-30)

In a generation that lives under the dread of the mushroom cloud of nuclear destruction, fallout has come to have a negative ring. But the word is not inherently negative.

Any situation may have either positive or negative fallout. Paul encouraged the Philippians about his imprisonment. They should not be discouraged. His being in jail had "fallen out rather unto the furtherance of the gospel" (1:12). That is, it has "served to advance the gospel" (RSV) or "helped the progress of the gospel" (TEV).

This mission fallout had taken three positive turns which brought joy to Paul. First, it gave him a new focus for bold witness. He had shared his faith with the guards who kept him a prisoner, and word had spread through the whole Praetorian Guard. That doesn't mean all the Roman soldiers became Christians. But they apparently were all aware of this very-much-alive prisoner who wanted them to know the same loving, forgiving God he knew. So Paul witnessed to a group he would not have reached had he not been a prisoner (1:13).

People knew why Paul was a prisoner. This reflects the prison experience at Philippi. Paul and Silas sang and testified to their fellow inmates, and the jailer became aware that he had some unusual prisoners. Their refusal to be silent in Philippi had resulted in a whole household's coming to Christ (Acts 16:25-33).

The second fallout was that Christians on the outside had taken courage from Paul's brave example (Phil. 1:14) and were more ready and willing to give their testimony. If Paul had gone to prison and pined or pouted, few would have believed him. And he would have inspired no one. But word began to get around that Paul was trying to convert the whole palace guard. And Christians running around loose began asking, in essence, "If Paul does that, when he was jailed in the first place for preaching, shouldn't we follow his example?" Paul said they were "much more bold to speak the word without fear" (1:14).

Fatalists may say that God sent Paul to prison for a purpose. Paul did not say God sent him to jail. But he had enough spiritual maturity that he sought to turn even the worst kind of situation into one that would honor God. God did not send Paul to jail. It was not good for Paul to be in jail. But Paul's witness in jail brought good from this bad situation.

Paul's third bit of fallout is difficult to understand as positive. It certainly wasn't hatched up in heaven. There were some who preached the Christian message out of a spirit of envy (1:15). Apparently, some immature brethren were preaching to enhance their own reputations as fearless preachers. Paul did not condone this envious spirit. God certainly did not inspire this approach. But Paul could rejoice in the preaching of God's truth, even when it was preached with impure motives.

From the perspective of prison, Paul came to see all of his life and even death as means of glorifying God. He rejoiced at all proclamation of Christ (1:18). And he expected to be freed from prison (1:19-20). Christ was so real in his life that he could declare his life meant Christ living in him. If he should die, this would be better for him personally (1:20). His commitment was to

spread the word of Christ as long as he lived, and he rejoiced in this opportunity.

Suffering might be the lot of the Philippians too (1:29), if they stood firm with a common purpose for the faith of the gospel (see 1:27 TEV).

Our Model for Joy (2:1-11)

What sort of mind-set would it take to rejoice in suffering? Surely no one enjoys suffering or being humiliated. People who do are usually considered sick. Yet, Paul admonished the Philippians to rejoice in his suffering and to be glad if they suffered as he did.

Paul's example here, as in so many instances in his letters, is Jesus. Our Lord suffered dreadful pain and humiliation, but he is the ultimate appeal for rejoicing. The mind-set Paul desired for his friends was the mind of Christ. "The attitude you should have is the one that Christ Jesus had" (2:5 TEV).

Christians should be of the same mind with each other (2:2) if there is any encouragement to be found in Christ, if his love provides any meaning, if the Holy Spirit provides a vital fellowship, and if there is any affection and concern among Christians. The working of each of these "ifs" suggests "and, of course, there is." So this might be restated, "Since you have these four resources to draw on, be of one mind among yourselves."

There was some disharmony in the church. Later in the letter, Paul appealed to two women to find ways to get along as "sisters in the Lord" (4:2 TEV). Both of these women had been faithful workers with Paul in spreading the gospel (4:3), perhaps as members of the prayer group Lydia was leading at the riverside when Paul first got to Philippi (Acts 16:13-14).

Paul's plea that nothing be done through selfishness or conceit (2:3 RSV) could refer back to those mentioned in 1:15 who preached with

superior motives. Each Christian should look out for other Christians as well as for himself (2:4). The assumption seems to be that each of us will be concerned for ourselves. This kind of concern should extend to others.

In a poem Paul may have written earlier and included here to illustrate this point, Jesus Christ is presented as the ultimate in putting others before self (2:3-11).

Though his essential nature was one with God, Jesus did not cling to his deity at all cost (2:6). The implication of grasping equality with God by violent means may reflect Paul's awareness of contemporary myths of lesser gods who sought to overthrow greater gods.

Jesus was the very nature of God. But he divested himself of all his heavenly privileges. He "emptied himself" (2:7 RSV), lowering himself to the level of a slave. An old Wesley hymn says that Jesus "emptied himself of all but love and blood for Adam's helpless race."

Our Lord was born in the likeness of man, was in human form (2:7-8). That is, he was one with the human race. Men and women recognized him as one of them. He was "in all points tempted . . . yet without sin" (Heb. 4:15). In the words of the Christmas carol, he was "Word of the Father, now in flesh appearing."

Jesus humbled himself and was obedient to the point of dying. He submitted to the most terrible and shameful means of being killed—on a cross. One commentator said Jesus was "so near to God that he might have dared to usurp his sovereignty," but, instead, "he abandoned everything" and "suppressed himself so utterly that he died as last on this cross."

Think of the descent: from the majesty of heaven, to human life, to slavery, to humility, to death, even death on a cross.

But here we truly "bottom out." There is nowhere to go from here but up. And through this dreadful

shame and suffering. God brought Jesus honor, exalting him, giving him a name above all names, that all will bow before him and joyfully acclaim him Lord to the glory of God the Father.

What sort of mind-set would it take to rejoice in suffering? In the compassionate mind of Jesus, we see one who was willing to suffer for the good of all people and for the ultimate glory of God.

Our Measure for Joy (3:1-21)

The mood of joy seems to disappear after the first verse of chapter 3. The next verses are so stern that some commentators feel they are a fragment of another early letter that was appended to an early manuscript of Philippians.

Warnings are sounded (3:2) against "dogs," "evil-workers," and "those who mutilate the flesh" (RSV). The mutilators obviously are Paul's chronic opponents—the legalists who insist on the Jewish rite of circumcision, as borne out by the following verses. The "dogs" and "evil-workers" are not further identified, so these may be three harsh names for the same people. As in Romans 2:28-29, the "true circumcision" or true Jews are persons who worship God in spirit and glory in Christ Jesus. These true believers "put no confidence in the flesh," that is, circumcision (3:3 RSV).

We need not declare this negative emphasis as a later addition to the text. Paul changed his tone and style in other letters. We can affirm our cause for Christian joy by looking at problems and hindrances to true joy. If the Judaizers were present in Philippi, an emphasis on the proper source for confidence would relate logically to the rest of the letter. Our approach to this passage will be to see improper and proper measures for joy in Christ.

As Paul thought of those who place their "confidence in the flesh," he reflected on his own pedigree. In

a game of religious one-upmanship, Paul could score a number of points. He listed six marks of his pre-Christian devotion: circumcised the eighth day (born a Jew, not a proselyte), of the people of Israel (not of mixed parentage), of the tribe of Benjamin (the select tribe that gave Israel her first king), a Hebrew born of Hebrews (he and his parents spoke Hebrew); as to law, a Pharisee (a strict sect, very religious), blameless under the law (keeping all commandments).

All this is to emphasize in light of Christ's sacrificial example that Paul discarded it all on the dung heap (3:7-8). God was not impressed with Paul's ancestry or his religious devotion (3:8-9). The only thing that matters, religiously, is to know Christ Jesus and to be found in him (3:8-9). The Christian measure of confidence is faith, not a righteousness that depends on legalistic observances.

What an array of aspirations: to know Christ, to gain him, to be found in him, to have his righteousness by faith, to know the power of the resurrection, to share his sufferings, to become like him in his death, to attain the resurrection of the dead (3:8-11).

When he thought on these things, Paul issued a quick disclaimer: He had not attained all these things. But because Christ had made Paul his own, the apostle strained forward, doing all he could to reach his goal. This is the analogy of an athlete straining forward to win a race (3:12-14).

Paul urged other mature Christians to share this mind-set with him. God would have to help people whose minds go a different way. Each Christian should remain true to what God has shown him (3:15-16).

In an emphasis appropriate to the American bicentennial, Paul reminded the Philippians that they were a little colony of the Roman Empire. But their true citizenship

was in heaven, not in Rome (3:20). The Christian should look to heaven for direction. Christ will make something glorious out of fleshly, unbound people because he has power to subject everything to himself.

Our cause for joy, then, comes in Christ and his resurrection power, which can change us to be men like him.

Joyous Sharing (4:10-20)

Like a parent with several children, Paul loved all the churches he organized. Also, like a parent, his heart was warmed when one of those churches did something exceptional. He did not love the others less, but the action of one could bring special commendation. The Philippians church shared with Paul as no other church did, and this brought joy.

Paul probably had special joy as he remembered Philippi as the first church he began in Europe. He had gone there after what must have been a frustrating period. Twice in rapid succession, doors were closed as Paul's missionary group tried to enter (Acts 16:6-7). Convinced that the Spirit had closed the door, they prayed and felt led to cross over from the Asian continent into Europe.

At the time of his letter, the Philippians had sent money. This was not the first time they had helped (4:10). They apparently had been through hard times, for Paul said they had now lacked concern but lacked opportunity.

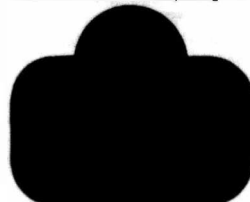
Paul had learned the secret of adjusting to varied situations. God gave him strength in all sorts of situations, allowing him to face all things (4:13).

In Thessalonica, where he went after Philippi, the Philippians sent Paul money at least twice (4:15-16). Foreshadowing the expression, "It isn't the gift but the thought that counts," Paul asserted that his main interest was in the "fruit" from the Philippians (4:17). He was happy

to see his work paying off in terms of their concern. They did not owe him anything. Their concern was marked "paid." Because of the spirit in which they were sent, the gifts were an offering to God.

Thinking of their sacrificial spirit, Paul reassured them that God would supply their needs out of his great abundance (4:19). Paul could not repay them God could.

Our gifts today may seem remote and impersonal as they go indirectly to the missionaries through the Co-operative Program, and the Little Moon and Annie Armstrong offerings. But the word of Christ is spread to many places through our combined gifts which would be inconceivable on an individual basis. This, too, is cause for rejoicing.



Lawrence and Pansy Webb

AIM: By the end of the session, the group will have defined Christian joy and will have discussed situations in which missionaries have experienced joy.

BEFORE THE MEETING, do this

Gather recent issues of *The Commission*, *Home Missions*, *ROYAL SERVICE* and other WMU magazines, and *World Mission Journal*. Get paper and pencils, dictionaries, and concordances.

You may wish to assign a member to report on the dictionary definition of joy and another to report on other Bible references to joy as found in a concordance.

IN THE MEETING, do this

Scripture Search—Assign the first three chapters of Philippians and

the parallel *ROYAL SERVICE* material to three small groups or three individuals (one chapter each). They should report on difficult experiences which resulted in joy (chap. 1—Paul's imprisonment; chap. 2—Christ's suffering and death; chap. 3—opposition from legalists).

Contrast and Define—Use the dictionaries to find a traditional definition of joy. Use concordances to discover other biblical references to joy. If assignments from the dictionary and concordance were made to members in advance, they should report after the group discussion.

Then work together to write a definition of Christian joy. The last two paragraphs of the introduction may help you get started.

Makes Application—Sum up ways the Philippians brought Paul joy (see chap. 4 and "Joyous Sharing" from study material). Ask members to recall missionary testimonies about joy in difficult situations. Distribute mission magazines so members can find testimonies to them.

ANOTHER WAY TO DO IT

Dramatic Dialogue—Representing members of the Philippians church, two members will discuss Paul, using information from Acts 16, Philippians 1, 2, and 4, and *ROYAL SERVICE* material. They may discuss Paul's optimism which found joy even in difficulty, and how they helped support his missionary work.

CALL TO PRAYER

After the names of the prayer calendar for today (see pp. 42-48) have been read, ask members to tell ways in which their joy has been increased through mission study, missions-related Bible study, and other Baptist Women activities.

PREVIEW SEPTEMBER BAPTIST WOMEN MEETING

To climax our year's tour of Asia's huge cities, next month we visit Bangkok, the capital of Thailand. Join us for a tour of scenic

and cultural delights and an exposure to the city's mission challenges.

SPECIAL STUDY

This is the month to complete your summer study of *Working in a Mission Group*. Follow the help in *Forerunner*, page 40.

*This and other TTV references are used by permission of the American Bible Society.



OF SEPTEMBER

- Study-Action Plans
- Baptist Women Meeting
- City of Asia—Bangkok
- Current Missions Group
- What It Takes to Be an Inner-City Missionary
- Bible Study Group
- Models for Missions 1 and 2 Timothy; Titus
- Round Table Group
- Creative Aging
- Prayer Group
- Bolton
- Mission Action Group
- Witnessing Freedom to Choose
- Also—

A Grand Year Ending—a special section previewing Baptist Women topics for 1976-77

Resources to Enrich Baptist Women Work in 1976-77

Introduction to WMU emphasis for the coming year: Teach Missions—so Know, so Grow, and Minding the Future

Helps and More Helps

Adrianne Beekun

I never do things halfway. I'm willing to plan ahead in order to have good study sessions. I believe in using ROYAL SERVICE. But can I get additional helps on the same subject?

Yes, you can get additional helps—often free ones.

Write Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230, for a copy of the order form "Yours to Tell the Story." Then you will be ready to order free materials, as needed, on foreign missions.

Write Home Mission Board Literature, 1350 Spring Street, Atlanta, Georgia 30309, for a list of free materials. You will be ready to order free materials, as needed, on home missions.

Don't overlook your public library and church media center.

Write Public Documents Distribution Center, 5801 Tebor Avenue, Philadelphia, Pennsylvania 19120 and ask to be put on the mailing list for Selected US Government Publications, a monthly listing of priced materials from the US Government Printing Office. Especially helpful for background related to home missions and mission action.

Write your state Baptist convention's stewardship department for materials related to stewardship and the Cooperative Program.

Write your state WMU office for free materials related to WMU.

That sounds simple. Is there anything difficult about it?

Not really. But here are things to remember.

When ordering, be specific. Use the exact title of a piece or tell specifically what subject you need help with.

Order materials early.

Order from the correct place. (For instance, never order any free materials from WMU, SBC.)

Use it to let one person learn something she will share with the group.

Use several copies to let members find information during the study session.

Remember that free materials aren't really free. Someone has to pay for printing and mailing. So order only the quantity you need—and make good use of it.

Don't just pass it out for everyone to take home.

Save unused copies for future use. Or share them with some other organization.

If you were asked to name the most urgent problems facing a Christian in the United States today, what would you say? Somewhere on your list you might suggest political violence, permissiveness, ecology, inflation, or violence. One may tend to feel overwhelmed with the complexities of contemporary life. It would be easy for a Christian to feel that nothing can be done on the individual and local level.

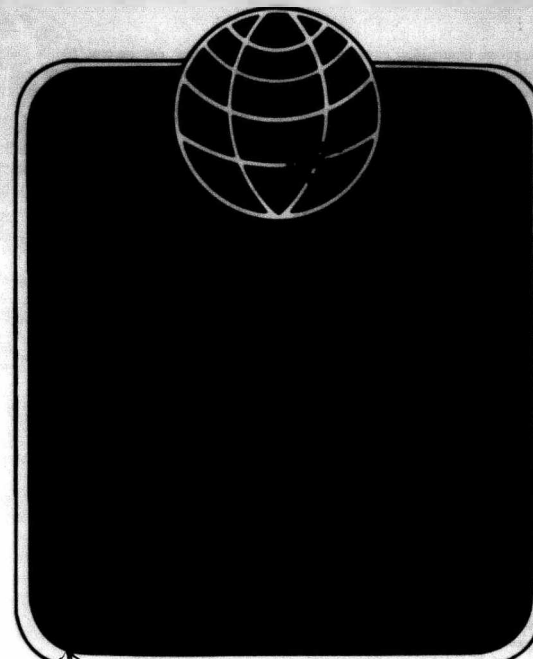
The books for study this month focus on the Christian relationship to current problems. Violence is an issue that is receiving much attention today. A few years ago ecology was unheard of, but today some preschoolers speak fluently of pollution. A third book deals with a variety of pertinent moral issues.

The Shoot-'em up Society by Harry Hollis, Jr. (Broadman 1974) \$1.50 paper*

Here is a stimulating study of violence in America. Harry Hollis of the Christian Life Commission uses both the scientific and theological approaches to probe one of the most urgent issues facing us today. He sees violence as an element of society not unique to the seventies and certainly not to America. Neither is it a part of our lives that is likely to disappear in the future. With scholarly documentation Dr. Hollis notes the insane escalation of violence. In an appealing, personal manner he calls for Christian alternatives.

The author deals specifically with violence in television, print, and movies. He penetrates the problems in these media, but he does not stop with exposure. He gives suggestions that the concerned individual can use to make her voice heard.

The family and church must become actively involved. Two chapters provide positive ways for combating violence. Christianity has much to say about a peaceful life-style. The Prince of Peace is our model.



The Church and the Ecological

Orbit by Henlee H. Barnett (Eerdmans 1972) \$2.25 paper*

Henlee Barnett believes that ecology is much more than a social and scientific problem. In this concise treatment he traces the moral and religious implications.

An ecological standard of living involves a reordering of priorities. Dr. Barnett believes that continued selfish consumption of goods will inevitably lead to destruction.

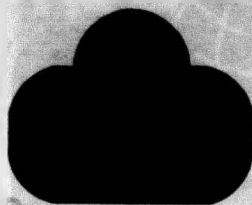
Dr. Barnett's unique contribution to ecology is in the religious context. He feels that the Christian responsibility extends beyond neighbor and society to all creation. He presents a sacramental view of nature. All creation is in the process of being redeemed. Salvation of man cannot be separated from the salvation of nature.

Two chapters focus on practical ways of coming to grips with the problem.

The Constancy of a Christian by T. B. Mason (Word Books 1971) \$3.95*

"I would rather that you think and disagree than agree and not think." This statement by T. B. Mason reflects the spirit of his book. In six short chapters Dr. Mason discusses the Christian conscience and issues on the personal, social, and national level. The permeating principle is that the Christian faith is applicable to all of life.

Subjects are varied: sex education, the working wife, the trained mind, death with dignity, and poverty. The cartoon illustrations add a delightful and effective touch.



BEFORE THE MEETING

Select the topic—violence or ecology—that has more interest for your group. Suggest that members read the other two books, but concentrate on ecology or violence.

Become aware of these problems in your community. Talk to law enforcement officers, program directors on radio and television, educators, newspaper editors. Be attuned to any references on radio or television. Read magazines and newspapers with these topics in mind. Scan the newstands. These tasks can be assigned to group members.

IN THE MEETING: Study of Violence

Ask members to share experiences in which they have been affected by violence. Discuss the definition of violence, pages 14-16.

Draw a large tree on chalkboard or poster board. Draw the taproot and label it "sin." Draw many smaller roots and label them, using the headings on pages 41-51.

Consult a weekly television schedule. Ask the group to comment on specific programs that present violence. Which programs present a wholesome approach to human behavior? Be sure to comment on game shows, talk shows, soap operas, news, and children's programs. Summarize the effects of televised violence on human behavior, pages 59, 60. How can one combat this (pp. 60-63)?

Display sample materials from a local newstand. Comment on the age group affected and possible harm. What can be done (pp. 73-75)?

Comment on current trends at the movies. What is the problem with movie ratings? How can one help correct the problem (pp. 83-85)?

Summarize the family's role in fueling violence (pp. 88-97). What can the church do (pp. 108-112)?

IN THE MEETING: Study of Ecology

Present some conflicting views on the danger to our environment. What concrete evidence does Dr. Barnette present on the critical nature of pollution and population (pp. 14-26)?

Discuss the multiple causes of the crisis. Comment on Genesis 1:28 as it relates to overpopulation.

Why is it necessary to formulate an eco-ethic (p. 36)? How does apathy extend to all creation (p. 36)?

Discuss some positive ways the individual and society can be a part of the solution (pp. 53-61). Ask the group to volunteer other suggestions. Comment on the basic human rights listed on page 60.

Read the hymn "For the Beauty of the Earth" (Baptist Hymnal) and the chorus "This world is not my home. I'm just a-passing through." What are the opposing views of nature presented in these words? Read Romans 8 and discuss the expanded meaning of redemption and salvation.

Summarize Dr. Barnette's suggestions for the church's involvement. Discuss a Christian life-style for 1976 (pp. 89, 90). What preservers make this mode of living extremely difficult?

CALL TO PRAYER

Call on members to share Bible verses that have special meaning to them when problems are unusually great. Emphasize the spiritual resources that Christians have. Pray for each member and for special needs.

Pray that missionaries may have

strength and wisdom to face problems even in their places of service. Pray for missionaries having birth days today (see pp. 42-48).

SPECIAL STUDY

This is the month to complete your summer study of *Working in Missions Group*. Follow the help in Forecaster, page 40.

BOOK FORECAST

Books for September

Alive! and Past 65! by Franklin M. Sogler (Broadman 1973) \$3.95*

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

Books for October

How to Give Away Your Faith by Paul E. Little (Inter-Varsity Press 1974) \$2.50 paper**

The Bible: God's Missionary Message to Man, Volume 1 (Woman's Missionary Union 1973) \$1.50 paper***

Books for November

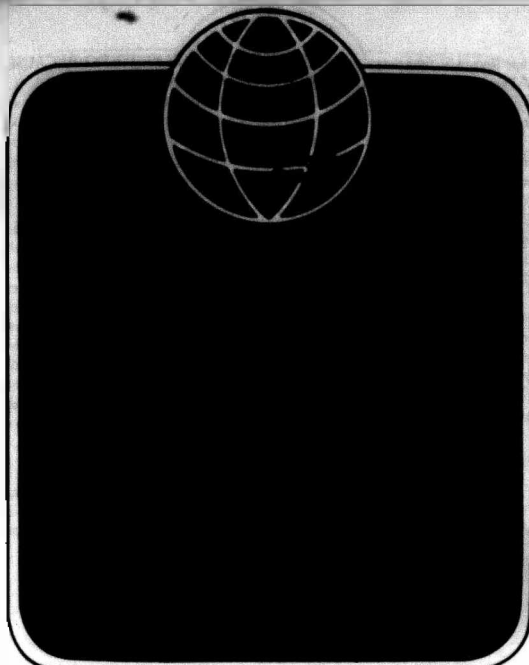
On Duty in Bangladesh by Jeannie Lockerbie (Zondervan 1973) \$1.75 paper**

Holy Land, a Journey Into Time by Bob Terrell (Hexagon 1975) \$3.00 paper*

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

**If you are a member of Round Table Book Club (a group can be a member), you'll get these books automatically. See July ROYAL SERVICE page 47 for more information. These may also be obtained through Baptist Book Stores.

***Available through Baptist Book Stores and WMI! See order form, p. 46.



Vietnam—"lotus country"—"land of beauty and stoniness." These words have been used to describe that country lying in the southeast corner of Asia.

Racked by war, Vietnam found its traditional religious foundations shaken when sacred grounds and relics of ancestors had to be abandoned. Persecuted fleeing from the country were pushed into a world where the demands of survival often forced religion aside.

In this land, religious faiths included Confucianism's ritual veneration of ancestors; the spirit world of Taoism; Buddhism; and, recently, "I have no religion." Jesus Christ was first presented in Vietnam in the sixteenth century by Catholic missionaries. Protestants entered the country in 1911 and continued coming until 1927 when

no more were allowed entrance. In 1954 South Vietnam gained independence and religious freedom. In 1959 Southern Baptist missionaries began work. Services were started in 1961 and by 1962 the first Baptist church in Vietnam was formally organized. The work focused on evangelistic witness. But Baptist missions efforts came to a halt in April 1975 when the government of South Vietnam fell before the Communist avalanche.

At that time there were eighteen churches with 1,617 members and four national pastors. Thirty-two career missionaries and four journeymen were assigned to Vietnam at the time of the evacuation.

Southern Baptist missionary witness in Vietnam has, at least temporarily, come to a stop. But missionary Gene Tunnell, who was

on the scene in Vietnam during the days of evacuation, asks, "Is Baptist ministry in the Vietnamese really over?"

What One Church Did

By Christmas Day 1975, almost all of the 130,000 refugees who had fled South Vietnam in late April had found homes in the United States. Of this number, 2,652 had been sponsored by 725 Southern Baptist churches and individuals.

One of these sponsoring churches is Beechwood Baptist Church in Louisville, Kentucky. In May 1975, Beechwood members voted to sponsor a Vietnamese family. The church was matched with the Lap family, refugees from Saigon. On July 5, 1975, they arrived in Louisville.

The church had made careful preparation for the Laps, realizing it would be morally and financially responsible for the family for perhaps a long period of time.

Upon the Laps' arrival, they were welcomed into the home of the chairman of the missions committee where they remained for several days. A house was found to rent which was later bought by the church to be used by the Laps.

Within forty-eight hours after the need was made known, the house was furnished. Church members came bringing gifts including clothing.

The Laps—father, mother, and three children—responded to the warmth of the Beechwood people by attending worship services on their first Sunday in Louisville.

Mr. Lap, who was a military pilot for more than ten years, was anxious to find work. Soon he found part-time employment. A highlight in his life was being able to write a check for the first month's rent.

The Beechwood church has found that the responsibility of support for the Laps has been more moral and spiritual than financial. Church friends go along on shopping expeditions, visit with Mrs. Lap to encourage her in her use of English,

and are there as friends in times of sickness.

Let us pray for this church and others like it who are involved in this ministry.

What Do We Do Now?

Lewis and Tony Myers were Southern Baptist missionaries in Vietnam. They have helped relocate many refugees into American life.

Mr. Myers says one of the greatest needs of Vietnamese people in this country is a feeling of being loved. He feels that to envelop these people with warm Christian love will do more than any one other thing to help them handle their many readjustment problems.

Southern Baptists are involved with Vietnamese in several ways. The Home Mission Board's Department of Language Missions maintains an Office of Immigration and Refugee Service. One of Lewis Myers' activities as he works through this office is strengthening Vietnamese-language Bible study and worship units which have sprung up in many areas. He also guides Southern Baptists in establishing new units and training of leaders for these groups.

Lewis Myers feels that establishing new units is urgent in areas of large concentrations of Vietnamese. (Three locations have more than 10,000 refugees: Los Angeles, San Diego, and Washington, DC.) This should be a priority concern for Baptists because statistics show that refugees and immigrants are most responsive to the gospel within their first two years in a new country. Following these two years, response falls drastically.

Training courses for leaders have been set up in many places. Leader conferences are a part of the summer program at Glorieta and Ridgecrest Baptist Conference Centers.

How Should We Pray?

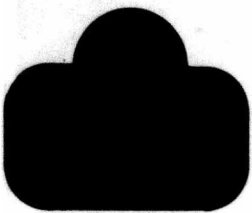
Pray for Vietnamese Christians still in Vietnam. They may be subjected to unusual pressures. Pray

that they will find ways to witness.

Pray for the thousands of divided Vietnamese families unable to keep in touch.

Pray for the Vietnamese Christians who are assuming places of leadership in witnessing units among the Vietnamese refugees in the United States. They have problems of adjustment as well as the additional burden of concern for sharing their faith.

Pray especially for the elderly refugees who have little hope of learning English well enough or adjusting sufficiently to feel at home in America. These older people could easily be overlooked or forgotten.



BEFORE THE MEETING

Ask two members to be prepared to share information given under the titles "What One Church Did" and "What Do We Do Now?"

Make photocopies of "How Should We Pray?" or arrange to have enough copies of *ROYAL SERVICE* so that each member can see the list of prayer requests.

IN THE MEETING

Briefly summarize the material given in the introduction.

Call on the two members to share their prepared information.

Give each person a copy of "How Should We Pray?" Ask everyone in the group to read all of the requests silently, and then call on four people to read the specific requests and to lead in prayer after each is read.

SOMETHING TO DO BECAUSE YOU PRAYED

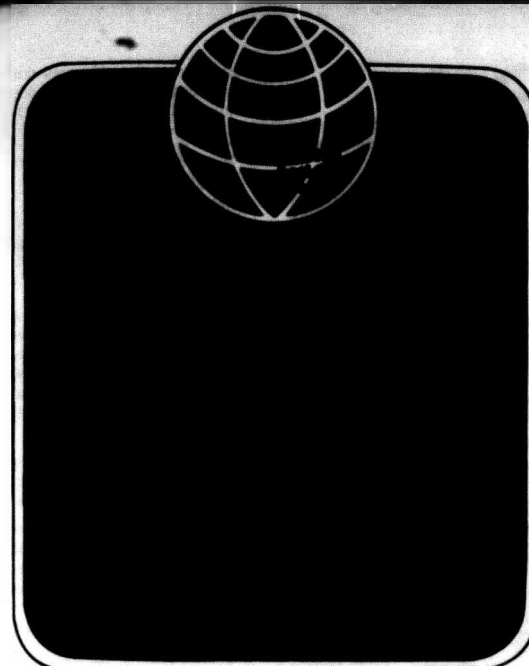
If there is a Vietnamese family in your area, talk about ways you might help them. If a church is sponsoring a family, offer to assist them in sharing friendship.

CALL TO PRAYER

Cut construction paper in the shape of hands; give one to each member. Write on each hand the names of a missionary on the prayer calendar (see pp. 42-48). Say: Today we have been reminded of how we can be helping hands in the Vietnamese. We can also join hands with missionaries all around the world as we pray. Have the names read and let each person pray for the one whose name she has read.

SPECIAL STUDY

This is the month to complete your summer study of *Working in a Missions Group*. Follow the helps in *Forerunner*, page 40.



know whom to call in case of such events.

Recognize your limitations in the face of a medical emergency, and do what you can to obtain medical help. Also be alert to non-emergency medical or physical situations that might require the advice and help of an expert. You may discover a person who needs medical attention but is afraid to seek it. Patient, loving reassurance may be all that is necessary.

When the problem is financial, direct the person to a health care center or service. You may recognize a medical problem where your friend does not suspect one exists. Sharing of information may be all that is necessary to help your friend seek the medical attention (s)he needs.

If you find your friend in need of legal advice, or counseling in the area of family finances and debt consolidation, or advice on family nutrition or in child-rearing situations, you will want to help her find Christian professional guidance.

Recognize your limitations, too, in the area of theology. A woman who has trained herself to witness will probably be able to cope with most of the theological questions she might encounter. But you should never be ashamed or hesitant to ask your pastor for help when you need it.

Be true to the witness within. Not everybody is cut out to use the same methods of witnessing. Just because a technique has worked spectacularly for another person does not mean it will work for you. If you try a particular way of witnessing and you do not feel comfortable with it, don't feel like a witnessing failure. Try another method. For instance, many women find morning coffee discussions to be ideal avenues of witness. But this does not

When the Lord saved you, he knew there was a special something in you that makes you a unique individual. When he called you to witness, he did so because you have specific skills to offer that will help you witness in the place where you are.

While it is true that God wants us to become better persons, he wants us to be ourselves. He made each of us individual, unique, special. As you witness in mission action, the Lord calls you to be yourself.

Recognize your limitations. There are some things you cannot do, and some things you should not try to do when you are attempting to witness in mission action. You will be a better witness if you recognize these limitations, accept them, and call on someone who can fill the need.

First of all, never forget that you cannot save anyone. You can wit-

ness. You can guide, you can plead the case, but only God can save. You must surrender the witness you make to the Holy Spirit, trusting him to do the saving. Don't be discouraged if you do not see instant results. Just keep on witnessing, loving, living the Christian life. "In due season we shall reap, if we faint not" (Gal. 6:9).

Acknowledge your limitations in the area of deep-seated psychological problems. You should not try to cope with these problems alone. For example, in cases of threatened or attempted suicide, situations which threaten bodily harm, prolonged depression, or serious marital problems, unless you are specifically trained in these areas, you probably should call in an expert. Ask your pastor for the name of a good Christian psychologist, so that you will

work for everyone. Use your own methods, the ones that fit you, your personality, your time schedule, and your life-style.

You may be thinking, I do not feel comfortable with any method of witnessing. But be assured that if Jesus lives in your heart, there is a witness within you. There is a way you can naturally, comfortably, effectively share your faith without compromising yourself and your personal integrity. Keep on trying and praying and surrendering yourself to the Holy Spirit, and you will find a way to be yourself and be a witness.

Be sincere. A sincere person is one who is genuine word through and through. If you are not sincere in your witness, you will not be an effective witness. Don't try to put on wisdom you do not have or piety you do not live. Don't try to impress people. Just be yourself, your best self, the self Jesus shines through. Let your witness be sincere.

Love yourself. Does that sound like strange advice to a Christian? A healthy self-confidence is an important part of the personality of a well-balanced individual, and this does not exclude Christians. If you do not love and value yourself, how can you "love your neighbor as yourself"? You are a very important person. Jesus loved you enough to die for you. You have great worth. Act accordingly!

What about humility? True humility is to recognize your worth and give God the glory. False humility says, "I'm a worm. I'm no good, I can't do anything." True humility says, "I am a person. I have worth. I can do all things through Christ, who strengthens me. Thank you God for making me what I am." Have confidence in your redeemed self, and your witness will be more effective.



IN-SERVICE TRAINING AIM

As a result of this study, members will know where to go for certain kinds of professional help, and will be prepared to explore ways to be themselves as they witness.

BEFORE THE MEETING

From your pastor or another reliable source, get the name of one or several of the following, along with the telephone number or other way to reach them:

- a Christian psychologist
 - a Christian family counselor
 - a community counseling center that will take people whose ability to pay is limited
 - a suicide-prevention emergency service, if your community has one
 - a community medical clinic
 - a Christian lawyer, perhaps the one the church uses
 - a place where one could go to get legal advice for a nominal fee
- If feasible, you might want to invite one of these professionals to speak to your group in connection with when to call for professional help in his or her area.

DURING THE MEETING

Review with the group what you have been learning concerning witnessing in mission action. Let any woman who wishes to do so share experiences she has had in witnessing this past month.

Allow time for sharing Bible verses memorized this month. Encourage the women to keep on memorizing at least one verse per

week. For this month suggest that they choose from Galatians 6:3, Romans 12:1-2; Colossians 1:27, 30; Galatians 2:20-22.

Write on a large sheet of paper or a chalkboard this outline:

Being Yourself

1. Recognize your limitations
2. Be true to the witness within
3. Be sincere
4. Love yourself

Discuss the meaning of each of these sections. Let the group respond freely, sharing ideas, vocalizing thoughts, even disagreeing. Lead the women to recognize that Jesus wants from each of us our own witness, not somebody else's.

If you have invited a guest speaker, allow time for him or her to speak and to answer questions.

Ask each woman to search her own heart honestly, letting God reveal to her her strong points, especially those that could make her an effective witness. Challenge each woman to be herself, her best self, as she witnesses this month.

CALL TO PRAYER

Give each woman the name of one of the missionaries on the prayer calendar. Together, pray for the missionaries, that they might be used, each one in a special, individual way.

PREVIEW SEPTEMBER BAPTIST WOMEN MEETING

To climax our year's tour of Asia's huge cities, next month we visit Bangkok, the capital of Thailand. Join us for a tour of scenic and cultural delights and an exposure to the city's mission challenges.

SPECIAL STUDY

This is the month to complete your summer study of *Working in a Missions Group*. Follow the help in *Forecaster*, page 40.

Forecaster

Aline Fuselier

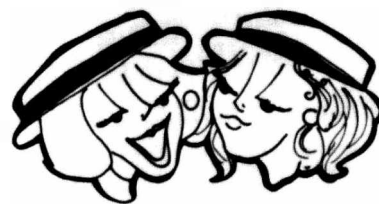
Forecaster is a guide to help Baptist Women officers know what to do and how to do it.

'Agenda for Officers Council Meeting

Incoming Officers: Use Baptist Women/Baptist Young Women Record, Report, and Planning Forms* to record plans.

Outgoing officers: Use Baptist Women Officer Plan Book.

- Take TIME for officers
- Take TIME for members
 - Plan to orient Baptist Young Women who will come into Baptist Women
 - Continue study of *Working in a Missions Group**
- Plan for homebound members
- Continue to promote individual mission action training
- Plan installation/commitment service for incoming officers
- Plan regular Baptist Women activities: Baptist Women meeting, mission action project, mission support activities, and coordinate group plans
- Incoming Officers: Continue participation in annual planning



TIME for Incoming Officers

Enlisting Officers: Nominating Committee

When enlisting officers use the new officer orientation kits (see list on order form, p. 48). Every officer should have a kit. Even if the officer has held the job

before, ask her to study the kit as a refresher and a reminder of the kind of commitment necessary for the job.

Give the prospective officer the first sheet to the kit when you invite her to take the office. Become familiar with the content beforehand and help her to understand it. Leave the sheet with her; say that you will contact her in a week for an answer. Ask her to call you if she has any questions.

When an officer accepts the position, the Baptist Women president should work with her to complete the rest of the kit. Use one sheet at a time with her if time permits; otherwise give her all the sheets at once with instructions for using them.

Note: The WMU director or the Baptist Women director should have used the Baptist Women president kit in training the president; if not, secure the kit and use it.

If you are an officer in Baptist Women and did not receive the new officer orientation kit for your office when elected, get one and work through it on your own.

Officer Manual Study

After officers are elected, set time and date for a study of the *Baptist Women Manual**. The WMU council may be planning a WMU-wide study of all manuals, so check with the Baptist Women director (or WMU director if you do not have a Baptist Women director). If a WMU-wide study is not planned, have one for Baptist Women. Secure new manuals and give one to each officer before the study. You may want to conduct annual planning along with the manual study. If so, see suggestions under "Annual Planning."

TIME for Outgoing Officers

Spend ten minutes in officer council meeting using the article "Helps and More Helps" (p. 32) on how to get and use resources to enrich meetings. Ask a mission study group leader or the mission study chairman to lead this activity.

Ask the mission action chairman to read Romans 12:1-8 and lead the group to identify the gifts and talents of each officer. Lead in a prayer of commitment, confirming these gifts for use in Christian service as an officer.

TIME for Members

Member Enrollment and Orientation

President: Contact Baptist Young Women members who will be promoted to Baptist Women. Invite them to the October Baptist Women meeting. Inform them of the opportunities for involvement in groups in Baptist Women. (This is especially necessary if they were not in groups in Baptist Young Women.)

Working in a Missions Group

Continue the study of *Working in a Missions Group** for all members of groups. Study as individuals or groups. If done in a group, ask one person to be the leader. If done individually, duplicate the instructions below or instruct each person to follow these procedures.

Chapter 5

1. Read chapter 5.
2. Identify the seven basic steps in planning.
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
3. The aim selected should be in keeping with ____.
4. Evaluate your last meeting according to the form on page 22.
5. Plan the next group meeting using the appropriate chart on page 23 or 24.

Study chapter 6 if you belong to a mission study group.

Study chapter 7 if you belong to a mission action group.

Study chapter 8 if you belong to a mission prayer group.

If you do not belong to a group now but are planning to join one, study the chapter that relates to that group.

Chapter 6

1. Read chapter 6.
2. Name and describe possible mission study groups.

3. When do mission study groups meet?
4. What happens at a study group meeting?
5. Identify methods for discovering the range of information and attitudes in a group.
6. Name some methods which help a group gain information.

7. List some methods that encourage group members to contribute and gain opinions about a subject.
8. Buzz groups, case study, couple learners, and role playing help the group _____.
9. Describe inductive Bible study.
10. Evaluate your group study according to the chart on page 35.

Chapter 7

1. Read chapter 7.
2. What is the primary purpose of a mission action group?
3. Describe the actions in which mission action groups participate.
4. What happens in a mission action group meeting?
5. How often do mission action groups meet?

Chapter 8

1. Read chapter 8.
2. What is the primary purpose of a mission prayer group?
3. Name the resources for the mission prayer group.
4. What happens at a prayer group meeting?
5. Where does the prayer group get its requests?



Annual Planning

Incoming officers do annual planning.

Key annual planning to the study of the manual.

Each officer needs a WMU Year Book 1976-77.*

Each officer needs a *Baptist Women Manual*.*

Consider two possible approaches:

1. Study chapter 1, *Baptist Women Manual*, then do annual planning based on section 1, Teaching Missions, in WMU Year Book. Study chapter 2 of the manual, and then plan section 2, Engaging in Mission Action and Direct Evangelism. Study chapter 3, and

plan section 3, Supporting Missions. Study chapters 4-6, and plan section 4, Providing for Missions Achievements.

2. Study the entire manual. Then conduct annual planning.

Before the planning meeting, each officer should look over the annual planning help in the year book, find plans for which she is responsible, and think of ideas on how to implement planning ideas.

If incoming officers do not receive ROYAL SERVICE,** share your copies with incoming officers.

a tempo

Plan a Mother-Daughter Day involving Baptist Women and Baptist Young Women. Baptist Women members will be the "mothers," BYWs the "daughters."

The Baptist Women officers council makes these plans, unless there is more than one Baptist Women organization; in that case, the Baptist Women council plans this activity.

Sponsor a dinner, honoring all Baptist Young Women. Each Baptist Women member will invite one or several BYW members or prospects as her guest(s) for the evening. Include Acteens who are ready to be promoted to Baptist Young Women.

Invite Acteens who are not graduating from high school to serve at the dinner. Contact the Acteens leaders or director to enlist Acteens.

Here are some program suggestions:

Have a Baptist Women member and a Baptist Young Women member tell what each organization has meant to them and tell their hopes for WMU in their church.

Ask the BYW president or key BYW member to report on how her organization was started and what it is doing.

Call on Baptist Women (mothers) to introduce Baptist Young Women (daughters).

Alternate idea: For a less formal occasion, have a covered-dish supper. Each mother-daughter pair brings a dish. Provide pencils and pads at the table for recipe swapping during the meal. Or find out what several members are bringing, compile a sheet of those recipes, and let others be swapped on the spot.

Planning checklist:

- Set date, time, place _____
- Provide for children, if necessary _____
- Plan meal _____
- Assign adoptive mothers _____
- Mothers invite daughters _____
- Group leaders contact group members to get reservations _____
- Plan get-acquainted activities to precede meal and program _____

Installation of New Officers

During the September Baptist Women meeting include a brief time for commitment and installation of new officers. Incoming and outgoing officers will participate. Each outgoing officer will choose a favorite Bible verse to share with her incoming counterpart. Suggestion: Choose a Bible verse from those used in training in officers council meetings throughout the year. Each officer should comment on the meaning the verse has had for her as an officer.

Individual Mission Action Training

Mission action chairman: Plan a campaign to get each Baptist Women member to read each of these four books:

*Persons, Not Things: Principles of Mission Action**
*How to Use Community Resources in Mission Action**

*Special Skills for Mission Action #1**
*Special Skills for Mission Action #2: Witnessing Through Mission Action**

Encourage members to buy the books, if possible. If you have a Baptist Women or Woman's Missionary Union newsletter, feature one of the books each quarter. Suggestion: Print an open-ended story; ask members to read the book and complete the story.

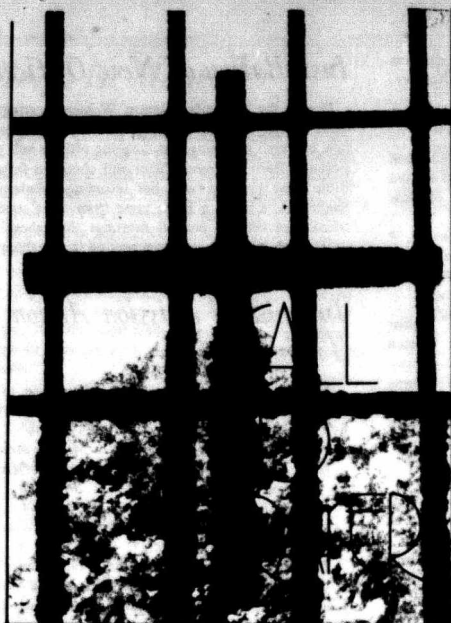
Be certain that each Baptist Women group has at least one copy of each book. Encourage each member to buy her own copy. If members cannot buy copies, ask them to circulate one book, or provide several copies and check out books to individuals. If a member wants to keep a book, she may pay for a replacement to the organization's set.

Homebound

Write a letter to each homebound member explaining the meaning and work of the headliners mission action group. Encourage homebound members to form a group. The leader could be either a homebound member or a regular member. (Note: A leader from the homebound membership would not be able to attend officer council meetings.) Use *Mission Action Group Guide: Headliners** as the basic resource for group work. Each member needs a copy.

*See order form, page 48.

**See subscription order form, page 47.



Clyde (Mrs. John) Maguire, Jacksonville, Florida

1 Sunday Rom 3:1-8

Marjorie and Larry Gardner have served for ten years in the Baptist Center in Cincinnati. A new building was purchased recently and renovated by volunteers. Pray for the Gardners and their co-workers as they expand their program.

Joan Bullman, Spanish, Texas
Mrs. Eugene C. Branch, Indian, New Mexico

Mrs. C. Marshall Dawson, Spanish, Texas
Mrs. Larry Gardner, Baptist center, Ohio

Mrs. Veryl Henderson, church extension, Hawaii
Reynolds East, Spanish, Texas
Mrs. Lela Rocco, Spanish, Florida
Mrs. Harold L. Mendenhall, home and church, Libya

Donald L. Blum, education, Kenya
Betty Lynn Cade, women's work, Rhodesia

Joan Carter, women's work, Kenya
Mrs. Maureen L. Delaguna, home and church, Chile

Mrs. J. B. Durkham, home and church, Upper Volta

Harold E. Hume, business administration, Panama
Mrs. William H. Schaefer, music, South Brazil

Mrs. Cory W. Jones, Jr., home and church, Indonesia
Mrs. Julius E. Lawry, home and church, South Brazil

Anna Worthington, journeyman, education, South Brazil

2 Monday Rom 3:1-7

Gene and Priscilla Tammell had to leave Vietnam last year. Gene then worked at Fort Chaffee, Arkansas, matching Vietnamese refugees with Baptist sponsors. He asks us to pray for these refugees and their sponsors. He also asks that we pray that "God will give us as clear a call to a new field of service as he did to Vietnam."

Mrs. Terry E. Bravington, Indian, North Carolina
Sharon D. Briffag, metropolitan missions director, Illinois

Miguel Gonzalez, Spanish, Florida
C. F. London, retired, Arkansas
Mrs. Lela Quillo, Spanish, California
Mrs. Marcos A. Roman, Spanish, Florida

Calvin Sandlin, Indian, Arizona
Mrs. Calvin Sandlin, Indian, Arizona
Charles A. Allen, Jr., education, Colombia

Doris D. Brown, agriculture, Zambia
Mrs. William A. Cowley, home and church, Nigeria
Mrs. J. W. Fielder, retired, China
W. Griffith Henderson, education, Hong Kong

Mrs. William B. Hunsley, home and church, South Brazil
Pamela Olmstead, journeyman, education, North Brazil

J. T. Owens, music, Mexico
J. Kenneth Park, religious education, Chile

Marion W. Stuart, education, Hawaii
Mrs. Albert C. Sutton, Jr., home and church, Angola

Gene V. Tammell, social work, Vietnam
Gerald M. Workman, music, Malawi

3 Tuesday Rom 2:1-11

Ariel and Elda Hernandez work with Spanish-speaking people in Imokalee, Florida. They request prayer for their day-care center where last year they reached eighty-five children, most of whose parents were migrants. These families are there only a short time, necessitating their being reached quickly.

Frank E. Bullock, rural-urban missions director, Michigan

Jose Maria Garcia, Spanish, Texas
Gary E. Hefner, pastor, Illinois
Mrs. Anna Hennessey, Spanish, Florida
A. W. Wilson, retired, Alabama

Mrs. Donald L. Hinesman, home and church, South Brazil

Mrs. J. A. Harrington, retired, Brazil
Deaver M. Lawton, retired, China
Taiwan, Thailand

Mrs. Tom W. McMillan, home and church, Tanzania
B. Lynn New, preaching, Taiwan

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 22230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

Mrs. Keith B. Shellen, home and church, Peru
Joe E. Terry, preaching, South Brazil

4 Wednesday Rom 2:21-31

Gloria and David Miller work in Recife, Brazil. She writes: "When our eighteen-year-old daughter left for college—almost 4,000 miles away—it meant much to know Baptists are praying for MKs. Pray, too, for Brazilian teen-agers who have many decisions to struggle with."

Mrs. Roger L. Cappe, home and church, Malaysia

Mrs. Gerald C. Davis, home and church, Philippines

Mrs. David L. Miller, home and church, North Brazil

John N. Thomas, preaching, Colombia

Robert L. Tucker, journeyman, student work, Kenya

Grace Wells, retired, China, Hawaii, Indonesia

Mrs. Robert A. Williams, home and church, Honduras

Ruth Womack, nurse, Nigeria

5 Thursday Rom 2:15-18

Carol and Delano Humphreys are engaged in Christian social ministries in Dayton. Join them in praying for parents of children loused at the Edgewood Center; the children themselves, and unreached adults. There are also material needs: a better stove for the center, better sewing machines, a better van.

Don Eugene Butler, US-2, special missions minister, Florida

Charles E. Clayton, field work, Colorado

Robert L. Green, Christian social ministries director, Arkansas

Mrs. Delane R. Hennessey, Christian social ministries, Ohio

George J. Shurman, interfaith witness, Northeast

J. Virgil Cooper, preaching, Korea
William E. Carwin, dorm parent, Indonesia

David E. Garver, agriculture, Malawi

Amey K. Maroney, religious education, Ethiopia

Mrs. Jason W. McGeeck, retired, Chile Publishing House

James F. McKinley, Jr., preaching, Bangladesh

Isabellene One, preaching, Japan

Mrs. Edward L. Smith, home and church, Botswana

Hugh G. Smith, preaching, Malaysia
Mrs. B. Herbert Stephens, home and church, Ethiopia

Harvey B. Whitford, preaching, South Brazil

6 Friday Rom 6:13-21

Dorothy Emmons of Tanzania wrote: "In September 1974 the Baptist Seminary of East Africa will begin a three-month short course in leader training for women of Baptist churches of East Africa. Please pray for these women as they're away from home and families, seeking to learn more effective ways of service. Pray for the teachers too. This could strengthen the work in many areas of East Africa."

Mrs. Julian Marano, Spanish, Texas

Doris Ruth Smith, Baptist center, Tennessee

J. David Wough, church extension, Vermont

James E. Wright, pastor-director, New York

Mrs. Ted York, retired, Louisiana

Mrs. C. Donald Doyle, home and church, Costa Rica

Dorothy Hammers, education, Tanzania

Mrs. Leola J. Harper, nurse, Paraguay

Marlene Minter, medical, Indonesia
Milton Murphy, preaching, Israel

J. Earl Pany, Jr., student work, Philippines

7 Saturday Rom 6:13-23

Dr. William Goveata, Nigeria, requests, "Pray for all of us staff members at the Baptist Medical Center, Ogbomoso, as we make the transition from a 'mission' institution to a joint cooperative effort with the government Ministry of Health."

J. Z. Ableson, National Baptist, North Carolina

Mrs. Carolyn Bright, church extension, Pennsylvania

Abraham Davis, Spanish, Arizona

Mrs. Preston M. Denton, metropolitan missions director, Wisconsin

Mrs. Thomas Egan, Spanish, New Mexico

Mrs. Marvel Iguala, retired, Panama/ Canal Zone

Ethelene Lundy, retired, Georgia

Martha Quintanilla, Spanish, Texas

Mrs. B. Clyde Rockwell, church extension, Massachusetts

Mrs. Leola A. Doyle, Jr., religious education, Equatorial Brazil

William C. Goveata, doctor, Nigeria
Marlin J. Harris, journeyman, business administration, Bangladesh

Donald W. Hunt, education, Liberia

Mrs. Garret E. Jahn, home and church, Ecuador
Mrs. Gail P. Jahn, home and church, Paraguay

Mrs. Donald Kishland, home and church, Equatorial Brazil
Wesley W. Lawson, Jr., retired, China, Hawaii, Taiwan
Bobby C. Spauld, preaching, Liberia

8 Sunday Rom 7:7-25

James and Lena Jewel Lunsford have served in Brazil since 1940. They rejoice in the intensive program promoted by the Brazilian Baptist Home Mission Board: teams of pastors and ministerial students visit every home to present Jesus along one of the world's last big frontiers, the Trans-Amazon Highway being constructed through thousands of miles of the Amazon jungle. Pray for this effort.

Mrs. And P. Chavez, Spanish, Texas

Mrs. Miguel Gonzalez, Spanish, Florida

Mrs. Andres Rodriguez, Spanish, Texas

Mrs. Troy C. Bennett, home and church, Lebanon

Mrs. Ruth M. Bradley, home and church, Korea

Edith W. Murphy, publication, Kenya

Mrs. James A. Lunsford, home and church, South Brazil

Tamara Mendenhall, preaching, Japan

Glenn Patton, preaching, Lebanon

Norma Frances Taylor, secretary, Argentina

9 Monday Rom 8:1-11

Alvin and Judy Gury, in the States for furlough, have glowing stories about the Baptist women of Ouadloupe. These women wanted a retreat to help them prepare for neighborhood prayer and Bible study groups. They decided not to wait until a camp was built, but to bring cots, mattresses, and pillows to the home of a missionary. Pray for these women and for the Guries.

Mrs. James O. Beck, Baptist center, Georgia

Mrs. B. Frank Bailey, Indian, Oklahoma

Karl Jactima, Indian, Idaho

Marshall W. Moore, Christian social ministries, Indiana

Editha Robinson, retired, Cuba

Mrs. Wayne E. Emmert, nurse, Japan

Mrs. William R. Gault, Jr., home and church, Indonesia

Mrs. Alvin L. Gury, home and church, Guadeloupe

Mrs. Richard B. Grant, home and church, South Brazil

Richard R. Greenwood, preaching, Guatemala
Carl G. Lee, preaching, Indonesia
Lawrence E. Rice, music, Venezuela
William P. Roberts, music, Japan
Mrs. Larry C. Yoder, home and church, Belgium

10 Tuesday Romans 9:18-20

George and Ransom Foster, Colby, Kansas, are engaged in pioneer work. "Praise God for answered prayer. Since our arrival we prayed for a building, because we used our home for services; and First Baptist Church, Spring, Texas, financed one! Praise God we may use it to glorify Christ!"
George L. Foster, pastor, Kansas
Mrs. George Wadley, Arabis, New York

Harold E. Wyatt, pastor, California
Mrs. Bob E. Wright, home and church, Ethiopia

R. Paul Ballentine, preaching, Equatorial Brazil
C. B. Beardsley, preaching, Japan
Mrs. James E. Canine, home and church, Philippines

Michael L. Carter, preaching, Colombia
Mary Crawford, retired, China, Hawaii

Mrs. Dorely E. Pennington, journeyman, religious education, Japan
William G. Ryan, preaching, Lebanon
Larry M. Kauter, student work, Spain
Mrs. Clifford A. Lowe, retired, China
Payton M. Moore, radio-TV, Hong Kong

Mrs. Alan P. Neely, home and church, Colombia

James B. Smith, education, Philippines
John B. Tatum, doctor, Thailand

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

11 Wednesday Romans 9:19-22

Jarlens (Mrs. James) Darnell lives in Abidjan, the capital of Ivory Coast, where Southern Baptists began work ten years ago. The work is still weak. Mrs. Darnell works with women, who are usually bashful and harder to reach than the men. Few women read or write. She asks for prayer that she may be led to the women who need her most.

Louise Canfield, Spanish, Texas
Mrs. Milton Quintanilla, Spanish, Texas

C. E. Scarborough, retired, Georgia
Robert A. Wells, rural-urban missions director, Nevada

L. B. Williams, Spanish, retired
James G. Smith, preaching, Guatemala

Mrs. James H. Darnell, home and church, Ivory Coast
Stephen G. Engle, preaching, Argentina

Roberta Hampton, press, South Brazil
Mrs. Shelby A. Smith, home and church, Antigua

Mrs. Charles E. Swenson, home and church, Paraguay
J. Mark Tury, education, Indonesia

12 Thursday Romans 9:23-27

Bobbie (Mrs. N. Brennan) Eubanks and her family live in the hospital in Eku, Nigeria, where her husband is business manager. She is adviser for Eku Association WBU and teaches a class in New Testament for the Pastor's School and advanced women's class. Her prayer request is that her family and the Nigerian staff of the hospital may be stronger Christians.

Colleen Colman, church extension, Virginia

Mrs. Gales P. Eby, rural-urban missions, Washington

Chas. Stangel, kindergarten, Texas
Joe G. Aubrey, student work, Korea

Mrs. Anne K. Baumann, home and church, Korea
Albert R. Coughlin, education, Italy

Mrs. Robert B. Colquhoun, home and church, Japan
Mrs. N. Brennan Eubanks, home and church, Nigeria

Linda Garner, nurse, India
Mrs. James E. Hampton, home and church, Tanzania

Mrs. Rhonda M. Harris, retired, China
Mary Perry, retired, Nigeria

Mrs. Bill C. Thomas, home and church, Malaysia

13 Friday Esther 4:16-17

After spending thirty-six days in prison in his native Cuba, David Torres came to this country in 1967. His family arrived, so did many others, with no money and little clothing in Jacksonville, Florida, he organized and directed Spanish work for seven years. Now, in West Palm Beach, he continues to reach Spanish-speaking people.

William T. Bartley, retired, Maryland
Mrs. Marlene Gartin, Spanish, Arizona
Terry Macfarland, center director, Georgia

Mrs. Betty Mann, Japanese, California

David Taylor, Spanish, Florida
Mrs. Peter Wang, Chinese, Wisconsin

Mrs. William Wernick, church extension, Hawaii

Mrs. Malcolm B. Webb, Jr., dentist, Mississippi

Mrs. L. Gerald Fielder, home and church, Japan
Mrs. W. C. Harrison, retired, Brazil

Mrs. Donald R. Hale, home and church, Japan
Mrs. Wharton W. McNeil, home and church, Colombia

Philip R. Overton, maintenance, Panama
Mrs. J. T. Owens, education, Mexico

Mrs. N. Mack Shultz, education, North Brazil
Richard L. Smith, journeyman, education, Rhodesia

Mrs. Malcolm W. Stuart, home and church, Hawaii
J. Murphy Tury, preaching, Thailand

David H. Whitson, preaching, Tanzania
Michael E. Williams, preaching, Honduras

14 Saturday Romans 12:1-6

Do you pray regularly for MEs (missionary kids)? They have all the problems of other young people, plus the problems caused by changing from one culture to another, both at full-length time and when they return to the States for school. LaVeta and William Sergeant teach and work with MEs in Korea. Ask God to grant them wisdom.

John Anderson, Indian, Oklahoma
McDonald Barren, retired, Mississippi
James Gartin, Spanish, New Jersey

Clara Simmons, Spanish, Texas
Mrs. Byron Latta, church extension, New York

Dorothy McCormick, pastor-director, Nebraska
Mrs. L. Ray McKinnay, rural-urban missions, New Mexico

L. Colman Reuther, business administration, Malawi
Mrs. Charles L. Colquhoun, Jr., retired, China, Hong Kong, Taiwan

Mrs. Marvyn E. Pitts, religious education, Peru
James A. Foster, business administration, Philippines

Russell A. Harrington, music, Costa Rica
Van C. Payne, journeyman, radio-TV, Kenya

Mrs. Gene D. Phillips, home and church, Rhodesia
Harry L. Riley, business administration, Taiwan

Mrs. William L. Sergeant, home and church, Korea
L. Anne Short, education, Hong Kong

Mary Stimpney, student work, Ghana
J. L. Williams, religious education, Equatorial Brazil

15 Sunday Romans 12:1-7
Allison and Wanda Holman, Winslow, Arizona, serve an area in which 50,000 Navajo live. The Holmans conduct camp meeting-style Vacation Bible Schools and have an evangelist goal of 1,000 this summer. Pray with them that God will strengthen Indian Christians and raise up more Indian leaders.

Mrs. John Campbell, Baptist center, Louisiana
Mrs. Lela Chapp, retired, Texas

Mrs. Lynn Schuchter, Christian social ministries, Texas
Mrs. Robert F. Smith, Christian social ministries, Arkansas

William B. Foster, language missions, Louisiana
Mrs. Kate L. Harshbarger, Baptist center, Virginia

Allison Holman, Indian, Arizona
Harry E. Wessell, Christian social ministries director, Arkansas

Dorothy Elliott, secretary, Japan
Mrs. R. Edward Gardner, home and church, Philippines

March L. Garza, business administration, Lebanon
Larry E. Smith, education, Japan

Mrs. Donald R. Smith, social work, Venezuela
David R. Walker, student work, Kenya

James D. Watts, music, Italy
Mrs. C. H. Wadsworth, retired, China

16 Monday Romans 14:1-12

This month a newly commissioned group of missionary journeyman, having just completed seven weeks of training, are ready for departure to their overseas assignments. Journeyman are young college graduates who serve two years on foreign mission fields alongside career missionaries. Pray for these new journeyman along with Carla Wain, halfway through her term of service as a teacher in Paraguay.

Richard F. Baumann, chaplain, Maryland
Vernon E. Canard, Italian, Rhode Island

Mrs. Orville Goffin, metropolitan missions, Ohio
Mrs. C. F. Landon, retired, Arkansas

Mary E. Wigger, weekday ministry, Utah
Robert M. Ballinger, business administration, Liberia

Mrs. Edwin S. Barker, retired, Hawaii, Japan
Randy E. Batten, preaching, Argentina

Robert L. Lindsay, preaching, Israel
Mrs. Gene V. Tamm, home and church, Vietnam

Carla Wain, journeyman, education, Paraguay

17 Tuesday Romans 14:14-15

Moved recently? Then you can pray fervently for Valma Jean and Weldon Stevens. They moved from their work with Indians in Oklahoma to a new field in associational missions in Washington with its challenge to establish work in the Indian reservations there. Herbert Canfield, retired, Cuba (Georgia)

Joan Jean Carr, Spanish, New Jersey
Willa Johnson, Indian, Alaska

George Ball, retired, Washington
Elmer Briggance, Spanish, Florida
Mrs. Weldon D. Stevens, rural-urban missions, Washington

Marvin L. Randall, doctor, Rhodesia

18 Wednesday Romans 14:17

Of the twelve Southern Baptist missionaries on the island of Trinidad, two have birthdays today. They are Alberta (Mrs. Billy B.) Moore and David I. Martin. Pray with the missionaries in Trinidad who are concerned about evidence of Communist subversion they see present in that country.

Mrs. W. C. Camacho, Spanish, Texas
Charles Latham, Filipino, Florida
Mrs. William A. Park, Spanish, Texas

Mrs. Frank Wheeler, rural-urban missions, New Mexico
Thomas M. Wen, center director, Texas

James J. Bibo, business administration, Hong Kong
Joan Strawn, nurse, Korea

Harry T. Smith, Jr., preaching, Indonesia
John C. Colman, English-language, Guam

Martha Halman, education, North Brazil
Thomas G. High, education, Nigeria

Mrs. Jack W. Kinslow, Jr., home and church, Thailand
Mrs. Hal B. Lee, Jr., home and church, France

David L. Martin, preaching, Trinidad
Mrs. Billy B. Moore, home and church, Trinidad

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

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

19 Thursday Job 14:1-13

Elaine and Curroth Jones went to Ecuador in 1951, the year after Southern Baptists entered the country. A member of the family developed a health problem, so from 1972-73 they lived in the States, working with Spanish-speaking people in Texas. In January they returned to Quito. Pray for their work.

Mrs. Paula Moore, deaf, Tennessee
R. P. Minton, retired, Texas

E. W. Pugh, retired, Louisiana
Mrs. W. E. Pugh, Spanish, Texas
Mrs. Marvyn S. Ray, pastor, Hawaii

Mrs. Billy G. Collins, home and church, Korea
R. Pasty Ellis, preaching, South Brazil

Mrs. Billie F. Pugh, home and church, Korea
Vern Gaudin, nurse, Thailand

Mrs. Gerald S. Harway, home and church, Rhodesia
Gerrard E. Jones, preaching, Ecuador

Thomas M. McKinnay, music, Taiwan
Mrs. Maxwell D. Smith, home and church, Nigeria

Mrs. Harold B. White, home and church, Nigeria
Mrs. Marvin J. Wright, Jr., home and church, Japan

20 Friday Job 14:15-17

Joyce and Tom Chary are two of the eight "fraternal representatives" (not called missionaries) in Austria. They work with students of many nationalities. Tom serves also as pastor of the English-language Baptist Church, so the "church" is Joyce's "home and church" designation means pastor's wife.

Mrs. Ralph L. Gardner, rural-urban missions, California
Mrs. James R. Fleisher, Jr., metropolitan missions, Ohio

Mrs. A. J. Smith, metropolitan missions, California
James R. Allen, retired, Brazil

Mrs. E. H. Clark, women's work, Kenya
Mrs. Thomas A. Chary, home and church, Austria

Isabel D. Boush, education, Korea
Mrs. Margaret L. Kell, education, Brazil

Dwight E. Mower, preaching, Japan
Mrs. R. Lawrence Minton, home and church, Guam

Paul W. Noland, preaching, South Brazil

J. W. Rasmussen, preaching, Kenya
 James E. Spaulding, preaching, Trinidad
 Randy L. Sprinkle, education, Ethiopia
 Mrs. Randy L. Sprinkle, home and church, Ethiopia

21 Saturday Job 16:1-7
 George Bagby Cowart, born in Brazil of missionary parents, has served as missionary there almost twenty-five years. His unmet prayer request is for another missionary couple for his area. He writes, "The centennial of Baptist work in Brazil will be celebrated in 1982. Pray for the impact this should have in winning many for Christ."

Alicia Belmont, Spanish, Texas
 Mrs. Jon D. Gilbert, church extension, Pennsylvania
 Mrs. Marion Hayes, church extension, Rhode Island
 James H. Papp, pastor-director, New Jersey
 Mrs. Robert Fulton, Christian social ministries director, Illinois
 Walter E. Allen, preaching, Tanzania
 Lloyd H. Ashburn, preaching, Chile
 Mrs. James W. Bartley, Jr., education, Uruguay
 Cathy Caldwell, journeyman, education, Hong Kong
 George B. Cowart, preaching, South Brazil
 Michaela Langen, journeyman, secretary, Rhodania
 Mrs. Mack L. Sacco, home and church, Lebanon
 Mrs. Paul S. Smith, home and church, Jordan
 Mrs. Bobby L. Spear, home and church, Thailand
 James H. Swendsburg, preaching, Korea

22 Sunday Job 19:21-39
 Anna Keolis works with people who live in a public housing project in Norfolk, Virginia. She is vitally concerned that the many men there who are retired or disabled may come to know Jesus and to have a meaningful purpose in life. Pray with her that such a ministry can be established at the Westminster Baptist Center.
 Mrs. Daniel Camis, Spanish, Texas
 William Floyd Cates, Jr., field work, Tennessee
 Mrs. Willie Johnson, Eskimo, Alaska
 Aron I. Jones, National Baptist, Mississippi
 Anna Keolis, center director, Virginia

Peter Kang, Chinese, California
 Daris Bhamar, student work, Indonesia
 Charles A. Chiles, preaching, Philippines
 James L. Crawford, education, Venezuela
 Archie G. Dunaway, Jr., maintenance, Rhodesia
 M. Gibb Fort, doctor, Rhodesia
 Mrs. Billy L. Oliver, home and church, Yemen
 Jack M. Shelby, preaching, Malaysia
 Nerval W. Welch, religious education, South Brazil

23 Monday Job 21:23-34
 Richard and Franke Helling arrived in Bangalore in 1969, the second couple appointed by our Foreign Mission Board to the vast subcontinent of India. In addition to practicing medicine in a city of almost two million people, he spends much time preaching the gospel. Pray for the Hellingers and their six children.

O. R. Dehmer, rural-urban missions director, Wyoming
 Robert Falls, retired, Oklahoma
 Mrs. Fernan Flores, Spanish, Texas
 Marie Reyes, Spanish, Texas
 Pearl Spilkes, kindergarten, Texas
 C. Winfield Applewhite, doctor, Indonesia
 Lydia Barrow, journeyman, religious education, Japan
 Mrs. Samuel E. Camasta, Jr., home and church, Ethiopia
 Charles R. Gardner, preaching, Taiwan
 Mrs. Arnold E. Hayes, retired, Brazil
 Richard H. Hollings, director, India
 James E. Lingerfelt, retired, Brazil
 Mrs. Richard McGee, home and church, Taiwan
 James A. Park, education, Liberia
 Oswald J. Quick, preaching, Taiwan
 Wilma Rodgers, religious education, Ivory Coast
 Fred H. Sanford, preaching, Benin
 N. Mack Shells, education, North Brazil
 Betty Ann Smith, social work, South Brazil
 Wayne White, religious education, Mexico

24 Tuesday Job 23:1-10
 Albee and Tula Seward, Ignacio, Colorado, work with the Ute Indians. Their task is difficult because the cultural background of the Utes is so different from the Christian way of life. Mr. Seward writes: "Pray that a Ute man may be called to preach to his own people and that more Indian

men may be won. They could lead their families to Christ."
 Mrs. Juanita Harper, Christian social ministries, Texas
 Mrs. M. C. Hopkins, Spanish, Texas
 Mrs. Leopoldo Samanaga, Spanish, Texas
 Allen Seward, Indian, Colorado
 James William Wideman, pastor, California
 Mrs. Robert D. Burgle, home and church, Korea
 Vera Campbell, education, Japan
 Mrs. James W. Cecil, home and church, Hong Kong
 Mrs. David M. Coleman, home and church, Rhodesia
 John M. Horaden, preaching, Portugal
 Mrs. Tomoko Minaki, home and church, Japan
 Mrs. Ernest C. Phipps, administration, Argentina
 William L. Pope, education, Guadeloupe
 Mrs. David H. Roberts, home and church, Kenya
 Peggy Russell, preaching, Liberia

25 Wednesday Job 26:26-36
 Sidney Carwell's work in the Amazon jungle is twofold: winning people and training them in personal evangelism and lay preaching. He asks that we pray for these people.
 Mrs. Robert D. Lewis, evangelist, California
 Richard J. McQueen, Christian social ministries director, South Carolina
 Sidney G. Carwell, preaching, Equatorial Brazil
 Mrs. James R. Colvin, home and church, Japan
 Mrs. Owen C. Robinson, Jr., home and church, Liberia
 John A. Roper, doctor, Jordan

26 Thursday Job 31:26-40
 Elton and Elizabeth Johnson served in Brazil for thirty-seven years, then retired four years ago. Much of their work was with Baptist schools in Brazil. Their last thirteen years on the field were spent building and directing the Northwest Baptist Bible Institute. One of their joys is receiving encouraging letters from people their lives have touched.
 Eric Fry, Indian, Arizona
 Delano R. Humphreys, pastor-director, Ohio
 Bert M. Langdon, metropolitan missions director, California
 Mrs. George Reid, retired, Washington

Gilbert Shaw, rural-urban missions director, Oregon
 Mrs. Robert F. Greene, home and church, Taiwan
 R. Elton Johnson, Jr., retired, Brazil
 Arthur Robinson, education, Taiwan
 Mrs. Laurence A. Walker, home and church, South Brazil

27 Friday Job 33:1-13
 Stewart and Clara Fickie, along with numerous Baptists, last year celebrated the twenty-fifth anniversary of the beginning of Baptist work in their country. They anticipate 1978, when their Baptist Youth Congress will host the Second Encounter of Baptist Youth of six South American countries. Pray for this couple.

Mrs. Linda H. Gifford, metropolitan missions, Ohio
 Mrs. Emily M. Glander, retired, Nebraska
 Richard G. Shanley, pastor-director, Pennsylvania
 Anita Dale Shadden, rural-urban missions director, Indiana
 Julian Morrison, Spanish, Texas
 Mrs. Kenneth Shaben, Baptist center, South Carolina
 Mrs. Arlie A. Winters, rural-urban

missions, Maryland
 R. Earl Soule, Jr., preaching, Singapore
 Mrs. James J. Bebe, home and church, Hong Kong
 Catherine Gregory, journeyman, education, Hong Kong
 Mrs. Herman P. Hayes, home and church, Indonesia
 Lawrence D. Ingram, education, Hong Kong
 John M. Landrum, education, Equatorial Brazil
 Eugene L. Lottwick, education, Nigeria
 Mrs. W. Stewart Fickie, home and church, Ecuador
 Mrs. Deane E. Richardson, education, Ghana

28 Saturday Job 34:1-13
 Herbert and Judy Billings of Guatemala, along with the other twenty-seven missionaries there, are rejoicing over the interest being manifested in the Bible. Recently, spot announcements on television brought requests from over 600 people for Bibles—300 for New Testament, and over 200 for portions of the Gospel. Pray that readers may become believers.

Fernan Flores, Spanish, Texas
 Len B. Johnston, weekday ministry, Colorado
 Mrs. David Lema, Spanish, Louisiana
 Philip Thelen, metropolitan missions, California
 Danny Meena, Japanese, California
 Mrs. Charles L. Bollinger, home and church, Botswana
 Mrs. Herbert D. Billings, home and church, Guatemala
 Mrs. Roger M. Beutlich, Jr., home and church, Rhodesia
 Daniel R. White, preaching, Spain

29 Sunday Job 37:1-14
 Edith and R. G. Van Royen retired in 1965. They live in Praxidia, Texas, where they serve a mission church on the Mexican border and establish preaching points on both sides of the border. She wrote, "We came for three months and have stayed nine years already." She adds, "I have taught a Sunday School class almost continuously for sixty-three years."
 Mrs. James E. Forrest, metropolitan missions, California
 H. D. McCracken, retired, Missouri
 Mrs. R. G. Van Royen, retired, Panama/Canal Zone



C. Thomas Bragdon, preaching, Maryland
 Ray W. Brown, education, Kenya
 Mrs. John H. Fulkner, home and church, Rhodesia
 Mrs. Thomas T. Jackson, home and church, Korea
 Ray C. McGinnery, doctor, Guyana
 Boyd A. O'Neal, preaching, North Brazil
 Mrs. Jess M. Williams, home and church, Rhodesia

30 Monday Job 40:3-14

Last year Southern Baptist missions work in Panama was transferred from the Home Mission Board to the Foreign Mission Board Charles W. Bryan, area secretary for Middle America and the Caribbean states. "In urban and rural Panama we need three couples to work in general evangelism. I can't convey enough the real urgency of this particular need."
 Howard E. Gary, Spanish, Texas
 Mrs. Arthur Moore, National Baptist, Mississippi
 Mrs. William L. Knight, church extension, Maryland

Mrs. Jess T. Martin, Spanish, Florida
 Mrs. Faye D. Thompson, retired, Texas
 R. J. Williams, chaplaincy, Minnesota
 Mrs. Donald M. Courtney, home and church, Guatemala
 Willy B. Pae, preaching, Nigeria
 Mrs. Harold E. Hunt, medical, Panama
 Mrs. James C. Hunt, Jr., home and church, Ecuador
 Abel P. Martinez, retired, Mexico, El Paso

31 Tuesday Job 42:1-6

Betty and Frank Coy, now on furlough, serve in Santiago, Chile, where he teaches in the seminary and she is active in WMU work. Betty Coy has served for several years as treasurer of Chile's WMU. Pray for the family as the last of the three children has left home for college in the States.
 Mrs. Fella E. Roberts, retired, Texas
 A. J. Curver, Spanish, Texas
 Larry Gaudin, pastor-director, Ohio
 Peter Gaudin, retired, Slavic
 Delmar Kuhn, Baptist center, Texas

Mrs. George Mathison, Baptist center, Michigan
 Ramon G. Madrona, retired, Texas
 Mrs. Robert Alfred Payne, India, Arizona
 Lucy E. Schuman, National Baptist, Arkansas
 Mrs. Edward L. Capeland, home and church, Spain
 Mrs. E. Frank Coy,* home and church, Chile
 Mrs. G. Bruce Whitton, home and church, Philippines
 Louisa Davidson,* education, Repertorial Brazil
 Harry E. Garcia, preaching, Uganda
 Charles E. Harbison, business school, Philippines
 Mrs. J. Edwin Horton, home and church, Kenya
 Mrs. James L. Hunter, home and church, Kenya
 Mrs. Samuel L. Jones,* home and church, Rhodesia
 Mrs. James F. Kibukaali, home and church, Iran, India, Bangladesh
 James E. McAfee,* preaching, Indonesia
 James D. Minner,* education, Kenya
 Charles G. Fisher,* doctor, Kenya

LEOMINSTER-FITCHBURG NEEDS YOU

So do Gainsway, Soldotna, and Canton. These are towns needing volunteers to help establish Southern Baptist missions work.

The Southern Baptist Home Mission Board, through its Christian Service Corps, locates and places volunteers on various missions fields around the country, in areas of greatest need.

"Though most short-term projects require interest rather than specific skills, some require particular background or training," says Bill Wilson, director of Christian Service Corps, and himself a volunteer.

Short-term assignments generally run from two weeks to two months. Long-term assignments are for a year or for permanent relocation, and usually include obtaining secular employment. The Home Mission Board has no funds to assist the volunteer. Christian Service Corps workers pay their own way. Examples of opportunities include:

Gainsway, West Virginia, needs a man, woman, or couple to help in developing a community center—volunteering to others through recreation, distributing clothing and providing day care. The person must be able to drive. A minister is preferred, but not necessary. Some financial aid is available.

Soldotna, Alaska, needs someone to work with youth of a church and in music. While a long-term volunteer is desired, the person could serve as little as three months. Help can be given with housing and job opportunities.

Any time someone is interested in helping those working in New York City," said Wilson, "we feel that a place can be found for him (her)."

Canton, Ohio, is a city of 110,000 where help is needed to develop the first Southern Baptist work. Persons with carpenter or motor home are needed in Ohio and South Dakota.

People who speak Spanish are needed in Indiana and Michigan. Utah and Arizona need help with church construction.

Oklahoma City, Oklahoma, needs a person or a couple on a long-term basis to work in a day-care program in a Baptist center. Room and board can be furnished. "This person must be able to love children and mature adults," they ask.

Application forms are available from Christian Service Corps, Home Mission Board, 1350 Spring St. NW, Atlanta, GA 30309.

Overseas needs for lay volunteers include the following: Write Lay Overseas Volunteer Enrollment Department, Foreign Mission Board, P. O. Box 6597, Richmond, VA 23220.

Construction Teams in Guatemala: Work teams will be needed during the fall and winter and throughout 1977. The Foreign Mission Board will work through the Baptist men's department in each state in forming the teams. Selection will be made on the basis of skills requested from Guatemala. Two Spanish-speaking persons must be included in each team. The team will be made up of twelve men, each paying round-trip transportation and for daily food. Tests are provided for sleeping.

Bible Teacher in Liberia: Teach Bible for missionary on furlough, grades 7, 9, and 12 at Koko Institute. Arrival date of April 1, 1977 required. Round-trip transportation and furnished housing provided for husband and wife.

Retired Music/Religious Educator in the Philippines: Needed for church music and/or religious education at Mindanao Baptist Bible School in Davao City. Needed to serve for one year. Round-trip transportation and furnished housing for husband and wife provided.

Retired Religious Educator in the Philippines: Needed for Bible and/or religious education at Mindanao Baptist Bible School in Davao City. Needed to serve for one year. Round-trip transportation and furnished housing provided for husband and wife.

WMU Workers in Santiago, Dominican Republic: One or two Spanish-speaking women wanted in WMU work needed to train national leaders. One- to two-month assignment.

Secretary in France: To serve as secretary to Director of European Baptist Press Service. All areas of secretarial competence necessary plus experience with office machines. Knowledge of French would be helpful as well as experience in journalism and photostatic procedures.

ORDER FORM FOR WMU MATERIALS

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

Women's Missionary Union
 600 North Twentieth Street
 Birmingham, Alabama 35203
 OR Baptist Book Store

When ordering from WMU, payment must accompany order. Do not request billing. Make check or money order payable to WMU. Cash sent at customer's risk.

ITEM	HOW MANY	COST	TOTAL
Baptist Women/BYW Officer Orientation Kit		\$.45	
Secretary		.45	
Mission Action Chairman		.45	
Mission Study Chairman		.45	
Mission Support Chairman		.45	
Mission Study Group Leader		.45	
Mission Action Group Leader		.45	
Mission Prayer Group Leader		.45	
Baptist Women/BYW Record, Report and Planning Forms		1.50	
Baptist Women Manual		1.50	
How to Use Community Resources in Mission Action		1.00	
Mission Action Group Guide: Leaders		1.50	
Prayer, Not Anger: Principles of Mission		1.00	
Special Skills for Mission Action #1		1.00	
Special Skills for Mission Action #2: Witnessing Through Mission Action		1.00	
The Bible: God's Missionary Message to Men, Volume 1		1.50	
WMU Year Book 1976-77		1.00	
Working in a Missions Group		.35	
Other Items			

Total order \$

Add sales tax as necessary \$

Handling charge \$

Total amount \$

Amount enclosed \$

VOLUNTEERS NEEDED



a midsummer tale

Adrianne Benham

Mary Pfingst arrived early with her carload of members for the biggest state WMU meeting of the year. The women made their nests among scarves, purses, and items they had picked up from the displays in the lobby. Mary opened a brown-and-white folder.

"Round Table Book Club. Here, June, here's something you ought to read since you're in the Round Table group."

But June was talking to someone else. Mary continued reading.

"These titles sound interesting. I wonder if I could join this. Yes. Let June get her own subscription form."

Mary sent in the form. Because she didn't read the folder carefully, she was surprised to get in the mail a copy of *The Woman I Am*. The enclosed slip reminded Mary she was getting it as a bonus for joining the Round Table Book Club.

Mary felt just a little smug. June was always bragging about what wonderful bargains she got. If she only knew what she was missing this time! Mary couldn't resist calling June. But before she could get in more than a hello, June was off in her wonderful-bargain tone.

"Mary, I'm so excited. I just got my free copy of *The Woman I Am*. You probably haven't heard about the Round Table Book Club. It's a great new way to get missions books at a reduced rate. Each three months that I buy all three books, I get a 20 percent discount. And they're going to be delivered right to my door."

Mary finally was able to stop June long enough to say she too was a member of the Round Table Book Club. Of course, June had to have the last word by telling Mary she was also getting a subscription for the church media center.

Mary felt deflated. But why should she? She had gotten a good deal. No minimum number of purchases. The right to return books. Having the costs charged to her Baptist Book Store account. Not to mention the 20 percent discount when she bought three books a quarter. Even if she decided not to take all three books, she would get them at the same price as she could get them at the book store. (She'd have to pay handling charges in either case.)

There were several other people in Mary's church who took advantage of the offer. There was Sue, the

Actions leader. And Brother Jones, the pastor—though he was reluctant to admit that he'd joined a WMU book club.

About the last of July, Mary and June and a lot of others got cards from the book club, announcing the selections for October, November, and December.

June wanted all the books, so she did nothing. Late in August she got a package from Nashville containing her three books. The next time she got her book store bill, she found that the Round Table Book Club charges had been added.

Mary decided to get only one book, marked her card, and returned it. Sue forgot to return hers. When she got the books, she decided to keep two and return one.

When Brother Jones got his card, he got cold feet about buying WMU books. So he sent back his card, saying he didn't want any books that quarter. But when he saw the books in the media center, he saw that they were just regular books.

And so that's why, in many a town tonight, not a single TV set is tuned to the Saturday night movie. Almost every Baptist adult in town is reading *On Duty in Bangladesh*.

Round Table Book Club

Box 24030

Nashville, Tennessee 37202

Yes, please sign me up as a member of Round Table Book Club. I understand the first quarter's selections are *How to Give Away Your Faith*; *On Duty in Bangladesh*; and *These Strange Ashes*.

Also, as a bonus for signing up before August 15, I understand I will receive a free copy of the new book *The Woman I Am: Looking Forward Through the Christian Past*.

Total cost for 3 books: \$11.20. Less 20 percent discount (\$2.24) for ordering all three: \$8.96. Postage and handling charge, \$1.00. Send no money.

Name _____

Address _____

City _____

State _____

ZIP _____

Baptist Book Store Account Number _____

☐ (Check box) I do not have a Baptist Book Store account. Please open one for me.