

SEPTEMBER

1276

# ROYAL SERVICE

Bangkok Bangkok

Bangkok





## But I Work!

Carolyn Weatherford

It was Sunday afternoon. The visitor still had on the pretty new dress she had worn to church. She carried in her arms a new *Woman's Missionary*, a copy of *The Women I Am*, and a *Missionary Prayer Guide*.

Her hand hovered the doorbell on the first ring and invited her in. They talked about the stimulating sermon their pastor had preached. Then the visitor said:

"We are beginning a new group of Baptist Women next month. When I heard the plans, I thought immediately of you. I know you

would enjoy being a woman as much as I do."

"But I work!" came the prompt response. "I used to belong, but I started back to work last year."

Does this sound familiar? It should. Since the early 1960s, almost 10 million women have joined the labor force in the United States. Some statistics indicate that nearly half the women in our country are employed outside their homes.

This out-migration into the world of business and industry has paralleled the years of decreasing enrollment in Baptist Women. Could it be that Baptist Women as an organization has neglected to provide opportunities in mission study, mission support, and mission action for the church women who work?

Obviously, a woman whose job is from 8:00 A.M. to 5:00 P.M. cannot attend the traditional "10:00 A.M. Tuesday, with lunch at the church" Baptist Women meeting. If she has a family, she must find ways to have quality time with them. She cannot be involved in transporting girls in Action on their mission trip. She cannot work in the day-care program five days a week.

What can she do? She can study missions. She can join a prayer group. She can be a part of a mission action group whose activities are conducted at night. She may have Saturdays off. She might do shift work, with changing schedules that enable her to participate in different groups from month to month.

The important thing is to locate the women who work. Name them by name. Locate them by address and telephone number.

Perhaps you will find there are in your church three groups of women who work. They almost form distinct groupings. There are the women who are married, with or without children, who consider

themselves "housewives," other groups in need of help who are married and have children, and who consider themselves homemakers. They have good work to maintain for their income, to get the child through college, or to help for a new home. The third group are single career women. They are widows, divorcees, or those who have never married. They may be living with an elderly parent or they may be living alone in a house or an apartment.

These three groups of working women could be the beginning of three groups in Baptist Women. In a small church, however, they might be in the same group. Again, the important thing is to know they are there, and though they are employed they have the same needs for a woman's mission organization as do other women in the church.

Some nurses who work the 3:00 to 11:00 shift in a hospital may at 11:00 at night. That's right. A group of women who work downtown have arranged a meeting room in a local cafeteria, where they have a prayer group meeting once a month. In a suburban church and in a rural church there are groups of women who stop at the church after work, before going home to prepare dinner. They have their Baptist Women meeting.

From these groups of working Baptist women have come volunteers for short-term missions work. One spends her vacation in mountain missions. Another leads visiting schools (she works in a recording studio in rural areas each summer. One has recently become a missionary assistant and is teaching children of missionaries in an African country.

"But I work!" Wonderful! You are just the person Baptist Women need.

\*See order form, page 48.

## ROYAL SERVICE ROYAL SERVICE ROYAL SERVICE

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"In this work, tennis shoes are a must." What it takes to be an inner-city missionary is this month's current missions group topic. Page 15.



"I can't convey strongly enough the urgency of this need," says one area secretary. Another: "The need in eastern South America is acute." What need are these leaders referring to? See page 5.

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**"BE STRONG** and courageous and get to work. Don't be frightened by the size of the task; for the Lord my God is with you; he will not forsake you. He will see to it that everything is finished correctly." (1 Chron. 28:20 The Living Bible)

But, don't leave everything to God. Don't forget your responsibility as an individual.

Avoid religious magic. Don't reduce God to that dimension. To do so is a mark of an immature Christian.

Be a citizen of heaven, but stay in touch with humanity. Our feet are clay.

We human beings need each other. The Lord knew that and created the church.

This advice was given to a group of twelve missionary candidates. I believe the advice also is

needed by a large number of Baptist Women members.

A missionary leaving for a foreign land said: "Do not fear for me. There will be people there."

#### SEPTEMBER SONG

The lawn needs mowing.  
The kitchen faucet leaks.  
The table leg squeaks.  
The car needs washing.  
I'd better count to ten—  
I hear the TV blaring.  
Football season starts again.

Lillian B. Bloomer

**A TERRIFIC INSTANT** hot chocolate recipe for after-the-game or around-the-TV crowds is a permanent staple in our kitchen.  
2 lb. powdered chocolate drink mix

20 oz. powdered instant milk  
6 oz. powdered coffee creamer  
Sift all together in a huge container. To serve, add one cup boiling water to one-third cup of the mixture.

This recipe can be made in smaller quantities, but that would be a waste. It's so good it doesn't last long. Pat and Erin want it for breakfast on cold mornings. Jerry adds two heaping teaspoons of the dry mixture to a cup of coffee. I use one. It makes a tantalizing macho drink.

**"IS YOUR LIFE FULL** of difficulties and temptations? Then be happy, for when the way is rough, your patience has a chance to grow. So let it grow, and don't try to squirm out of your problems. For when your patience is finally in full bloom, then you will be

ready for anything, strong in character, full and complete" (James 1:2-4 The Living Bible).

**A BLOWING WIND** makes trees grow. This was news to me when my pastor stated the fact in a Christian growth conference. As the wind blows the tree, the roots tremble, shake, and go deeper into the earth. The tree then has more sustenance to grow taller, and deeper roots for strength.

**HER WIND BLEW!** The mother of three girls and one boy developed a tumor on her spine in 1947. Its removal left her paralyzed on one side. She was given five years to live.

Her self-employed, carpenter husband had financially survived the Depression. Now the struggle returned.

Her health declined. First a walker, next a wheelchair, then, in 1963, the bed. To the doctor's surprise she outlasted her allotted five years. But arthritis took its toll.

Now, in 1976, completely bedridden, she grips her pen in a fist and writes every day to her four children. She had asked God to let her see them safely grown and married. He did.

One son is a theology professor in Iowa. A daughter is the wife of a minister of education. Another is married to an employee of the Baptist Sunday School Board and is herself a writer for the Church Music Department. A third daughter is a math professor in the Baptist university from which all four children graduated.

This woman's wind has blown with tremendous force. And her faith is as staunch as the Rock of Gibraltar. Members of her church come to see her often—not to "visit the sick," but to share burdens and seek her prayer support and advice. Her children and grandchildren go to her with their problems.

I was permitted to read some of her letters. They were filled with expressions of faith, joy, and thanksgiving, and admonitions to her grandchildren to take full advantage of spiritual opportunities.

Her husband has always maintained an active church position in addition to household duties and his carpentry. Recently retired, he is now unpaid caretaker of his church.

The only complaint ever heard from her was repeated in the letters I read: "This year has passed so fast and has been so full!" "This summer has passed much too quickly!"

How deep her spiritual roots! How strong her faith has grown!

**DON'T LET ME** use my religion as a fence to protect me against the world and the people.

Around me  
Rather,  
Let  
me  
use  
my  
faith

as a bridge  
to take  
me to other people,  
and other people to Thee!

Your Love Is Here is a book of "visits with God in words and pictures" by Vanda Van Dyke. It would be a back-to-school boost and a great communication with your teen-age daughter.

I am approaching my offspring's teen-aged years with a bit of an upright attitude. They seem so caught up in themselves and so unaware. One man quoted in a popular magazine wondered aloud whether his teen-agers would ever grow up. For an answer his wife brought out an old, dusty diary of her own, written in her early teens. "May 7—Terrible time in school, flunked math quiz. Nancy bragged about her new bike. Why can't I have one? Ye gods, I am

bored. Bored, BORED. Nothing important ever happens. Oh yes, P.S.—Today's V-E Day. The war is over in Europe."

Take heart, mothers of teens. A psychiatrist specializing in the adolescent years recently told our PTA that there was only one way to escape the tensions and stresses of these years. Freeze them at age ten and thaw them out at age twenty.

**CONSIDER A NEIGHBORHOOD "SOUPER" SUPPER**—fit for the tightest budget.

You (the hostess) put on a big pot of broth using beef bones or chicken or pork bones—even bouillon cubes. Ask each guest to bring one vegetable: tomatoes, carrots, celery, potatoes, or another favorite.

Peeling and chopping the vegetables as they arrive is a great mixer activity. A few minutes before time to eat, toss in a handful of pasta, rice, and barley. A shake of salt and a fistful of fresh parsley finishes it off.

Serve cups of soup with slices of French or Greek bread. The size of your pot will vary with the size of your neighborhood, of course. This would be an easy way to feed a Baptist Women officers council!

**"LOVE THY NEIGHBOR** as Thyself." May Sound Very Nice, But the Fact Is, It Simply Doesn't Work! was the title of a recent article in a woman's magazine. I read the title and got so angry I simply had to read the article.

Hans Selye, a noted physician, told us if we want to be healthy and happy, we must think of ourselves first and of others according to what they can contribute to our well-being!

"Egotism is a law of nature which none of us can disobey." "Love thy neighbor as thyself!" simply doesn't work. He stated that though we may be able to kill on command, we cannot love on command. (This made sense.)

Dr. Selye is the eminent doctor responsible for the now commonly accepted theory that stress is responsible for many of man's ailments. According to Dr. Selye, this theory he calls altruistic egotism (meaning we should do good, not because we love our neighbor, but so our neighbor will love us) is likely to have a revolutionary effect, not only in medicine, but on our whole code of behavior.

"By being useful to others, there is advantage to be gained for me." This would fill that basic need to seek approval.

Maybe our code of behavior has already been revolutionized. This morning I went to Marge's house for a coffee break. She served me in a mug put out by an insurance firm as advertisement. On the side of the cup was this inscription: "All that we desire can come only from profits."

This question was asked Dr. Selye: "I can see how looking out for our own interests can make us happier. But how does being selfless make us healthier?"

He maintains that we deceive ourselves into thinking that it's wrong to be selfish. Then we feel guilty because we can't help feeling that way. Therefore, we will suffer ill effects of harmful stress.

His solution is that we forget the impossible "love thy neighbor as thyself" and do good to and for those who can help us. Then everybody will be happier and healthier. We should earn the love—that is, the respect and gratitude of other people—and therefore, create in them a natural wish for our own well-being. But we shouldn't fool ourselves into believing we are doing it for any other reason than our own self-interest.

Well! By the time I finished reading his article, I knew he was on the right track. But pity had replaced anger. For the answer to his theory was so obvious. It is

humanly impossible to love our neighbor as we love ourselves. It is humanly impossible to love the unlovely who has nothing to return. It's humanly impossible to love from pure motivations.

But we can love purely if we let Christ love through us. His love is pure and undefiled. He has nothing to gain from loving us. But he can only love through us. The world cannot understand this love. But the world will recognize it. Only if we are Christian—Christ in this place—can we "love our neighbor as ourselves."

A CHRISTIAN MAN is perfectly free lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all.

—Martin Luther

#### SOME SIMPLIFIED THEOLOGY on "taking up our cross"

1. A cross is something on which one dies.

2. It involves for the Christian the death of selfish ambitions and purposes.

3. Taking up the cross is voluntary. "If anyone wants to come with me . . . (Luke 9:23 TEV)." The cross is taken up by the Christian, not laid on him or her.

4. But taking up the cross is necessary if we are to follow him. There is no discipleship without the cross.

5. This is a daily or continuing experience. Luke 9:23 "take up his cross every day" (TEV).<sup>1</sup> Put to death daily selfish ambitions and purposes and follow Jesus.

<sup>1</sup>Used by permission of Tyndale House Publishers.

<sup>2</sup>Reprinted by permission of Eternity Magazine, copyright The Evangelical Foundation, 1716 Spruce St., Philadelphia, PA 19103.

<sup>3</sup>From Love Is Mine by Ronald W. Dale. Doubleday, 1974. \$4.95 through Baptist Book Stores.

<sup>4</sup>Used by permission American Bible Society.

#### HEAVENLY FATHER,

We cannot love as you commanded, but you can love through us. We want to take up our cross and follow you with peace and joy.

Secure in the knowledge that your love is sufficient.

Thank you—

that though we are sinners,

We are made in your image. Amen.

THANK YOU for sharing your time with us these last two years through the pages of ROYAL SERVICE. We won't be with you in a regular feature after this month, but will pop in and out on occasion to share with you the most exciting adventure of our lives.

We have been appointed as career missionaries to our beloved Hong Kong where we spent a sabbatical year in 1972-73 at Hong Kong Baptist College.

Will you covenant with us your prayer support as we go? Already we sense this as the greatest support we can ask. Mark your prayer calendar for January 10 (Lynn's birthday) and April 29 (Jerry's birthday). Please add December 29 (Pat's) and April 15 (Erin's), for they, too, are a vital part of this missionary venture.

Thanks with love  
All the Barretts



#### Teresa Shields

Latin America urgently needs "preacher" missionaries for assignments in evangelistic work, according to the Southern Baptist Foreign Mission Board's three area secretaries who serve the countries.

Describing the job of the "preacher" missionary, or general evangelist, Frank K. Means, area secretary for Eastern South America, said this missionary works with pastors, trains leaders, plants churches and mission points, helps established churches grow, and promotes church and denominational programs.

Charles W. Bryan, area secretary for Middle America and the Caribbean, added, "For several years there have been calls to enter new countries. Lack of personnel has prevented us from reporting through those doors of opportunity. There are seven countries in Middle America and the Caribbean we could enter tomorrow if we had sufficient personnel to do so."

Echoing Bryan and Means, J. Bryan Brasington, area secretary for Western South America, said: "In our area, the big need is for general evangelists. We need young pastors to preach and teach."

A report prepared by the Board's missionary personnel department shows Latin America averaging the lowest number of missionaries appointed per year over a five-year period.

Means called the need in Eastern South America "acute." There are 150 requests for missionaries in 1976 to go to this area. More than two-thirds of those requests are for general evangelists.

"Some are needed to be pioneers working in areas previously neglected," he continued. "Eastern South America includes the vast Amazon basin, the Trans-Amazon Highway, and the projected Perimeter Highway just inside Brazil's most remote boundaries."

General evangelists are needed to work with

groups of churches, much like associational missionaries in the United States. Many are needed as city missionaries in urban situations such as Buenos Aires, Argentina; Sao Paulo, Rio de Janeiro, Belo Horizonte, Salvador, Recife, or Fortaleza, Brazil.

Brasington cites 148 requests in his area, three-fourths of those for general evangelists. Bryan states there are 110 requests for Middle America and the Caribbean, more than three-fourths of those for general evangelists.

"In the strategic location of Piura, Peru, there is a missionary residence which has been unoccupied for five years," Brasington said. "We need a couple to work there in the northern mountain area, which is a very responsive place today. That is just one instance of the need."

Bryan added, "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."

Other requests include office secretaries, theological teachers, religious education promoters, music promoters, camp developers, social workers, urban center workers, physicians, nurses, chaplains, dietitians, student workers, counselors, agricultural evangelists. Women's Missionary Union workers, and literature workers, according to the three area secretaries.

"There are harvests to be gathered waiting for reapers," Bryan said. "Jesus told us to 'pray to the Lord of the harvest to send out reapers to his harvest field' (Matt. 9:38 William's Translation)."

Brasington continued, "We pray somehow Southern Baptists will become aware of these great needs and through the churches God will call out young people to fill the needs. We have the resources. What we need now is a greater world vision."

# LETTERS

\* I would like to express my opinion about the article in March on the church extension associate. I disagree with the writer about women taking the title of assistant pastor under this heading of church extension associates. All the things listed are being done or have been done by different groups in WMU.

This women's lib thing has gotten completely out of hand, and I see a touch of it growing more and more in ROYAL SERVICE every issue. We women have always served the Lord. Why try to take from the men the title of assistant pastor? Why not continue doing all these things as we have in the past under the same title as WMU leaders without the hint that we would like to have women assistant pastors in our churches?

I'm not an old lady as you may think. But this is taking the role of women in the church a bit too far, don't you think? Why can't we be meek and humble in our service to God and do his will as we always have done and leave the assistant pastor title to the men where it rightly belongs?

You have my permission to print this, as I would like to hear someone else's views on this matter.

Mrs. O. R. Ferrell,  
Brookhaven, Mississippi

\* We're interested in knowing the definitions of terms following names on Call to Prayer in ROYAL SERVICE. Can you help us?

We enjoy it very much.

Judi K. Edwards  
Metamora, Indiana  
[Glad you asked! Watch for brief monthly features in the Call to Prayer section.]

\* In the week of prayer program of Wednesday [December] under the section "Redeemed, How She Loves

to Proclaim It," we were very disappointed to find the terminology referring to Annie's "preaching."

I'm sure that Annie is doing a great work for the Lord and that God is blessing as she witnesses and teaches people about Christ, but I trust that neither she nor you considers her a preacher. I'm sure you have enough biblical knowledge to realize that God teaches against this. Perhaps this was just an oversight in phraseology, but these inconspicuous ways are just Satan's tricks of slipping ideas into our minds until we just gradually accept them without realizing what has taken place.

We pray for God's continued leadership in your work for him.

June Ridens,  
New Douglas, Illinois

\* ROYAL SERVICE gets better all the time. Week of prayer in March issue was great. I am mission support chairman in my church. The Call to Prayer keeps me well informed on missionaries. The prayer requests are great. Forecaster must be a help to all leaders.

Thank you for this wonderful help through the pages of ROYAL SERVICE.

Mrs. Thornton Slough,  
Washington, DC

\* We appreciate the listing of missionary names in ROYAL SERVICE. It helps us teach our children about missionary activities.

However, the list could be improved even further. If you were to list the married ladies by given name, maiden name, and married last name, many more people could identify personally with them. For example, if my wife, Alice, were listed as "Alice Rawlinson Keller," the people in the three churches in South Carolina where her father Dr.

Rawlinson, pastored, could identify with her. As "Mrs. George E. Keller" she could be identified only by those who met her after we were married. I urge you to consider this improvement to your listing.

George E. Keller,  
Aberdeen, Maryland  
[Thanks for your suggestion which, along with similar proddings from missionaries themselves, is causing WMU magazines to restudy the way names are listed.]

\* Bless your heart! You keep making ROYAL SERVICE better and better all the time.

I'd find it really helpful if there were symbols marking articles related to the coming mission studies (similar to what is done in The Commission) so I could keep a cross articles in perhaps the December file. Also I'd like a yearly index of issue so I'd not have to rummage back issues to find the prayer request or Bible study article I want to use again.

I want to thank you for capturing the essence of my good friend and co-worker Christine Gregory in your January issue. She'll serve us well in WMU SBC but we in Virginia are going to miss her presence.

Phyllis [Mrs. C. W.] Randall,  
Blackburg, Virginia

\* I was very pleased to see the play on Singapore in the April issue. Our ladies enjoy this type of program and will do their best in trying to tell their part instead of reading it.

I rearranged the week of prayer programs into two plays. We put one on for the congregation on Sunday night and the other for a pet scene on Wednesday night. We used men and youth also. The congregation enjoyed the plays and

said they were the best programs we had ever had on our missions work.

We would like to see more of these in our ROYAL SERVICE.  
Marilyn Tudor Wood,  
Hanford, California

\* I am the pastor of the Arabic Baptist Church of Washington, DC. I was wondering who gave you the article about the Arabic Baptist Church on page 21 of the March issue.

The church has no association whatsoever with the Southern Baptist Convention. The Arabic Baptist Church is an independent Baptist church in fellowship with the General Association of Regular Baptist Churches so the term "Our Arabic Baptist church" in the beginning of the article is untruthful and should be corrected.

We have about thirty-five members in the church, not 160 as you mentioned in the article. This should be corrected also.

Esper Ajaj, pastor,  
Arabic Baptist Church,  
Washington, DC

[ROYAL SERVICE regrets the errors and is glad to print this correction.]

\* I didn't like our current missions program "A New Look at Catholicism." It seems to suggest that we get with Catholics and try to have harmony and fellowship with them—getting a priest to come share his faith with us and we share our faith.

We know they are not going to accept salvation by grace through faith and not at works. I personally was thoroughly disgusted with the

program. I hope I never read anything like that again in Southern Baptist literature.

Mrs. C. P. Ligon,  
Toccoa, Georgia

\* I just wanted to say thank you for the April edition, especially the program about Singapore. We learned so much and also enjoyed the suggested luncheon.

As I read the entire ROYAL SERVICE I was able to find many, many helps for raising my children, plus articles to help my own Christian growth.

Thank you and God bless you.  
Mrs. Ronald Lee,  
Reisterstown, Maryland

\* Just a note to let you know I am still on top of the world with my ROYAL SERVICE. The church orders our literature now. We are blessed to get it into more homes than before.

May God bestow his richest blessings upon you.

Mrs. J. F. O'Connor,  
Florence, South Carolina  
[For information about church orders for magazines, see inside front cover of WMU Year Book 1976-77.]

\* This note is to let you know how deeply I appreciate the article in the February issue of ROYAL SERVICE "Hope in a New Future." Tim Nicholas and Tim McKay did an accurate and very good job of telling the story of the work of resettling Southeast Asian refugees in Mount Vernon Baptist Association and northern Virginia. It has been my privilege and pleasure to have a large part in this effort.

Ector Lee Hemrick,  
Alexandria, Virginia

\* The Vera Payne Circle of First Baptist Church, Pickens, met tonight and discussed the program on Catholicism. We were very much disappointed in this program. It showed only the good side, and you know Catholicism teaches a lot that we Baptists do not believe and the Bible does not teach what they teach in some ways.

There are a lot of young women who will be reading this article and may influence them the wrong way. The program was far too liberal.

Mrs. J. D. Holder II,  
Pickens, South Carolina

\* I have been studying the description of Mormonism given in the March issue of ROYAL SERVICE and am interested in obtaining additional information on their beliefs. As a lifetime member of a Southern Baptist church, I feel I lack the knowledge I need to present a clear picture when discussing the matter with some close friends considering their religion.

From the information given in this ROYAL SERVICE, I am certain that these people have not been given a complete description of the Mormon beliefs and would like any data you may have or addresses to whom I could write to obtain such. Also, I would appreciate your giving any authentication for any such information in order that my explanation to them would not be just a matter they could question because of my Baptist affiliation.

Mrs. John L. Rogers,  
Laurel, Mississippi

[More of an in-depth treatment of the beliefs of several religious groups appears in B.O.O.R. (Beliefs of Other Kinds), published by the Home Mission Board and available for \$1.00 from Baptist Book Stores.]

# LETTERS

Woman of the Baptist World

# Wilma Cheevewattana of Bangkok

Fanny L. Starns, Southern Baptist missionary, Bangkok, Thailand



Take a long look at the woman at far right in the photo above. Wilma Cheevewattana (chee-wee-wat-ta-na) has four young children. She is a pastor's wife. She manages the Baptist Book Store in the great city of Bangkok. As a cook and hostess she has earned a reputation as a baht-stretcher. (Baht is the Thai unit of money.) She is a leader of Baptist women's work in her own nation, and she serves as vice-president of the Asian Baptist Women's Union.

A native of Bangkok, Wilma studied at Baptist schools in China before the Communist takeover. Returning to Bangkok, the young woman became an active member of Grace Baptist Church, a congregation of Mandarin-speaking Chinese. At nineteen she began working at the Baptist Book Store. Today she manages the store.

In 1964 Wilma married Sawek Cheevewattana, pastor of the Thai-speaking Peace Baptist Church in Bangkok. They have three sons and a daughter.

Wilma's role as pastor's wife has not always been easy. In spite of a limited church budget, which sometimes has meant that the pastor did not receive his monthly salary, Mrs. Cheevewattana has received a constant flow of guests into her home, especially young people. At times this pastor's family has experienced harassment from the community. When friends express concern, Wilma's response usually is to remind them of how much God has blessed her and her family.

Wilma and Sawek Cheevewattana make a marvelous team in leading the congregation of Peace Baptist Church. She can talk with people in three languages: Chinese, Thai, and English. Each Sunday after the morning worship service she serves a meal for the church and has become known for her ability as a hostess.

Wilma was elected by Asian Baptist women at their meeting in Singapore in 1975 as vice-president representing Thailand for the Asian Baptist Women's Union. In 1975 she attended the meetings of the Baptist World Congress in Stockholm, Sweden.

Wilma likes to relate an illustration she heard a Chinese pastor tell when she was a young woman. Two great rivers of China are the Yangtze and the Huang Ho (Yellow). The Yangtze River, the pastor said, was a deep river which flowed through rich farmlands, furnishing irrigation for abundant crops. Because of the depth of the river, flooding was not a problem as it was with the Huang Ho River which overflowed its banks and took with it much of the soil along its banks as it flowed toward the sea.

"Let your lives be like the Yangtze River," the pastor challenged young people. "Have depth in Christ. You will then be a rich blessing as you share your life in Christ with others."

Wilma is like the Yangtze River. How many lives she has blessed through the years!

## SAMPAN SUPPER

Pearl (Mrs. Duane) Steinhauser  
Grand Forks, North Dakota

Thais enjoy eating and few go hungry in this rich, fertile country with rice on the land and fish in the water. Fish and rice are the mainstays of these people, who don't get fat in spite of their habit of nibbling food all day long.

For us who have a tendency to spread waste, let me suggest this special menu: lettuce soup, chicken curry, vegetable salad, fried rice, small bowls of hot tea or fruit punch, and fruit cup.

Cook over charcoal. If possible, and serve as the Thais would—on a patio or porch, or on the floor. Serving bowls should be placed directly on the floor or on a low table. Sit barefoot on mats around the food, making sure toes do not point to anyone. Use brass or porcelain dishes, if you have them, and spoons and forks. No chopsticks here! That is a Chinese custom! Most of the food is eaten with the fingers, including rice which Thais shape in balls with their fingers.

Thais do eat meat and fish, although it is against the teachings of Buddhism to destroy life. They raise meat, sell it, and buy their meat from the Chinese butcher in the market. Thais say they did not kill the stupid fish that entered their traps and nets. They simply removed the fish from the water and the fish died, so what does it matter who eats it when it dies.

These recipes are good eating.

### Chicken Curry

- 1 stewing chicken, cut in pieces
- 6 potatoes, quartered
- 2 T. curry powder
- 1 or 2 medium coconuts
- 1 T. chopped onion
- garlic as desired
- salt

Grate the coconuts and put aside 2 cups as one of the "side dishes." Squeeze the rest and add the liquid to the coconut milk to make 2 cups. Add the curry powder to the 2 cups of coconut milk, minced sautéed garlic, and chopped onion. To this add the cut-up chicken and potatoes, and cook. A small amount of flour may be added to thicken the mixture slightly. Add salt as needed.

Side dishes: Place in separate bowls—2 sliced cucumbers, 3 sliced tomatoes, 3 diced bananas, 2 or 3 sieved hard-boiled eggs, crushed salted peanuts, toasted fresh asparagus, and crisp chow mein noodles.

To serve, spoon chicken curry over individual mounds of steaming rice; then sprinkle a bit from each side dish over the top. This recipe comes from Evelyn (Mrs. Ronald) Hill, missionary in Bangkok, who laughs at this kind of eating as being a "missionary hardship."

### Fruit Cup

Bananas, papayas, oranges, and pineapple chopped together and sprinkled with fresh grated coconut.

The next two recipes, adapted from Thai recipes, feed four generously.

### Lettuce Soup

- 3 1/2 c. water
- 2 beef bouillon cubes
- 2 t. soy sauce
- dash of red pepper
- 1/4 t. garlic salt
- 1/4 t. onion salt
- 1/4 t. black pepper
- salt to taste

Mix these ingredients and bring them to a boil. Add 1/2 pound ground beef rolled into small balls the size of grapes. Cook for 5 minutes.

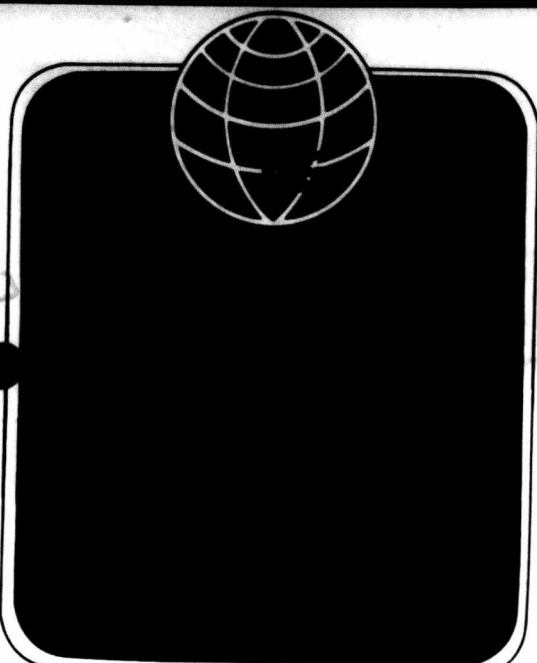
Just before serving, add 4 leaves of leaf lettuce broken into large pieces. Boil the mixture for 2 minutes and serve.

### Vegetable Salad and Dressing

Clean, chop, and toss 1/2 head of lettuce, 1/2 lb. tomatoes, 1/2 bunch of celery, and 1/2 bunch of carrots. The day before, make a salad dressing of: 5 T. evaporated milk, 2 T. salad oil, 2 T. vinegar, 1 1/2 T. sugar, salt to taste, 1/2 clove finely chopped garlic, and a dash each of cinnamon, allspice, and cloves.

Fried rice, *low point* (low fat), is an easy-to-find recipe. These concoct theirs with bits of chicken, shrimp, mushrooms, bean sprouts, and ketchup; with beaten eggs just barely heated in the mixture before serving.





Like unruly stains, cities spread across the world. Some despair that man's creation has become an uncontrolled monster awash with poverty, crime, and pestilence. Realists point to the evidence: subhuman slums and ghettos, sleek but sterile high-rises, choking air and water pollution.

Monsters or not, cities merit God's concern. Cities are more than slums and condominiums. Cities are people. E. Luther Copeland, Southern Baptist missionary to Japan, reminds us of God's concern for the city. The city is a "reality which God takes seriously and which God's children must take seriously."

Concerned Christians must become serious about the city. We must attack the problems of the city with realism, determination, and hope. We begin by learning about the city.

Baptist Women have examined two huge Asian cities this year—Tokyo and Singapore. We have glimpsed the delights of these picturesque cities. In addition, we have been confronted with the tremendous and difficult task of reaching these urban cities with the gospel.

Today we finish our Asian tour by going to Bangkok, Thailand. The storybook land of Thailand was once known as the Kingdom of Siam. Here to take us to the fabled city of the musical drama *The King and I* is WMU International's lovely Thai stewardess, Anong (AH-nong). (As Anong enters, play "March of Siamese Children" from *The King and I* or *Thai music*.)

Anong: (Place hands, prayer-like, beneath chin. Bow head and give greeting.) Sawatdu ka! (ah-WAHT-

dee kye). Please learn our Thai greeting. (Allow women to practice giving the greeting and say it to each other.)

I am your stewardess, Anong. Welcome aboard WMU International's direct flight to Bangkok.

I am wearing a *pausing* (PAH-noong). Most of the women in Bangkok wear Western-style dresses. My *pausing* is the traditional Thai dress. It is a three-yard length of material which is wrapped, sarong-style, around my waist. It is cool and comfortable.

I am so happy that you are going to visit the enchanting city of Bangkok. Before we arrive, let's make sure you know exactly where you're going.

(Using a map of Southeast Asia, show countries, going clockwise beginning at twelve o'clock.) Here is Thailand in the center of continental Southeast Asia. It is bounded by Laos, Cambodia, the Gulf of Siam, Malaysia, the Bay of Bengal, and Burma.

Thailand is about three-fourths the size of Texas. It has three times as many people as Texas.

On the map, Thailand looks like the head of one of our famous elephants. By the way, when we visit the Grand Palace, remind me to show you the elephant-mounting stands used by our king and queen.

But back to the map. See, this is the right ear of the elephant at the top, it borders Burma. Here is the left ear, rimmed by the Mekong River, which separates Thailand from Laos. The trunk is the south, which stretches down the Malay Peninsula to join Malaysia. The mouth is the capital city, Bangkok, our destination.

Before we land, I want you to say the full name of my city with me. (Have it lettered on poster board so women can read it.) "Great City of Angels, the Supreme Warehouse of Divine Jewels, the Great Land Unconquerable, the Grand and Prominent World, the Royal and

Delightful Capital City Full of Nine-fold Gems, the Highest Royal Dwelling and Grand Palace, the Divine Shelter and Living Place of the Reincarnated One."

Big name for a big city. Almost 3 million people live in Bangkok. And we're growing by a quarter of a million people a year. It's no wonder that mango orchards, betel nut trees, and rice fields have given way to crowded streets and modern buildings.

Bangkok is still a "water" city, however. The first road was not built until the 1860s. Once known as the Venice of the East, the city was crisscrossed with canals. The canals are called *klungs*. *Klungs* play a vital role in the city today although many have been paved over to accommodate the small Japanese cars. The river's broad channel sweeps in a vast arc around half of Bangkok. This natural belt was express lanes slow road traffic anytime! Now you understand why boats still outnumber cars in this cosmopolitan city.

It's time to land. Here we are at Don Muang (MOO-ung) International Airport. (Lead women down the hall to a room which has been prepared. See "Planning the Meeting" on p. 13.)

Welcome to Bangkok. We are halfway around the world from New York City. In thirty minutes we'll be in downtown Bangkok—if the limousine bus I called for is ready for us. Have your money ready, ladies. It will be twenty *baht* (bat) each. A *baht* equals five cents. Maybe you can remember that a *baht* is sometimes referred to as a "local." Just remember a "local" is a nickel. Here's the limousine. Pay your dollar, that's right.

Notice as we ride in on the expressway we're surrounded by rice fields. Thai rice is the best in the world—long, slender grains that become soft and palatable when cooked. Most of us live on rice. In fact, the word for food in Thai is

*khaw*, and *khaw* means rice. To eat food is *kin khaw*—to eat rice. We'll find time to *kin khaw* today.

Be prepared for the temple bells. Bangkok has more than three hundred Buddhist temples. Being Thai usually means being Buddhist, for nearly 95 percent of the Thai people are Buddhists. Thai people can gain merit by filling a monk's rice bowl each day. Every year, the King of Thailand supplies new robes for the monks—all 300,000 of them.

Almost every man in Thailand spends at least three months of his life as a monk. The king himself did so. You can understand why Thailand is a difficult place to plant the gospel.

Keep your eyes open now as we get into really heavy traffic. You'll notice the horn and the brakes are used continually. Bangkok has a traffic code, but all 400,000 drivers interpret it differently. Remember the gesture of respect that I gave with the Thai greeting? (Illustrate again with hands folded under chin, head bowed.) As a Thai driver passes his favorite temple he gestures, bringing his hands to his head. Sometimes he does this without bothering to stop. That makes water travel even more enticing, doesn't it?

Here we are at the water. As we board the tour boat, have your fare ready—ten *baht*.

We'll cross the Chao Phraya (chao pay-yah) River to see the famous floating market. Notice the river is filled with boats. Those deep-bellied rice barges are carrying fifty to sixty tons of rice. There is a water bus packed with people. See the *long-tails*—long, slender skiffs filled with almost anything any *klung*-side housewife could want. There is a floating vegetable stand. Arm-long fish called *plachon* are in that boat; they are delicious. Look at the size of the cabbage in that boat. You'll find sampans fitted out as ice cream parlors, noodle stands, and even branch banks!

Good, we're pulling into a *klung*. Notice the houses on stilts. Many people still live in such houses, which are immaculately clean.

Minors of Bangkok's people live in unbelievable slums, however. Clusters of huts made from discarded trash are all over the city. Some are in swampland. Narrow catwalks connect them to solid land. Those catwalks are green with slime from the multitude of kitchens and latrines. Children rescue toys from the ooze as they play. I will not take you to see that ugly side of my city. I will remind you, however, that one of your Baptist teachers said, "We have aimed to get people to heaven with too little interest in liberating them from earthly hells."

Here we come around a corner. Now that's a crowded *klung*. See, a policeman has to direct traffic from a barge. We're headed for an enormous bazaar. You'll see exotic gems there. Thailand is famous for sapphires, beautiful black sapphires. Rubies, diamonds, emeralds, and topaz will tempt you at reasonable prices.

This bazaar also sells silk. Every year a million square yards of exquisite silk are woven and dyed in Thailand. The deep pure colors and delicate patterns are breathtaking.

I'll give you thirty minutes and then we're off to the Grand Palace.

#### Call to Prayer

(Anong sits. Mission support chairman distributes boat oars or long poles made from construction paper on which are written names of the missionaries with birthdays. See pp. 41-48.)

Mission Support Chairman: Oars move a boat in the right direction. Prayer does the same thing for people. Let's pray that God will give right direction to our missionaries with birthdays today. (Distribute the oars, letting women call out the names. Close with prayer.)

**Among:** Before we cross the river to the Grand Palace, look for a moment at the Temple of Dawn. Its five spires, sparkling with gold leaf and mosaics, soar into the sky.

Another temple houses a five-and-a-half-ton statue of Buddha which is 40 percent gold. Colossal demons with upturned toes guard the Temple of the Emerald Buddha. Here, we're stopping. We'll walk up to the Grand Palace grounds and see the Emerald Buddha. The two-foot-high masterpiece—the most revered image of Buddha in Thailand—is carved from jasper.

Aren't the buildings and grounds beautiful? The glazed tile roofs of yellow, orange, red, green, and blue have many softly tinkling bells hanging from the eaves. See, the doors are inlaid with mother-of-pearl. The palace itself is a gem of Thai architecture.

But walk on with me. I want to show you a place which is just a few blocks away.

We're now in the university section of Bangkok. In Thailand when we say higher education we mean Bangkok. Many fine universities and colleges train almost sixty-four thousand students. These students have a tremendous effect on the country. They were the heroes of the 1973 October Revolution that replaced the military with a civilian government.

Here we are—the Baptist Student Center. This modern four-story building provides a variety of opportunities for reaching students. Come on in. I want you to meet the missionary who directs the center's work. This is Margie Shelton.

**Margie Shelton:** Welcome. I know you don't have much time, so let's take a quick look at the building. Then I'll tell you about its marvelous beginning.

Here on the first floor is the recreation area. The snack bar stays open ten hours a day. The lounge on the second floor provides television and newspapers. The second

floor also has offices and work rooms. Classrooms and an excellent library are on the third floor. The fourth floor has a piano practice room, prayer room, projection booth, and a chapel where weekly evangelistic services are held.

Hundreds of students come here to learn English. What an opportunity this has proved to share the good news of Jesus Christ.

God surely led in the securing of this property. It's just five minutes from the two largest universities in the country. Many other technical and vocational colleges are nearby. You have just walked the three blocks from the king's palace.

In the early 1960s, Southern Baptist missionaries searched for a location for the student center. This choice spot was unavailable. It belonged to the King of Thailand. Amazingly, the king agreed to sell the property. He had been favorably impressed with Baptists.

Students come to the center to study English, the Bible, homemaking, hygiene, world religions, or piano. The subjects are all taught in English by Christians. We see attitudes change. Many accept Christ each year.

**Khun Manee,** a Buddhist, came to the center to work as a bookkeeper and secretary. She heard God's Word and saw Christian staff members live their beliefs daily.

Neighbors began to call her Christian when she no longer gave food to Buddhist priests on their daily morning rounds. Then one morning when she arrived to work at the center, she openly announced her discipleship.

Today as never before in Thailand there are signs of spiritual hunger and openness to Christianity. Young people are meeting regularly for prayer on university campuses. Pray that awakening will come and that this center will be used as a lighthouse of the gospel.

**Among:** Thank you, Mrs. Shelton. Come along now. I want you to

visit the Thailand Baptist Theological Seminary. The seminary is small but it has already made a dramatic impact through its graduates. Consider, for instance, the man approaching us. Perhaps he'll share his story. Good morning, **Acharn** (ah-john) Wan. Will you share with these Baptist women your conversion experience and your training here at the seminary?

**Acharn Wan Pechanongkarn:** Gladly. Sawaddee krap [sah-WAHT-dee krap]—women say krap, men say krap.

For eight years I was a Buddhist monk. Then I heard Ronald Hill, a Southern Baptist missionary, preach the gospel. It troubled me. Finally I knew I had to have Jesus Christ as my personal Saviour. I became a Christian. When I felt led to enter the seminary, missionary J. Glenn Morris, the seminary president, asked if I had any preaching experience.

"Oh yes," I told him, "a great deal—as a Buddhist monk."

I'm grateful that I was able to attend the seminary and learn what to preach about. Since my graduation I have had many opportunities to preach as a pastor and as an evangelist. Today I teach at the seminary while continuing evangelistic work.

**Among:** Acharn Wan is very modest. He should have told you that he is known as the Billy Graham of Thailand and is recognized as one of the outstanding Christian leaders in Southeast Asia. By the way, the name *Acharn* means preacher.

Graduates of the seminary include the first two Thai missionaries. One works in a formerly unreached village north of the River Kwai and the other in the southeast part of the country.

A program is being developed in extension training for leaders in their own home situations. These are challenging days in Thailand and the seminary is helping to meet this challenge.

See how everybody—even on the streets—seems to have a transistor radio? The government says some 3 million Thais own radios. Southern Baptists are seeking to take advantage of this large listening audience. A staff of five Thais and three missionaries produces a daily fifteen-minute program plus a late-night program. A weekly television program has proved to be effective. Special Christmas programs have been well received.

Literally thousands of Thais have seen films from a library of over two hundred films. Cassette recordings of messages, Bible lessons, and music reach hundreds of people in isolated places.

Response has been exciting. Thousands have responded to the programs. Many have taken follow-up correspondence courses.

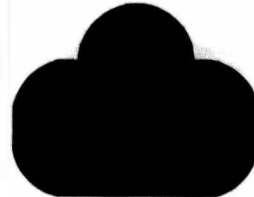
Since 1970, one-third of the Thai people have purchased some part of the Bible. Is it any wonder that **Acharn Boonkrong,** the Baptist Thai leader who heads up the Bible

Society, is optimistic? He says, "I don't believe revival is coming; I know it. The time has come!"

We must rush to make our flight home. There is still so much to see and do. I'd like for you to keep one thing in mind as we make our journey back. Every November Thais fashion little rafts called *krathongs* (krah-tongs) out of banana leaves. They decorate them with flowers and candles. Then on the night of the festival of *Loy Krathong* they light the candles and set the *krathongs* afloat on whatever water is handy.

"That is how we float away our sins," claim the Thais.

We Baptists must tell the good news that Jesus Christ washes away sin—tell it up and down the *klongs*, the highways, and into the high-rises, the most modest houses, and the grandest palace. We must express—through praying and giving and other forms of mission support—our awareness of the urgent spiritual needs of the great city of Asia.



This is the last of three Baptist Women meetings this year featuring cities of Asia. In October we studied Tokyo; in April, Singapore.

1. Read the material carefully. Then ask God to guide you in preparing the study.

2. Enlist people for the study session: you, as study chairman; have the introduction; **Among,** the Thai stewards (the most demanding part); **Margie Shelton;** and **Acharn Wan.**

3. Secure a recording of "March of Siamese Children" from *The King and I*, or authentic Thai music if you can find a recording in your public





library. Have this played at the beginning of the "hour" as suggested on page 13.

4. Ask a member who is handy with a sewing machine to be in charge of Abong's dress, the *pa-mung*. The *pa-mung* is a three-yard length of material which is wrapped, sarong-style, around the waist. A sleeveless blouse may be worn with the *pa-mung*.

5. Secure a map of Southeast Asia. If you cannot find one in your church, write Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23230.

6. Write on a large poster the full name of Bangkok; see page 10.

7. The mission support chairman should note that the suggestion for Call to Prayer comes about halfway through the study session. See page 11. If you prefer, the prayertime could come at the end.

8. What about a Sampag Supper? Send out special invitations shaped like sampags (see illustration, p. 9). Say: "This sampag is loaded with missions information about Bangkok. It will dock at (date) (time)." Ask someone to make publicity posters using the sampag and a similar message.

9. Have someone prepare the "Bangkok Room." Decorate it with a sampag mural, temple spires, and lush greenery.

Have available for distribution copies of "Thailand" reprint-leaflet available from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230. Don't just distribute the leaflets—urge women to read them as soon as possible after the meeting.

In a corner of the "Bangkok Room" show one of these films: *Thailand: Goodbye to the Small and Magic Dragon of Thailand*. A New

*Voice in Buddha's Garden*. Then two films are available through Baptist Film Centers; service charge, \$5.00.

If you decide on a supper, have someone in charge of the food. See "Sampag Supper," page 9.

10. Work hard. Make Bangkok come alive for the Baptist Women in your church. *Sawatdii ka!*

#### PREVIEW OCTOBER BAPTIST WOMEN MEETING

Share information about next month's Baptist Women meeting (see pp. 32-33) to stimulate interest in attendance.

The best Baptist Women work is done when every member has her own ROYAL SERVICE. Tell some of the contents highlights for the coming year (see back cover). Distribute to each woman a flier you can reproduce (photocopy, mimeograph, etc.) from the box below.



What do all these women have in common—

This month we'll be examining the question: What does it take to be a missionary in the inner city today? Through a look at various inner-city ministries, Baptist women should have a better idea of the complexity of home missions work. We will also discover character traits and attitudes needed by someone seeking to minister, and the problems (the faces).

#### A Day at a Baptist Center

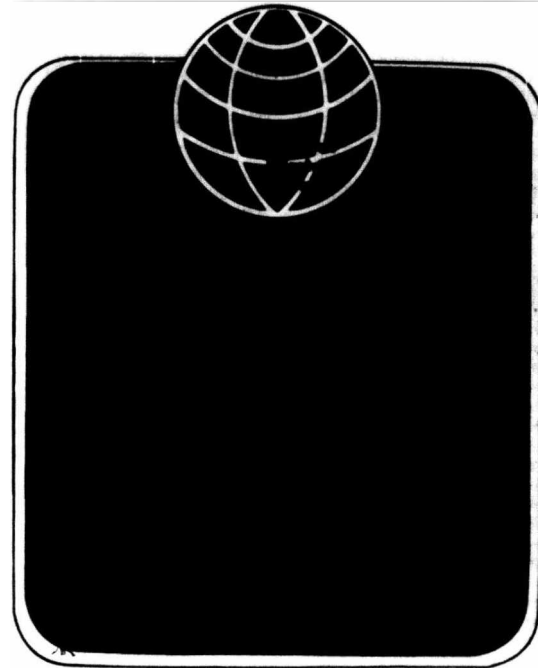
(This section is written in first person because it describes the writer's own experience.)

On a Monday at 9 A.M., I turn my car off the expressway, past Georgia Tech's impressive buildings, into the low-rent Techwood neighborhood. I will spend the day observing an inner-city ministry. Parking my car beside the Clark Howell Techwood Baptist Center, I approach the large one-story cinder-block building. Several people wait on the doorstep. I sit down with them.

By the time director Terry Moe-creef pulls up in his van, I've learned about the father, disabled and on welfare, who waits to use the wood-working shop. "I'm again' to make a paddie. I'm again' to teach this here seven-year-old not to play with matches. He ain't doin' so well in school. His teacher says he has emotional problems," the father tells me. The child, who looks in size to be four instead of seven, shivers, the eyes in his pinched little face are continually downcast.

Terry unlocks the door and the phone begins to ring. While he answers it, two older teen-age boys unload from the van the used clothing collected over the weekend.

"Someone needing transportation to the clinic," Terry explains the phone call as he unlocks the clothing room and adds the boxes of clothing to several others waiting to be sorted and hung on twelve-foot racks. "Monday usually brings work," he adds.



Eddie, a mentally retarded but trainable teen-ager, follows Terry from room to room fussing because someone is using the woodworking shop without supervision. Terry responds quietly and begins putting away plaster molds left out from the last crafts class. (Later I tell Terry what the father wanted to do in the woodworking shop, and he makes a note to counsel with the father.)

As he works, Terry explains that the center offers five-day-a-week emergency services of food, clothing, transportation, and counseling, plus age-group activities daily. His master of social work degree qualifies him to supervise social-work and mental-health interns from nearby colleges. Two students will come in the afternoon to lead the children's activities. He depends

heavily on volunteers to conduct the various programs.

An elderly woman, walking with a cane, legs hideously deformed with arthritis, eases herself into a chair by Terry's desk. She's brought him a piece of cake for his lunch. She has just finished cleaning for a homebound eighty-three-year-old woman and now needs transportation so that she can go pick up the woman's food stamps. While Terry answers another call, she tells me, "We got to help one another. That's what the Bible tells us to do."

A resident of the community comes in to drive the van. First though, she needs Terry to look at her little girl's foot. The child out it on a beer bottle in the backyard. The cut looks painful, oiled with dried blood, but not infected. The

mother decides to try soaking it instead of going to a doctor.

A van from the Georgia State University Baptist Student Union pulls up. We unload plaster forms for painting. The BSU furnishes all the plaster work for the crafts classes.

The volunteer driver returns with a van load of children for the pre-school program. The teacher is late. Terry must fill in. I am pressed into service and we hand out refreshments. I hold the fort while Terry goes to supervise another volunteer putting out craft supplies for the Senior Citizens' Club. "In this work, tennis shoes are a must," Terry laughs. He quietly asks Eddie to take his popsicle outside the game room.

A volunteer from Atlanta Baptist Tabernacle arrives to teach the senior citizens' Bible study. Another comes in to man the reception desk and the telephone. The center begins to fill with humanity in need.

People come in for clothing, counseling, and to enroll their children. The senior citizens have their refreshments of instant coffee and day-old cinnamon buns. Terry moves, speaking softly, through the crafts room taking orders for plaques. Two of the community volunteers get into an argument. Later Terry explains, "The use of volunteers from the community has its advantages and its drawbacks—but that's a ministry in itself. Businesses would say, 'no way,' but that's not our perspective."

A call from the Atlanta Baptist Association office notifies Terry of a center directors' meeting. He asks Eddie to please take his cigarette outside the building.

A mother asks to enroll her child in the preschool program. Terry tells her there can be no more openings until they get more volunteer helpers. The mother volunteers.

I look at my watch. It's 2:30. We've been too busy to think about lunch. I must be home before the school bus, so I thank Terry and

depart. I will not get to see the after-school programs, or the sports programs, or the adult activities. I plan to come back on a Sunday evening for the community worship service.

I find my way back to the freeway and head north to the safety of suburbia. As I drive, I think. So many problems packed into one small area. And there are pockets like this all over Atlanta. And Akron. And Albuquerque. So many problems . . . and so few Terrys to care.

#### Who Are the Inner-City Missionaries?

The question of who is an inner-city missionary requires a complex answer, for there are many different types of missions and ministries.

A missionary to the inner city can be employed directly by the Home Mission Board and have responsibility for several states. An example of this is Lyndon Collings, assistant to the director of the Mission Section. Mr. Collings acts as a resource person, a helper to inner-city churches who find themselves in changing situations. Another example is Don Hammer who, as assistant director of metropolitan missions, helps lead a program of training in urban missions.

These men create among Southern Baptists a climate of awareness—sort of a "Hey, look what's happening around you. Do you see the apartment buildings whose residents never darken the door of any church? What can we do to reach them?"

A missionary to the inner city can also be employed by the Home Mission Board and work directly with one individual city. John W. Dowdy, Jr., director of Christian social ministries for Kansas City, Missouri, is such a missionary. Dr. Dowdy serves as consultant and resource person for the churches of the city. In his metropolitan area, inner-city work is basically done by

individual churches. There are no centers as such. Some activities which these churches carry out are food and clothing programs, senior citizens' programs, Bible clubs, teen clubs, mothers' clubs, weight-control groups, recreation groups, and summer Bible schools.

Still a different sort of inner-city missionary is Ed Onley of Oklahoma City. An associate missionary with the Home Mission Board, he works for the Capital Baptist Association as director of church-community ministries. In his work he supervises three directors of mission centers. He also enlists and trains twenty-seven coordinators for specific ministries.

Some of the coordinated ministries include providing cookies for centers, clothing rooms, Japanese ministries, literacy classes, counseling, Indian ministries, nursery workers for the Christian Family Health Care Center. The coordinators not only serve in a particular ministry but also use their knowledge and relationships to recruit other volunteers.

Gladys Farmer, although a career missionary with the Home Mission Board, works in cooperation with the Alabama State Convention and the Montgomery Association. As director of Christian social ministries, she coordinates ministries to thirteen nationalities in the Montgomery area.

Miss Farmer describes her primary mission as "leading people to Jesus Christ through Bible study (2,064 enrolled)." In addition to the usual approaches of crafts and activity groups, she leads churchmen in her association to take turns providing an average of sixty home-cooked meals a week to shut-ins. The church women sign up for the dates they'll cook and deliver the food. She also provides laundry service at the Baptist Center for invalids and the elderly. She has enlisted more than one thousand volunteers to help her in these ministries.

Local churches also minister to the inner cities through mission action such as day-care centers, coffeehouses, language classes, and recreation programs. Baptist Women, Actoess, Girls in Action, Baptist Men, and Royal Ambassadors are serving the inner city either as volunteer workers in already established work or by seeing a need and starting mission action to meet it.

#### What Problems Do They Face?

Both Lyndon Collings and Don Hammer are painfully aware of the problems facing inner-city churches. Whole congregations move to the suburbs. Some congregations hang on to outmoded buildings and programs that no longer meet the needs of the community in which they're located. Pastors try desperately to hold churches together while they see their younger, affluent, energetic members leave the cities.

Terry Moncrief mentions the problem of hostility from those he seeks to serve. Children who've not had the love and attention they need, who don't feel OK about themselves, tend to project this feeling onto others. A militant group in the community, who feels that the Baptist Center is out to get a piece of the pie, has accused Terry of being "on the take" for downtown businessmen who want to redevelop the area forcing the people to move. He recognizes in some a feeling of mistrust—a sort of "You don't understand our problems because you're white, middle class, and don't live here" attitude. Terry's reaction to this is simply "We must transcend the hostilities."

Ed Onley cites lack of time and money as major problems. He feels that apathy exists among people of the community because they fear the unknown in Baptist centers.

John Dowdy mentions that until a missionary is accepted as a part of the community, he faces possible safety problems for his person and

property. He also mentions the constant pressure of trying to maintain a balance between meeting needs and presenting Christ as Saviour and Lord. He reports, "Family life is a problem, in that a missionary can have twenty-four-hour demands on his time—and still only begin to scratch the surface of needs. If the missionary lives in the area of his work and has children, he is usually faced with an acute problem about their education and the way they will be treated by other children in the community. Another problem is the unusual physical and emotional drain which comes from being with people who are always on the brink of disaster."

Gladys Farmer mentions safety as a problem. "Serious crimes are frequently committed. Policemen are shot down at times in areas to which we go. People turn their cars across streets trying to block the officer from his duty." Such conditions produce apathy as well as traditional prejudice. "Yet," she says, "we must be careful lest we are prejudiced toward our brothers and sisters in Christ who cannot yet separate tradition and Christianity." She also mentions the problem of not enough time to refresh body, mind, and spirit. She adds, "Even so, we must count the cost for we can never reach the inner cities at our convenience."

#### What Does It Take to Be an Inner-City Missionary?

A glance at the leaflet "Qualifications and Classifications for Missionary Appointments," put out by the Home Mission Board, reveals that its appointees need the following:

Education: a degree from an accredited college and a degree from a Southern Baptist seminary.

Health: a physical examination and psychological testing and psychiatric evaluation.

Experience: minimum of two years of pastoral experience or, for Christian social ministries, teaching,

secular social work, or serving on a church staff.

The age requirement is between twenty-four and thirty-five, with exceptions.

Call and dried? No, for underneath those qualifications are personal qualities—the intangibles without which a missionary to the inner city could not long exist.

Read how the missionaries themselves express it:

Don Hammer: "I would ask a candidate, 'Do you love people? Do you see God at work in the city? If you're going there to straighten out the life-style of city people, you'll fail. If you need quick success, you will probably be frustrated. We need people with different criteria of success. We need people who are willing to love themselves in the lives of others, who may not get any credit. We need people who know that the work of God in the city is being done through them.'"

Lyndon Collings: "Do you have the maturity to be creative and not be bound by traditional structures? Are you flexible? Can you work with leaders of the community and other helping agencies as well as with the inner-city citizens?"

Terry Moncrief: "One needs a dependence on the Holy Spirit; the ability to praise the Lord in the face of difficulties, an open mind. Accept people where they are. Be willing to speak the truth in love without being judgmental. Have a low shock threshold. Learn to express love in many different ways. Don't be so idealistic that you can't recognize problems and conflicts. Sure, it would be nice if everything ran smoothly, but that's not the way life is in the inner city. A part of what we're here for is to minister in the midst of problems. An inner-city missionary needs flexibility without flappability."

John Dowdy: "Deep spiritual convictions. Creativeness and imagination. Love and patience. The ability to work with people without

being judgmental. Willingness to work without recognition or praise. The ability to be a self-motivator."

Ed Osley: "Have a specific call to the inner-city ministry from our Lord. Stamina, stickability, strength, endurance, an abundance of grace, forgiveness, and ability to give tender loving care to others."

In addition to qualities mentioned by others, Gladys Farmer adds: "Dependability. Fairness (even a small child knows if we are partial to one over another). A sense of humor. Ability to form wholesome, warm relationships. Skill in helping a person become his or her best self yet avoiding being manipulative in trying to make the person become what we think (s)he should be. Ability to lead volunteers. Ability to communicate a missions challenge to churches and to give guidance to volunteers."

#### What Can I Do?

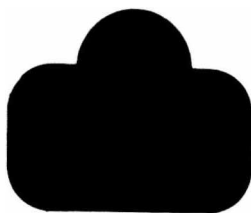
What can we as Baptist women do to help inner-city missionaries? Here are suggestions from the missionaries quoted in this study: 1. Pray for the special needs of these missionaries. 2. Be faithful in teaching missions in your church. Help church staff members become aware of inner-city missions in the association. Work with associational leaders to plan periodic missions tours for the people in the churches. 3. Cooperate with inner-city pastors in securing volunteers. 4. Undertake a specific project (such as sorting and folding clothing, sorting food, volunteer office work, providing children's club leadership, working with senior adults). Call the missionary and ask about needs before making plans to help.

How can we rear our children to be open to God's call to be inner-city missionaries? These missionaries all mentioned the importance of exposing children to the inner city and its residents. Most children have no idea what the inner city is all about.

Other suggestions include inviting inner-city pastors and missionaries to speak to youth groups; and faithfully teaching that every Christian should be a minister and a witness of God's concern for humanity.

Gladys Farmer, although not a mother herself, showed great insight into a mother's heart when she added, "Be honest; God might call your child and not just some other mother's child—he will need you, not your disappointment, as he responds."

Who is an inner-city missionary? It's Terry Moncrief at the Baptist Center. It's Ed Osley working for an association, or John Dowdy coordinating the work of city churches. It's Lyndon Collings and Don Hammer helping struggling churches and establishing new fellowships. It's Gladys Farmer, reaching the people of Montgomery in the name of her Lord. It's the pastor of an inner-city church. It could be the woman up the street. It should be you.



#### BEFORE THE MEETING

1. Have pencils and paper for each member.

2. Make a prayer reminder for each member. Cut small pictures of city scenes from magazines. Mount them on 3 by 5 cards. On each picture write one quality listed in the section "What Does It Take?" (e.g., dependability, sense of humor).

#### IN THE MEETING

1. Give a brief summary of the section "Who Are the Inner-City Missionaries?" (Allow five minutes.)

2. Pass out writing materials. Have members read to themselves the section "A Day at a Baptist Center," making two lists: one of problems they think Terry Moncrief might encounter, the other of qualities he demonstrates in his ministry (15 minutes).

3. Discuss lists and compare ideas of the group with those presented in the sections "What Problems Do They Face?" and "What Does It Take?" (15 minutes).

For additional insights about the qualifications and qualities of a missionary, see this month's Bible study material—the section titled "The Model," page 22.

#### BECAUSE YOU STUDIED

Decide on a specific plan of action that will get your members involved with inner-city missions, either as a one-time project or on a continuing basis. See section "What Can I Do?" for suggestions. Also secure copies of the following: Mission Action Group Guides for suggestions; *Juvenile Rehabilitation Economically Disadvantaged Non-readers*; *The Aping* (see order form, p. 48).

#### CALL TO PRAYER

Give each member a prayer reminder as suggested above. Read Matthew 25:31-46 aloud. Read the names of missionaries with birthdays today (see pp. 41-48). Ask each member to pray aloud for those whose names were read. They will be blessed with an abundance of the quality shown on her prayer reminder. Ask members to take the reminders home and direct their daily prayers along these lines.

#### PREVIEW OCTOBER BAPTIST WOMEN MEETING

Share information (see p. 32) about next month's Baptist Women meeting. Urge each group member to be present and to bring a prospective member.

Overseas needs for lay volunteers include the following. Write Lay Overseas Volunteer Enrollment Department, Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230.

Water Well Specialist, Cali, Colombia: Expert needed in determining whether water can be found in a given location to assist national Baptist camp in improving water supply. This person would also be expected to instruct as to how well could be built. Two- to four-week assignment.

Specialist in Road Building, Cali, Colombia: Road needs to be built coming from main road to back of national Baptist camp, a distance of about half mile. Part of terrain is hilly. Workman to construct the road would be found in Colombia. Two- to four-week assignment.

Construction Team, Dagupan City, Philippines: Ten men needed for fifteen days to construct small dormitory of twelve students at Luzon Baptist Bible School. School provides training for pastors, high school plus two years of college.

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

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

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

Evangelism Team, Philippines: Ten men to witness and teach home Bible studies.

Construction Team, Philippines: To build director's residence at Luzon Baptist Bible School.

Construction Team, Philippines: To build first floor of main building of Luzon Baptist Bible School.

Clerk Typists, Guatemala: Two clerk typists needed at Baptist hospital. Serve for one year, beginning late this summer. Round-trip transportation and furnished housing provided.

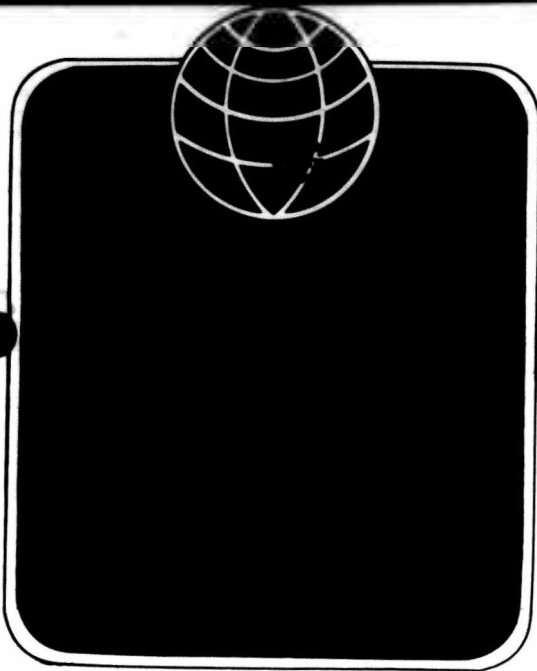
WMLU Workers, Santiago, Dominican Republic: One or two Spanish-speaking women trained in WMLU work needed to train national leaders. One- to two-month assignment.

Adviser in Hospital Administration, Jordan: Experienced hospital administrator to help administrator at Ajloun review and restructure Baptist hospital organization. Furnished housing provided for this four-month assignment, but volunteer must pay round-trip transportation.

Secretary, Japan: To serve in Tokyo as secretary for Mission office, taking missionary's place while missionary is on furlough. Would need to arrive in Tokyo November 1976 and serve for one year. Furnished housing and round-trip transportation provided.

Construction Team, Trinidad: Team of three cement block layers, two plumbers, three carpenters, and two electricians needed to complete construction of Point Fortin Baptist Church in San Fernando. Needed any two weeks in September. One meal per day provided by Mission.





In this closing session of our year-long study of the Pauline epistles, we look at two young men who worked with Paul in his missionary travels and at letters addressed to them. The men are Timothy and Titus. Nine of the other ten letters are to churches. Philemon is the only other Pauline letter to an individual.

Several passages with strong missions implications are in the three letters. In the main, however, the letters deal with qualifications for Christian leaders and with safeguarding the authentic gospel, issues which are vital in spreading the missions message.

We get most of our biographical information about Timothy and Titus from other New Testament books. Timothy is mentioned several times in Acts 16-20. He is also listed with Paul in salutations of several

letters, indicating his close association with Paul in mission service (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Philemon 1).

Most of our knowledge of Titus is from 2 Corinthians and from Galatians.

In this session, we will discover a model or pattern of missionary service by studying the work of Timothy and Titus, the missions message in the letters, and the description of a faithful Christian leader.

#### The Men

**Timothy** — Introduced in the Acts story as the son of a Hebrew mother and a Gentile father (Acts 16:1). Timothy was a Christian and was highly regarded by "all the brothers in Lystra and Iconium" (Acts 16:2

TEV).<sup>a</sup> He became a trusted member of Paul's missionary team. He traveled with the group and was Paul's representative in the churches at Corinth and Thessalonica when the apostle wanted to send someone back to see how these churches were faring (see 1 Cor. 16:10; 1 Thess. 3:2).

With his mixed ethnic background, Timothy had not become a follower of Judaism. When he joined Paul's group, Paul insisted that Timothy submit to circumcision, a requirement for men in the Jewish faith. This was done as a witness to the Jews in the area who knew Timothy's father was a Greek (Acts 16:3). By contrast, Titus, a Gentile, was not circumcised, even when Jewish Christians made an issue of it (Gal. 2:3-4).

When Timothy went to Corinth for Paul, Paul may have feared he was sending his young associate into a "hornet's nest." The Corinthian letter implores, "be sure to make him feel welcome" and "you must help him continue his trip in peace" (1 Cor. 16:10-11 TEV).

Timothy was like a son to Paul. There was a special bond between the two. Paul could say to the Philippian church, "He is the only one who shares my feelings and really cares about you. Everyone else is concerned only about his own affairs, not about the cause of Jesus Christ" (Phil. 2:20-21 TEV).

Timothy joined Paul on his second missionary journey either at Derbe or Lystra (Acts 16:1-3), continued across the Asian continent, on into Europe to work with the Philippians, Thessalonians, and Corinthians, then back to Ephesus in Asia. The last mention of Timothy in Acts is in Ephesus as the third journey begins (Acts 20:4). He went with Paul back through eastern Europe and then to Jerusalem.

**Titus** — We meet Titus in Galatians as the central figure in a theological controversy. Titus was

a Gentile (Gal. 2:3). This is all we know of his family background.

He went with Paul to the meeting in Jerusalem which has come to be known as "the Jerusalem conference." That meeting (recorded in Acts 15 and Gal. 2) was a turning point in determining that the gospel of Jesus Christ was (and is) for all people, available without ritual or regulation to all who believe.

Titus is not mentioned in Acts. But in Galatians, Paul tells of the test case involving his associate from a pagan background. Jewish Christians wanted Titus to be circumcised. Paul and his group refused.

"We did not give in to them for a minute, in order to keep the truth of the gospel safe for you," he told the Galatians (Gal. 2:5 TEV).

Like Timothy, Titus became Paul's emissary. He is prominent in 2 Corinthians, mentioned at least eight times in that letter. Paul had heard that the Corinthians were hostile toward him and his leadership. So he sent Titus to Corinth ahead of him to find out more about this. Paul had looked for Titus at Tross, across the Aegean Sea on the Asian continent (2 Cor. 2:13). He was worried when the young man did not meet him there. His worries about Titus and the Corinthians were put to rest when he found Titus in Macedonia (2 Cor. 7:6).

Paul had written a harsh letter to the Corinthians and perhaps he had misgivings about their response. But Titus cheered him and was personally encouraged by what he had seen and heard in Corinth (7:13-14). The Corinthians had repented of their attitude toward Paul.

Titus went back to Corinth with the letter. He was instructed to supervise the collection for the needy (8:6). Titus had deep concern for the Corinthians (8:16-17). Paul looked on Titus as his partner and fellow missionary worker (8:23). Neither Paul nor Titus would take

advantage of the Corinthians (12:18).

#### The Message

In a generation that sees theological diversity and controversy, admonitions to teach sound doctrine would be worth our study (1 Tim. 1:3-10; Titus 1:10-16; 2:1-10). With the renewed interest in qualifications for church leaders, including the question of women as preachers and deacons, we could also benefit from studying what these letters say about church leaders (1 Tim. 3:1-13, 5:3-22; Titus 1:7-9). Our primary concern throughout this year, however, has been to find missions implications or direct missions teachings in the Pauline letters. As we look briefly at these three letters, this must continue to be our focus.

"Christ Jesus came into the world to save sinners" (1 Tim. 1:15 RSV). This sums up the missions message. There are many dimensions to the gospel, but this phrase reduces it to the barest elements. The paragraph in which this statement is found describes Paul as one who "blasphemed and persecuted and insulted" Jesus (v. 13) and as "the foremost of sinners" because of these actions (v. 15 RSV).

This basic statement is expanded in chapter 2. Prayer is to be raised "for all men," that is, all people, including government leaders, who can insure peaceful times (vv. 1-2). This is pleasing to "God our Savior" who desires the salvation of everyone (vv. 3-4 RSV). Jesus, the God-man, is the one link or mediator between God and humanity.

As we hear of labor disputes between unions and management, we know the concept of a mediator as a go-between, one who seeks to represent each side to the other. Christ is the mediator between God and sinners. In union bargaining, the mediator is neutral. Christ is not. As God incarnate, he alone can represent God to humanity. As God

who became a man among men, he can also represent us to God.

Jesus died for everyone (v. 6). To stress that *all* means *all*, we are reminded that Paul was appointed as an apostle, preacher, and teacher to the Gentiles (v. 7), not just to his fellow Jews.

After a discussion of the relationship between men and women, and the qualifications for bishop and deacons, a credo is offered concerning Jesus. Six statements of faith are made, including two with positive missions meaning (1 Tim. 3:16).

Jesus was manifested in the flesh, vindicated by the Spirit, and seen by angels. Then we are told, he was "preached among the nations" and was "believed on in the world" (RSV). These last two statements indicate the breadth of gospel proclamation and the comparable response. This early creed had strong missions affirmation. The final statement refers to the ascension: He was taken up in glory.

A further call to sound doctrine in 1 Timothy (4:1-10) concludes with another assertion that God is the Saviour of all.

In 2 Timothy, Paul's imprisonment is contrasted with the spread of the gospel (2:9). Paul was in fetters like a common criminal. But the Word of God is not chained. It is free. It can cross barriers put up by humans. From Paul's generation to our own, persecution has often served to spread the gospel rather than to subdue it. Paul's imprisonment was the result of preaching that the gospel is for all people. The theme of salvation for "all men" is also reflected in the book of Titus. Here it is in the context of God's grace which has appeared for the salvation of all (3:11). Grace refers to the free and unmerited gift of salvation. The passage looks at past, present, and future: God's grace appeared in the past in the historical man Jesus. This salvation calls us to live "sober, upright, and godly lives" (Titus 2:12 RSV) now. The

future awaits "our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ" (v. 13 RSV).

#### The Model

What qualifications and qualities should a missionary have? Second Timothy presents the description of a faithful servant of God which can be a good model for a missionary or any other Christian leader.

Four qualities of the model Christian leader sum up the four chapters of 2 Timothy as outlined by Dale Moody, professor of theology at Southern Baptist Theological Seminary, Louisville, Kentucky. The man of God is a man of the Spirit (chap. 1), a man of strength (chap. 2), a man of the Scripture (chap. 3), and a man of soundness in doctrine (chap. 4).

As a man (or woman) of the Spirit, the Christian leader is reminded that the Spirit is a gift from God (1:6). Timothy was a third-generation believer, with his grandmother Lois and his mother,

Eunice, setting an example in faith (1:5). But the faith of ancestors is not adequate. Each person must receive God's gift of salvation for himself. The Spirit needs rekindling (1:6) or the inner self will grow cold. Timidity or fear is not the mark of a spiritual person. Rather, God's Spirit in the person produces a human spirit characterized by power and love and self-control (1:7 RSV). Such a spirit will enable the Christian to bear faithful witness even in the face of persecution (1:8).

In addition to being a gift, the Spirit is also a guard for the Christian servant (1:14). The faithful messenger has been entrusted with God's truth. Through the Spirit's power, this truth is to be guarded and kept, but also shared. The content of this truth is not specified in this immediate passage. But it is "the pattern of sound words" Timothy had heard from Paul (1:13 RSV). It is clearly the gospel of Jesus Christ which is referred to

several times in this chapter. *Paul* here suggests a formal statement of belief, such as the one from 1 Timothy 3:16 mentioned earlier. One of the earliest and briefest creeds was "Jesus is Lord."

Six symbols of strength are described in chapter 2. The first is a soldier (vv. 3-4). The strong soldier is disciplined, able to endure suffering. The Christian soldier must stand ready to suffer for his supreme commander. The soldier must also give first attention to soldiering. He cannot devote a lot of time to civilian activities and interests. He must satisfy the one who enlisted him.

A second symbol of strength is the athlete (2:5). Again, there is rigid discipline, consistent exercise in pursuit of the laurel crown for the winner. Paul used the same analogy in 1 Corinthians 9:24-27, emphasizing that the wreath won in a race is short-lived and soon withers. The crown of the Christian runner is imperishable.

Third is a farmer (2:6). Farming is hard work. The persistent farmer will enjoy the harvest. He is entitled to reap benefits from the crop. Paul called the Corinthians a field in which he and others labored faithfully for God (1 Cor. 3:9). The farming analogy is not amplified here, but the reader who thinks it over will understand (2:7).

Next is a workman, possibly a tentmaker (2 Tim. 2:15). This frequently quoted verse conveys the idea of cutting a straight line toward the truth ("rightly dividing" in KJV or "rightly handling the word of truth" in RSV). Study in the King James Version is more accurately translated "do your best" (RSV, TEV) or "give diligence to the task of interpreting God's truth."

A vessel is the fifth picture (2:20-22). There are all sorts of bowls or vessels for all sorts of occasions: silver or gold for Sunday best, and wood or clay for daily use. Whatever they are made from, human vessels must keep themselves clean if God is to use them.

Finally, a servant is depicted (2:24-26). Quarreling must be avoided. Kindness and patience will win more victories for the faithful servant.

The Christian leader is seen in chapter 3 as a man (or woman) of the Scriptures. Perilous times are described. Nineteen verses are listed as practiced by those who love pleasure rather than God (3:2-3). They may profess to be godly but their religion is empty formalism (3:5).

The Scriptures are a correction of this folly and formalism because they can make the man of God "wise unto salvation" (3:15). This is true because the Scriptures are God-breathed (inspired).

Four uses of the Scriptures are noted for doctrine (imparting basic Christian truth), for reproof (opposing false teaching), for correction (setting life and thought straight), and for instruction in righteousness.

(moral training). Though the reference here is to the Old Testament (since the New Testament was still being written), we take these same principles to be valid to an even greater degree with the New Testament.

Soundness of doctrine is the quality of Christian leadership described in chapter 4. There is a charge to be sound (vv. 1-5) and the promise of a crown for the faithful (vv. 6-8).

The charge is issued before God, and the Lord Jesus Christ, who will judge the living and the dead. The charge is to "preach the word," consistently and insistently, in good times and bad, because people will turn away from the sound doctrine and need to be called back. In summary, discipline yourself (always be steady), endure suffering, tell the good news of the gospel (evangelize), perform your whole duty as God's servant (fulfill your ministry). Faithfulness to the charge will result in a crown of righteousness which the Lord himself will give as he judges his servants.



Lawrence and Panny Webb

**DESIRED OUTCOME** At the close of the session, each member should be able to give a brief statement of the Christian missions message and to list desirable characteristics of a missionary.

#### BEFORE THE MEETING, DO THIS

Assign a member to present a comparison of and a contrast between Timothy and Titus based on

the section titled "The Men" and on articles from a Bible dictionary.

Have a copy of each ROYAL SERVICE since last October for use in review and summary of the year's Bible study.

Provide pencils and paper for writing.

You may wish to write questions on slips of paper to hand to the listening teams.

#### IN THE MEETING, DO THIS

**Review the year.**—Distribute copies of ROYAL SERVICE for the past year. Ask various members to review the Bible study material in each issue to find ways the central missions message is expressed in various Pauline letters.

Allow eight to ten minutes for members to read silently over the materials. Then someone should report the findings from each letter. Keep the reports brief and to the point to allow time for this month's letters.

**Sum up this month's message.**—Lead the group in a study of the section titled "The Message." In this month's study materials to sum up the missions message from 1 and 2 Timothy and Titus (examples are in 1 Tim. 1:15, 2:3-4, Titus 2:11).

**Report on the men.**—The member assigned in advance will compare and contrast the personalities and work of Timothy and Titus.

**Form listening teams.**—Before you summarize the information in the study section titled "The Model," divide the group into two or more listening teams. A team could have two or more members. If the group is very small, assign questions to individuals. Distribute paper and pencils for teams to write their answers. They should listen for and report their answers to the following:

1. What are the four qualities of the servant of God which sum up the four chapters of 2 Timothy? (a man—or woman—of the Spirit, of strength, of the Scripture, of sound doctrine)

Keep in TIME, advises Suthell Walker, Baptist Women director for Woman's Missionary Union of North Carolina, who also tells us a little about herself.

I joined forces with the WMU of North Carolina after serving for twenty-two years as a home missionary. I am excited that I now teach missions as well as do missions. The key word that expresses my feelings about TIME

(Training in Missions Education) is enthusiasm.

Training in Missions Education keeps me sensitive to rapid world changes, informs us of

crisis situations, and revamps our thrust to minister—whether in a deteriorating inner city of the US or in a disturbed nation in another part of the world.

TIME reaffirms our goal to help shape the world's directions rather than be shaped by its overwhelming events.

TIME provides the diagnoses and treatment plan needed for the spiritual health of our world.

TIME, when punctuated with messages and materials that are fresh, crisp, and full of value, "turns on" the younger population. It has been said that in the future we may have more full-time volunteers doing missionary work than career missionaries.

TIME also taps the resources of the retirement-age volunteer

who needs to plug professional skills into spiritual ministries.

TIME hushes the frustrations and conflicts within families and confronts each family member with God's plan for every Christian to be missionary.

My one hobby is ceramics—which I hope to develop enough to conduct classes and operate a small ceramics business in my retirement years. I like sports—if I can do the coaching, and I enjoy bowling, camping, and traveling—as long as I do not have to fly

KNOW THE STATE LEADERS

2. What is the gift of the Holy Spirit? (salvation)

3. What characteristics does the Holy Spirit produce in the human spirit? (power, love, and self-control)

4. The Spirit guards something the servant of God possesses. What is it? (the truth of God's message)

5. What symbols of strength are presented in chapter 2 of 2 Timothy? (a soldier, an athlete, a farmer, a workman, a vessel, a servant)

6. What four uses of the Scriptures are described in chapter 3 of 2 Timothy? (teaching doctrine, opposing false teaching, setting life straight, and moral training)

7. What are the Scriptures referred to in 2 Timothy 3:16? (the Old Testament, but we also apply these uses to the New Testament)

8. What charge is given to the minister or missionary in chapter 4 of 2 Timothy? (preach the word faithfully)

9. What is the promise to the one who remains true to God's charge? (a crown of righteousness)

#### CALL TO PRAYER

Distribute the names of missionaries, their types of work and geographic areas (see pp. 41-48) on

slips of paper. As each name is called, ask members to recall a characteristic of a Christian worker described in the study session which would be useful for each missionary.

#### PREVIEW OCTOBER BAPTIST WOMEN MEETING

Share information (see p. 32) about next month's Baptist Women meeting. Urge each group member to be present and to bring a prospective member.

\*These and other TEV references used by permission, American Bible Society

## FOR PERSONAL IMPROVEMENT

... a Christian Development Diploma in the Church Study Course. This study opportunity—either for individuals or groups—is geared to help you grow and develop as a Christian.

To earn the diploma, study (between September 1977) eight courses dealing with missions, the home, Baptist doctrine, etc. Four courses must be selected from a required list; the other four are electives.

For each course studied, one credit is earned in the Church Study Course. For individual study credit, the book must be read and all learning activities completed. For class study credit a person must attend all class sessions and read the book. If one or more sessions are missed, the person must turn in a written report on all learning activities for the sessions missed.

To receive credit on a course, the person or church sends "Church Study Course Credit Request Form, Revised 1975" to the Awards Office, 127 Ninth Avenue, North, Nashville, TN 37234. A credit slip is returned.

When eight credits have been earned toward the Christian Development Diploma, the person or the church sends "Form 1257, Revised 1975" to the Awards Office. The diploma is returned.

Required courses (choose four): *Sick and Yet Healed Me, Stronger Than Mushrooms; Tomorrow Starts Today; A Sense of Spring; Home: Prophet of Reconciliation; Romans: Everyman's Gospel; Soul Liberty; Circle of Love; or Life as a Single Adult.*

Electives are available in the subjects of church, evangelism and witnessing, Christian growth and service, Bible studies, Baptist doctrine, Christian ethics, Christian history, missions, church music, and the Christian family. Baptist Women members may study *Baptist Women Marked* as an elective. For a complete list of electives, see *Baptist Book Store Catalog, 1976-77*.

\*Available from state Baptist convention offices.

At the beginning of the twentieth century there were slightly over three million Americans over sixty-five. Today nearly twenty-two million, or one out of every ten persons, fall into the retirement category. If the population trends continue, by the year 2000 adults over sixty-five will account for 20 percent of the population.

Possibly one-third of all senior Americans live in poverty. Five percent of the elderly live in nursing homes. For many the later years are filled with illness, uncertainty, and isolation.

In our youth-oriented culture, aging is commonly shrouded with fear and pessimism. Problems related to the elderly continue to challenge local and national leaders.

What do these statistics mean? How does the Christian church speak to this issue? What can a sensitive Christian do to minister to the aging? How does a Christian prepare himself for aging?

#### Books to Read and Study

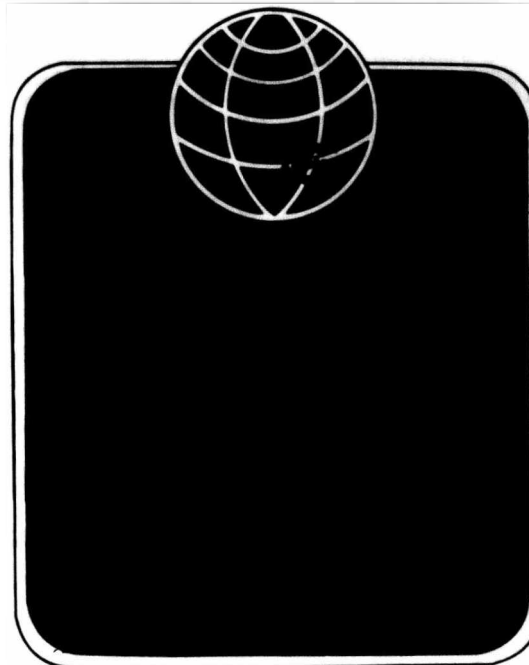
*How to Stay Younger While Growing Older* by Reuel L. Howe (Word 1974)\$3.95\*\*

*Alive! and Past 65!* by Franklin M. Segler (Broadman 1975)\$3.95\*\*

These two books share striking similarities. Both are written by men over sixty-five. Both are written from vast experience and with great sensitivity.

The authors stress three basic concepts related to aging. There is the need for each individual to determine the meaning of life. Life makes sense when it is seen as a pilgrimage, a becoming. Aging is the lifelong process that begins in infancy. Terms like *old* and *young* are useful only to suggest a stage of being.

The second concept is the value of the present. Life has to be lived one day at a time. Each day is a gift to be enjoyed. There is joy to be found all around us. Bodies, minds, and souls must be kept alive.



Growth is essential for successful aging. A growing person must accept change and bend in new directions.

*How to Stay Younger While Growing Older* correlates human science and theology in a fresh and exciting approach. Reuel L. Howe focuses on the younger reader but believes that any age can learn to live growingly.

The author presents some common theories of aging. One view is that aging is a result of all the insults that the body is exposed to. A second view examines the deterioration of body and genetic structure. Regardless of cause for aging, Dr. Howe believes that "old age is often controllable and that we can sometimes influence the character and results of aging." The choice of

maturing or deteriorating is up to the individual.

The author calls attention to the tragedy of an obsolescent mental set. Our society has a tendency to throw away items when they have served their purpose. This mind-set frequently carries over to human beings, who at sixty-five may appear to have ceased functioning.

Dr. Howe devotes most of the book to a study of creativity. Being creative enables one to be open, free, courageous, spontaneous. The chapter "Keeping in Touch with Your Body" illustrates the importance of the physical. There are suggestions on breathing, exercise, diet, and attitudes toward sex.

Who am I? Dr. Howe stresses the need for persons to seek out their identity. Many go through life with



a deflated sense of self. Some tend to have an inflated concept of worth. Dr. Howe speaks of self concept and its effect on successful aging.

*Alive! And Past 65!* is written for persons in retirement, those facing old age, families, and church leaders.

The chapter on family is practical. Dr. Segler speaks of the difficulties involving the generation gap. There are the problems of spouse relationship during retirement years. He suggests some tactful ways of providing economic aid to elderly parents. Then there are the problems and joys of being grandparents.

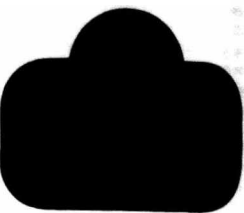
Dr. Segler is especially sensitive to the church's responsibility to the elderly. The church has an obligation to respect the basic dignity of each person, regardless of age. Worship is especially meaningful to

senior adults. The church needs to meet the challenge of providing elements of worship that appeal to every age. Dr. Segler stresses that evangelism is also for the elderly.

Sickness is not synonymous with age; consequently, there is a need for all ages to come to grips with a theology of health. The chapter "Why Must I Be Sick?" suggests a Christian perspective of suffering. Scripture references and comments provide fresh insight into that universal question.

The chapter on death explores a broader meaning of "death with dignity." It includes the basic right of a person to decide against artificial sustaining of life; it also includes the right to know one's condition, to have proper care, and to have the support of a caring individual when death comes.

The book ends as it begins with a strong affirmation of life. Each day can be a celebration.



#### BEFORE THE MEETING

Encourage members to read both books. You may wish to assign certain chapters that are especially meaningful for the group. For ex-

ample, a member may be assigned the chapters on death from both books. Ask the members responsible to summarize the main ideas. Have paper and pencils on hand. Plan to have a chalkboard or posterboard available.

#### AT THE MEETING

Begin by asking members to write a description of old age. Talk about these characteristics and list them on the chalkboard or poster.

Introduce the two books by suggesting several of the main ideas presented by the authors. Point out the thought agreement of both men. Ask the members with assigned chapters to report.

The following questions may be used for in-depth discussion:

1. Who are some creative elderly people you know? What makes them youthful? Name some well-known people who have aged gracefully (Helen Hayes, Artur Schnabel, Pearl S. Buck, Robert Frost).

2. What incorrect beliefs about aging need to be dispelled? (Segler pp. 16, 17, 41; Howe pp. 14, 144, 150).

3. Can the quality of care that a young child receives relate to his success with aging? (Howe, p. 20). Do you agree with the author? Why?

4. What is meant by "death with dignity"? What are the Christian dimensions of this issue?

5. Can you think of any good reasons for having an emphasis on aging for the young people in your church? If no, explain. If yes, what topics should be included?

6. React to the creative person described by Dr. Howe on page 57.

7. What is the attitude toward aging of your church? your community? the nation?

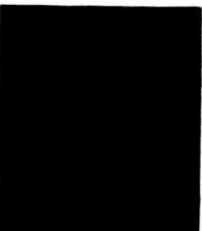
This month concludes the *TIME* emphasis. But training continues to be important. Dorothy Pryor, executive secretary-treasurer, and Ruby Jones, Baptist Women director, Georgia Woman's Missionary Union, talk about themselves and *TIME*.

Woman's Missionary Union, reading, cooking, and golf are some enthusiasms we share.

We'll tee off with golf language to tell you our stance on *TIME*. We'd like to break par when it comes to training every leader and member of Baptist Women in Georgia. We haven't finished the *eighteenth* until all leaders and members are trained. All WMU leaders and members need subscriptions to WMU magazines. For every Baptist Women member, this means *ROYAL SERVICE*—to keep understandings out of

rough and in the fairways for a good score of missions knowledge. Meetings in the national, state, and associational WMU plans flag opportunities for training and pinpoint times and places for leaders and members to get a grip on roles as Baptist Women.

Just as correct grip, stance, address, and lie are important in golf, so the ball of missions training will get good hits and distance if Baptist Women give foremost consideration to the sources of their ability to score. Dedication to the missions task and to Jesus who gave the commission, "Go ye . . ." is developed through study, participating in learning, ministering and witnessing situations, and through seeking his power in our lives through prayer and giving, thus enabling us to grow in knowledge and skill.



## KNOW THE STATE LEADERS

#### book forecast

8. What basic needs do the elderly share with all age groups?

9. As a result of this study, have you modified any of your ideas about aging? Explain.

#### AFTER THE MEETING

The group may wish to become more involved with the problems suggested in this study. Here are some ideas:

1. Decide to do more reading about aging. Spend some time in your church or public library reading the many current materials available. Be alert to newspaper and television features for information on the subject.

2. Plan to visit an elderly person in a nursing home, hospital, or home. Seek to discover needs and how you can meet them. Secure a copy of *Mission Action Group Guide: The Aging* (see order form, p. 48) and study the Activities section.

3. Talk with your pastor and church leaders to determine what the church is doing to prepare members for aging.

4. Cultivate a friendship with someone who is aging gracefully.

#### CALL TO PRAYER

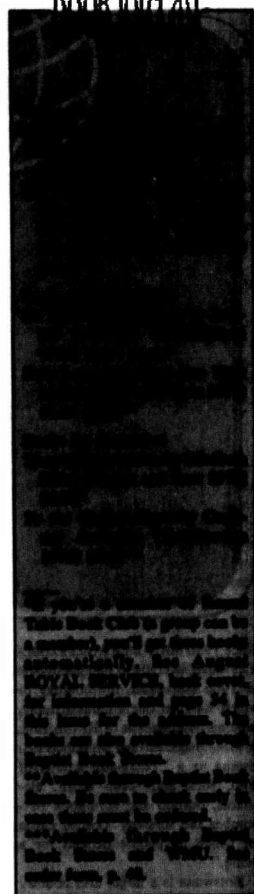
Read John 10:10 from several translations. Explain that the abundant life is promised to people of all ages.

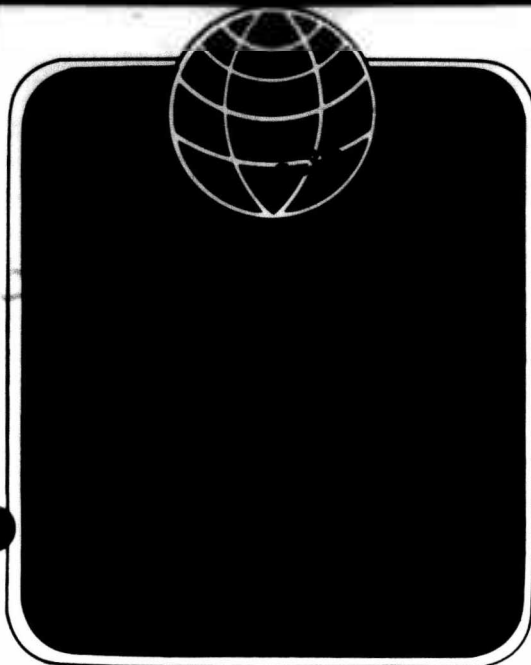
Pray that each individual will see each day as a special gift from God. Pray that each missionary on the prayer calendar today (see pp. 41-48) will find new opportunities for personal growth and creative living.

#### PREVIEW OCTOBER

##### BAPTIST WOMEN MEETING

Share information (see p. 32) about next month's Baptist Women meeting. Urge each group member to be present and to bring a prospective member.





Since 1950 thirty-nine African countries have won their independence. In 1966 Botswana, the country to which we turn our attention today, became independent of British rule.

*Time* magazine has described Botswana as a "Texas-size sprawl of land, rock and scrub thorn; elephants, buffalo and springbok outnumber the scrawny Tswana cattle on which its people depend for a living."

Botswana is a large, arid country where, despite a low rainfall, most of the people are farmers and stock-herders. In 1970 only 2,000 of the country's 220,000 square miles were under cultivation and large numbers of the people had no income. In the middle sixties a long drought reduced the country's herds and forced thousands to seek work in South Africa. Botswana's new leaders

were faced with serious problems but were committed to their task of survival and building a strong nation. While many countries offered assistance, the leaders made self-reliance their country's goal.

Fortunately, in recent years, valuable minerals have been discovered. Jobs have increased and new jobs will further increase as the new mines get into full production.

The ministry of agriculture has started a bold plan for improving the natural resources of the country while teaching the people how to change traditional farming methods.

Most of Botswana's people live in large tribal villages of five hundred to fifteen thousand. Families are rarely all together at one time. A family has huts in the village where school children and family members who are employed locally spend

most of their time. From November through August the mother and older children go where they have crops, perhaps five to thirty miles away from the village. A third hut may be a cattle post, where the men live, often many miles from the village. Husbands and fathers may be separated from their families for long periods of time; they often seek employment in distant villages or even in other countries.

All of these conditions make strong family ties difficult in Botswana. This presents a challenge to Christians who seek to minister to all types of needs.

#### Christian Missions in Botswana

Christian missions in Botswana go all the way back to the nineteenth century and the days of David Livingstone and the London Missionary Society. Robert Moffat translated the Bible into the Tswana language, the first translation ever made in an African language. The first schools in Botswana were established by the London Missionary Society.

Southern Baptist missionaries arrived in Botswana with the appointment of Marvin and Elizabeth Reynolds in May 1968. They began work in Francistown. One church is there now. A dental clinic opened after the arrival of Charles and Jane Bellenger in 1970. Dr. Bellenger is the only resident dentist in the northern part of the country. The clinic has opened doors for a spiritual witness as well as for meeting physical need.

Two more couples and a missionary journeyman have joined the missionary force.

Ed and Charlene Smith came to Francistown in 1972. They are focusing their efforts on establishing new churches and preaching points. Mrs. Smith shares some of her deep concerns, which call for the prayer response of Baptist women.

#### Pray for Botswana

Entirely landlocked, Botswana is dependent on other countries for

much of its food as well as many other necessities. Surrounding countries, such as Angola, Rhodesia, and Mozambique, are going through extremely troubled times. As you pray for Botswana—which is now open to the gospel and has a stable government—pray for its troubled neighbors upon whom it is so dependent.

The Smiths' children, Charles and Kathy, attended school in Botswana through the seventh grade; then they went to boarding school in Rhodesia. Pray for these young people. Pray for other MKs and their parents as decisions must be made about their education. Pray that the Holy Spirit will continue to strengthen families who must be separated.

In Botswana the missionaries must prepare all the materials they use. At present there is only one national translator. Pray that more nationals will become involved in the preparation of materials in their language. Also pray about plans underway for a multipurpose building which will be used for publications.

Plans are being made to broaden the Christian witness throughout the country. Pray that new preaching points will be established and new churches planted.

In all of Botswana there is no African Baptist pastor. One untrained man has felt the call to the ministry. Pray also for the lay people who, with the missionaries' assistance, lead churches, missions, and home fellowships.

On September 30, Botswana will celebrate ten years of independence. Baptist hope to use this time of celebration to make themselves and the gospel better known. Pray that effective ways can be found to do this.

Plans are underway to introduce the Bible Way Correspondence Course to Botswana. This method of presenting the Bible has been used effectively in other countries.

Pray that this will be true also in Botswana.

Pray for the beginning of a radio ministry in Gaborone [ha-be-RO-ni].



#### BEFORE THE MEETING

1. Secure a map of Africa (Borrow a map from your church media center [library] or order map "Southern Baptist Missions in Africa" from Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230.) Locate Botswana and be prepared to point it out to the group.

2. Make these assignments. Ask one member to summarize material under the title "Christian Missions in Botswana." Ask another member to pretend to be Mrs. Smith and share her prayer requests with the group.

3. Have paper and pencils for the group members on which they will make notes of prayer requests for Botswana.

4. Out of construction paper cut a booklet for each group member. With a felt-tip pen make the booklet look like a school book. In the booklet, write the names of the missionaries whose names appear on the prayer calendar for the day of the meeting (see Call to Prayer, pp. 41-48).

#### IN THE MEETING

1. Point out Botswana on the map. Call attention to any current developments about southern Africa which have been mentioned in the news.

2. Ask someone to lead in prayer for Botswana and neighboring countries.

3. Summarize briefly the material given in the introduction.

4. Call on the member who is prepared to tell about "Christian Missions in Botswana."

5. Give out paper and pencils and ask the group to listen carefully as Mrs. Smith shares her prayer requests in order to make notes of the requests.

6. Introduce the one who is to represent Mrs. Smith.

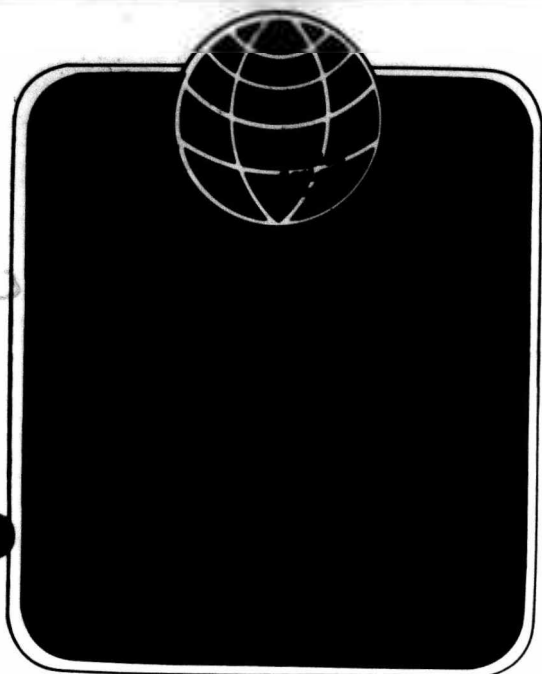
7. Ask group members to share from their notes a request which particularly impressed them and then to lead in a sentence prayer related to that request. Call on someone to close this prayer time.

#### CALL TO PRAYER

Point out that, with the coming of September, our minds are turned to school books. Remind the group also of Mrs. Smith's request for prayer for more printed materials. Give out the booklets with the missionary names. Have someone read the names and lead in a time of prayer for them.

#### PREVIEW OCTOBER BAPTIST WOMEN MEETING

Share information (see p. 32) about next month's Baptist Women meeting. Urge each group member to be present and to bring a prospective member.



A mission action group member is—

- a mind through which Christ thinks.
- a heart through which Christ loves.
- a voice through which Christ speaks
- a hand through which Christ helps
- She is one—
- a mind that provides all the answers.
- a heart that emits superior knowledge.
- a voice that announces choices and decisions.
- a hand that directs the steps and actions of another

The effective mission action group member guides another person toward a solution for his needs and problems, but leaves choices and decisions about actions to him. The

other person's right to make his own decision must be respected. This skill is probably the most difficult of all skills for a Christian to develop.

Allowing another person freedom to choose means the helper does not insist on her own way or try to mold the other person into her own pattern of life. It means standing by and allowing someone to choose—even to make a wrong choice. But this kind of risk is necessary if you seriously want to help.

You will help another individual to understand his own needs, weaknesses, and strengths. Your insight is valuable, but it is not all-sufficient; the other person's insight is needed.

In order for a person to make a choice, turn a corner, move in a new direction with his life, he must have alternatives. The Baptist woman

knows that only the Christian life can give a person a truly transformed life. Women who reach us in Christian love to people with special needs are offering them up alternatives.

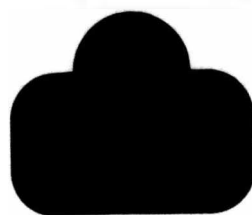
A person may escape from the cycle of poverty through education and job training. Unless he acquires a new perspective on life, however, he will be a better person only in the economic realm. If, on the other hand, he becomes a new creation in Christ Jesus, his transformed life will give the world a new person.

It was God's idea that everyone be given freedom to make choices. God could have created human beings as robots, deciding to move us like checkers on a board. He did not! He allows us to make choices between good and evil, right and wrong. God did this at great cost—the cost of his Son on a cross. He knows disappointment when we make wrong choices and when we reject his outpoured love. You, too, may know this kind of disappointment.

Christ knew disappointment as he tried to win people. He spent much time and care in training his chosen twelve. He loved them. He prayed over them. He understood them. When they failed him, he forgave them.

Mission action group members cannot make choices or decisions for persons whether in morals, lifestyle, money matters, or accepting Jesus Christ as Saviour. You cannot win a person to Christ by beating him over the head with a Bible, or forcing him to make a verbal decision. He has to see for himself. He has to hear the word articulated and act for himself. He has to see the Word (Jesus) modeled—made flesh in you—a mind that thinks, a heart that loves, a voice that speaks, a hand that helps.

(The foregoing material is by Dorothy (Mrs. Hoyte) Alfred, Gastonia, North Carolina.)



ATM: By the close of this session each member should be able to articulate a specific truth she has learned as a result of the year's study on witnessing in mission action.

#### BEFORE THE MEETING

Secure one copy of each of the past year's issues of *Royal Service*—October through August—for the group to use in review.

#### HOW TO DO IT

Begin by sharing with group members the basic concepts expressed in the preceding material. Ask: How does this principle of freedom in decision-making relate to the total study we have done this year? Do these concepts touch on any experiences you have had this year in witnessing to people with whom you work in mission action?

## Mission? Action? Quiz

1. Mission action is (check one):

- a. the organized effort of a church to minister and witness to persons of special need or circumstance not now enrolled in the church or its programs
- b. an activity conducted by Baptist Women to reach persons for Christ and the church
- c. an organized effort of a

After women share their reactions and experiences, place a large poster board in front of the group. On the poster board you may already have written in outline form the major ideas studied this past year in your group.

Or, you may call on group members to write the year's outline on the poster as a means of review and evaluation. Distribute October 1975 through August 1976 issues of *ROYAL SERVICE* and ask various members in turn to review the year's study of "The Why, How, Who of Witnessing in Mission Action." For example, your poster might look like this:

Why witness?

Imperative of the now  
Clear command of Christ  
Concern and love impel us

How witness?

How to start  
Share your own testimony  
Use the Bible

Who?

Witness to the "whole person"  
Follow the Holy Spirit's guidance  
Witness to the religious  
Be yourself  
Allow freedom

As the group conducts the review, allow opportunity for any member who wishes to do so to share with the group experiences she has had in witnessing during the year.

#### CALL TO PRAYER

Give to each member a name of a missionary—along with the type and place of service—(listed in Call to Prayer for today (see pp. 41-48)). Ask each member to make up a case study of a situation in which the missionary, as a Christian witness, relates to another person; and then to explain how the case study illustrates one of the principles of witnessing you have studied this year. Encourage each member to share briefly her case study. Then, have a period of silent prayer when each woman offers a prayer for her missionary.

#### PREVIEW OCTOBER BAPTIST WOMEN MEETING

Share information (see p. 32) about next month's Baptist Women meeting. Urge each group member to be present and to bring a prospective member.

church to minister to church members who are sick or in trouble.

2. Mission action is done in two basic ways—mission action projects and ongoing mission action. True \_\_\_ False \_\_\_

3. Complete this sentence: Ongoing mission action is the responsibility of mission action \_\_\_\_.

4. Which of the following are examples of ongoing mission action?

- a. mission Vacation Bible school
  - b. weekly visits in home for the elderly
  - c. making health kits for migrants
  - d. child-care classes
5. Check each resource needed by a mission action group

- a. Missions Prayer Guide
- b. *ROYAL SERVICE*
- c. Appropriate mission action group guide (see list, p. 34)
- d. The Commission magazine
- e. Mission Action Projects Guide for Baptist Women and Baptist Young Women
- f. Working in a Missions Group

If you're a mission action group member and missed any of these questions, watch for special helps beginning next month in *ROYAL SERVICE*.

(ANSWERS: 1 a, 2 true, 3 group, 4 b, d, 5 b, c, f—see back cover and order form, p. 48)

# A Great Year Coming

	Dominant Theme	Baptist Women Meeting Baptists called the "ground meeting" this is when the entire Baptist Women organization gets together for study of missions, praying for missions, planning mission action, and doing anything else related to the spirit and work of the organization.	Current Missions Group A current missions group is made up of women within the Baptist Women organization who have a special interest in studying on temporary Southern Baptist missions.	Prayer Group Prayer groups reach out beyond themselves in praying for others—for the people in world missions and for needs expressed by other missions groups.	Round Table Group The Round Table group studies missions books and books that help provide background understanding about missions.	Bible Study Group This group meets regularly to study the mission message of the Bible. Like all other groups in Baptist Women, it is part of the total organization. Year's Theme: Jesus' Mission Mind and Heart (studies in the Gospels)	Mission Action Group Initiating and witnessing on an ongoing basis to a specific group of people of special need, a mission action group meets regularly for sharing and incentive training.
OCTOBER	Let the Word Speak—the Bible as Missionary	Tell the Good News (the role of the Bible in spreading the gospel)	Home Churches in Guatemala	Honduras	Personal Witnessing and Bible Basis of Missions (see p. 27)	New People for the New Age (Luke 4:1-36; 7:18-23; Matt. 4:1-11; 11:2-19; 12:18-21)	How to Set Up and Maintain a Bible Distribution Project
NOVEMBER	Middle East	Communicating Through Medical Care (Gaza, India, Jordan, Yemen)	Iran	Israel	Middle East (see p. 27)	Messengers for the Nations (Matt. 9:35 to 10:23; Luke 9:45 to 10:24; Mark 6:7-13)	How to Materials International
DECEMBER	Week of Prayer for Foreign Missions	Good News of a Great Joy (Week of Prayer for Foreign Missions)	Communication Center, Switzerland (radio and television center at Rueschlikon)	Chile	Missionary Experience (see p. 27)	Bethlehem and Bethlehem (1 John 2:13-15; Matt. 2:13-23)	How to Minister to the Sick and Homebound
JANUARY	The Missionary as Communicator	Telling God's Love in Human Languages (why and how missionaries learn new languages)	Missionary Family Life	Missionaries' Children in School Away from Home	Reaching the World for Christ	Yan Aps Accepted (Luke 9:41-42; 10:1-20)	How to Help Someone Who Is Out of a Job
FEBRUARY	Minding the Future—Missions Education of Children and Youth	Minding the Future (supporting missions organizations for youth and children: Acteens, Girls in Action, Mission Friends)	Civilian Chaplaincy (Home Mission Board chaplains in hospitals and other institutions)	Home Missionaries Who Work with Children	Prayer (mission support)	Urgent—Reply Requested (Matt. 9:36-17; 13:44-46; 16:23-24; 22:1-14)	How to Begin a Storytime for Children
MARCH	Week of Prayer for Home Missions	Our Land for Christ (Week of Prayer for Home Missions)	Literary Missions	Home Missions to the Deaf	The Christian Woman	The Great Assurance (Matt. 13:43-45; Mark 6:35-39; Luke 11:2-9; 10:2-9)	How to Conduct a Well-Baby Clinic
APRIL	Interfaith Witness	Dialogue, a Way of Witness (sharing faith with people of other faiths)	Witnessing to Jehovah's Witnesses	Television Ministry in Taiwan	Other Religions in the US	The Kingdom as a Trust (Matt. 24:45-51; 25:14-30; 21:33-46)	How to Help the Teen-age Dropout
MAY	Brazil	Beamed to Brazil (mass media ministries of Brazilian Baptists)	Brazil, Sister of Missionaries (introducing some of the missionaries sent out by Brazil Baptist Convention)	Publishing Center, Rio de Janeiro, Brazil	Bible Study of Missions	VB They Have Faced (Luke 24:49-50; Luke 24:49-50; Luke 24:49-50)	How to Conduct a Mission Vacation Bible School
JUNE	The Message of Missions Proclaimed Through the Arts	Music Communicates (music ministries in the Caribbean, Middle America, and South America)	Theological Education by Extension, Caribbean	Northern (Caribbean)	Personal Spiritual Growth	God's Kind of People (Luke 18:9-14; 14:7-34; Matt. 21:28-32; 20:1-16)	How to Set Up a Recreation Program
JULY	Communicating Through Caring—Christian Social Ministries	Communicating Through Caring (Christian Social Ministries in home missions)	Youth and Family Services (Christian Social Ministries program of the Home Mission Board)	Migrant Work, Home Mission Board	Meeting Human Needs	Christ Within All Things New (John 2:1-11; 4:46-54; John 4:46-54)	How to Minister to a Person Recently Divorced
AUGUST	Hispanic USA	Hispanic Americans, Texas	Spanish-speaking in Cities of the Northeast	Spanish-speaking WMUs in the US	Hispanic Culture, US	New Night, New Life, New Community (John 9:1-41; 11:1-53; 12:1-17, 34-38)	How to Relate to People Whose Language-Culture is Different
SEPTEMBER	Philippines	Church Planting in the Philippines	Students in the Philippines	Hospital at Mal, Philippines	Bible Study of Missions	Up and Out, Down and Out (John 24:1-26; 44-48; Luke 24:3-26)	How to Relate to an Adolescent

Here is a preview of all Baptist Women meeting topics for October 1976 through September 1977.

Note that a dominant theme runs through several of the curriculum settings almost every month. (Articles and features will also support the themes.) The year's plans appear in across-the-page chart form so you can see the relationships and plan ahead to cross-refer material as appropriate (for example, consider the Round Table book selections as background when you study health-care ministries in the Middle East). Note also how the two WMU emphases for the year keep showing up: (1) Teach Missions—to Know, to Grow, with emphasis on the Bible basis of missions; and (2) Minding the Future—missions education of children and youth. See page 33 for information about the emphases, and page 34 for a list of resources to help you do a good year's work in Baptist Women.

# RESOURCES TO ENRICH BAPTIST WOMEN WORK IN 1976-77

## FOR HELP ALL THROUGH THE YEAR

**The Commission.** Foreign Mission Board magazine. \$3.50. Make checks and money orders payable to The Commission.

**Home Missions.** Home Mission Board magazine. Write Circulation Department, Home Missions.

**Contempo.** the magazine for Baptist Young Women, will feature in 1976-77 almost every month the same curriculum topics as ROYAL SERVICE. Since the topics are the same, but the material different, Contempo will be an excellent resource for Baptist Women who need extra information. \$4.00. Send check or money order.

**World Mission Journal.** periodical for Baptist Men, provides up to the minute missions news. \$2.60.

**Missionscope.**—four quarterly cassette tapes with home missions and foreign missions material. Content is planned with curriculum topics of missions or organizations in mind, this means that you or your church, if it subscribes to Missionscope, can make the tapes available to other missions organizations too. \$11.40 for four quarterly cassettes, each with 60 minutes of missions material. Order from Missionscope, Audiovisuals Department.

**Missionary Album.** photos and biographical information on all Southern Baptist foreign missionaries. \$4.50. Also, **Missionary Album 1976 Supplement.** \$1.00.

Write to both mission boards for their listings of materials. Study each listing carefully and order only what your organization will need. In most cases, one copy of the item needed will be adequate. Make requests early, allowing several weeks for orders to be filled.

Write Foreign Mission Board Literature for Yours to Tell the Story, and Resources for Missionary Education.

Write Home Mission Board Literature Distribution for a list of free materials and a list of home missions audiovisuals.

**Missions Prayer Guide.** is needed by anyone in Baptist Women who leads prayer experiences, especially mission support chairman and mission prayer group leader. Besides sections on the prayer group, the calendar of prayer and prayer retreats, there are sections on families praying for missions and individuals praying for missions. \$2.00.

**Working in a Missions Group.** is a basic handbook for leaders and members of all Baptist Women groups, study, prayer and mission action. 35 cents.

**Mission Action Helps.** **Mission Action Projects Guide for Baptist Women and Baptist Young Women.** provides suggestions for a number of projects that may be undertaken by an organization. \$2.00.

Members of the following mission action groups should use the appropriate **Mission Action Group Guide:** *The Aging, Alcohol and Drug Abusers, Child Care, Combating Moral Problems, Disaster Relief, Economically Disadvantaged, Headliners, Internationals, Juvenile Rehabilitation, Language Groups, Military Non-combatants, Prisoner Rehabilitation, Special Areas.* The Series \$1.50 each.

## FOR HELP WITH SPECIFIC MONTHS

Note the topics listed on pp. 32-33 and watch for magazine articles, television program books, news stories, as well as materials produced by the mission boards that will supplement study or prayer activities.

Membership in the Round Table Book Club will bring a Baptist Women member organization group reading to supplement monthly topics. To enroll, write Round Table Book Club, P.O. Box 24030, Nashville, TN 37202.

**Adult Foreign Mission Grad Series book 1976: Stranger Than Mushrooms.** David Danicelli book about student work in Mexico. \$1.70. Teaching Guide, 50 cents. Teachers Resource Book, *Let Training Christian Lead for Tomorrow*, only one teacher, free.

**Adult Home Mission Grad Series book 1977: A Spring.** Everett Hallum a survey of Southern Baptist work in the Northwest Baptist Convention. \$1.50. Winter issues of ROYAL SERVICE will give sources of supplementary materials.

As soon as you receive your copy of ROYAL SERVICE each month, turn to the meeting planning helps for suggestions for additional resources. Ideas for reading will appear each month in ReadAlert and on the Round Table pages.

Please do not write WMU SEC for these items.

and Jean will go to the world to TEACH!

Communicate the good news of the story which the darkness of the unknown world is trying to keep hidden. TEACH!

The "Teach Missions: to Know, to Grow" emphasis will help us do a better job of mission study involve more people in mission study and help us learn about and appreciate the biblical basis of missions.

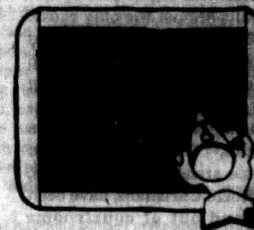
How will Baptist Women carry out the Teach Missions emphasis? They will study the Bible book of missions in several settings throughout the year (see preview on pp. 32-33).

They will sharpen their Bible mission knowledge by following suggestions in "Content," an attractive regular feature beginning in ROYAL SERVICE in October.

They will intensify their mission reading, aided and abetted by the new Round Table Book Club (see p. 34) and suggestions for reading provided each month in "ReadAlert" in ROYAL SERVICE.

Women will participate in churchwide studies of the Foreign and Home Mission Graded Series.

They will begin mission study groups to enhance commitment, to experience, to learn, to understand for working women everywhere and any time required by the varied schedule and life situations of today's women.



Two parts of Women's Missionary Union work will receive special emphasis in 1976-77. They are (1) study of missions, with "Teach Missions: to Know, to Grow" as the theme; and (2) missions education of children and youth in Mission Friends, Girls in Action, and Acteens, with "Minding the Future" as the theme.

## WMU EMPHASES 1976-77



money goes to you. I love horses and I love to ride. I'm praying for you. Love, Alycia Allen."

"Minding the Future" calls for Baptist Women to

sharpen their awareness of personal responsibility for preachers, children, and youth in mission organizations; help enlist men preachers, children, and youth in mission organizations.

To support this emphasis, ROYAL SERVICE each month will

present a feature focusing either on Mission Friends, Girls in Action, or Acteens. "Minding the Future" will keep Baptist Women alert to what is going on in these organizations and provide ideas for at-home activities related to mission education.

Throughout the year, as women observe the Call to Prayer, they will discover how missionaries have responded to the mission call because of the influence of mission organizations for children and youth.



The Round Table group members listened patiently to my remarks. In one study session I tried to prove that delinquent parents cause juvenile delinquency. Susan spoke. "That may be true in some cases, but remember the Smith family? Fine folks, but look how their daughter acts." Susan was right. Delinquent adults are not the only cause.

The next meeting I tried to prove that by cleaning up the environment and giving everyone a dollar, delinquency would vanish. Laura spoke, "That may be true in some areas. But the Browns, affluent Christians, have been in and out of courtrooms with Mark." Laura was right. Cleaning communities would not necessarily clean lives.

My friends in the group listened, then questioned. During the evaluation an important fact burst into my mind: the many reasons for a girl's delinquency were not my major concern. I responded to her exactly as she was; that is where I had to begin our relationship. The reasons for her behavior could

come later.

If your group functions properly, it will foster the development of personal stability. My opinions about the cause of delinquency were challenged. In defense I had to modify or change my ideas. In both cases I developed a more mature understanding of delinquency.

John Hendrix in *On Becoming a Group* suggests that the give-and-take in a group experience should make us become more like the person described in Ephesians 4:14, one who cannot be tossed by the waves and whirled about by every fresh gust of teaching.

Small groups help members become reconciled to themselves. The group process is a discipline that enables members to understand their own personalities. As members express opinions about a Bible passage, a home missions prayer request, moral problems, upheavals in a foreign country, they clear the haze from their own attitudes. When we become

reconciled to God and to ourselves, then we can reach out to others in a spirit of reconciliation.

A brief review: A small group (1) helps us relate to one another as we relay information; (2) teaches us "not to be spectators"; (3) encourages us to feel a "legitimate part" of the group; (4) fosters the development of personal stability; (5) helps us to become reconciled to ourselves.

The key to a vital group is participation, involvement. Sharing in a group experience will give you the thrust you need to find a person whose world is upside-down and say, "I hear, I care."

A discussion starter: Give each member two pipe cleaners. Ask each to bend the pipe cleaners into a shape which symbolizes a need that Baptist Women have (security, new experiences, etc.). Share the symbols and ways a Baptist Women group can help meet the needs. Be sure the sharing is voluntary. No one should feel that to be accepted she must share the meaning of her symbol.

## Reconcile, Then Reach

Stuart (Mrs. Robert) Calvert

# Forecaster

Aline Fuselier

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

## Officers Council Agenda

New officers: Use *Baptist Women/Baptist Young Women Record, Report and Planning Forms\** to record plans. Outgoing officers: Use *Baptist Women Officer Plan Book* to record plans.

- Take TIME for officers
- Take TIME for members
- Plan for Baptist Women to sign up for missions groups
- Plan for homebound members
- Discuss ordering materials
- Plan a tempo activity
- Plan regular Baptist Women activities
- Incoming council: Complete annual planning

## Annual Planning

Key annual planning to study of the new *Baptist Women Manual\**. Each officer needs a *WMU Year Book 1976-77\** and a *Baptist Women Manual*. Consider these two possible approaches:

1. Study chapter 1, *Baptist Women Manual*, do annual planning using "Planning Baptist Women Work," section 1, page 33, in *Year Book*. Next, study chapter 2 of the manual, plan section 2, page 36, in *Year Book*. Study chapter 3, plan section 3, page 38. Study chapters 4-6, plan section 4, page 40.

2. Study the entire manual, then conduct annual planning.

Remember: the incoming officers make annual plans. Instruct each officer to be familiar with the area of work she is responsible for planning and to come to the meeting with ideas related to implementing them.

For a preview of Baptist Women study-action plans for 1976-77, see pages 32-33.

## Records and Reports

Annual reports are due October 1. The outgoing president completes the report and gives it to the Baptist Women director (or WMU director, if you do not have a Baptist Women director).

The record and report forms are found in the 1975-76 Baptist Women Record and Report Book.

## Master Member Roll

Incoming Secretary: A Member Record slip in duplicate is filled in by each member. The Baptist Women secretary (or president, if there is no secretary) gets all the records. She keeps the original and gives the colored copy to the Baptist Women director (or WMU director, if there is no Baptist Women director).

If a member moves away, changes address, moves church membership, dies, or requests that her name be removed from the roll, a Drop and Record Correction slip\* is filled in and information is corrected on the master member roll.

Resources needed for this job are: Member Record Pad\* and Drop and Record Correction Pad\*.



## Homebound Members and Headliners

If you have a headliners mission action group, encourage homebound members to become involved in its ongoing work. Many activities of this group can be carried out by telephone or mail. Suggest that group meetings be held in the homes of homebound members.

If you do not have a headliners mission action group, consider beginning one with homebound members as the nucleus. Use *Mission Action Group Guide: Headliners\** as the basic resource.



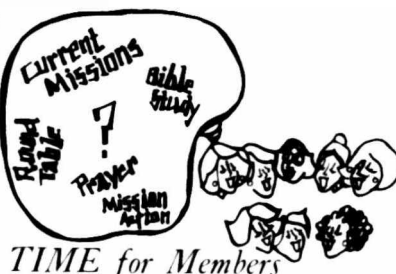
## TIME (incoming officers)

Each officer should have been enlisted with the assistance of the appropriate new Baptist Women/BYW Officer Orientation Kit.\* Even if she is not a new officer, she should study the kit again, the kit has been revised to "match" the new Baptist Women Manual.

Give the first sheet when the initial contact is made with the prospective officer. Become familiar with the contents of the kit and help her interpret it. Leave the sheet with the woman, agreeing on a time you will check with her for her answer.

When the officer accepts the position, the president then completes the process. Give her one sheet at a time, guiding her through it. If this is not possible, leave all the sheets with her with instructions to work through them one at a time.

As soon as officers are elected, choose a time and place to study the Baptist Women Manual. Ask the Baptist Women director (or WMU director) if the WMU council is planning a churchwide study of all manuals. If one is not planned, or if the Baptist Women council is not planning a study of the Baptist Women Manual, it is time to plan one for Baptist Women officers. Each officer needs a new manual—just off the press this year!



## TIME for Members

1. *Training and enlisting group members*—It is time to choose groups for the new year. Possible groups include: current missions, Bible study, Round Table, prayer, mission action. (See pp. 32-33 for topics for the coming year.)

The number and type of study groups offered will depend on members' interest. The type of mission action groups offered will depend on the interest of members and needs in the community. (A mission action survey of needs in the community should recently have been conducted by your church. Check with your WMU mission action director for information from the survey.)

Provide members an opportunity to sign up for groups. Allow them to express first, second, and third choices. On the basis of the expressed interest, determine how many groups your Baptist Women organization should have.

Make members aware of group options through a booklet giving a detailed description of each group, when it meets, etc., or a slide presentation of all group possibilities (this is especially good for presenting needs in mission action), or an article in Baptist Women or WMU newsletter.

After the membership in groups is determined, the Baptist Women nominating committee suggests names for group leaders.

Mission action groups need to begin immediately to train for the work they will be doing. Along with Royal Service, group members should use the appropriate mission action group guides\* (see list of titles in WMU Year Book 1976-77) for direction in training activities. The group leader is responsible for this training.

Current missions groups and Bible study groups use Royal Service\*\* for each study experience.

Round Table groups follow the guides in Royal Service and use the suggested books. The "basic" book each month is available through the Round Table Book Club (see last month's Royal Service) or write your state WMU office for information.

Prayer groups follow suggestions in Royal Service each month and use Missions Prayer Guide\*.

Each group has a leader. Assistant group leaders may be elected as needed. These persons are officers in Baptist Women and participate in study of the Baptist Women Manual. This training opportunity is a must.

Other training opportunities may be available at associational and state meetings. Watch for these announcements through your church and in the state Baptist paper.

2. *Member training activities*—Allow five minutes in the Baptist Women meeting for an evaluation session, using the material on page 40. The president should lead this evaluation.

## TIME (outgoing officers)

1. Spend ten minutes in the officers' council meeting discussing the feature on page 40. Determine a method of evaluating the effectiveness of what is happening in your Baptist Women.

2. Read 1 Corinthians 3:1-11. The passage talks about the value of Christian cooperation. Challenge incoming officers to decide on ways to work together as a team. Challenge outgoing officers to continue to cooperate in a supportive manner.



## Ordering Materials

Baptist Women Secretary (Incoming): The WMU secretary may be the person responsible for ordering materials and subscriptions for all of Woman's Missionary Union. Or, you may have this job, or you may be responsible for providing information to the WMU secretary. Here are some pointers:

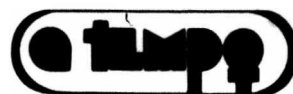
1. See WMU Year Book 1976-77, inside front cover, for details on how to order magazines. Remember to keep a copy of all communications. Always use the same name for a subscriber when writing about her subscription. Allow six weeks for delivery of first issue. Always send money, order, or a check with your order; your order cannot be accepted without payment.

2. When ordering materials from the Baptist Book Store, give the exact title of the piece. See Baptist Book Store Catalog, 1976-77 for amount of handling charge and address of nearest store.

3. If WMU materials are not available from Baptist Book Store, order from Woman's Missionary Union. If you use the order form in Royal Service (p. 48), you will be sure to have correct titles. Include handling charge for each order. Remember we must have your money to fill the order!

4. Check carefully on the source of any item before ordering. Anything listed on the order form is available from WMU and (unless stated otherwise) Baptist Book Stores. Some items, like Graded series books and certain audiovisuals, are available only from Baptist Book Stores. Free items produced by WMU are available only from your state WMU office. Free items produced

by the Foreign Mission Board are available only from the Foreign Mission Board. Free items produced by the Home Mission Board are available only from the Home Mission Board. Sending your order to the wrong place only causes delay. If you mix items on an order, the delay is even longer.



Checklist for Mother-Daughter Day (See August Forecaster)

- ☐ dinner arranged
- ☐ servers (Acteas) contacted
- ☐ guests invited and adopted
- ☐ program planned, including get acquainted activities
- ☐ provision made for children



In preparing for the new year, check Baptist Women rolls. If there are BYW-age persons in Baptist Women and if plans are being made for beginning a Baptist Young Women, give the names in the key BYW or the WMU director. These young women can become the nucleus of a new organization. Provide strong encouragement for Baptist Young Women to split (or move) from Baptist Women to Baptist Young Women.

\*See order form, page 48.  
\*\*Order from Woman's Missionary Union, 400 North 20th St., Birmingham, AL 35203. Price: \$4.00 per year, single copy 43 cents. For subscriptions outside the U.S., add \$1.50 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

# HELP! It says to EVALUATE

Adrianne Bonham

The study material says to spend some time at the end of the session, finding out what we've learned

I think I'll ignore it and use the time to teach more.

Why should I evaluate?

How do I evaluate?

Is this everything I need to know about evaluation?

Think again. How will you know if anyone is learning "more" if you never evaluate? This is a dead end. Try another route.

Think if members learned anything. To see what they learned. To help them feel a sense of accomplishment in learning. To help them decide what else they would like to learn. To increase learning by reinforcing it. To find out whether your teaching methods work, so you can improve skills in learning-leadership.

How do I evaluate?

There are a number of ways. Use a variety to get a full picture.

No. There is much more you need to know about this kind of evaluation. And there are other things you need to evaluate. Like whether everyone knows about the meeting and whether it was held at the best time. And why members did (or didn't) learn. As a beginning read chapter 5 in *Working in a Missionary Group* (see order form, p. 48).

Use a survey form that asks for opinions about how well the study was conducted. (Tests feelings about the experience.)

Stand in the hall and listen to what people say after the study. (Tests feelings about the experience. Not very effective as the only evaluation.)

Give a test before the study; give it again after the study. (Tests increase in knowledge or understanding, changes in feelings or attitudes.)

Ask members to solve a problem using information they have just learned. (Tests understanding of concepts.)

Give a test after the study. (Tests knowledge, understandings, feelings, attitudes—depending on the kind of questions.)

Ask members to write down what they learned. (Tests knowledge, understandings, feelings.)

## Wednesday, Psalm 121

Genus and Carolyn Crenshaw serve the Indians of Florida. He writes "Pastors in the Indian churches are young in the ministry and without formal training. But they are faithful and dedicated. Pray for them, and pray for those of us who teach them in seminary extension classes. Pray that church members will respond to their leadership."

Genus E. Crenshaw, Indian, Florida.  
Mrs. Victor Ort, Spanish, Oklahoma.  
Frank Wheeler, rural-urban missions director, New Mexico.

Mrs. Carl B. Bechtold, home and church, Liberia.  
Mrs. Charles E. Gardner, home and church, Taiwan.

Eileen Harlan, publication, Venezuela.

Michael H. Key, Jr., preaching, Tokyo.  
Mrs. James P. Kirk, home and church, South Brazil.

Mrs. Edmund B. Moore, home and church, Rhodesia.

J. Eugene Tenop, preaching, North Brazil.

Mrs. Norman W. Wood, home and church, Zambia.

## Thursday, Psalm 11

Mary Lil and Robert Harris have served for ten years in the only Baptist church on the island of Bermuda. An other missionaries couple works with them in music and religious education. Mary Lil says, "I have seen WML work draw many Bermuda women into the joys of our full program, particularly mission action."

Ellen Colomka, international, New York.

A. Joe Jones, Interfaith Witness, Texas.

Robert Penn, Spanish, Texas.

Venera Robble, retired, Texas.

James H. Smith, Jr., weekdays ministers director, New York.

Robert Beard, English language, Taiwan.

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

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

James H. Howler, maintenance, Paris.

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

Herman P. Hays, preaching, India.

Mrs. H. Cecil Moore, retired, Chile.

A. Benjamin (Moe), retired, Brazil.

Angela.

Mrs. John A. Witherspoon, home and church, Argentina.

RG+A, SERVICE • SEPTEMBER 1976



Clyde (Mrs. John) Maguire, Jacksonville, Florida

## Friday, Psalm 19

Last year while in the Station on Lough, Al Gammage wrote, "I have a health problem. Pray that God will use a rheumatologist to arrest the development of my rheumatoid arthritis so that I can resume my duties as president of the Korea Baptist Theological Seminary. Our student body has grown from eighty to 181 students in five years, but our faculty has not grown at all. Pray for new workers and for us to meet our goal of three hundred new mission churches in the next five years."

Mrs. Jean B. Garcia, Spanish, Texas.

Howard Johnson, retired, Texas.

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

David Richardson, deaf, Alabama.

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

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

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

B. P. Farnsworth, English language, Japan.

Billie F. Fudge, preaching, Korea.

Albert W. Gammage, education, Korea.

Missionaries are listed on their birth days. An asterisk (\*) indicates wife's names on full-time. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P. O. Box 6397, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

Mrs. John A. Gray, home and church, Upper Volta  
 Mrs. William O. Hara, home and church, Lebanon  
 Rodney R. Kirby, preaching, Chile  
 Julian F. King, religious education, South Brazil

**4 Saturday Psalm 32**  
 Brenda and Paul D. Lee, appointed in 1975 for work in Spain, should be completing language study about this time. Pray for them as they rejoice with other missionaries in Spain over the unprecedented opportunities for evangelism and church development before them.

Monnet Alami, Spanish, Texas  
 Mrs. Bobby M. Cox, Christian social ministries, Texas  
 Lawrence R. Martin, National Baptist, Louisiana  
 Moses Padilla, Spanish, Texas  
 Mrs. Marion L. Cawley, religious education, Colombia  
 W. Ralph Davis, education, Ghana  
 Harold E. Gray, journeyman, education, Ethiopia  
 Mrs. Paul D. Lee, Jr., home and church, Spain  
 Ernest C. Phipps, administration, Argentina  
 Jon D. Tillingham, doctor, Yemen  
 Charles W. Whitree, preaching, Spain

**5 Sunday Psalm 37:16-26**  
 Bruce and Beatrice Conrad have worked with Indians in Utah since 1964. They live in Brigham City, just one-half block from the campus of Intermountain Indian School. This school was, for many years, an all-Navajo boarding school but now it is an all-tribal school with students from thirty or more tribes across the nation. Join the Conrads in prayer that they may win Indian young people to Christ and train them for Christian leadership.

Bruce Conrad, Indian, Utah  
 Isidore C. Ruiz, Spanish, Texas  
 Mrs. Evans F. Holmes, metropolitan missions, Minnesota  
 John F. Pate, metropolitan missions director, Indiana  
 G. Frederick Beck, preaching, Indonesia  
 R. Lee Blivins, agriculture, Israel  
 Ralph T. Bowles, education, Rhodesia  
 R. William Hayes, preaching, Mexico  
 Mrs. William R. Holt, home and church, Togo  
 Mrs. Robert V. Myers, home and church, Panama  
 W. B. Sherwood, retired, Brazil

Mrs. James G. Thinsburg, home and church, Kenya  
 Pauline White, retired, Brazil

**6 Monday Psalm 46**  
 Have you ever tried to count the number of Southern Baptist home missionaries among the Spanish-speaking people in Texas? Well over three hundred work with more than 2 million Mexican Americans in the state. Two of these missionaries are Stella and Doree Maciel, who live in Mathis. Pray for the work of these missionaries and for the many Spanish Baptist congregations in Texas.

O. W. Eburn, Jr., pastor, Hawaii  
 Mrs. James A. McAlister, Christian social ministries, Massachusetts  
 Mrs. Doree Maciel, Spanish, Texas  
 James B. Mathison, weekday ministry director, Louisiana  
 Tilden N. Callaway, education, Liberia  
 Friedrich E. Day, preaching, Surinam  
 James L. Garret, preaching, Equatorial Brazil  
 Robert J. Hall, education, Nigeria  
 Mrs. L. Parker Marler, home and church, Guam  
 Virginia Miles, nurse, Indonesia  
 Mrs. W. Eugene Verner, home and church, Ghana

**7 Tuesday Psalm 61:1-13**  
 Paul and Dottie Moseller, who were on furlough until June, write: "Due to the uncertain political atmosphere in Southeast Asia which is centering specifically on Thailand, spiritual strengthening is needed for the Thai pastor, his wife and the members of the church in Songkhla, South Thailand. Your prayer support will surely bring encouragement for the future."

Mrs. Daniel G. Chaddick, Christian social ministries, California  
 Mr. Luis F. Gomez, Spanish, Mexico  
 Mrs. Bert Langdon, metropolitan missions, California  
 Earl F. Jolly, preaching, Argentina  
 W. Harold Matthews, education, Philippines  
 Mrs. Eugene A. Moore, home and church, Tanzania  
 Paul C. Moseller, preaching, Thailand  
 Durrell F. Osborne, doctor, Nigeria  
 Hest M. Roberts, preaching, Honduras  
 Mrs. T. B. Stover, secretary, South Brazil

**8 Wednesday Psalm 62:1-8**  
 Judy and Kenneth Lyle have the gigantic task of proclaiming the gospel

in the metropolitan New York area. She asks, "Pray especially for the pastors and their families in this area. It is vital that each church have strong leadership from a Spirit-filled pastor, for much of our missions outreach is done through local congregations."

Mrs. James Chis, Chinese, California  
 Lynn Echolsberger, Christian social ministries director, Texas  
 Thomas F. Henderson, Spanish, Texas  
 Abraham Letuna, Spanish, Texas  
 Mrs. Kenneth R. Lyle, metropolitan missions, New York  
 Mrs. William H. Smith, Christian social ministries, Washington, DC  
 Mrs. Marnie Urbina, retired, Texas  
 Mrs. L. Byron Abina, home and church, Taiwan  
 William P. Anderson, preaching, Chile  
 Mrs. Charles W. Cole, home and church, Indonesia  
 Mrs. Marlene G. Fry, Jr., education, Southern Africa  
 Urban L. Groves, preaching, Ghana  
 Mrs. Milton A. Linn, home and church, Taiwan  
 Mrs. Paul C. Stehmann, home and church, Dominican Republic  
 Grover S. Tynes, Jr., education, Philippines  
 Mrs. Lois S. White, home and church, Argentina

**9 Thursday Psalm 73:14-28**  
 John and Mary Evelyn Divers, Argentina, are engaged in student work. He writes: "Argentina is in the midst of a serious political and economic crisis, probably unequaled in its modern history. Pray that God may use the crisis in (1) waken the Argentine people, now largely indifferent to spiritual matters, to sense their spiritual need and (2) prepare his people, the church, to respond with deeper commitment and bolder witness."

Rev. B. Adams, Christian social ministries, Utah  
 Mrs. Emma T. Barry, retired, California  
 H. M. Kim, Korean, New York  
 Mrs. Thomas Storrer, deaf, Florida  
 John Paul Vandercook, Jr., international, Mississippi  
 Mildred Womack, Christian social ministries, Florida  
 John D. Wiers, student work, Argentina  
 Mrs. James M. Goyke, home and church, Indonesia  
 Betty Hart, social work, Chile  
 Billy W. Holloman, preaching, Kenya  
 Charles P. Love, preaching, Guyana  
 Mrs. Charles W. Shirley, home and church, Argentina

**10 Friday Psalm 79**

"My wife and I are a team," writes Paul Higgins. For seventeen-and-a-half years they have had "many wonderful experiences in helping begin eight churches of the twenty-three in the Central Association, Decatur, Illinois. Six new chapel missions are needed now. Pray for a rejuvenated spirit of missions outreach on the part of our people."

James D. Buck, pastor, Alaska  
 Paul D. Higgins, metropolitan missions director, Illinois  
 Edith P. Lawrence, church extension director, Massachusetts  
 W. E. Parker, Spanish, Texas  
 Robert Edward Purdin, deaf, Arkansas

Mrs. William Perkins, National Baptist, Alabama  
 Jose Reyes, Spanish, Florida  
 Leand Warren, Spanish, New Mexico  
 W. Robert Anderson, medical, Ghana  
 W. Neville Chason, preaching, Benin  
 Mrs. Clifford H. Duse, home and church, South Brazil  
 Mrs. Thomas A. Jones, home and church, Kenya  
 Mrs. Raymond V. Jundholm, home and church, Ethiopia  
 Keith I. Kiplinger, administration, Tanzania  
 Mrs. Danny M. Paster, home and church, Togo  
 Mrs. Milton O. Womack, home and church, Singapore

**11 Saturday Psalm 84**

Note that prayer requests from home and foreign missionaries are often quite similar.  
 Harvey and Betty Headrick work in urban evangelism in Sao Paulo, Brazil. This means establishing churches, church development and pastoral counseling. He says: "Our state has 18 million people. More than 8 million of them live in the city of Sao Paulo, one of the fastest growing cities in the world. We urgently need more missionaries to give full time to urban evangelism. We need more Brazilian workers too."

David Augustine, Spanish, California  
 Eugene Maxson, evangelist, US-2  
 Christian social ministries, Mississippi  
 Clyde Hart, retired, Arkansas  
 Mrs. Lester Patterson, Indian, Oklahoma  
 Robert I. Fisher, preaching, Spain  
 Mrs. James J. Harvey, home and church, Indonesia

# Women of South Thailand Meet

Maxine (Mrs. Bob) Stewart

They came by boat, taxi, bus, car, motorcycle, and pedicab. Some walked several kilometers across rice paddies. Two followed an elephant logging trail and waded a river. One family came across the inland sea. Thirty-one women, bringing with them fifteen children, came from twelve different cities, villages, and farms to attend the semi-annual Baptist Women's meeting at Pattalung in south Thailand.

Four husbands and one man friend also came to see that the women arrived safely. The men bought chicken and rice at the market to add to the fruit and sweets the women brought and then joined in the fellowship during the noon break.

Guest speaker was Khun Brance Jaengyong from central Thailand who sat up on a train seventeen hours to come. She brought an inspirational message on how sin creeps in when Christ is not central in our lives. She stressed the importance of finding a quiet place away from people each day to study the Bible and pray. She then shared prayer experiences from her own life. Special music was provided by Ann (Mrs. Hubert A.) Fox, missionary to south Thailand for more than eight years.

The afternoon session was opened for testimonies and women shared why they were Christians. Several Buddhist or Muslim this period gave them an opportunity to understand Christianity better. One woman, too bashful even to come in and sit down at a previous meeting, stood up to speak but was so overcome with emotion that she couldn't say a word. Her tears, however, spoke to the hearts of all.

In closing, Khun Nop Nom Naktaworn, wife of one of the pastors, read Scripture passages to strengthen the women as they returned home. Then a large prayer circle was formed, and, as hearts and hands were joined, the group truly became one before God.

This was the fourth meeting of the Baptist Women of south Thailand. The women are from varied social, economic, and religious backgrounds. Many are the only Christians in their area and daily face misunderstanding from their non-Christian friends and family members. Pray for these women and their families especially during days of political tension in Thailand.

Harvey O. Hambrick, preaching, South Brazil  
James Home, journeyman, education, Japan  
Nancy Mohr, journeyman, education, South Brazil

12 Sunday Psalm 90:1-12  
Connae Rudd, Jackson, Mississippi, directs Hart Baptist Center. Her request: "Please pray that God will give us strength, wisdom, patience, love, and understanding to reach the people on the outside who are so destructive to the building and the surroundings. Pray that our work will be fruitful."  
Salvador R. Barrientos, Spanish, Texas  
Mrs. E. Darrell Evenson, metropolitan missions, Oregon  
Mrs. Chr. E. Garcia, Sr., Spanish, Texas

Mrs. Harold Hill, language missions, Oregon  
Mrs. Eugene Krieger, Baptist center, Kansas  
Mrs. Loh Mendelsohn, Spanish, Texas  
Pete Papovitch, Romanian, California  
Mrs. Canale Raddi, National Baptist, Mississippi  
D. E. Sorenson, rural-urban missions director, Illinois  
Mrs. Ronald O. Tynan, US-2, special mission ministries, California  
Mrs. Harold W. Wilson, Christian social ministries, Georgia  
Mrs. Robert E. Beatty, home and church, Rhodesia  
Dale E. Wright, veterinarian, Ethiopia  
Mrs. Ronald D. Bodehaver, home and church, Ethiopia  
Mrs. J. R. Brock, Jr., education, North Brazil  
Ralph V. Calcutt, preaching, Japan

Raymond D. Jope, medical, Ghana  
Richard H. Klosey, business administration, Switzerland  
Mrs. William C. Mosen, home and church, India  
John L. McNair, education, India  
Mrs. Dorey E. Mercer, home and church, Japan  
Francis Poodley, nurse, Yameo  
Michael M. Shuckley, preaching, Ghana  
Harold N. Senggs, retired, China  
Amanda Tinkle, retired, Nigeria  
Frank T. Woodward, retired, China, Hawaii

13 Monday Psalm 100  
What a gratifying task music ministries have as they train music leaders, aid churches in improving their music and prepare and direct concerts.

Last year Thomas Graham, Japan, directed the seventy-five-member Osaka-Kobe Christian Chorus as they presented *The Crucifixion* by John Stainer. Pray that music will help open people's hearts to the gospel.  
Ray Gilliland, Christian social ministries director, New York  
Clifford Horne, center director, Tennessee  
Mrs. G. Frederick Beck, home and church, Indonesia  
Mrs. T. Eugene Dabberly, home and church, Uruguay  
W. Jerome Farrow, home and church, Togo  
Thomas W. Graham, music, Japan  
Richard B. Grant, preaching, South Brazil  
William H. Gray, Jr., preaching, Mexico  
Winston W. McNeil, preaching, Colombia  
Mrs. Robert V. Roberts, home and church, Panama  
Mrs. Thomas O. Robark, home and church, South Brazil

14 Tuesday Psalm 103  
Gordon Hickey urges us to pray for Brazil, which is changing rapidly from a poor country to one moving toward prosperity, urbanization and technology. Materialistic attitudes are a problem as they are in the US.  
Pray for Mr. Hickey who is pastor of a young church and teaches New Testament in the North Brazil Seminary where approximately 225 young men and women are preparing for Christian service.  
Mrs. Lawrence Edward Boldridge, weekday ministries, Kentucky  
James A. Griffin, metropolitan missions director, Kansas  
Doris R. Lammiman, director of metropolitan missions, Michigan  
Barbara Pina, retired, Florida  
Barbara C. Siddle, Christian social ministries consultant, Maryland  
Jack L. Gentry, administration, Taiwan  
Glen F. Hickey, education, North Brazil  
Mrs. Vernon M. Hoadbridge, Jr., home and church, Israel  
Dale C. Lindstrom, agriculture, Venezuela  
Minor Melroy, retired, Argentina  
Michael R. Norfleet, preaching, Taiwan  
Lowell A. Schochler, preaching, North Brazil  
Peter J. Tchernoboff, preaching, South Brazil  
Carol A. Vesich, Sr., preaching, Brazil

16 Thursday Psalm 114  
Reynaldo and Jose Teal, mission area to Spanish-speaking people work with two small missions in Carrizo Springs, Texas. One mission is in a

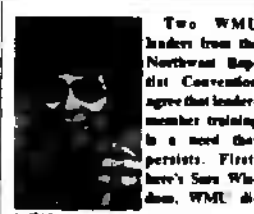
18 Wednesday Psalm 107:1-19  
What a challenge it is to help in the education of a country's Christian leaders. William Carter is professor of preaching and evangelism at the Baptist Seminary in Santiago, Chile, and is business manager of the institution. His hobby is keeping the grounds beautiful with flowers. He also is executive director of Chilean Baptists Building and Loan Board and pastor of a church. Pray that he and his wife, Kate, may have a long and fruitful ministry.  
Mrs. Loree B. Ames, metropolitan missions, Michigan  
Mrs. Marjorie Barrows, retired, California  
Mrs. James C. Brinkley, Baptist center, Maryland  
Mrs. C. Astor Brown, Christian social ministries, Colorado  
William Campbell, National Baptist, Tennessee  
Troy Bellows, Cunningham, Baptist center, Virginia  
Mrs. Jerry B. Graham, rural-urban missions, Maryland  
Bill S. Jones, Indian, Oklahoma  
Donald L. Moore, Spanish, Puerto Rico  
Mrs. R. M. Parkman, retired, Nigeria  
Mrs. J. B. Porter, retired, Texas  
Mrs. Jean George Foster, metropolitan missions, Indiana  
William P. Carter, Jr., education, Chile  
Mrs. William D. Corp, home and church, Ethiopia  
Mrs. Robert L. Humphreys, home and church, Japan  
Mrs. Paul D. Early, home and church, Bahamas  
William W. Graven, field representative, Caribbean  
I. Laverne Gregory, religious education, Mexico  
Frances Knight, women's work, Nigeria  
Dennis B. Parke, preaching, Equatorial Brazil  
Robert C. Sheree, preaching, Japan  
Betty Smith, education, Equatorial Brazil  
Mrs. Hugh G. Smith, home and church, Malaysia  
Mark A. Surtis, preaching, France  
Glen M. Wakegood, construction, North Brazil  
Mrs. Thomas A. Waddell, home and church, Zambia

very poor community where many families need transportation to church. Pray with the Leals that the rickety 1957 bus may be replaced with two small used vans.  
Mrs. Audley Hamrick, Indian, New Mexico  
Pedro Hernandez, retired, New Mexico  
Mrs. Raynolds Laid, Spanish, Texas  
Mrs. William J. Murray, rural-urban missions, Ohio  
James R. Warren, rural-urban missions director, California  
Frederic R. Barrows, social work, Senegal  
Eugene M. Cram, preaching, Philippines  
Mrs. William E. Goff, home and church, Venezuela  
John D. Smith, student work, Indonesia  
Shelly A. Smith, preaching, Antigua  
Jack F. Taylor, Jr., doctor, Nigeria  
Wilma Weeks, religious education, Indonesia

17 Friday Psalm 119:97-104  
Margaret and John Blake, serving the Uintah and Ouray Indian Reservation in northeastern Utah, ask us to join them in these prayer requests: "To have Christian Indian leaders, to see the Ute Baptist Mission self-sufficient, and to help alcoholics; every Indian family is directly involved with alcohol."  
Frank M. Alonzo, retired, Arizona  
John William Blake, Indian, Utah  
Mrs. Dalton Edwards, Indian, New Mexico  
Lupo Rendon, Spanish, Oklahoma  
Florida Reyer, Spanish, Georgia  
Mrs. Leonard Sible, retired, Washington  
James R. Wyatt, retired, Texas  
G. Clayton Courser, preaching, Kenya  
E. Philip Langley, education, Rhodesia  
Pauline Parrish, religious education, Chile  
Mrs. Gene A. Phillips, home and church, France  
James K. Ragland, education, Lebanon  
Mrs. Ted O. Stanton, home and church, Argentina

18 Saturday Psalm 121  
A marksman who carries a .44-mag num revolver along with his Bible, Jim Clark is a former bronco buster, dude ranch foreman and cattle rancher. Now he is a home missionary, pastor of North Star Baptist Church in Anderson, Alaska, and minister to three Athabaskan Indian villages inside the

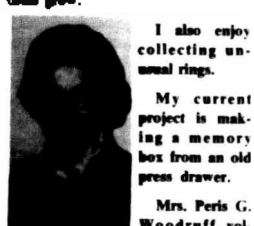
## KNOW THE STATE LEADERS



Two WMU leaders from the Northwest Baptist Convention agree that leader-member training is a need that persists. First, here's Sara Wadsworth, WML director.  
Leader-member training is the number one need in our convention. When I think about leader-member training I think about one word: growth.  
Growth for me as I seek to improve my own skills in order to offer better training for others, as I meet new people and gain new ideas and experiences.  
Growth for leaders of Baptist Women as each gains the confidence and skills needed to be the best leader possible.  
Growth for members of Baptist Women as each understands her role

in the success of the organization.  
Growth for the Baptist Women organization as happy, trained, growing members assist others.  
Growth for the church as its members are led to a fuller understanding of its worldwide mission program and their responsibility in it.

As for me, personally, I enjoy getting to know people and seeing them grow.



I also enjoy collecting unusual rings.  
My current project is making a memory box from an old press drawer.  
Mrs. Peris G. Woodruff, volunteer Baptist Women director for the Northwest Baptist Convention, comments:

Training has high priority in Baptist Women planning here in our Northwest Baptist Convention.

Our convention is still young and many of our people are new Baptists. It is a thrill to see their eagerness as they are confronted with so much that they have never even heard of before.

Music is my special interest. I especially enjoy working with children's choirs.

I am an avid sports fan and can get excited about a game on my level from Little League to professional.

My husband, a former pastor now semiretired (the "semi" means he has been an interim pastor of the same church for three and a half years!), and I enjoy picking a lunch, gathering up our two grandchildren, and heading toward the mountains or the beach for an outing.

Arctic Circle. Pray for Jim Clark and his wife, Linda.  
Lawrence Edward Bahrbridge, pastor-director, Kentucky  
James Leigh Clark, pastor, Alaska  
Wayne Bostrom, retired, Arizona  
Colin Irby, rural-urban missions, Washington

Harvey Donna Jvey, pastor, New Jersey  
Mrs. Arlie Lee McDaniels, Jr., Christian social ministries, California  
David Matthews, National Baptist, Louisiana

Thomas Earl Prevant, Christian social ministries consultant, Arizona  
Mrs. Ferns Whitaker, Spanish, California

Mrs. Kent W. Balyard, home and church, Argentina  
Mrs. Richard D. Chamans, home and church, Ecuador

Walter E. Craighead, retired, Romania  
Paraguay  
J. B. Durham, preaching, Upper Volta

Mrs. Tael E. Jolley, music, Argentina  
Marlyne Moore, social work, Italy  
Edward W. Nelson, "Baptist Spanish Publishing House, El Paso, Texas

Mrs. J. Wilson Ross, Baptist Spanish Publishing House, El Paso, Texas  
H. Eldon Sturgeon, preaching, Mexico  
Cecil L. Thompson, education, Argentina

Charles C. Worthy, preaching, Israel

19 Sunday Psalm 138  
Peggy and Oliver Gilliland live in Kediri, East Java, Indonesia, where the Baptist Hospital is located. Dr. Gilliland is a pediatrician. Mrs. Gilliland, in addition to teaching her children, helps with special diets at the 135-bed hospital and teaches nutrition to student nurses. She requests prayer for the Indonesian Christians who seek to witness in a hostile Muslim culture.

Mrs. Joann Dyma, Indian, Oklahoma  
Carl Henry Hillman, US-2, international seamen, Alabama

Mrs. Pablo Lavers, Spanish, Texas  
Jorge A. Martinez, Spanish, Louisiana  
Marion A. Ramon, Spanish, Florida  
Mrs. S. L. Richmond, National Baptist, Mississippi

Israel V. Rodriguez, Spanish, Texas  
Mrs. Louise E. Brown, home and church, Wyoming

Mrs. Oliver E. Gilliland, Jr., home and church, Indonesia  
George B. Holter, business administration, Colombia

J. Edwin Horton, education, Kenya  
Iris L. Nantambu, education, Peru  
Marvin R. Reynolds, preaching, Botswana

Mrs. P. Vaughn Ross, home and church, Kenya  
Mrs. Lewis E. Smith, home and church, Hong Kong

S. Weylin Wheeler, preaching, Honduras

20 Monday Psalm 139:1-12  
Joan and Wilma Kidd, Brazil, participated in the wedding of Helen and Antonio, recent graduates of the Baptist Institute in Curitiba. Later the Kidds visited the couple high in the mountains "at the end of the world" where they serve several congregations and preaching points. "We slept in their bed, felt the bone-chilling night air. We showered in the unheated bath room, and ate in the chilly kitchen. Helen's love for the simple people and her concern for unmet needs are compensation for off-discouraged mission aries," writes the Kidds. Pray for the Kidds and for this couple.

Mrs. Claude T. Cunningham, Jr., church extension, Kansas  
C. B. Lewis, National Baptist, Mississippi

H. M. Lachry, retired, California  
Bryce Ladd, church extension, New York

Mrs. Michael R. Becker, weekday ministry, Ohio  
Annette Hall, nurse, Jordan

John L. Kidd, preaching, South Brazil  
Robert T. McFarburn, preaching, Korea

Mrs. Van G. Newman, home and church, Chile  
Wendell C. Parker, preaching, Guatemala

Tom O. Stanton, music, Argentina  
Mrs. Jerry A. Wilson, home and church, South Brazil

21 Tuesday Psalm 147:1-12  
Malawi is "the country of David Livingstone." A spirit of revival and an unusual responsiveness to the gospel continue to move among the 180 Baptist churches. Pray for Michael and Linda Canady and their children, Michael, Matthew, Christopher and Catherine.

Mrs. Ronald Hefner, Baptist center, Wyoming  
Mrs. Michael Odlyzko, retired, New York

Mrs. Ernest Edward Ooley, Jr., Christian social ministries, Oklahoma  
Bobby E. Allen, preaching, Indonesia

Mrs. W. Mack Borries, home and church, Singapore  
Michael O. Connolly, preaching, Malawi

Mrs. George E. Holter, home and church, Colombia  
Mrs. Ronald W. Hunt, home and church, Liberia

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

22 Wednesday Philippians 1:21-31  
Edith and James Crane, Mexico, have spent thirty years—about half their lives—in their adopted country. One of their children is married and the other three are in schools in Tama. Pray for Edith Crane who is "shedding years" and taking up many out-of-the-home opportunities. She directs sewing up book deposits in the Guadalajara city churches and helps to package and ship medicines used in mobile clinics.

Howard D. Blalock, Sr., youth and family services, Georgia  
L. Leon Clay, Spanish, California

Mrs. Roy E. Gaudin, metropolitan missions, Maryland  
James Mark McAllister, Christian social ministries director, New Guinea

Donald E. Brink, education, Paraguay  
Mrs. James D. Crane, home and church, Mexico

Salvino Gasso, education, Nigeria  
Mrs. David M. Park, home and church, Philippines

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

23 Thursday Philippians 2:3-16  
Michael and Annette Glendons both have birthdays in September. Soon after their arrival in Taiwan they and their children, Stephanie and Jon, presented a puppet show for a Vacation Bible School. The show illustrated the Chinese version of the Good Samaritan. Pray for this missionary family.

Frank Chalmers, metropolitan missions director, Kansas  
Lloyd B. Hahn, Christian social ministries director, North Carolina

Andrew J. Taylor, pastor, Alaska  
Charles N. Tison, pastor-director, New York

Paul R. Whitaker, Indian, Oklahoma  
Michael H. Chaudhary, education, Taiwan

Gloria L. Mitz, English language, Oklahoma  
Mrs. Wilburn C. Hughes, home and church, Venezuela

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

W. Romie Reynolds, preaching, Argentina  
Mrs. Calvin Y. Sarver, home and church, Ghana

24 Friday Philippians 3:7-14  
Lucy Smith retired about eight years ago, after working in China, Japan, and Hong Kong. She writes: "Don't forget to pray for China. The Lord has many tried and trusted ones there. Many young people have come to know him and yearn for the day when they are free to serve him. They need our concern, understanding, love, and prayers."

James Hunt, Indian, New Mexico  
Charles R. Ward, weekday ministry director, Ohio

Mrs. Donald L. Bliss, home and church, Kenya  
Walter Blevins, journeyman, medical, Tanzania

Mrs. Donald L. Davis, home and church, Uruguay  
John W. Monroe, medical, Rhodesia

Mrs. Robert P. Sellers, home and church, Indonesia  
Lois Smith, retired, China, Japan, Hong Kong

Mrs. Craig A. Steele, home and church, South Brazil  
Edith Vaughn, social work, North Brazil

Jerry B. White, education, Korea

25 Saturday Philippians 4:4-13  
Pray for Armando Gineard, a Cuban refugee pastor, who leads Calvary Baptist Church in the heart of the "Little Havana" area of Miami. A full program is carried on. In addition a day-care program is provided as a boon to working parents.

Mrs. Ronald L. Farver, Baptist center, Arizona  
Armando Gineard, Spanish, Florida

Mrs. John V. Hunter, Hungarian, California  
Mrs. Milton S. Louch, Spanish, Puerto Rico

Ronnie K. Bouchie, preaching, Zambia  
J. Ronald Hankins, journeyman, education, Japan

Miss Mar Hendley, retired, China, Hawaii, Lebanon  
Carl P. Jones, religious education, Paraguay

Edward J. Smith, preaching, Botswana

26 Sunday Ecclesiastes 9:1-7  
Today we have the privilege of praying for a long list of missionaries who are engaged in many types of missions work. Acknowledgment: we have a husband

and wife who share the same birthday, as we do today; even they are listed in different categories. Thank God that 265 foreign missionaries were appointed by the Foreign Mission Board in 1975, an all-time record. Pray that Southern Baptists will continue to volunteer for missionary service.

Mrs. D. D. Cooper, retired, Oklahoma  
Mrs. Elliot Latta, Indian, Oklahoma  
Mrs. David McKenna, Indian, New Mexico

Mrs. Ronald L. Rogers, Christian social ministries, Maryland  
Charles F. Smith, National Baptist, Louisiana

Mrs. Joyce A. Tala, Indonesian, California  
Malcolm B. Webb, Jr., deaf, Mississippi

Mrs. Joe G. Asary, home and church, Korea  
Mrs. Billy L. Bollinghouse, home and church, Togo

Billy L. Bollinghouse, education, Togo  
Daniel H. Bort, Jr., preaching, South Brazil  
William E. Goff, preaching, Venezuela

Mrs. Harry J. Harper, Jr., home and church, Colombia  
Harold Moon, nurse, Nigeria

G. Keith Parker, education, Switzerland

27 Monday Colossians 1:9-17  
John Wilman, a physician, writes: "Southern Baptist missions work in India is centered in the southern state of Karnataka, where population of 30 million is less than 1 percent Protestant Christian. Several Baptist churches have been developed. It is hoped that in the next few years these eight churches and some new ones can be organized into the Karnataka Baptist Convention. This would help in give direction and support to the Baptist work."

Mrs. E. McKinnon Adams, church extension, New York  
Blaise Alingo, Spanish, Texas

Mrs. Paul C. Bell, Jr., retired, South Carolina  
Mrs. David R. Campos, Spanish, Colorado

C. David Claybrook, evangelism, Illinois  
Gregory Gomez, Spanish, Puerto Rico

Adolfo Moreno, retired, Texas  
James K. Underwood, Spanish, New Mexico

Mrs. G. W. Eagle, secretary, Kenya  
Jay Cannon, journeyman, education, Tanzania

Mrs. John D. Dwyer, education, Argentina  
Darlene Newton, education, South Brazil

Mrs. Barney R. Nutton, home and church, Argentina  
Hugh T. McKelvey, education, Rhodesia

William L. Morgan, preaching, South Brazil  
Mrs. J. C. Powell, retired, Nigeria  
Mrs. D. F. Stamps, retired, China, Hawaii

John H. Wilman, Jr., doctor, India

28 Tuesday Ecclesiastes 12  
Pray today for Dan and Pan Cobb who have served as Southern Baptist missionaries in Thailand for twenty-two years. Mr. Cobb has been a pastor, student worker, field evangelist, and now is field secretary. For more about Baptists in the city where he lives—Bangkok—see pages 8-14 of this issue.

W. C. Carrasco, Spanish, Texas  
Mrs. Agneta Sanchez, Spanish, Texas  
Jack Rogers Smith, rural-urban missions director, Pennsylvania

Mrs. David B. Warren, Indian, Oklahoma

Mrs. Charles F. Clark, home and church, Japan  
Donald R. Cobb, preaching, Thailand

John D. Floyd, preaching, Philippines  
Marion G. Gray, Jr., field representative, Southern Africa  
Mrs. Wyatt W. Lee, nurse, Mexico

Wade H. Smith, religious education, North Brazil  
Melvin A. Wells, retired, Zambia

29 Wednesday Colossians 3:1-11  
Mary Ellen and Reginald Hill are two of twelve Southern Baptist missionaries in Trinidad. She writes: "Trinidad is a land of young people. Many are confronted with the claims of Christ and some respond in commitment. Pray that more of those who hear will respond, and that the response will be genuine and continuing. The follow-through to full commitment is a difficult process."

Mrs. Donalyn Brown, Spanish, Texas  
Mrs. David Morgan, rural-urban missions, Arizona

Mrs. Avery Lee Beyer, Christian social ministries, New York  
Arlie A. Wilman, rural-urban missions director, Maryland

Brent Charles Wilman, US-2, international seamen, Florida  
Mrs. Glenn T. Boyd, home and church, Tanzania

David G. Bradford, maintenance, Korea  
 Mrs. Harry E. Byrd, home and church, Guatemala  
 Mrs. W. Ralph Davis, home and church, Ghana  
 Jean Dickson, doctor, Gaza  
 Robert A. Hampson, preaching, North Brazil  
 Mrs. Reginald A. Hill, home and church, Trinidad  
 Mrs. H. Elton Sturgess, home and church, Mexico

36 Thursday, Colossians 4:1-9  
 Hermon Ray is a home missionary in Honolulu. His field of work is the

beach at Waikiki. Someone said, "Services of his 'church buildings' are hotels along the shore. Here Sunday morning services are held and all kinds of people come to hear the music and preaching." Sometimes people on vacation trust Christ for the first time. Pray for this work.  
 Alejandro Leal, Spanish, Texas  
 Herman S. Ray, resort, Hawaii  
 James L. Walker, metropolitan mission director, Michigan  
 Billy Wells, weekday ministry, Washington  
 Mrs. Gregory L. Whitmore, Christian social ministries, Iowa  
 Kenneth A. Barnes, education, Lebanon

Mrs. Herman F. Barnes, home and church, Rhodesia  
 Mrs. Gene A. Clark, home and church, Japan  
 Mrs. Louisa W. Davis, home and church, Bahamas  
 Arthur R. Mayhew, preaching, Dominican Republic  
 Mrs. John B. Hill, home and church, Nigeria  
 Mrs. Earl E. Langley, secretary, Taiwan  
 Elliott Masland, business administration, Chile  
 Mrs. Zolbeden V. Mann, home and church, Africa  
 Mrs. James M. Short, Jr., home and church, Mexico

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

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5



## Ways to Enlist a Baptist Women Member

At the supermarket your basket nudges that of the woman who joined your church two Sundays ago. After making small talk, you say: We're studying English this month in Baptist Women meeting and having a "Thai-way" luncheon. Would you be my guest? I'll be glad to pick you up.

The young woman in your apartment complex belonged to a BYW when she and her husband lived in another state. But now that she's had her thirdish birthday, she doesn't belong to any mission organization. One day in the laundrette you had her your copy of *The Woman I Am: Looking Forward Through the Christian Faith* and tell her about the Round Table group, whose meeting time and membership come to fit her situation.

You run into a longtime Baptist Women dropout in the hall at church. Impulsively you tell her you've asked her to be the Bible study group meetings. Later, at home, you decide to mail her a Baptist Women Invitation Card, which includes information about time and place of the group's next meeting.

You visit your new neighbor with a children pin in one hand and a copy of Baptist Women Manual under your arm. You suggest that the two of you get together over coffee and study chapters 1-3 together for a picture of what Baptist Women is all about.

A woman who works in your office pool meets Sunday. You discover she is a Baptist but attends church only

sporadically. One day at lunch you show her this month's issue of BAPTIST WOMAN and offer to let her take it home to read.

P. 42 After asking a woman to a meeting with you, or talking to her about Baptist Women, follow through the link to see her. Telephone. Visit her to lunch. Then urge her to make a commitment to involvement in Baptist Women.

\*See order form, page 48.  
 \*Use convenient subscription form on the back cover.





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**Reborn Free**—answering questions like, Who are we as persons, wives, mothers, daughters, members of the community?

**Woman's Touch**—the home-world of entertaining, meal-preparing, musing on the family state.

Look forward also to features supporting the WMU emphases for

1978-77, Teach Missions and Minding the Future:

**"Context"**—puzzles and other pencil-and-mind exercises to help you brush up on basic missions information

**"ReadAlert,"** monthly suggestions about missions reading.

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There's more, too: significant studies in missions—see topics listing on pages 32-33.

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