

I am free — free to be human
and Christian.
Free to love God and self
and others.
Free to show my love by
serving others.
Free to fulfil
the true nature of a human
being
made free by Jesus,
who showed me freedom in
action and who made me
free by his action.

I am free to become
Christlike.
But that is a growth process
— a learning process.
And it takes deliberate
effort.

Jesus said, "Take my yoke
and put it on you,
and learn . . ."

ROYAL SERVICE

February 1977

A yoke is not a burden.
It is the means by which an animal is
attached to his burden.
The yoke is there to make the
burden easy to carry.

If I take the yoke — the disciplined
freedom of Jesus —
I can learn and grow.
If I learn and grow, I become
increasingly free,
free to get involved in human
relationships,
to love a child who is not related to
me.

to care about an old person to
whom I have no duty,
to do a small kindness for a person
who cannot repay,
to make a life-changing decision to
help a total stranger,
to commit prayer life to an
unbelieving world,
to commit money to take the gospel
where I cannot go.

But I can refuse to learn, refuse to
grow.
I can plead not capable —
not capable of learning —
because I never did well in school,
because I've had such limited
experience,
because I'm too old to start
learning now,
because I'm a woman.

I can ask God to excuse me,
to use someone younger or better
educated
— or someone called to that sort of
thing.

But I will not ask to be excused from
learning.
I will learn —
without timidity over what I may
discover about life,
without fear of failing,
without anger at discovering

the truth is not what I thought it
was,
without retreat when my growing
world becomes too big to have
me at its center.

I will learn —
with the deep breath of discovering
a mountaintop,
with joy at the way all things fit
together,
with assurance that there is a place
for me,
and that I am capable of filling that
place,
with conviction that there is no evil
in truth,
with anticipation of what God is
leading me to.

Learning is a way of life, a process
that takes a lifetime.
But sometimes I feel the need to
give it my special attention,
to hold it up to the light
and see if I'm using it for all it's
worth,
to discuss it with a friend who
shares my determination to grow.

So, I will do just that.
I will set some goals for myself.
I will join with other women who
share my concern.
I will stretch my inner being.
But I will also enlarge my window on
the world,
my understanding of the global
implications of today's news,
my grasp of the context in which
Christians work to change the
world.

To Know, to Grow
WMCJ Focus Week theme, February 1977

my mastery of the philosophy
guides them.

I will struggle to understand
what it's like for a missionary to
unplug her life —
her only life —
from her American orientation
and plug it into another culture,
what it's like to enter an alien
environment
and have to learn, "How do you
do,"
and "How much are the bananas
and "Why do you do it this way
before she can learn, "I want
tell you what God can mean
you."
what it's like never to have heard
anyone say,
"I want to tell you what God
mean to you."
what it's like to have those two
confront one another,
what it's like to have that
confrontation in "Christianity
America as well as in a foreign
country.

I will read and think and discuss
I will question and probe.
I will share my quest with other
women —
with those who understand my
concern —
and with those who should,
I will share it with my children.

I will do all of these things
and assurance —
because I am who I am
and God is who he is.

"Take my yoke and put
and learn . . ."

Adriann

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Tim Nicholas

Sheryl Sims noticed that the only thing one first-grader in her group would draw was the outline of his hand. At Bible school the boy was supposed to be illustrating memory verses.

"He said he could not do any thing," said Sheryl, who gave the boy encouragement for several days. He finally drew a tree, a flower, and his mother and father.

Sheryl is spending two years in Albuquerque, New Mexico, working at a Baptist neighborhood center. She is a US-2er — in a two-year home missions assignment.

"When I was in college," she said, "I was always preparing for something."

"I wanted to use my talents. I

would see ads on television asking us to help people — be a big brother, help the needy."

So after graduation from Colorado State University, this petite, brown-haired woman of twenty-three took a temporary job as a US-2er helping people.

College graduates are appointed to US-2 by the Southern Baptist Home Mission Board — usually putting special talents to work. Sheryl speaks Spanish in this center in a predominantly Spanish-speaking neighborhood.

She loves children — and is surrounded by them daily. "I really love to talk to kids, especially first- through third-graders who are really mixed up inside," she said.

On the staff of the Baptist Neighborhood Center, directed

by Frank Thomas, Sheryl has varied duties. She keeps the books at the center. She teaches piano and started work on a literacy program at the center after attending a sixteen-hour workshop.

She assists volunteer Gary Shepherd with a full-fledged drama program at the center. "I just do the piddling stuff," she explained to Sheryl that she had not been to Sunday School at the center because she had not been baptized. Sheryl was able to explain the Baptist way of doing things.

"It is great to have someone with her versatility," said director Thomas. But the center almost did not have Sheryl. She did not get a US-2 appointment when she applied to the Home Mission Board for it. She was named as an alternate

She believes the kids "have grown in self-esteem" as a result of the drama program. And they have begun to open up more with her. "Especially the teen-aged girls. They feel that to anybody else, their problems are 'just dumb problems' — like when boyfriends leave them. Sometimes they do not really need an answer." When one girl explained to Sheryl that she had not been to Sunday School at the center because she had not been baptized, Sheryl was able to explain the Baptist way of doing things.

"It is great to have someone with her versatility," said director Thomas. But the center almost did not have Sheryl. She did not get a US-2 appointment when she applied to the Home Mission Board for it. She was named as an alternate

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"At first I was really disappointed," she said. "I thought, Well, the Lord blew that one."

"I had been one of those kids who was supposed to be perfect — working at a church, getting straight A's. When I didn't get the appointment, I thought my life was crumbling."

"I had been under a lot of pressure before graduation and was wondering what to do. I got into a counseling group and worked things out. My pastor stuck by me. I have had to deal with the pressure. Now I would consider going into counseling as a career," she said.

By the end of her school term, she was asked if she would still be interested in going to Albuquerque — the first appointee had cancelled. "I had thrown my alternate letter away."

Sheryl majored in journalism at college. "I had planned to teach journalism and English, but my school changed the program requiring twice as much English in order to be certified, so I dropped English and began picking up psychology and sociology," she said. "I wish I had gotten more."

"As I look back (this sounds like a cliché), I can see God has been preparing me for something. I use my public relations training in dealing with specialized audiences. Part of my job is to see what community agencies offer and to use my reporting techniques."

In considering her future, Sheryl does not want to go to seminary just for the sake of going.

"I like working with people, not at a desk. Like the work here at the center — with different races and with youth," she said.

Being single does not bother her. "I don't have any conflicts. It is funny, though, with my friends getting married or sending baby pictures. Sometimes I

wonder if I am missing something."

"On the other hand," she continued, "I am having so many changes in my life — growth — perhaps it is better I do not have somebody else involved."

When she is away from the center, Sheryl sometimes plays cards with Frank Thomas and his wife, Nancy. She goes to an occasional basketball game with the young people. "I see so many people at the center that sometimes when I am home all alone I really enjoy it," she said.

Sheryl's philosophy has been developing during her first year at the center. "Once a drunk came in asking for food and as I heated some for him, he told me he had been a psychologist and an artist. I began wondering about my place in all of this what I can give. I am working all of this out now."

"I was in a bit of a culture shock when I first came," she said. "I saw thirteen- or fourteen-year-old pregnant girls and alcoholic husbands beating their wives."

"I knew these conditions existed but it took me a while to understand how I feel about it."

Her stint in US-2 is helping Sheryl Sims with her plans for her future. Even the small things about her life have been influenced by the hectic life of the center. (Someone stole her purse from the center during a telephone interview for this story.) "I don't know if I could be a member of a church where I could not work in the community around it," she said.

She is probably right. If anyone is involved in the community, it will be Sheryl.

Mr. Nicholas is associate editor of *The Baptist Record*, Mississippi state Baptist paper.



TWO YEARS THAT ALMOST DIDN'T HAPPEN





WOMAN'S touch Carol Tomlinson

What Can You Do If the Children Don't "Turn Out"?

I talked a few days ago with a parent who cried as she talked of her daughter. She loves the girl. In her estimation (and in that of most who know her) she has done all she could to help her child become a happy, contributing member of society.

For the majority of the girl's eighteen years (at least the first fourteen or fifteen) it seemed as though she were the "ideal" daughter leading the "ideal" life. She was happy. Her family was happy. Nothing hinted that a drastic change was coming. But it came and it came thunderously.

Communication lines are down now between parents

and child. The daughter will not agree to counseling. Old life patterns have been discarded for new ones that are foreign and frightening to two stunned parents. Affection for her parents seems far removed from the daughter.

As her mother said, "I cannot begin to give you all the signs of danger we have tried to deal with. It is simply true to say that everything is wrong."

Some people would argue that for such disaster to occur there must have been fault. Perhaps. Perhaps not. But so many parents and so many sons and daughters are pronounced at fault by themselves and by interested spectators, with the result usually being more pain and no more healing. The fact is that a present

situation exists. Blaming what's past is not likely to be redemptive.

I am not a counselor. I am just one person who hurts with the hurt of a mother and her child. And I thought of the number of modified copies of this anguish that I have seen. Something came to me as I pondered what I wished I had said — quickly enough or wisely enough.

I think I would like to have said some of these things to the mother. Though they may seem hard, they are not as hard — nearly as hard — as the experience she has now.

First, there comes a point when "pushing" does just what it implies. It pushes people away. It is so easy for us to push those we love. We do it be-

cause we care. But we push until we have created distance with the pushes, and the distance is much more likely between us and the one we love than between the "jaboo" and the one we love. When the pushes do not work, stop pushing. That is hard simply because if the push is a last resort and we stop pushing, we have resigned ourselves to no concrete action once the pushing is gone.

That leads to a second thought. If you cannot push a child toward safety or pull him toward you with love, then wait. That's tough. It is an even longer, more gnawing wait to wait for a lost child to return than to wait for a night's vigil over sickness to end. But just as there are times when nothing can be done beyond waiting for a fever to break, there are times when we must wait for a person to act. Waiting with hope is all there is to do.

And with the hope, wait also with love. No matter how much you may hate an action or a pattern or an appearance, do not let a son or daughter feel that is the equivalent of hating him. Love the person. You may not even feel it is wise to say it repeatedly. But show love always. It may seem ignored. It almost never is. If there comes a time when a person wants to return "home" it can only be done if the gamble is backed by the strong belief that love is there waiting rather than condemnation.

Then if you have ceased pushing, you are waiting and you love. What keeps ripping loose from dashing you apart? Several things.

Do not blame yourself. We would feel it so unfair of God to lay the "child" that tried and did not reach a goal. Perhaps the little one did not even create the hindrance. We know a

God who has enough love to make broken things whole, not a God who continues to beat and pulverize the hurt. Accept that love from him, and then do not do to yourself what you would feel it unloving of God to do to another of his children. Life is a gift for living. Living stops when self-condemnation enters.

And then? Live. Find a life you can live. Find a contribution that is yours to make and make it. You have gifts that need to be shared. Share them. You may not have been able to live a life for someone you loved, no matter how persistent your effort. But you can richly, fully live to share your life with others.

That does not imply shutting out the source of your anguish. It may, however, provide time for a two-way healing. The child may be somewhat relieved of the guilt which he almost surely feels for your sorrow. That, in turn, may reduce the need to fight back, and may promote healing. But if it does not lead to a healthier relationship, it has at least recognized the worth of your unique life and acknowledged your wish to share it. That is important.

Christians have a model — a God who does not push himself on us, a God who waits with mountainlike patience, a God who can be disappointed in a thing we do and love us nonetheless, a God who does not revile himself for the errors of his children, a God who (while waiting and loving) continues to move among others who also need his gifts.

Then, I would like to have said one more thing — with my heart and my eyes and my words. I would like to have said, "I like you. I like you because you are not afraid to love — even at the risk of being hurt. I like you because you are not

afraid to admit being human. I like you because you know the value of life. I like you because your courage has taught me something."

Those would have been true words. I would like to have said them to her. I would like to think her world says these things to her now and then. I suspect she needs to hear them. Her daughter needs the same kind of love. To feel afraid is bad. To feel alone is worse. We cannot always tackle the fear for those we know. We can almost always help with the loneliness. If we will.

Father —

When there is a road to walk,
go by my side.
When there is a road to walk
and the rocks are many,
set my eyes more on the horizon
than on the dirt.
When there is a road to walk
and the rocks are many
and I have no shoes for the
walking,
help me understand
how healing follows
bleeding and pain.
Help me know, Father,
that the road
was given for walking
and not for racks and pain —
and that because it is so,
life, not death, is the goal.
When I fear to walk,
give me a start.
When I falter,
brace me.
When I would turn back,
stand in my way.
When I rush toward
the end of the walking,
show me the folly.
But nevertheless, Lord,
don't let me escape the presence
of the road,
the reality of the need to walk it,
and the knowledge that
hurling is petrification
and death
and ruin.

Amen

At the close of World War II some veterans returned home to discover that houses they wanted to rent for their families had signs which read: No Children Allowed. Having served their country sacrificially, the veterans were dismayed. Someone even wrote a song to protest this practice. Concerning the kingdom of heaven, however, Jesus put up a different sign: Only Children Allowed. He said that unless we have the qualities characteristic of children, we cannot enter the kingdom of heaven.

This teaching of Jesus gives us guidance for right relations between the races. In children, we see the openness, trust, and dependence essential to right race relations. At their best, children are not preoccupied with rank and status. They show us the way to loving acceptance.

How can we become like little children? Jesus says we must turn. The New Testament word used for "turn" means to change or be converted. There is absolutely no chance that we can become like children on our own initiative or in our own strength. We cannot be reborn by ourselves. We can only turn and become like children as we enter into a relationship to God through Jesus Christ.

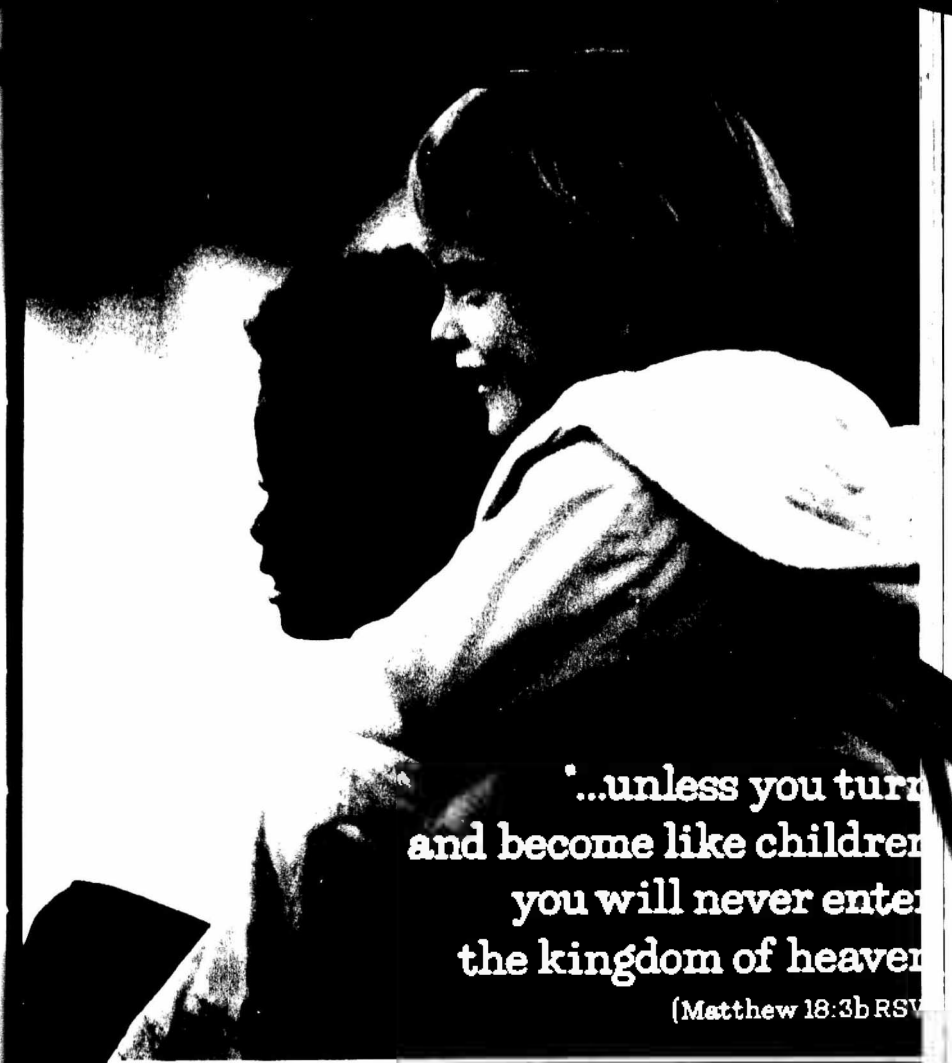
Racism is a sin of idolatry. It puts race in the place of God. It stresses the superiority of one race over all others. To get rid of our racism, we must turn and be converted.

Race Relations Sunday is a special day on the Southern Baptist Convention's denominational calendar. It is one day especially set aside to symbolize the need for loving relationships between all races on every day. It is a day which symbolizes the hope that something can be done about racism through the Holy Spirit's power that comes from God through Jesus Christ.

The good news from Jesus is that we can get rid of our racism. We can become like children again. We can have fellowship and joy and peace and life with people of all races. Through Jesus Christ, we can turn and enter the kingdom of heaven where only those who are like little children are allowed.

Dr. Hollis is Director of Family and Special Moral Concerns, Christian Life Commission, Southern Baptist Convention.

Harry N. Hollis, Jr.



**"...unless you turn
and become like children
you will never enter
the kingdom of heaven**

(Matthew 18:3b RSV)

**Observe Race Relations Sunday
February 13, 1977**

Sponsored by the Christian Life Commission of the Southern Baptist Convention

Reborn Free

It's About Time

RUTH WAGNER-MELLER

"I'm sorry, I wish I could help you but I simply haven't the time."

How often have we heard these words? And how often have we spoken them? How many guilt feelings we have had over not being able to do it all. And how much guilt we have heaped on others when they have said no to our pet projects. All because of time.

What is this thing called time that seems to have us all on the defensive — huffing, puffing, forever behind and trying to catch up? Minutes, hours, days — they are merely an orderly system for measuring everything from distances (it is just thirty minutes from here) to tasks (I have two hours of ironing to do) to leisure (I have a two-week vacation). If it is only a measurement, why does the lack of time give us so much trouble? Because when we hope to accomplish too many tasks, time ceases to be a tool. It becomes a tyrant because it measures unreality.

As I began to study what it means to be God's woman in today's world, God showed me that he has liberated me from the tyranny of time. As a reborn woman I am to order my priorities from a sense of divine commission in all that I do.

God's promise is "My God shall supply all your need according to his riches in glory in Christ Jesus" (Phil. 4:19). And that includes all the time I need. Time for work, rest, recreation.

The old excuse of "aha has more time than I do" falls away as we realize that the clock goes around once every twelve hours for each of us. The difference then is not in the amount of time each of us has, but in how we choose to spend it.

Taking God at his word — that he will supply my need — I must acknowledge that my time comes from his supply just as surely as my money, my talent, my life come from him. I owe him stewardship of my minutes and my days. I must approach all things which require my time with the question: Is this how God wants me to use this minute? This day? This year?

To his promise, God adds his directive: "Make the best possible use of your time" (Col. 4:5 Phillips).

The proper use of time requires me to go back to the first question raised in this series — Who am I? Elizabeth Elliot says it more succinctly when she titles a chapter, "Not Who Am I? but Whose Am I?" Yes, once I know whose I am, I have defined the boundaries within which I make my choices. And I am constantly called upon to decide how I will spend this minute and the next one. Remember, I must choose between the good and the best.

In making choices between the good and the best, in assigning priorities, we need to ask the following questions:

1. Is this task or trip necessary? Am I doing it out of habit rather than because it needs doing?
 2. Is there a better or a faster way? Can it be combined with something else?
 3. Can it be done as well, or better, by someone else? Instead of doing for the children, can I teach them to do it for themselves? I should.
 4. Can it be postponed? Make sure it is postponed because of priority, not procrastination.
 5. Do I have a sense of divine commission in doing it? If not, why am I doing it? This question alone will free me from many time-eating obligations.
- It is not enough to make choices, assign priorities, and then assume that they will somehow get done. I must plan how best to carry out my choices.

Planning

"If you fail to plan, you plan to fail," is an oft-quoted maxim in management circles. I think it applies equally to the Christian woman's stewardship of her time. Planning, in all phases of life — from homework to hobbies — is the key.

Just as a clock is divided into seconds, minutes, and hours, our planning must be divided into three time phases — long-range, intermediate, and short-range. By knowing what is coming up in the future, we can pace ourselves and be spared many nasty surprises and embarrassing lapses of memory.

To illustrate: My summer includes camping, company, scouting, travel, church activities, work, gardening, and writing commitments.

I list my long-range dates and obligations on a large calendar. I check out my responsibility in each of the activities (e.g., clothing, travel arrangements, tetanus shots, research materials for my writing) and make a note of when and where I must have it done.

My intermediate plans cover a shorter time span and become more specific. In the month of June I must double up on writing assignments because July's activities allow no time for them. Yet out there in the future I know I have a deadline. I begin to schedule sewing and shopping expeditions for camp clothes.

Short-range plans cover the current week and include doctors' appointments, ripening vegetables, bills to pay, letters to write, laundry, and those items from the intermediate-range plan that have now moved close enough to be dealt with.

Do I carry all this around in my head? Absolutely not. Intermediate-range plans I write down by categories such as church, gardening, vacation, writing, scouting, etc. Then I need only consult this list plus my knowledge of the routine things (choir is always on Tuesday night, etc.) to make up my calendar for the week. As long-range plans move closer, they become intermediate and a new set of long-range plans begins to form.

As I plan the week I group my flexible activities around the fixed appointments. I may use a trip to the doctor, when I am out in the car anyway, to go to the bank, the dry cleaner, the drugstore. By letting my family know ahead of time when and where I am going, they can be thinking up what errands they need me to run. I also plan meals for the week and post the menu.

That brings me to daily planning. It is not necessary for your daily plan to be like mine. It is necessary that you have a plan and that it include the following:

1. Make a detailed list of all you want to do that day. The detail keeps you from standing around trying to think what to do next. It also gives you the reward of crossing completed tasks off your list.

2. Number activities in the most logical order of accomplishment. For example, you would change the bed before doing the laundry. Analyze your traffic patterns to avoid retracing steps.

3. Assign blocks of time for the tasks. For example, 8 AM — water plants; 8:30 — make beds and straighten house; 9 AM — dress and go to Baptist Women, etc. Be realistic. If you do not allow enough time to do something, you will run behind all day and experience great frustration. When you have obligations away from home, block those out first, including travel time. Block out mealtimes, including preparation and clean-up.

4. If you have given God control of your life and day, you can claim the verses: "We should make our plans counting on God to direct us" (Prov. 16:9 *The Living Bible*) and "We can make our plans, but the final outcome is in God's hands . . . Commit your work to the Lord, then it will succeed" (Prov. 16:1, 3 TLB). Often he reminds me of something I have forgotten or nudges me to include a phone call to someone in need. "For the Lord watches over all the plans and paths of godly men" (Psalm 1:6 TLB).

5. Then, having planned your work, work your plan.

Having made all these plans, you must expect interruptions. In his book, *Time for All Things*, Charlie Shedd has a chapter entitled, "I Will Make Friends With Divine Interruptions," in which he says: "One of the marks of true Christian greatness will be a certain 'interruptibility.' This life has an elastic quality. It is equipped with expansion points. Already containing many interests, such a soul has room for one more real need if it comes from higher up . . . One sure proof that we are growing up in Christ is the increasing capacity to endure these interruptions."

I had proof positive of this axiom recently when I was given two days' notice to create an old-fashion costume for my husband. That did not throw me too much until unexpected company appeared, the plum tree which had not borne in ten years yielded a bushel of ripe fruit needing attention, and the cat became ill and had to be destroyed, thereby precipitating

trauma, tears, and a backyard funeral. Through God provided grace for me and a precious sharing with our teen-age son. "When all kinds of trials and temptations crowd into your lives, my brothers, resent them as intruders, but welcome them as friends!" (James 1:2 Phillips).^{*} Yes, there will be times when your schedule must be bent and even broken.

A Right Time for Everything

Another consideration in the Christian woman's management of her time concerns biophysics—the study of time relationships with biological processes.

Scientists find that we have hourly, daily, monthly or longer cycles of productivity. Even our moods have patterns to it. The admonition to "know thyself" should encourage us to chart the course of our inner clocks in order for us to work with our rhythms instead of against them.

Are you a morning person or a night owl? Why? Inasmuch as society and family responsibilities will allow, plan your heaviest work loads for the time of day when you are most energetic. I have a night person friend who goes to bed with her husband and gets up to work after he falls asleep.

To chart your energy levels and your moods, make yourself two graphs, one for your daily swings, and one for your monthly swings. Keep track of your moods and levels every day for several months. When you can see daily and monthly patterns in your life, you can plan your time to best advantage.

Accept the fact that you have low periods. Do not fight them or feel guilty. Understand that they are temporary, and use the time for quiet, non-demanding activities. If you are employed outside your home, you have little choice but to go on to work, no matter how you feel. Nevertheless, knowing about your productivity cycles can help you schedule your workday and your after-work activities.

Doesn't this idea smack of the old-time practice of vapors and indispositions? Certainly not. God made us, all of us, including our cyclical swings. I believe he designed our bodies and minds to have periods of productivity and periods of nourishment. Without the downswings, some of us would never take the time to refresh ourselves. Without the valleys there are no mountaintops.

We need to make intelligent use of any scientific data and methods available to ensure the maximum stewardship of our time and energy.

What is your attitude toward time? Is it a problem or are you the pro?

This month make a conscious effort to bring God into your planning and into the decisions about how you will spend his time.

^{*}From *The New Testament in Modern English*, J. B. Phillips, 1958. Used with permission of the Macmillan Company.



Wanda Botkin

I am having a terrible time with my weeds. They would not dare invade my neighbor's yard, so they are definitely mine. My neighbor's grass can easily be traced to all the bluebloods of the grass family. It sometimes causes me to think that old saying is true -- the one about the grass being greener on the other side of the fence.

Weeds are not really so bad. Just by being there, they provide me with some badly needed exercise. And they are so dependable. I can always count on them to keep popping up all over the place. Besides, they are persistent. When the going gets a little rough, temperatures are climbing, no rain in sight, I can still look for those weeds to outlast others from the plant world.

Perhaps we almost get to thinking that we are the weeds of humanity. Then we can learn a lesson from plant life. There are things we can provide just by being there. It is a good time to start a study group.

You have moved recently and you do not know anyone. It is a good time to start a study group. Pray about it. The Lord has the supply before we discover the need.

You have decided to stop working away from home, and you have time for some new interests. Start a mission study group.

Your life is changing though you still live in the same house. Your children are growing up and are no longer running around screaming ten out of every twelve waking hours. You have more quiet time. It is a good time to start a study group.

Whatever your circumstance, it is a good time to start a study group. Maybe you have a specific type of group in mind. You have been eager for further and deeper Bible study. A group can help you achieve this goal. Perhaps you want to keep up with the mission fields, and you would like to be in a current missions group. At last you can read and read and read -- then you may be most interested in a Round Table group.

An earlier suggestion was that you have a coffee with some friends to discuss this possibility of new study

groups. You may just set a time to discuss possibilities and post it on a community bulletin board or run an ad in a local paper. You might also call several churches in your area and ask them if you could publicize your meeting in their church bulletin or newsletter.

Study the material in *ROYAL SERVICE* for each of these types of groups to get some ideas for your group meeting.

Start now. Be persistent. It will not be long before your group members will be like the weeds. They will be back time after time, and they will thrive better when the going gets rough.

You do not have to be the group leader. As you meet to make plans, you may decide that one person should be leader for three months and then another member will have a turn. You may prefer that one person be leader, and choose assistant leaders in the areas you feel she will need help. Whatever leadership system you develop, it must fit the needs of your group. If your group meets weekly or biweekly, interest in study will be heightened, its continuity strengthened, and regularity in attendance will be increased.

Your group can encompass women from several churches. You may find it advantageous to relate to the Baptist Women organization in one of the churches represented in your group's membership. In this way, you can keep in touch with the ongoing Baptist Women program. Any one of the group members could volunteer or be selected as the representative to the Baptist Women officers council.

In the next feature in this series, we will look at each of the three types of mission study groups mentioned -- Bible study group, current missions group, and Round Table group. You may never have had a chance to belong to one of them.

Study. Study. Study. A short word that can mean much.

But I must get back to those weeds. You know, I just looked over the fence again. The grass doesn't look so green next door, after all.



Nine-year-old Adam loves Angie, a lively blonde. The mention of her name makes his dark eyes sparkle and his grin broaden. In December he tucked away some of his Christmas money so that in February he could buy Angie a box of Valentine candy.

Today Adam went shopping for the candy. He compared sizes, colors, ribbons. Finally he chose a plain red box decorated with a lovers' silhouette. Shopping for the candy was fun for Adam and me with a bit of friendly banter between us. But we shared silence during the drive from the store to the Studdard home. The silence disguised serious thoughts: Adam quietly rehearsed a pretty speech; I rehearsed how to have a proper attitude about the fact that my youngest was untying another knot in my apron strings.

The car stopped and Adam stepped out. He straightened the straps on his white overalls and patted in place a strand of unruly hair. Then with his body bent slightly forward and the candy clutched behind him, he confidently walked toward the front door. I shed a tear or two.

No feeling ever replaces the tenderness of first love. It is like a key which turns in the subconscious and slightly opens the door to maturity. In a childlike way we begin to feel incomplete.

What do you associate with your first love? A neatly folded note passed secretly up the row? An ambitious ballplayer singling you out with the promise, "This home run is for you"? A sparkling "diamond" from a penny bubble gum machine?

Where does love go?

Valentine's Day in a college dormitory is a bittersweet experience. February is the month often weighed by the pound. So Sara was surprised to receive a heavy package marked "Candy! Handle with care!" A lovers' spat had supposedly diminished the weight of love between her and Brooks. News about the size of the package spread through the dormitory. Friends gathered to share in the excitement of Brooks' obvious forgiving overture. Sara peeled off the last bit of wrapping paper, opened the carton, and lifted out the heart-shaped box. We gasped! The box fell apart in her hands. Brooks, with jagged knife strokes, had sliced the heart in two — symbolizing a broken heart.

Where does love go?

On four consecutive days phone calls revealed the dissolution of four marriages. The couples acted out variations of the same theme of a sad marriage charade. "We stuck it out for the children's sake. Now they are gone."

"We were financially dependent on each other. Now we dissolved a business, also."

"We do not love each other any more."

One friend sobbed a story of suspicion, sarcasm, selfishness that suffocated her marriage. With pathetic

wit in her voice, she sighed, "February is a particularly sad month to end a marriage. He always remembered to give me a box of candy. Maybe this month he will serve the divorce papers in a Valentine box."

What happens between that first innocent container filled with caramels and creams and the empty heart-shaped shell of a lost love?

Once love filled your prism so completely that it burst in a bright beam to surround a very special someone. Together you dreamed of a happy home. Love left. Today unstable, insecure feelings fill a cold, brittle prism.

Do you remember diagramming sentences? The method pictures sentence structure. By a diagram we readily identify the objects of the verb love. For example, I love Dad, I love tacos, I love Amanda; I love God, I love poetry. Of course, the degree of love varies, but the one word love encompasses all things, all paces, all people — even God. Placed among many loves is the special love reserved for a marriage. How is it different?

The Greek language uses three words to describe three aspects of love. For our present prism conversation, William Hulme's ideas help us apply eros, philia, and agape to a marriage relationship.

Eros is romantic; eros is selfish; eros is sexual. Eros, important in courtship and marriage, is the physical expression of love. It provides the romantic atmosphere in a home. In many instances eros is the first attraction between two people.

Eros is emotional. Emotions fluctuate. A marriage based only on feelings will shift as emotions ebb and flow. Decisions made on the eros level are based on the desires of the moment.

Eros is delicate. It is easily offended. Setbacks squelch it into indifference.

Eros needs adventure. Marriage is not a daily serial of excitement. Routine days dismay eros.

Philia shares interests.

Philia is friendly.

Philia involves intellect.

Philia enables marriage partners to be good friends. Thoughtful, helpful — philia makes being together pleasant.

Agape involves will.

Agape is sacrificing.

Agape is self-giving.

Agape is similar to Christ's love for us. It wills to love even when we do not feel like it. Agape enables one to take the other for better or for worse.

These three levels of love intertwine in a happy marriage. How? Unaccompanied by philia and agape, eros may completely cease. When eros disappoints, agape forgives. Philia enables partners to be sharing friends even in the absence of adventure. Philia deepens eros. Philia makes decisions in the best

interest of all concerned. Together philia and agape add discipline and loyalty to a marriage. Eros, philia, and agape combine to warm a prism.

Where does love go — love left in the frustration of trying to make each day more adventurous than the day before? Love left in the need for more than a live-in friend? Love left in the humanness of a selfish moment?

Today we bend through our prisms some specific requests:

Pray that a couple who needs professional counseling will admit the need and seek help.

Pray that a troubled woman will ask the advice of a friend who is making daily adequate adjustments to budget, health, career, personality conflicts.

Pray that a woman who may be considering a crutch — pills, alcohol, an affair — will seek other solutions to her problems.

Shift the prayer beam's direction. "Adam, why do you love Angie?" Mama, she is the most beautiful girl in the whole school."

First love presents one opportunity for mothers to teach a difficult lesson: physical attraction and love are not equal. "Adam, Angie plays kick ball well, doesn't she?"

"Yes, she kicks home runs!"

"You are a lucky boy to have a pretty friend who is fun to be with."

An idea is tucked into a young mind. With prayer, guidance, discipline — demonstrated love — eros, philia, agape will emerge intertwined to enrich his life.

Human nature has not changed since we were youngsters. We learned about love, courtship, and marriage from both desirable and undesirable sources, remember? Our children seek a source for sex education. Bend through your prism a prayer that children will find it in the home. Shyness or inhibitions prohibit some mothers from teaching their children. Pray that the strong desire to insure her child's correct Christian instruction will overcome reticence.

Where does love go? For many couples eros, philia, and agape — complimenting, supporting, balancing — create an intimate oneness. And a place to share the oneness — home.

Carvings, sculptures, and paintings of Egyptian pharaohs and their queens show their apparent affection for each other. In response to my inquiry, our guide affirmed that the artists accurately portrayed ancient Egyptian family life. Pointing to a statue of a pharaoh embracing his queen, the guide said, "Egyptian history records that this pharaoh demonstrated, not only prowess as a national leader, but also devotion as a family man. This pharaoh — with love, respect, admiration — always referred to his wife as 'Home.'"

When eros, philia, and agape intertwine, a Christian woman will create a home. And she will be "Home."

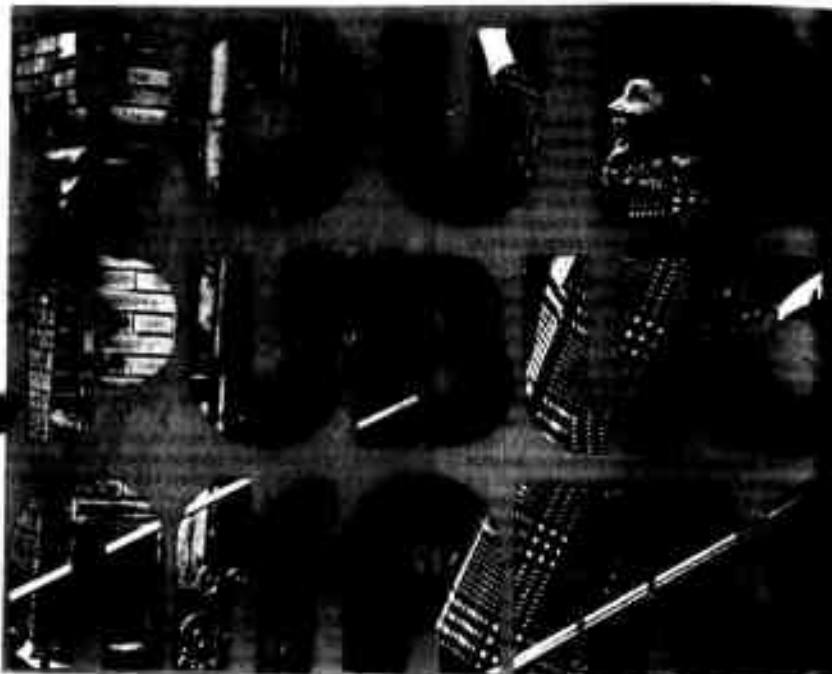


Photo by Wolkouth

read, investigate, act!

Rosemary Brevard

Did you know that Congress is considering a bill to authorize the government to take your children away from you if you are not doing a good job rearing them?

The bill is known as the Child and Family Services Act (HR 2966 and S 626). The Charter of Children's Rights is becoming part of the Act following are three of the several items proposed in the Charter: Congressional Record, page 44138. 1. Children have the right to protection from any excessive claims made on them by their parents. (The meaning of "excessive claim" was questioned. Example: If the mother or father asked the child to take the garbage out and the child doesn't want to, the parents have no right to insist upon it.) 2. Children have the right to freedom from religious or political indoctrination. (This means parents could not insist on children attending church or Sunday School. It also means the parent could be reported to authorities for expressing himself in his own home before his own children regarding politics and religion.) 3. Children shall have the

freedom to make complaints about teachers, parents and others without fear of reprisals.

Write your Representative and Senator! Act quickly to stop the passage of this bill!

STOP! Don't act quickly! Please don't lobby your congressman until you have first checked the truthfulness of the information you have just read. Just because the information is printed in a magazine (or newspaper or church bulletin or mimeographed flier) and just because the quotation is from the Congressional Record, you cannot assume that you are reading "the straight dope."

Many well-meaning Christian citizens do more harm than good after they read a believable but misleading and inflammatory article. Immediately they write their congressman and, often, ask others to write (or sign petitions) too. They omit the crucial step between reading about a government proposal and acting for or against it. This crucial step is investigation — checking

out the facts. Omitting it often results in action which at best is wasted and at worst damages the credibility of the churches in the political arena.

For example, things were not quite as they appeared in the first two paragraphs. This material was part of a flier entitled "Rearing Children by the Government or by Parents?" which received wide circulation among the religious community. The flier was full of inaccurate and misleading statements. The fliers generated floods of mail to congressional offices in opposition to the Child and Family Services Act from aroused citizens who neglected to check the facts before writing.

What would investigation have shown? HR 2966 and S 626 did exist. They proposed to help both children and parents — particularly those parents who are working or cannot, for a variety of reasons, adequately care for their children during working hours. They provided for the following: full-time or part-time child-care programs, before and after school as well as summer programs; education and consultation for parents; prenatal medical care for mothers who cannot afford it to help protect the unborn; food and nutritional services for poor children; treatment of medical and psychological problems of children if their parents requested such treatment; and help for children with handicaps or special learning disabilities.

The Child and Family Services Act, instead of taking child-rearing away from parents, clearly stated that "child and family service programs must build upon and strengthen the role of the family and must be provided on a voluntary basis only to children whose parents or legal guardians request such services, with a view toward offering families the options they believe are most appropriate for their particular needs."

What about all the scary things in the fliers? They were not in the bills. The Child and Family Services Act contained no "Charter of Children's Rights" and no one proposed adding it. In fact, the act specifically prohibited any practice which would "infringe upon or usurp the moral and legal rights and responsibilities of parents or guardians with respect to the moral, mental, emotional, physical, or other development of their children."

But isn't there a "Charter of Children's Rights" and wasn't it in the Congressional Record on page 44138? The "Charter of Children's Rights" was developed years ago by the unofficial British Advisory Center of Education but was never even seriously proposed in England. Senator Carl Curtis (R-Neb.) read a portion of this British group's proposal into the Congressional Record in a Senate debate on another child services bill on December 2, 1971. The text is found on page 44138 of the Record for 1971. However, that material was not a part of the 1971 bill and was not part of HR 2966 or of S 626. Someone dredged it out of the 1971 Congressional Record and printed it in fliers as "proof" that the Child and Family Services Act would destroy family life.

The flood of mail effectively killed HR 2966 and S 626, but at a high price. Legislators were astounded at the wild charges made against the bills in the letters. Unfortunately, during the same period the FCC and NASA were inundated with thousands of wasted letters a day full of equally inaccurate charges against a petition

already denied. Thus, Christian citizens who failed to check their facts gave official Washington a picture of the religious community as politically powerful but gullible, careless, and irresponsible in the use of that power.

What would have been a more responsible course of action for you if you were concerned by the flier "Rearing Children by the Government or by Parents?"

Investigate!

Your letter to your congressman, instead of denouncing the bills in question, should have requested copies of them and a complete Congressional Record citation (a page number is obviously not enough). You could then have studied the primary source materials for yourself.

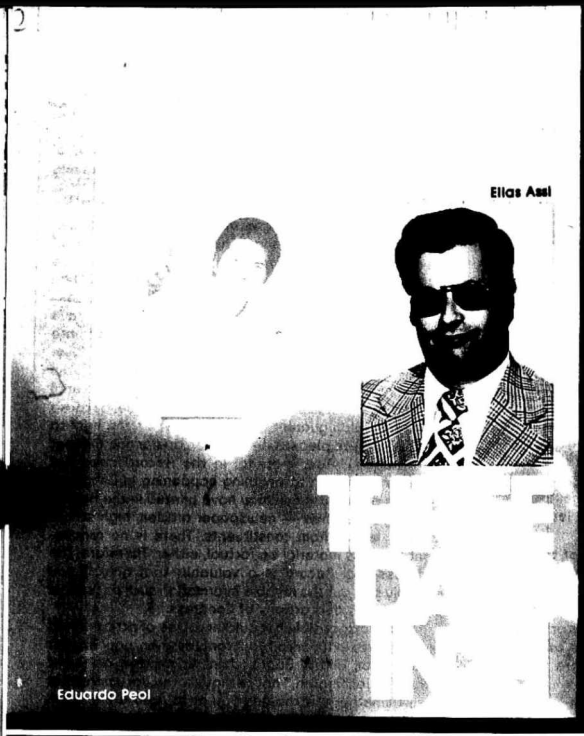
Your study of the Congressional Record would have revealed that the quotation in the flier was out of date and was not a part of proposed legislation at any time. (For future investigations, remember that a citation from the Congressional Record only indicates that the material is printed in the Record. It is not necessarily true, because the Constitution guarantees a congressman the right to say anything he pleases on the floor, true or not, without legal liability. Also, material in the Record does not necessarily pertain to anything happening in Congress, because a congressman may have printed in the Record anything he wishes — newspaper articles, high school themes, letters from constituents. There is no requirement that this material be factual, either. Therefore, the Congressional Record is a valuable tool only if you carefully sort out the reliable information such as texts of bills and recorded actions of Congress.)

Another responsible but quicker course of action would have been to write or call your congressman, your Baptist state paper, or the Baptist Joint Committee on Public Affairs in Washington,* not to request the documents but to ask whether the charges you have read are factual. Since the answer would have been no, this approach would have required you to decide whether the flier or the office you contacted was more reliable.

Investigation should precede, not replace, action. Therefore, your investigation should have generated a letter to your congressman based on fact and your own political convictions. Your letter could have supported the bills because you had decided that families need the proposed services and that the federal government should meet the families' needs. On the other hand, your letter could have opposed the bills for one or more of these reasons: too expensive; they establish another Washington bureaucracy; they raise potential church-state problems if churches were allowed to contract to provide the child-care services and then indoctrinate the children; or you do not believe the role of the federal government is to meet such needs. Either way you would have exercised your Christian citizenship without damaging the credibility of church people.

As you read your paper, your mail, your church bulletin — investigate before you act. Surely if an issue motivates you to express an opinion, it is worth some time and effort to check the facts. And do not be angry if friends insist on checking facts you share with them. Encourage them instead!

*Baptist Joint Committee on Public Affairs, 200 Maryland Ave. NE, Washington, DC 20002



Eduardo Peol

LAWRENCE WEBB

The stinger came as they were getting ready for the offering. One of the ministers said, "If you are not a Christian, we do not want you to give. First, we want you to give yourself to Christ in faith. After that, we'll talk money."

Down to the offertory, it sounded like a typical Southern Baptist service in Alabama or Texas. Well, it didn't have the Texas or Alabama drawls. But the order of worship was familiar.

When the minister said these strange words, I looked around. I was at the largest Southern Baptist church in California.

On my left was my friend Danny Sanchez of the Home Mission Board's Language Missions Department. I had known him for some time.

On my right was a newer friend, Eugene Wolfe, whom I had met for the first time Friday night as he and his wife greeted me at the Los Angeles airport. The Wolfes direct Spanish work for the Los Angeles area.

Others in the ten o'clock congregation were unknown to me. I was attending a regular service of the First Chinese Baptist Church of Los Angeles where the ministers and most of the members are Chinese. Another service in Chinese would follow at eleven.

Sunday School attendance runs a thousand or more, about the same as my home church back in Birmingham. And they were cautioning some people not to give!

Danny explained to me that other church groups in downtown Los Angeles had sought to collect money from Chinese merchants who were not Christians — sort of a

cultural or civic duty for the good of the Chinese community. The Southern Baptist church, led by Timothy Lin, wanted to put things in perspective as a witness to visitors. Our next stop was at another Chinese church where Mandarin is spoken. The first church was Cantonese, the other major dialect of Chinese Americans.

With the lure of an authentic Chinese meal at the Mandarin Baptist Church at noon, we stayed through the eleven o'clock service even though the only words I understood were those spoken by Eugene, Danny, and me. I understood the food. (There is a fellowship meal each Sunday, prepared on a rotation schedule by members.) I understood the fellowship shared by Mandarin-speaking and English-speaking members who had preaching at ten and Sunday School at eleven. I also understood that a stereotype had been shattered when a Chinese youth refused a cup of hot tea, explaining, "I would rather have coffee."

These were two of five language churches I visited that Sunday, about a year ago as part of a weekend under Gene Wolfe's guidance. On Saturday, Sunday, and Monday, we visited with leaders of eight different language groups: Spanish, Romanian, Arabic, Russian, Korean, Filipino, and two Chinese dialects.

Each visit with Southern Baptists from other ethnic backgrounds was an experience to savor. Most were fleeting as we pressed on to allow "the man from WMU" to see "one more example of home missions in LA."

Unquestionably, the most worshipping service was Sunday afternoon with a Romanian congregation. The language barrier was not real here as elsewhere. But the two hours passed quickly. These refugees from Eastern Europe communicated their love for Christ through their prayers and their songs. There was a lot of music with several different people leading the choir. Several soloists, small ensembles, and an orchestra were featured. Here were people with leadership ability who, like pastor Petru Popovici, had the

communist oppression and relocated in "the land of the free." Leaders of the state language missions team joined us Sunday afternoon. E. J. (Jack) Combs leads the language program for California. Theo Patnaik, a native of India, is Combs' associate.

Each of the five visiting Baptist leaders had a chance to speak to our Romanian brothers and sisters. Mr. Popovici summed up our remarks after each of us finished, rather than interpreting sentence by sentence as the Chinese pastor had done. I shared our WMU watchword for 1975-76 as I spoke a word of greeting and encouragement: "Where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17, EV). The message of that verse hit hard at me as I realized members of this congregation had fled their native land, many leaving close relatives behind in a system that smothered political freedom. Mr. Popovici, who was forced to quit preaching when he lived in Romania, regularly tapes messages of spiritual freedom which are beamed by radio into Eastern Europe.

We had begun the day by visiting the pastor and his wife at the Mandarin Baptist Chinese mission near a junior college campus. We ended the day with a sumptuous meal in the home of a Russian pastor, Alexander Kuzichev, and his family. Again we were reminded of the need for faithful prayer for those behind the Iron Curtain.

Home and foreign missions are in the work of Elias Assi (AH-see). A native of Jerusalem, Mr. Assi works among those who share his native Arabic language. He lives in Bakersfield, but was in Los Angeles on Saturday.

Farm workers from Yemen are in the fertile San Joaquin (San WAH-keen) Valley on two- or three-year contracts with owners of large farms. Many of these men leave their families in their underdeveloped homeland and live in dormitories or barracks on the farms.

Mr. Assi gains a ready hearing as he speaks the same language as the Yemeni farm workers. He helps them learn English and takes them to get immigration papers, drivers'

licenses, and other needed items. When they discover he has no financial angle and is really interested in them, he is accepted. Though most are from Muslim backgrounds, the Yemens are receptive to the Christian witness of Mr. Assi as their friend. Several have accepted Christ as Lord.



Because Christian missions in Yemen is limited almost exclusively to medical work, the fervent prayer is that these Christian farm workers will return home as effective witnesses.

Fermin Whittaker from Panama has led an unusual ministry in the LA suburb of Pico Rivera at Primera Iglesia Bautista (First Baptist Church). He has been called on frequently by police, school officials, and judges to counsel people in trouble. Teen-age alcoholics, dope pushers, and "wetbacks" (illegal entrants from Mexico) have come to Christ.

As Gene Wolfe and I sat in the study, Mr. Whittaker had a call from a woman who was moving to a city in Mexico which had no Baptist work. She wanted the Pico Rivera church to start a mission in her new hometown.

Mr. Whittaker was facing a decision about Baptist work in yet another city — Fresno. He talked with us about an invitation to become church growth consultant for ethnic churches for California Southern Baptists.

The invitation (which he later accepted) seemed a natural. In six years or so, he baptized 80 percent

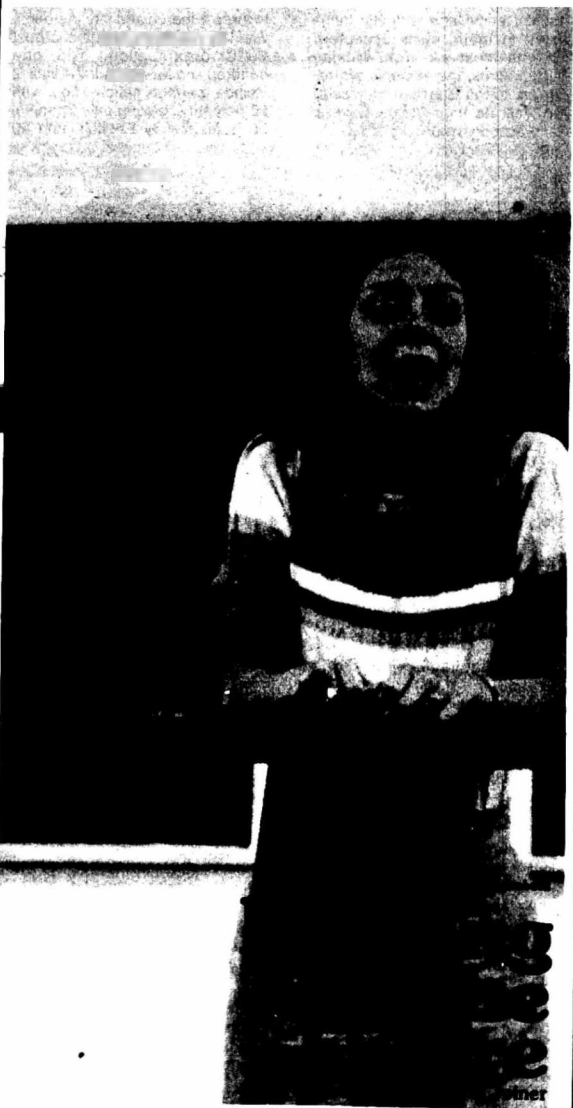
of the present membership. Sunday School attendance had grown to three hundred and fifty. Acteens, with fifty members, was the largest WMU organization. The one hundred and twenty church families include fourteen nationalities, with 20 percent speaking only Spanish, 50 percent only English, and 30

percent bilingual. His sermons alternated back and forth, a few sentences in Spanish, a few in English.

In LA, I also met Eduardo Peol, a Baptist preacher in the Philippines before coming to California; and Pablo Lin, pastor of Sawtelle Boulevard (Mandarin) Mission, which expects to be self-supporting very soon.

In nearby Long Beach Harbor Association, I talked with James Forrest, director of associational missions. The association has thirty-seven churches, sixteen of them predominantly black (probably the highest percentage of black churches in an SBC association). The moderator and the Brotherhood director are black pastors, elected because of their leadership ability, not because of their race. Samoan, Korean, and Spanish work are sponsored by churches in the association.

For years I have heard about, read about, written about, about, prayed for, and given to home missions. But the three days in LA gave home missions a new dimension for me as I saw home missionaries in their natural habitat.



Acteens with shining faces marched down the aisles. Flags from all fifty of the United States and eighty-two foreign countries cascaded in glorious colors behind them.

"O Zion, haste . . . to tell the world . . ." sang the congregation. Four couples, newly appointed by the Foreign Mission Board and the Home Mission Board of the Southern Baptist Convention, reached the platform.

Then as we sang "Give of thy sons to bear the message glorious . . ." my heart caught. Passing me at that moment was a special Acteen — my daughter. She was carrying the blue and green flag spangled flag of Brazil. Our eyes met and she glanced impishly at her flag. I knew she was thinking "How about this! On with the family tradition. This is the Bagby legacy and wouldn't Aunt Thelma be thrilled that I have it." "Aunt Thelma" is Mrs. Albert Bagby, one of those fantastic Bagbys who pioneered Southern Baptist missions work in Brazil. She is Aunt Jackie, not by blood-tie, but by love-tie.

"Give of thy sons . . . give of thy daughters . . ." I realized that God was saying, "She is mine, you know."

"Oh, yes, Father. I know she's yours. Thank you, Father, that Jackie knows you have a mission — somewhere — for her. Thank you for dedicated women who for fourteen years have been guiding her in missions education. Thank you for women who have been minding the future."

Who's minding the future? Who's teaching your sons and daughters your grandchildren? Somebody must tell them God has a mission for them.

Mission Friends Leader

I'm minding the future. I am a Mission Friends leader here at _____ Church. (Name and

recognize all other Mission Friends leaders in your church.) We are busy providing missions education for pre-schoolers. We help children understand that God loves people all over the world.

Preschoolers two years old and younger are in Mission Friends while their mothers are in Baptist Women or Baptist Young Women meetings. (If you do not have a Mission Friends organization for this age group, present the needs. Show how many new members this could mean for Baptist Women and Baptist Young Women.)

Preschoolers three through five years have weekly sessions planned for them. We use *Start* (show a copy). *Start* is our own special magazine. It gives detailed activities for teaching missions to boys and girls. It really does "start" missions education for children. (Share something the children have studied during the past month.)

God has used the song "Jesus Loves the Little Children" to touch the hearts of children everywhere. Mary Ann Chandler, a Southern Baptist missionary in the African country of Malawi, was touched by that song. When Mary Ann was a preschooler, she was a Sunbeam. Sunbeams, of course, were "pre-historic" Mission Friends. Mary Ann claims her love affair with missions began during those Sunbeam days. "And, what's not to love?" she asked. Sunbeams meant singing "Jesus Loves the Little Children of the World" and eating ice cream!

Carolyn Weatherford, executive director of Woman's Missionary Union, remembers singing that song in Sunbeams too. In fact, Miss Weatherford says that she remembers distinctly the difference between singing "Jesus Loves Me" in Sunday School and "Jesus Loves the Little Children" in Sunbeams.

Miss Weatherford adds that her Sunbeam leader did a good job of helping her understand that not all children knew that Jesus loves them, and that she should tell them that he does. This conviction led her to start digging her way to China after studying her first foreign missions book, *Whirligigs in China*. After all, she reasoned, China is on the other side of the world and many had never heard of Jesus. Somebody, some way, had to tell them.

Many who are busy about the business of sharing the good news credit missions organizations for their involvement. A Sunbeam in Clearwater, Florida heard his leader, Mrs. Paul McCardle, Sr., tell the story of David Livingstone. Little did she realize that one day that little boy, Frank Baker, would himself go to Africa to share the gospel. His destination was Zambia in whose soil rests the heart of his very first missionary hero, David Livingstone.

Perhaps you, today, are thinking back to the beginning days of your missions involvement. Somebody cared about your future. Thank God for that person, or those persons. Let us pray for the missions education in our own church. Another Mary Ann Chandler or Carolyn Weatherford or Frank Baker may be in our keeping.

(Ask someone to pray for Mission Friends leaders.)

Girls in Action Leader

I'm minding the future. I am a Girls in Action leader here at _____ Church. (Name and recognize all other GA leaders in your church.) Our responsibility is missions education for girls in grades one through six.

We think the Girls in Action song says a lot about what we do in GAs, so we'd like for you to sing it with us.

(Lead the women in singing "Girls in Action" or have someone else lead. Music is available at the Baptist Book Store; see "Planning the Meeting.")

In *Girls in Action* we study about missions. We learn what the Bible says about missions, we study the history of missions, and we learn what home missionaries and foreign missionaries do today.

Exciting learning experiences are planned weekly for the girls. We use excellent material. (Hold up copies of *Aware* and *Discovery*.) *Aware* is a quarterly magazine for GA leaders. It provides step-by-step procedures for every meeting. *Discovery* is the monthly magazine for girls and leaders. It contains material related to the study unit for the month — stories, photo features, puzzles, maps, letters, and games. Helps for girls



working on Missions Adventures — an individual achievement plan — are included. All this and the missionary prayer calendar too are in *Discovery*.

Do girls like *Discovery*? Well, just read these comments from letters to the editor. Ivo Jewel Tucker.

From Texas: "I love *Discovery*. I'm glad you think enough of us to editor this book."

From South Carolina: "I thank you very much for what you are doing. Some people would not care to have the job."

From Georgia: "Sometimes I wish *Discovery* had a little more stuff. I guess that you work hard on it, though."

A suggestion from Virginia: "*Discovery* has too much mission emphasis."

On the other hand, a word of appreciation from Kansas: "You really work hard for God and I just know there's a place prepared for you."

A California GA thinks Mrs. Tucker has made "that place" already. The address on her letter reads:

Discovery
God N Twentieth St.
Birmingham, Alabama.

The postman must believe, too. The letter was delivered!

One more letter — the editor's favorite — from North Carolina: "Our GA group thinks *Discovery* is magnificent, grand, wonderful and glorious."

Yes, as one GA said, "*Discovery* is groovy and is helping us learn about missions."

Another way that girls learn about missions is through Missions Adventures, the individual achievement plan. The girl works on Missions Adventures at home. Periodic recognition services are planned for girls who take part in Missions Adventures.

GAs have the opportunity to show God's love by participating in

mission action and helping persons who have special needs. (Share a recent mission action project.)

Our GA song talks about "praying, giving money so the world may know of Jesus' love." In GAs we practice what we sing. We pray for missionaries and we give money to missions causes.

Going is a result of missions involvement in Girls in Action. Lynn Davis is a missionary nurse in Kisumu [key-SOO-mool, Kenya. She travels to different villages carrying medicines with her as she goes. In the villages she holds clinics for young children. The



children receive medicine if they are sick, or shots to prevent various diseases.

The trip to Africa began when Lynn was a GA. "The idea of being a medical missionary came to me while I was still a GA. In GAs we studied about different lands and different people. The Lord began to speak to me about the needs of these people and how I could help them."

Somebody in Georgia was minding the future when she taught GA Lynn Davis. I may be reaching a Lynn Davis myself. That's exciting!

We need your prayers. Let us pray now for women who work with Girls in Action in our church. (Have someone lead in prayer.)

Acteens Leader

I'm minding the future. I am an Acteens leader here in Church. (Introduce other Acteens leaders in your church.) Missions education for teen-aged girls is our job. It is a big job, because many of our young people drift away from the church. This is the age group that is hardest to work with. Leaders are sometimes difficult to find. Many churches just give up on Acteens.

However, I believe that we can not neglect missions education for girls who are in grades seven through twelve. In our church we really believe it when we sing the



Acteens song, "This Is Our Day." Perhaps you have not heard our song. Sing it with us now. (Lead the singing of "This Is Our Day" or have someone else lead it. See "Planning the Meeting.")

"Missions should be our task" is a phrase from the Acteens song. In-depth mission study is part of that task. Using our own magazine, *Accent* (show a copy). Acteens themselves with help from all leaders plan and present mission study sessions each week. This year already we have studied about India, Grenada, Panama, and Japan.

This spring we are studying about home missions. We are looking forward to a study unit on the

first missionary, Paul.

I have several copies of *Accent* that I will pass around for you to see. We want you to see the quality of the material we are using each month. (Pass around copies of *Accent*.)

Acteens have an individual achievement plan called *Studiact*. Girls can reach four levels of achievement: Queen, Queen with a Scepter, Queen Regent, Queen Regent in Service, plus a fifth level, Service Aide. (If you can share an Acteen's testimony about *Studiact*, do so now.)

"Our God has put us here, sharing his love." Those words from the Acteen song mean mission action and direct evangelism. Acteens love the definition of mission action that says it is love in action. Acteens are uniquely fitted to carry Christian love into places of need. They can witness and minister to persons of special needs. What a thrilling experience it is to see a girl come to the realization that God can use and is actually using her to share his love.

A missionary now serving in Africa recalls, "As a teen-ager, I was involved in what was then called community missions. In a little

south Alabama town, God showed me that I could meet needs. Somehow I knew right then I could meet human needs anywhere he wanted me to go. I promised him that I would. And now I am."

"Isn't it great that we can give?" continues the Acteens song. We do learn to give. We support missions through prayer. We give to the mission offerings. Some girls respond to God's call to mission service.

At an intermediate GA camp (the forerunner of Acteens camp) Wana Ann Fort answered yes to God's plan for her life. This plan eventually led her and her husband (they are both doctors) to begin medical work in Rhodesia.

Acteens also means state meetings, national conferences, prayer retreats, SMAY (Summer Missions Activities for Youth) projects. But mostly Acteens is giving teen-aged girls an opportunity to find God's will for their lives.

Listen to a letter from an Acteens member in South Carolina:

"A friend asked me to go to Acteens. I hated going to church and church meetings, but I went just to satisfy my friend.

"The Acteens leader didn't

strike me as being a real Christian. I didn't care much for her.

"What kept me going to those meetings, I just don't know. That leader criticized me and the others in everything we did, and I just hated her for it. But then, I guess I didn't have much love in my heart for anyone.

"Last April after our study session, my leader started talking about an article in *Accent*. It was called 'Where Are You Going, My Pretty Maid?' It introduced the study material about the love of God. God started talking to me. I realized that he had been using my Acteens leader all that time to say things I needed to hear. I asked God to come into my heart. I prayed, right then, that he would make something useful out of my life.

"It would have never happened without an Acteens leader who cared about us teen-aged girls.

"I'd like to tell the whole world that I thank you, Mrs. Stewart, and that I love you with all my heart."

What the world needs now is more Mrs. Stewarts to help mind the future!

Let us pray now for the Acteens leaders in our church. (Ask someone to lead in this prayer.)

next month ROYAL

Our Land
Prayer for
Lighted by
Setting

Planning the Meeting

QUESTION: Who's minding the future? Who's educating the children and youth in missions in our church?

PLAN 1

The simplest way to conduct this session is to present the material just as it appears on pages 18-21, omitting the directions in parentheses.

Be sure, though, to include the prayer periods suggested after each age-level organization is presented. Also, it should not be too difficult to secure and share the information about the children's and youth organizations in your church.

CALL TO PRAYER

Make small paper diapers out of white paper. Write the names of the day's prayer calendar missionaries, one to a diaper. Pin with tiny safety pins. As you pass them out, say: Someone made a change in the life of the missionary whose name you see on the paper diaper. Someone helped him or her to find God's will for his life. A "future-minder" helped make this missionary possible.

PLAN 2

If your church has Mission Friends, Girls in Action, and Acteens organizations, ask the director or a leader representing each of the groups to be prepared to present the appropriate material from pages 18-21, following the added suggestions in parentheses. Or, in her own words, each can tell what she considers the purpose of her organization and what it is doing. In addition, she can present specific prayer needs to the Baptist Women.

If your church lacks one or more of these organizations, ask your associational WMU to help present the organization. If that is impossible, ask a Baptist Women member who is the mother (or grandmother) of a Mission Friends

prospect — or a GA or Acteens prospect.

Present the needs for these missions organizations in such a way that leaders will volunteer at the meeting. That would be a successful Baptist Women meeting!

The format will be:

1. Study leaders present the introduction.

2. Mission Friends leader (or associational Mission Friends director or Baptist Women member) presents Mission Friends.

3. Girls in Action leader (or another woman) presents Girls in Action.

4. Acteens leader (or another woman) presents Acteens.

Each segment should end in prayer. You may ask someone to lead in prayer beforehand or at the meeting.

If your church has no children's or youth organizations, enlist the help of the associational WMU council. This is the ideal time to promote the organizations and to begin them.

Have available the following materials: "Steps in Beginning an Acteens Organization"

"Steps in Beginning a Girls in Action Organization"

"Steps in Beginning a Mission Friends Organization"

Member Enlistment Folder (available for each age level)

"Mission Friends for Your Child"

Magazine subscription blanks

WMU order form

Copies of each of these magazines: *Start, Aware, Discovery, Act-cent*

Acteens Song, "This Is Our Day"

GA song, "Girls in Action"

PLAN 3

Two new plays related to the Minding the Future emphasis are available: *The Future Depends on It* and *With an Eye on Tomorrow*.

The first deals with Mission Friends and Acteens (requires 6 women, five-year-old child, and two teen-age girls); the second

with Girls in Action (requires women). Order these and read them. Consider performing one both of the plays at the meeting. Or, have a play-reading at the meeting. Later you may consider presenting the play(s) to the entire church.

SOMETHING TO DO BECAUSE YOU STUDIED

If you lack any of the missions organizations, start it, or then your need is expansion, do the Prayer support may be the greatest need.

This is a good time to express appreciation to leaders of children and youth. How about a special certificate, a single rose, or an "I love you" Valentine?

PREVIEW WEEK OF PRAYER FOR HOME MISSIONS

Share information about the theme for the week of prayer (see page 21) and the meeting times.

Free from state WMU office

*Available only from Women's Mission Union, 600 N. 20th Street, Birmingham, AL 35203. Price: *Start and Aware*, \$3.00 per year, single copy 90 cents. For subscriptions outside the U.S., add 75 cents. *Discovery*, \$3.00 per year, single copy 45 cents. For subscriptions outside the U.S., add \$1.50. Please enclose imitation. Subscriptions accepted for one or two years. Alabama subscribers add necessary sales tax.

*Available through Baptist Book Store (see order form p. 48)



Home Mission Board photo

Chaplaincy

Current Missions Group

Mary Bates Foster

In Russellville, Arkansas, Jack L. Clack talks daily with employees of Valmac Industries, Inc. He visits workers and their families who are critically ill in hospitals, performs weddings and funerals, and makes himself available for crisis calls. He is an industrial chaplain.

Patients and their families who come to Mayo Clinic in Rochester, Minnesota for medical consultation often need help with their anxious feelings, practical problems of being away from home for a long period, and spiritual questions. B. J. Williamson helps minister to these needs. He is a hospital chaplain.

F. Leon Johnson, a director of associational missions in South Carolina, became concerned about people in a near-by prison. When the opportunity opened up, he accepted the role of religious

coordinator on a volunteer basis. He discovered that most of the prisoners had never known God's kind of love. Mr. Johnson is a correctional chaplain.

All three of these men — and others like them who serve as civilian chaplains — share an energetic interest in and love for people. Working through the Home Mission Board's chaplaincy division and a state Baptist convention, a Southern Baptist chaplain extends the ministries of churches into industries, hospitals, and correctional institutions. He works in areas where local churches might never go.

With his college and seminary training and experience as a pastor, the chaplain is able to minister as counselor, preacher, comforter, religious teacher, and friend. He enlists the help of other Baptists

who serve as volunteers and individually trains them in their work.

Let us look more closely at three areas of the civilian chaplaincy program.

Industrial Chaplaincy

Chaplain Jack L. Clack of Russellville, Arkansas says: "Vast numbers of Americans never come inside church buildings, so we must minister to them where they are — at work. As we demonstrate our compassion in ministering on the job, no doubt our church buildings will become increasingly important as points of ministry. Valmac and I are committed to this concept: 'I will show you my faith by my actions' (James 2:18 TEV)."

Chaplain Clack's basic responsibilities lie in three areas: pastoral ministry, counseling, and management training.

Since he ministers on a one-to-

Current Missions Group

one basis, and Valmec spreads geographically over several states. Chaplain Clack finds it difficult to contact as many people as he would like.

In counseling he often gives a direct Christian witness. Most of these sessions involve marital and family problems.

A large referral service undergirds the counseling ministry. The chaplain contacts other agencies when employees need special help with alcohol or drug abuse, children who require testing or lengthy therapy, legal action, medical check-ups, or other problems.

In the management training part of his work, Chaplain Clack provides training opportunities for managers in self-improvement and in how to better relate to employees.

The chaplain is important to the industry he serves because people who are distressed over a problem will not perform well on the job.

Also, a job can get monotonous. An employee can feel bored and lonely even while surrounded by hundreds of fellow workers. Physical illness affects performance, too: an estimated five hundred thousand Americans suffer from diabetes unknowingly. Alcoholism costs the nation's businesses and industries between 10 and 15 billion dollars per year from lost time, accident claims, bad decisions, wasted materials, and overall poor work.

The chaplain's concern is to use his professional skills plus outside resources to successfully treat those human hurts that require special assistance. Sometimes, all the chaplain needs to do is listen.

Early one morning a truck driver entered his company office filled with anger. Knowing that he would be a likely candidate for an accident if he drove a rig onto the highway, he talked with the chaplain.

For thirty minutes the driver poured out his feelings of resentment, hostility, and general inability to cope with the problem. Slowly, the tension in his face and voice subsided. The chaplain sat and listened, but in so doing he conveyed this attitude: "I care and God cares about you as a person. Your trouble is of interest and concern to me. I want to help."

The driver stood up to leave. Clasp the chaplain's hand firmly, he said, "Thank you, Chaplain. I think I can make it now."

Hospital Chaplaincy

Every day some ten thousand visitors enter the Mayo Clinic in Rochester, Minnesota. Many hope for a cure for a terminal illness; some face surgery. Still others accompany a family member who is ill. Whatever the reason, all experience tense and sometimes critical situations away from home.

B. J. Williamson serves as chaplain in two Rochester hospitals supported by the Mayo Clinic. His ministry touches both the patients and their families. He responds to requests for a Protestant chaplain and many times becomes alert to Baptist patients when their hometown pastors notify him.

When one young man was isolated with a long-term illness, Chaplain Williamson often visited with him and his mother. The chaplain discovered that the patient had never made a profession of faith but that the mother was a member of a Baptist church.

During their talks, the young patient expressed many deep resentments. After this release and through the direct witness of the chaplain, the patient trusted Christ.

The mother's home church authorized Williamson to baptize the new Christian into its membership. As soon as the young man was medically able, he was baptized in

the physical therapy tank at the hospital. Since his return home, the church continues to nurture his Christian growth.

Williamson relies on the prayer support of Southern Baptists. A letter he received from a friend noted a specific intercessory prayer time. As Williamson looked back at his schedule, he realized that at the same hour a patient's family had indicated a keen sensitivity to the presence of the Lord. They too, had been praying as they waited in the Minnesota hospital.

Wilson C. Deese works with the Arkansas Baptist State Convention in Little Rock where most of his time is spent training and encouraging fellow ministers in the chaplaincy. He brings them together for sharing sessions.

Deese writes, "My personal goal is to learn all I can in this area and share what I learn with the volunteers who perform this ministry in their communities. It gives me great joy to see a minister grow in self-confidence in chaplaincy ministries."

One of the problems Chaplain Deese faces is lack of understanding on the part of people in the medical profession. "Though they often do not understand the importance of the chaplaincy, their skepticism may be justified by the actions of many ministers who do not know how to minister in hospitals. Pastors, chaplains, and medics need to listen to their patients and to each other," Deese says.

In a local hospital, Chaplain Deese met Marilyn, recovering from surgery and suffering depression and loneliness. She had developed emotional stress in three years since an auto accident had claimed the life of her mother.

The chaplain listened to Marilyn's story and conveyed to her the concern of the church. He told her of the love of God. Then Chaplain Deese enlisted a young woman to

befriend Marilyn, and the gospel reached not only Marilyn, but her father, grandmother, and an aunt as well.

A hospital chaplain believes the "patient is a person for whom Christ died; I want him to know it." The chaplain sees himself as a willing helper on the healing team.

Correctional Chaplaincy

When F. Leon Johnson accepted the duties of prison chaplain he was eager to get started. On his first visit he would share the evening meal at the prisoners' table.

He recalls: "To my amazement, I found I had reservations and inhibitions in my feelings for the men. I caught myself thinking, 'You fellows are here because you deserve to be. This was a barrier to overcome if I was to reach them with the message and meaning of God's redeeming love. I prayed that God would help me to see them as Christ would see them.'"

Johnson studied the men, their backgrounds, and their personalities. He discovered that the great majority of the prisoners had never known God's kind of love.

Would these men ever have a chance to know the goodness of life? Who is better equipped than the Christian to convince them of hope, trust, and forgiveness?

Johnson began to see the prisoner, not as a criminal but as an individual who could become a mature, happy person in Jesus Christ. Because of his personal experience, Johnson now leads volunteer church groups to move from their prejudices into effective witness.

Johnson serves a correctional center with a capacity to house ninety-four men. About 80 percent are young men under thirty-five years of age. Getting to know them on a first-name basis opens the atmosphere to good communication.

After a necessary orientation period, church groups join in planning the two-hour religious sessions four times each week. Since the prisoners respond well to sing-along, one evening is devoted to fellowship, sharing, and music.

Other activities include a worship service and Sunday School lesson. The fourth, a Bible study, builds moral and ethical concepts such as "Love thy neighbor."

Johnson counsels personally with anyone who responds to the claims of Christ. It takes courage on the part of the prisoner to express his faith in the midst of a prison environment, but some witness with bold confidence.

One thirty-year-old man participated in the religious activities and heard the claims of Christ on repeated occasions. He began to think about what responding to God's call would mean in his life, both in the prison and on the "outside." From the moment of his repentance and surrender, his personality and facial expression changed. His testimony has become a source of encouragement to others.

Why should Southern Baptists continue to support the correctional chaplaincy?

National statistics shout "rehabilitate the prisoner" to the Christian. During a typical one-year period, 204,349 people were confined in federal and state prisons. Of those released, 65 percent will be arrested again for additional crimes.

No human life is beyond the concern and compassion of the Christian witness. As the most likely group of people to be overlooked and disregarded, prisoners need to experience — through Christian people — the love and care God has for them.

Jesus said, "I was . . . in prison and you visited me . . . I tell you, indeed, whenever you did this for one of the least important of these brothers of mine, you did it for me!" (Matt. 25:36, 40 TEV).

Planning the Meeting

AIM: At the close of this meeting, each member should be able to explain how the civilian chaplain becomes an extension of a church's ministry to people away from home.

PLAN I

Introduce the study topic and divide members into three small groups. Assign one of the three civilian chaplain ministries to each group. Ask them to search for an

answer to the question: How does the chaplain become an extension of a church's ministry to people away from home?

Allow ample time for members to talk in groups about their answer. Reassemble, calling for reports from each group.

Summarize the reports and draw out conclusions by asking: What can Baptist women do to assist in the chaplaincy ministry? (See additional suggestions in

Follow-Through to Study, below.) Close with sentence prayers.

PLAN 2

Before the meeting, make these assignments to individual members:

1. Write a paraphrase of Matthew 25:31-46. (A paraphrase is a restatement of a passage in one's own words — retaining the original meaning but in a different form.)

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2. Order the leaflet "Chaplaincy Ministries," free from Home Mission Board Literature, 1350 Spring St., N.W., Atlanta, GA 30309. Read the leaflet and prepare to answer two questions: What are the objectives of the Chaplains Commission? What are the qualifications for the chaplaincy? (See pp. 9-11 in the leaflet.)

3. Prepare to present the content material in ROYAL SERVICE. Three women could do this.

4. Provide a copy of the following work sheet for each member.

True or false?

1. The Chaplains Commission seeks to recruit qualified chaplains and grant to them denominational endorsement.

2. An ordained minister qualifies to be a chaplain only if he has twelve years' experience as a pastor.

3. All chaplains are missionaries.

4. The chaplains ministry is an extension of the church.

5. A chaplain is only concerned with group counseling.

Fill in the blanks:

1. A chaplain works in areas where the local _____ might never go.

2. Sometimes while counseling, all a chaplain needs to do is _____.

3. A chaplain relies on the support of Southern Baptists.

4. The _____ ministry is the first concern of the hospital chaplain.

5. A correctional chaplain discovered that most prisoners had never known God's kind of _____.

Underline the answers:

1. A chaplain regards all people as being: (a) sick (b) criminals (c) persons of value (d) busy

2. A chaplain must be a: (a) doctor (b) minister (c) teacher (d) guard

3. An industrial chaplain strengthens the work of: (a) the local church and its pastor (b) the family doctor (c) the prisoner

4. The chaplain of a correctional institution is responsible for: (a) entertaining the prisoner (b) preaching in the local church (c) training church volunteers

5. A hospital chaplain responds to the call of: (a) people of all denominations (b) only Southern Baptists (c) only those who are critically ill

Answers to work sheet:

True or false: 1. T. 2. F. 3. T. 4. T. 5. F.

Fill in blanks: 1. church. 2. listen. 3. prayer. 4. healing. 5. love. Underline: 1. c. 2. b. 3. a. 4. c. 5. a. In the meeting distribute work sheets and ask members to look over the questions.

Read as a monologue the Scripture paraphrase.

As assignments are discussed, ask members to listen for answers and mark their work sheets.

Check the answers and allow time for discussion.

PLAN 3

Invite a Baptist chaplain who serves industry, hospitals, or correctional institutions to discuss his work with your group. Your pastor or the director of missions for your local association may be able to help you with this information.

Ask members to read the material in ROYAL SERVICE before the meeting and make a list of questions for the chaplain to answer. Discover from him ways Baptist women could assist in his ministry.

If the chaplain cannot attend your meeting, arrange a personal interview and record his message on tape. Gather lists of questions from members before the interview; organize the questions so that the chaplain's answers can be clear and meaningful.

FOLLOW-THROUGH TO STUDY

Check with a local chaplain before planning projects.

1. Care for personal laundry needs of hospital patients whose families live out of town.

2. Provide Bible story and children's books for a day-care facility serving a local industry or business. Or, offer transportation to a doctor's office for children who are sick and whose parents must work.

3. Provide special-occasion cards (birthday, Christmas, valentines) for prisoners to send to their families. Prepare refreshments in the prisoner's fellowship and song service. Equip a room within the prison with magazines and books for the prisoners to read. Buy a year's subscription to a magazine to be sent to your local prison.

CALL TO PRAYER

Give each person the name of a missionary with a birthday today (see pp. 42-48). Each one of them missionaries in his own private prayer life today will be praying specifically for his own personal needs, for his family's, for new Christians, for people to whom he is witnessing. We want their prayers to be our prayers today. Concentrate on that desire and express it quietly and simply in God now.

PREVIEW WEEK OF PRAYER FOR HOME MISSIONS

Share information about the theme for the week of prayer (see p. 21) and the meeting times.

Adrianne Bonham

How life was complicated the day they laid the first stone in the tower of Babel! Yet language is only a symbol of differences in culture and differences which...

Answers: 1. II, 2. r, v, y, ff, ff, 3. k; 4. hh, 5. q; 6. f, 7. cc; 8. p, q, dd; 9. nn, 10. b, e, k, o, p, t, z, cc, ff, kk; 11. ss; 12. l, m, s, bb, rr; 13. gg; 14. ff, 15. r, 16. u; 17. w; 18. x; 19. ss; 20. bb; 21. q, dd; 22. oo; 23. kk; 24. a, g, aa, jj; 25. hh; 26. n; 27. kk; 28. c, h, l, i; n, ee, gg, hh, mm; 29. w, pp; 30. ll; 31. oo; 32. qq; 33. ff.

COUNTRIES

a	Angola
b	Antigua
c	Argentina
d	Austria
e	Bahamas
f	Bangladesh
g	Brazil
h	Chile
i	Colombia
j	Dominican Republic
k	Ethiopia
l	France
m	Guadeloupe
n	Guatemala
o	Guyana
p	Hong Kong
q	Indonesia
r	Israel
s	Ivory Coast
t	Jamaica
u	Japan
v	Jordan
w	Kenya
x	Korea
y	Lebanon
z	Liberia
aa	Macao
bb	Madagascar
cc	Malawi
dd	Malaysia
ee	Mexico
ff	Nigeria
gg	Paraguay
hh	Peru
ii	Philippines
jj	Portugal
kk	Rhodesia
ll	South West Africa
mm	Spain
nn	Sri Lanka
oo	Taiwan
pp	Tanzania
qq	Thailand
rr	Togo
ss	Uganda
tt	Yemen

Bible Study Group

Scripture passages: Matthew 13:17, 13:44-46; Luke 9:24, 9:32-34

Did you ever receive a letter with the words stamped on the envelope: "Urgent — Reply Requested"? Usually the special notice turns out to be nothing more than a promotional gimmick.

But occasionally the words remind the receiver of an invitation overlooked, an obligation overdue, or a deadline imminent. In such cases the words "urgent — reply requested!" take on an imperative nature.

Such an imperative characterized Jesus' announcement of his kingdom. The Father's unconditional acceptance of his wayward sons declares the openness of the gospel (recall last month's study), but we must never leave the impression that the Father is a passive figure who does not care whether or not his sons come home. The seriousness of the gospel is underlined by the elder son's refusal to come into the house and his consequent self-exile.

Jesus was serious about his claim on all who heard his call. "Follow me" was a command which made no allowance for a wavering response. To a man who would delay discipleship by devious politeness ("first let me go and bury my father"), Jesus answered plainly, "Let the dead bury their own dead. You go and preach the

Kingdom of God" (Luke 9:23 TEV). To another whose feigned concern for "my family" Jesus read no indecision, he said sharply, "Anyone who starts to plow and then keeps looking back is of no use for the Kingdom of God" (Luke 9:62 TEV).

In this month's study we examine the nature of this imperative as it is reflected in four of Jesus' parables.

Radical Newness of the Kingdom (Matt. 9:16-17)

Elton Trueblood argues that the best way today to explain the twin parables of the new patch on the old garment and the new wine in old wineskins is to translate the teaching into a parable about antibiotics. When you have a severe illness a small dose of penicillin isn't worth anything. You have to administer a massive dose to knock out the attacking virus. So the change which Christ called his followers to make must be a radical change.

These two vignettes are set in a situation which gave them great impact. Jesus was eating with tax collectors and sinners. Both groups were considered by the strict, tradition-observing Pharisees to be unfit for friendship or social companionship. After all, isn't one known by the company one keeps? Tax collectors, of course, were defiled persons be-

cause they associated with the Roman Gentiles and, even worse, collected customs fees for the Roman government. Sinners were those Jews who, for whatever cause, failed to observe the ceremonial law.

Not only was Jesus being criticized by the Pharisees for his social contacts, Matthew reports, but he was also questioned about his failure to instruct his disciples to fast regularly. Fasting among the Jews was not a heavy burden according to the Law. One was required to fast only one day a year, the Day of Atonement. But the Pharisees had made it a test of devotion, fasting at least one day each week, many of them fasted two days a week. The followers of John the Baptist had adopted a similar practice.

Jesus' reply to the criticism about fasting was that his disciples were enjoying a time of rejoicing. It was like a wedding feast, he said (Matt. 9:15). The wedding festivities went on for an entire week, the bride and groom being feasted by all the family and friends far and near. Who would be so thoughtless as to spoil the occasion by talking about something sad or morbid? Time enough for serious talk later on. This was a gala occasion. In other words, the kingdom has come and, as at a wedding feast, it is time to celebrate. Something new has happened. "Things as usual" is an inappropriate response to the newness.

That led Jesus to illustrate the newness by two simple parables.

The new patch on the old garment was probably more meaningful to people in times when they patched and patched their clothes, sometimes putting patches on patches. In Jesus' day it was assumed that new cloth was shrunk. Therefore, to sew a patch on new cloth as a patch on an old garment shrunk by many wash-

ings was to create a worse situation than existed when the garment had a hole in it. When next washed, the garment would be torn worse than it was before patching by the shrinking and tearing away of the patch.

The kingdom is not a patch; it is a new garment. Jesus surely did not despise his religious heritage, but he revered it. He had not come, he once declared, "to do away with the Law of Moses and the teachings of the prophets . . . but to make their teachings come true!" (Matt. 5:17 TEV). But to fulfill the purpose of his Father he could not "patch up" the religious system that had emerged among God's chosen people. Something more radical than reform was called for. It was a new beginning with God. The essence of the kingdom was not repair of the old garment of righteousness by works but claiming God's gift of the new garment of righteousness through faith.

The example of the wineskins makes the same point by using another figure familiar in every first-century Jewish household. Wine was kept in containers made of animal skins. When the wine was first poured in after being squeezed from the grapes it was, of course, unfermented. As the juice became fermented it expanded, demanding some resiliency from the wineskins. But as these got older they became dried and hard, thus more vulnerable to being burst by the expanding contents of the fermenting wine. A wise householder put his new wine in skins which still had some flexibility. Otherwise there might be a rupture in the wineskins, both skin and wine being lost.

Adaptation of the old system is impossible, for it is unable to meet the demands of the kingdom. The new wine of the gospel will burst the old forms that have grown hard, brittle, and unyielding. Jesus

was fully aware of the import of his teaching. "I did not come to bring peace, but a sword" (Matt. 10:34 TEV). That sword would divide families and households, for some would embrace the kingdom while others would cling to the old forms.

Thanks to Luke, we have a comment of Jesus immediately following the twin parables of the patch and the wineskins which suggests that he expected resistance. "And no one wants new wine after drinking old wine; for he says, 'The old wine is better'" (Luke 5:39 TEV).

Somebody has said that the "seven last words" of the church are apt to be, "We never did it this way before." Most of us resist change, especially if we have been comfortable with the status quo.

Think of some of the ways in which the gospel acts as unshrunk cloth or new wine, requiring more than adaptation. Consider the decision to become a Christian in the first place. A secondhand tradition won't do. One can "join the church" or "get baptized," but an encounter with the living Lord is a life-changing experience. The rapid growth of Christian groups emphasizing conversion rather than "joining the church" may reflect the bankruptcy of a Christianity which has become an old, wornout garment or a brittle wineskin.

Look at the large number of innovative expressions which are emerging on every hand: the "house church" where a small group meets in someone's home; the "church without walls" where a group declines to own real estate but to be the church in the world; the "worker-priest" movement in which men under ordination do secular work as a means of fulfilling their calling to minister. Some of this may be new wine bursting the old wineskins as it has happened before, such as in the Reformation, the Wesleyan revival in

England, the frontier revivals in America.

Perhaps you can see other ways in which the newness of the gospel is breaking through in our day. The point is that we must be alert to the possibility that God is breaking up some of the old forms which we have identified with the nature of his purpose. God is summoning his people to respond to the needs of this present age with the changeless gospel expressed in forms which people of the space age understand.

Change is tension-producing, and rapid change heightens anxiety beyond the tolerance level of many. But rapid change is the peculiar mark of our time. One has two options — either to be "out of it" or learn to live in it. The churches can scarcely afford to be "out of it," for the Lord is not. If we hope to minister in his name we shall have to be prepared for the bursting of some old wineskins in society, in the church, and in ourselves.

Continuity of the Kingdom (Matt. 13:44-46)

If God's kingdom is characterized by a radical break with the customary and the comfortable, it is also characterized by continuity. It requires total commitment.

As the new cloth and the new wine are twin parables, so are the parables of the treasure in the field and the pearl of great price. As in the first pair of parables, Jesus gives two illustrations of the same principle. But in these two he does more. He shows us that people do not all come into the kingdom from the same direction. This is not to say that one may believe anything one chooses and call it faith in Christ. It is to recognize that we can neither impose our form of faith on another nor accept another's form of faith as the norm for us and others.

See this truth in the parables.

Urgent — Reply Requested!

L. D. Johnson

Bible Study Group

The first describes a farmer plowing a field and quite unexpectedly turning up a treasure buried in it. Quickly covering the treasure, in his joy he sells all that he has and buys the field (Matt. 13:44). With all his heart he wants it — a prize he had not worked for, a bonanza for which he had not searched. But he knows he has found something of supreme worth and he has to have it.

The other vignette is that of a pearl merchant who finds one pearl of sublime beauty and ultimate value. Again, he "goes and sells everything he has, and buys the pearl" (Matt. 13:46 TEV). Unlike the plowman of the field, the pearl merchant's discovery was not an accident. The plowman wasn't plowing for treasure buried in the field; but the merchant was a dealer in pearls, always driven on by the hope of finding the ultimate in luster, size, and beauty. Someday he would find it, this pearl of pearls. Then one day he did, and he gladly cashed in everything he had in order to possess it.

People "find" the kingdom in their own uniqueness, some only in the depth of crisis, others out of life relatively unacquainted with grief. Some come with a great burst of emotion; others quietly, gently, confidently. Some are overwhelmed by their experience, like Saul of Tarsus knocked down and blinded; others take the leap of faith with little trauma, having never seriously considered not doing so.

To deny that people encounter Christ in ways unfamiliar to ourselves is to limit him to our understanding. We simply do not know all about how the Holy Spirit goes about encountering people. People have been confronted by the Divine Stalker in all ways, from the plowman who just stumbled on the treasure to the pearl merchant who was an earnest seeker never satisfied with a mediocre pearl.

The truth which binds both parables together is that the kingdom is no part-time proposition. It costs — everything. The plowman must sell all to buy the field. The pearl merchant must surrender all lesser pearls. All clutching of treasures squirreled away somewhere as protection against misfortune has to cease if one hopes to possess the supreme treasure. All devotion to approximate pearls of truth and wisdom must be yielded up as the price of obtaining the supreme pearl.

This is the note often missing from our presentation of the gospel. We fail to communicate the cost of discipleship.

A verse in the Old Testament puts this truth on the line: "You will seek me and find me; when you seek me with all your heart, I will be found by you, says the Lord. . . . (Jer. 29:13-14 RSV). Notice "with all your heart." Anybody who has ever said to another person, "I love you with all my heart" knows what that expression means.

The restlessness of our age, the new forms of Eastern religions, the ceaseless search of the young for meaning — all these indicate the bankruptcy of much of our culture. Perhaps the Divine Stalker is after us. Shall we play hide-and-seek with him, seeking to protect our little treasures, our imitation pearls? If we meet him and own him as Lord, what will it cost? How will we have to change? What values will we have to abandon, and what embrace? What behavior alter? What character traits change? What ruptured relationships mend and which ones give up?

One other thing is spoken by these two simple parables: the kingdom is worth far more than anything it might cost. How often Jesus spoke of this! "And every one who has left houses or brothers or sisters or father or mother or child or fields for my sake, will receive a hundred times more, and

will be given eternal life" (Matt. 19:29 TEV). A hundred to one — that is a handsome return on an investment. Remember the neither the farmer nor the pearl merchant was forced into the transaction he made. Each was eagerly. Who wouldn't for man treasure than he ever dreamed existed? Who wouldn't for the ultimate pearl? The emphasis of this gospel is not on what we give up but on what God gives. It is not what we lose, but what we find.

Sharing the Kingdom's Gift (Matt. 18:23-34)

What is God's greatest gift to us? Surely it is his forgiveness and acceptance. The supreme gift to be restored as sons and daughters by a Fatherly love which is never alienated by whatever rebellion we have committed against it.

But such a gift cannot get in on hands if they are tightly clenched fists balled up by hostility. The hardest thing for most of us to give up is resentment against others. Forgiveness of others is an essential response of the one who knows himself to be forgiven by God.

Jesus had more to say about this than about heaven. "But if you do not forgive others, then your Father in heaven will not forgive the wrongs you have done" (Matt. 6:15 TEV). God cannot forgive the unforgiving because forgiveness takes two. If I stand clutching my grievance in both hands how can God put the gift of his forgiving grace in them?

The parable of the unforgiving servant makes this crucial point, and does so with the hilarious absurdity which Jesus sometimes employed to make truth memorable. A servant owed a king ten thousand talents, which is the first absurdity. No slave could possibly accumulate such a debt. To put it in perspective, consider that (according to Josephus, a famous Jewish

historian of the first century A.D.) the total annual amount of taxes collected by the Roman government from all Palestine was eight hundred talents. This slave owed twelve and a half times as much! In our money, ten thousand talents would be about 20 million dollars, a tidy sum for any private citizen to owe, much less a slave who had no rights, not even to the shirt on his back. It would have been difficult for Jesus' listeners to suppress their laughter.

The second touch of humor is the servant's response when told to pay up: "Be patient with me," he begged, "and I will pay you everything!" What incredible gall! How could he ever pay a fraction of such a debt? It would be comparable to my writing the President and telling him not to worry about the national debt, that I myself would pay it.

The third absurdity in this story follows the king's act of cancelling the debt. Relieved of his unpayable obligation, the servant goes out and seizes by the throat a fellow servant who owes him a hundred denarii (about twenty dollars, or one-millionth of what he himself had owed), saying viciously, "Pay me!" Twenty dollars due, and 20 million dollars forgiven! The poor victim of such inhuman callousness makes the same plea for patience this despicable character had made to the king. But the creditor has his debtor thrown into prison.

The parable's climax follows quickly. Learning of the servant's heartlessness, the king revokes cancellation of the debt and has the ungrateful wretch sent to jail.

The context of the parable makes its point even sharper. Jesus had been discussing with his disciples how to deal with broken relationships. He put the initiative on the injured party. Let the one who needs to forgive confront the

one who needs forgiving and seek reconciliation (Matt. 18:15-17).

Peter thought, There must be more to this forgiveness business than I suspected. So he asked, "Lord, how many times can my brother sin against me and I have to forgive him? Seven times?" (Matt. 18:21 TEV). Since seven was the number for perfection, Peter was asking, "When is enough? When can I stop forgiving without being unfaithful to my Christian responsibility?" Jesus' answer, "seventy times seven," means simply, there is no limit to the responsibility to forgive.

All of us are under an unpayable obligation. Pride alone prevents our admitting it. To have our unpayable debt cancelled and then refuse forgiveness to another who has incurred some paltry indebtedness to us is to demonstrate that we did not take our forgiveness seriously. If you won't forgive, you aren't forgiven.

Taking the Kingdom Seriously (Matt. 22:1-14)

Jesus took the kingdom of God seriously. He gave his life for it. But despite the importance which he attached to it, many treated it lightly. This is the message of the parable of the rejected invitation to the wedding feast and its sequel, that of the guest without the wedding garment. In each the point is made that the invitation to the banquet must not be treated with disdain, contempt, or indifference. The kingdom of God is an imperative matter.

A king has invited his guests to come to his son's wedding feast, a "command performance" calling for more than polite regrets.

But "the invited guests paid no attention and went about their business: one went to his farm, the other to his store" (Matt. 22:5). Others attacked the messengers and killed them. Luke handles the

rejection of the invitation by saying that "They all began . . . to make excuses" (Luke 14:18 TEV). The excuses are transparent expressions of contempt for the invitation.

In Matthew's version the king is angry and sends in his troops to destroy the murderers of his messengers. One does not treat the king's invitation with contempt. Then he sends his servant out into the streets to invite the common people. The clear meaning is that the leaders had rejected the invitation to feast in God's kingdom. Therefore, they are rejected and the common people "who heard him gladly" have come to the feast.

Luke adds a second dimension to the invitation. After the original rejection by those invited, the host sends his servants to bring in "the poor, the crippled, the blind, and the lame" (Luke 14:21 TEV). Having done this, the servants report that "there is room for more." Then they are told to "go out to the country roads and lanes" (the Gentile world), so that the host's house might be filled. The host means business about his banquet.

Matthew adds a brief companion parable at the conclusion of the story about the wedding feast. When all the belatedly invited crowd gets to the feast the king comes in and spots a man not clothed in the special wedding garment which respect for the occasion demanded. The king demands an explanation, but the derelict guest is speechless. So the king has him thrown out (Matt. 22:11-14).

Perhaps the king's behavior appears petulant and inconsistent. Had he not invited this ragtag crowd when the invited elite would not come? It must be remembered that the parable is told to emphasize and clarify a single point — in this case that the kingdom is to be taken seriously. Those who

Bible Study Group

made light of the original invitation and the guest who did not respect the occasion enough to wear the proper garment were guilty of the same offense — mak-

ing light of the kingdom.

"Urgent — Reply Requested" is stamped on the divine invitation. He won't compel us to accept, but we choose our own consequences if

we do not. How seriously have we taken the invitation to discipleship? How urgently have we presented it to others who need to respond?

Planning the Meeting

AIM FOR STUDY: At the close of this study each member should be able to state characteristics of the kingdom of God and retell parables to illustrate them.

PLAN 1

Remind the group that this is the second in a series of six studies of Jesus' parables. Ask a volunteer to share what she wrote in her notebook to help the rest of the group review last month's study.

Suggest that members use this heading for this month's page in their notebooks: How seriously must I take God's invitation to discipleship?

As the group reads the passages of Scripture and Dr. Johnson's comments, suggest they try to find answers to that question.

CALL TO PRAYER

Say: Jesus' command "Follow me" left no room for "maybes" or "sort ofs." We tend to believe that missionaries probably understand better than most Christians the seriousness of God's call to discipleship. Whether or not this is true, we can thank God for the influence of these people who inspire us to stronger missions commitment. Ask the group to pray with thanks as you read the list of missionaries with birthdays today.

PREVIEW WEEK OF PRAYER FOR HOME MISSIONS

Share information about the theme of the week of prayer (see p. 21) and the meeting times.

PLAN 2

Ahead of time enlist four members to help lead. Assign to each

person one of the following topics. Procedures are suggested with each topic. Suggest a time limit.

In the meeting: Introduce the study by saying, Today we look at Jesus' command "Follow me" as it is reflected in some parables. Through these parables we see distinct characteristics of the kingdom of God. Four members will help us examine the message of these parables (*Introduce the participants*).

1. *Radical Newness of the Kingdom.* — Print the topic on poster board or newsprint and display it as you speak. Study Matthew 9:16-17 and the comments in ROYAL SERVICE. Prepare an outline of your presentation to help in sharing the information with the group. Find an old, faded garment. Sew onto this garment a bright, new patch. Use this in your explanation of the first parable. Explain the background of the parables and their application to contemporary life.

2. *Costliness of the Kingdom.* — Print this topic across a poster board. From magazines cut out pictures of costly items and glue them to the poster. Place the poster before the group as you begin your presentation. Read Matthew 13:44-46 and the related material in ROYAL SERVICE. Be ready to explain the twin parables to the group. Point out that we often fail to communicate the cost of discipleship. But emphasize that the prize of the kingdom is worth far more than anything it might cost.

3. *Sharing the Kingdom's Gifts.* — Print this topic on several pages

of construction paper you have taped together. Tape it to the wall. Read Matthew 18:23-34 and the related comments in ROYAL SERVICE. Try acting out this parable. Ask two or three others to help in the simple drama. Use contemporary terms in the dialogue. Explain the background of the parable and comment on humor suggested by the study writer.

4. *Taking the Kingdom Seriously.* — Using a crayon or felt-tip pen, print this topic across the classified ad section of a newspaper. Tape it to the wall. Present the background and substance of the two parables. Ask the group to identify the message of each. Suggest that members recall some of the characteristics of the kingdom of God that you've studied today. Review the parables relating to these characteristics.

Close with Call to Prayer and Preview as suggested under Plan 1.

PLAN 3

Follow suggestions as for Plan 2, omitting the visual aids but adding these discussion questions:

1. In what ways does the gospel still act as unshrunk cloth or new wine?

2. What are some "imitation pearls" that Christians sometimes want to hold back? If a person meets Christ, how will she have to change?

3. What is the message for us in 1977 of the parable of the unforgiving servant?

Close with Call to Prayer and Preview as suggested in Plan 1.

MISSIONS READATHON — an event to be launched during WMU Focus Week in your church — catches on to something Baptist women members have been doing since October.

Reading about missions is what it's all about. So what is different about Missions Readathon?

Missions Readathon is open to all persons in the church.

Missions Readathon runs from February 1977 to February 1978. For Missions Readathon credit, books must be read between Focus Week 1977 and Focus Week 1978.

Each person keeps a record — by title — of the book(s) he reads and reports at the end of Readathon to a designated person.

During Focus Week 1978 the church will recognize outstanding Missions Readathon participants. Your church may choose to give awards either by age levels or across age levels for categories like these: (1) person(s) who read the most books; (2) all persons who have read at least three missions periodicals each month; (3) person(s) subscribing to the most missions magazines. (Suggestions about awards and ways to recognize persons appear in January-February-March *Dimension*.)

What can be read?

1. Any Graded Series books (caution: choose books published within the past five years in order to get information that is reasonably up to date)

2. Missions periodicals published by Woman's Missionary Union, Brotherhood, Foreign Mission Board, Home Mission Board: *Dimension*, *ROYAL SERVICE*, *Contempo*, *Accent*, *Aware*, *Discovery*, *Start*, *Nuestra Tarea*, *Home Missions*, *The Commission*, *World Mission Journal*, *Probe*, *Crusader*.

3. Books about Christian missions (see titles below)

4. Books about people and cultures that provide insights about the possibilities and problems in missions work (watch for suggestions month by month in *ROYAL*

SERVICE and in other periodicals)

5. Books on spiritual development (see titles suggested for Round Table group, p. 35)

6. Books that provide help in direct evangelism (see titles below)

7. Books that provide help in mission action (see titles below)

Books on Christian Missions

The Human Touch: Crossing Barriers in National Missions photographed by Don Rutledge; written by Elaine Selcraig Furlow (Home Mission Board 1975) \$5.95. This book presents seven home missionaries and the work they do.

Seven Beginnings: the Human Touch in Starting Churches photographed by Ken Touchton; written by Walker Knight (Home Mission Board 1976) \$5.95. The story of the people involved in the beginning of seven US churches.

American Montage by Celeste Loucks and Everett Hullen (Home Mission Board 1976) \$6.95. Third in the Human Touch photo textbook series, this presents home missionaries among ethnic peoples of the US.

Thirty-One Banana Leaves by Winifred Kellersberger Vase (John Knox 1975) \$3.95. Humorous, informative, and inspirational glimpses of African life by a former "missionaries' kid."

Sick and Ye Visited Me by Franklin T. Fowler (Convention Press 1975) \$1.45. Health-care ministries in foreign missions (FMGS book, 1975).

Tomorrow Starts Today by Arthur B. Rutledge (Home Mission Board 1975) \$1.00. A look at home missions in the coming century (HMGS book, 1976).

Surgeon on Safari by Paul R. Jordan (Hawthorn Books, Inc. 1976) \$6.95. An orthopedic surgeon and his family give one year of volunteer service in a mission hospital in Africa.

When Blood Flows, the Heart

Grass Softer Jeannette Lockert (Tyndale 1976) \$3.95 paper. How the recent war in Cambodia affected missionaries and nationals.

Books on Mission Action

The following four books are to be studied by individuals in learning mission action skills. Lively, easy-to-read format. Each, \$1.00.

Persons, Not Things
How to Use Community Resources in Mission Action
Special Skills for Mission Action

#1
Special Skills for Mission Action

#2
Family Missions Guide
Guidebook for families to use in mission action, mission study, mission praying and giving. \$1.75

Books on Direct Evangelism

Love Leaves No Choice by C. B. Hogue (Word 1976) \$5.95. A new book by the Home Mission Board's director of evangelism, who believes that evangelism is a matter of life-style rather than programs — something that every Christian should do as naturally as breathing.

Share Your Faith: Perspectives on Witnessing edited by Russell T. Hitt (Zondervan 1975) 95 cents.
Prayer and Evangelism by Helen S. Shoemaker (Word 1974) \$3.95

How to Give Away Your Faith by Paul E. Little (InterVarsity Press 1974) \$2.50. This book was the first Round Table Book Club title.

The Reluctant Witness by Kenneth L. Chafin (Broadman 1974) \$4.50

"Faith Sharing in Mission Action" — a booklet for individuals to use in witnessing training. 30 cents

Books are available through Baptist Book Stores.

READALERT READALERT READALERT

Round Table Group

How Can I Find You, God? Marjorie Holmes (Doubleday 1975) \$5.95*

Popular author Marjorie Holmes has encouraged many women in their spiritual development. We respond to her personal touch, her ability to identify with women's experiences.

How Can I Find You, God? is a series of brief devotional selections grouped around themes like "Pain," "Nature," "Prayer," "Birth," which point out some of the paths that helped Mrs. Holmes find God again. For example, the

first chapter, "People," puts us in touch with the writer's own family members and others whose influence helped put her in touch with God.

The chapter on "Prayer" includes some appealing and practical hints about praying that Baptist women will find helpful. "I've discovered it helps to pray aloud." "An appointed time and place . . . does help in coming to grips with God." "Make a list of people to pray for." "The happiest prayers of all are when we call down blessings on people."

"Blessing activates my compassion." "The more often we pray, the better we get at it."

As in all books dealing with the writer's personal experience, the reader must remind herself that even a good book does not present an "infallible" word on every topic. Although generally on target from the evangelical Christian's point of view, all Mrs. Holmes' experiences in spiritual growth are not shared by other serious Christians. Keep this in mind will help the reader benefit from the best in this book.

Yes: A Woman's View of Mission Support. Adrienne Bonham (Woman's Missionary Union 1974) \$1.50**

Does it make a difference when you pray that missionary Lester T. Whitelock will be able to reach students in Richmond, Virginia?

Does your opinion make a difference in how much money is available for the work of Faye Pearson in Kaohsiung, Taiwan?

Does your giving affect the everyday life of Gale Sanford, missionary in Cotonou, Benin (West

Africa)?

Does the Girls in Action work in your church have anything to do with the number of Southern Baptist missionaries there will be in 1990?

Could God want you as a missionary?

Yes is the answer to all these questions. All the questions relate to mission support — praying, giving, going, sending. And mission support is the subject of *Yes*, a book which every Baptist woman should read.

If you're looking for inspiration in an attractive format, here it is! If you're looking for important facts about our denomination's missions history and the development of women's contribution to that history, here they are.

This is the kind of book that should be read and reread. A woman can enjoy it in individual perusal and then share it with others in family and small-group setting, and use it as a resource in Baptist Women and church meetings.

Planning the Meeting

Study of Yes

1 If most of the women in your group have not read *Yes: A Woman's View of Mission Support*, seriously consider studying the book in this session.

A teaching guide** for *Yes* offers twenty-two study activities from which a group can choose. Secure a copy of the guide in plenty of time to prepare in advance.

2 For the Call to Prayer, ask one member each to take one of the questions set in red type on pages 24-29 of *Yes* (What is their family setting? How old are they, and how long have they been missionaries? What type of work do they do?

What is the religious setting around them? What is the political situation in their countries? What is happening in Baptist life where they are?). Have on hand a copy of *Missionary Album*** which provides information about foreign missionaries' ages, children, and date of appointment. Answers to the fourth question appear in the list of missionaries (see pp. 42-48 of *ROYAL SERVICE*). Answers to the remaining questions will be harder to find, but members of the group who regularly read missions periodicals may be able to supply some of these facts. Allow several minutes to search for and share this information among group members. Then have a prayer period introduced by reading the opening paragraph on page 24 of *Yes*.

Study of How Can I Find You, God?

This also is a book many Baptist women may want their own copies of, since it can be read again and again.

Since the book deals with very personal issues, ask each member who has read even a portion of the book to come to the meeting prepared to share briefly a section which is meaningful to her.

Take time for an unhurried prayertime, leading women to bring to God concerns suggested by their reading. Pray conversationally — that is, pray informally without attention to a set number of sentences and formal beginnings and endings. But in this kind of prayer it is helpful to pray about one subject at a time.

At the close of the prayer period, quote one of Mrs. Holmes' discoveries in prayer: "It's impossible to pray for someone else without being strengthened yourself" (pp. 122-123). Then pray by name for each missionary listed on the prayer calendar today.

Book Forecast

Books for March

All We're Meant to Be by Letha Scanzoni and Nancy Hardesty (Word 1974) \$4.95*

Ms. Means Myself by Gladys Hunt (Zondervan 1972) \$1.95**

Images: Women in Transition compiled by Janice Grane (Action House 1976) \$3.95**

Books for April

Getting Through to the Wonderful You by Charlie W. Shedd (Revel 1976) \$4.95*

Transcendental Meditation by Gordon H. Lewis (Regal 1975) \$1.45**

Books for May

The Joy of Discovery in Bible Study by Oretta Wald (Augsburg 1975) \$2.50*

The Bible, God's Missionary Message to Man, Volume 2 by Gilbert L. Gidlin (WMCU 1974) \$1.50 paper**

*If you are a member of Round Table Book Club (a group can be a member), you will get these books automatically (see p. 43, January *ROYAL SERVICE*). The books are also available through Baptist Book Stores.

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

Prayer Group



Gaynor Yancey

Gaynor Yancey is a special kind of person. As director of Community Ministries in Frankford Avenue Baptist Church in Philadelphia, she ministers to people of the inner-city neighborhood surrounding the church. Much of her work is directed toward helping the children of the community.

Sesame Street

Each weekday morning about fifteen preschool children come to the church. As they play games with the workers at Frankford Avenue Church, the children learn to share and take turns, Miss Yancey says. "We try to teach them that they can play together without fussing and fighting."

After playtime, the children go to the television room and watch

"Sesame Street." After the program the children are served milk and cookies. Then Miss Yancey and her helpers spend another forty-five minutes reinforcing the concept that was taught on the program that day. Sometimes a policeman or a fireman is invited to come to talk to the children. Field trips to a police station and a fire station are taken, Miss Yancey says. "We try to give the children as many varied activities as possible to show them how people in the community work together to make it a better place to live."

Jerry is one little boy who comes to Sesame Street. Only three years old, he is already responding to what Miss Yancey calls "city life" — fighting in the streets and not knowing how to get along with

other children. After Jerry has been attending the Sesame Street program for some time, the workers were able to enroll him in the older brothers and his mother in Sunday School and in worship service. Jerry's mother has become involved in the home Bible fellowship and comes to the Mother's Club, another weekly ministry of the church.

Backyard Bible Clubs

Backyard Bible clubs in the city are really front-pavement Bible clubs! Few of the row houses have yards, so activities take place on the pavement in front of the houses. The summertime Bible clubs and the neighborhood recreation program involve many children. The clubs — featuring music, Bible stories, refreshments, and arts and crafts — keep the kids off the streets.

Jackie is one of the boys who comes in the summer. He has found a father-figure in one of the summer missionaries (students appointed by the Home Mission Board to serve for ten weeks) and he hangs around the church all day long. He asked David, "Why can't we pretend that you are my daddy? I don't have one, so what difference would it make?"

Jackie is just one of the children in the Bible clubs who is growing up without a mother or father. Like other children, they respond in love. Of course, the more easily they respond, the easier it is to share Jesus with them. The children's responsiveness also makes it easier for the missionaries to visit the homes of the children. Parents are more likely to welcome Gaynor Yancey and her helpers into their homes when their children introduce them.

The neighborhood recreation programs are conducted in the schoolyard and empty lots. "It's amazing," comments Miss Yancey, "how many people stop and ask

what we are doing and why we are doing it. That opens the door for us to share what we are trying to do in spreading the gospel."

Summer Lunch Program

Another activity Gaynor Yancey involves herself in for the children is a summer lunch program. "We have limited ourselves to one hundred in attendance," she says. "We could have more, but we want to work effectively with these children."

Some of the recreation centers in the area also have lunch programs, but this one is unique in that it has a spiritual emphasis. The children are taught to pray before they eat and to thank God for their food. They also discover that Bible clubs, Neighborhood Recreation Programs, and Sunday School are provided for them.

"This program is just another of the ways we are able to show the people in our community we are more than just a church that meets on Sundays," says Miss Yancey. "We hope we are showing them we care about them all the time and not just as numbers to be counted on Sunday morning. As a result of this caring, our relationship ultimately becomes a family-type to-

getherness — we share in joys, sorrows, problems of all degrees and varieties. And ultimately, we share Christ."

Prayer Requests from Gaynor Yancey

Church Growth. — "An urgent prayer request concerns the church-growth part of our ministry. We reach many children in Sunday School, but our actual membership is composed mostly of people over seventy-four. The senior adults are the backbone of our church. Without them we would have no budget because they are the only ones who tithe. Without them we would have very few functioning committees, because they are the ones who serve on the committees. Without them we would have very little prayer support.

"My concern, however, is what will happen to our church unless we begin to reach young adult families who are committed to the spreading of the gospel by this church. We do not have one family who is a part of our church to help in leadership responsibilities. Please pray that we will be able effectively to share the gospel message with young adults and

families so that the places that our senior adults have filled will not be left vacant. We desperately need to have new people in our church who will help spread the gospel as effectively as our senior adults have done."

Weekday Program. — "A second prayer request is for our weekday program. We touch approximately three hundred people weekly, and the laborers — most of whom are volunteers from suburban churches — are so few. Please pray that we will be aware of the persons to whom we minister, that we will continue to be person-centered and not program-centered. Pray that our lives will be so filled with the love of Christ that those who are in the activities will sense this love and know that it is Christ's love in us that enables us to love them."

US-2 Helper. — "A third prayer concern is our US-2 person. By the time Baptist women read this, he will have been with us for five months. I would like for people to pray for him as he begins his work with us — not only for his work, but also for him as he comes into a different culture, lives alone, and works in an entirely new area."

Planning the Meeting

Ask one member to summarize material under each subtitle. As they present the information and the prayer requests, other members will choose specific concerns they will pray about.

To begin the prayer period, point out that Gaynor Yancey and other missionaries — some of them on today's prayer calendar — will be praying today, too, asking God specifically to meet their own personal needs. They will pray for people to whom they are witnessing. They will pray for new Christians. Let us merge our prayers

with theirs adding strength to their requests of the Lord.

SOMETHING TO DO BECAUSE YOU PRAYED

1. Write to Gaynor Yancey, telling her you are praying for her as a group and as individuals. She will not, of course, have time to answer, but she will appreciate knowing of your prayer support.

Miss Gaynor Yancey
Director of Community Ministries
Frankford Avenue Baptist Church

Frankford and Letterly Streets
Philadelphia, PA 19125

2. Contact the director of a Head Start or day-care center for disadvantaged children in your area. Ask how your group can help (You might be able to lead in Bible games and stories and songs. You might be able to provide refreshments.)

PREVIEW WEEK OF PRAYER FOR HOME MISSIONS

Share information about the theme for the week of prayer (see p. 21) and the meeting times.

Mission Action Group



Hearing a good story gives a child food for his mind and delight for his spirit. When a child is deprived of love and other good things, a story puts laughter into his voice, brightness into his eyes, new patterns into his living. It makes him feel as he never felt before.

Stories can project a child into new places and situations — away from the clamor, confusion, and hard demands of the adults' world he lives in.

Reach some of the neglected children in your community through a regular storytime. Many

children have never had this experience. Look for the children who live in low-income areas or for children of migratory farmers or other traveling people like fair employees.

You can have a storytime in a backyard, on a porch, in a carport, in a park, on a playground, in a basement playroom, at a church or school building, in a storefront.

Visit in the neighborhood to invite the children and ask the parents' permission. Publicize the storytime by word of mouth. If necessary, arrange for transportation.

A storytime activity will be more successful if the children are close in age — older threes, fours, and fives together, sixes, sevens, and eights together. Stories and activities that will hold the interest of one age level will not appeal to another age level.

Keep each storytelling group to manageable size — no more than fifteen children per group.

Tell Bible stories and child-experience stories (see suggestions below). Remember that most of the children you will reach lack many of the background experiences that "church" children en-

joy. Children from poor families often lack sensory and motor stimulation: they have little awareness of many things taken for granted in middle-class homes. They have missed experiences like using eating utensils; eating in a restaurant; seeing a movie; visiting a zoo, lake, or park. They also tend to reveal impoverished vocabularies and have difficulty with abstract terms and concepts. You will find they have low reservoirs of general information. They may never have heard of Moses, Paul, David, or even Jesus.

Deprived children need to have experiences which broaden their concepts of life and increase their self-esteem and general awareness. Stories can help overcome some of the deficits in their background.

Here are some pointers for good storytelling, adapted from *Guiding Prechoolers* by Florence Conner Hearn (Convention Press 1969). \$1.70 through Baptist Book Stores:

1. Be sure that children are comfortable before you begin telling the story. Plan a relaxing activity first. Let the children sit on the floor (or a rug).

2. Get the attention of the children before beginning the story. Look directly into their eyes.

3. Speak clearly, distinctly, slowly, and in a normal voice. As the action picks up, you may speak a little faster.

4. "See" the story unfold in your own mind.

5. Stop promptly after the tense part of the story. Add no morals or explanations.

6. Show a picture after you tell the story. Let the children talk about the story if they wish. They may want to act out the story or part of it. They may enjoy creating the people of the story in paper and paints, cloth, wood, or clay. (If you allow for these creative activities, be sure to provide the materials.)

For good sources of stories, check (for preschoolers) current

issues of *Start*, the quarterly magazine for leaders of Mission Friends,* and (for first- through sixth-graders) *Aware*, the quarterly magazine for leaders of Girls in Action.* Also browse in your church media center (library). The following books are available through Baptist Book Stores:

For older children —
The Bible Story Book, Bethann Van Ness (Broadman) \$5.25

Little House in the Big Woods, Laura Ingalls Wilder, and others in the "Little House" series (Harper and Row) \$1.50 each

For younger children —
Bible Stories for Children, Mary Alice Jones (Rand McNally) \$4.95
As Jesus Grew, Shigeko Yano (Judson) \$4.95

Abraham: Man of Faith, Elsie Rives (Broadman) \$3.95

Joseph: The Forgiver, Jester Summers (Broadman) \$3.95

Paul: The Missionary, Iva Jewel Tucker (Broadman) \$3.95
Waiting for Cheries, Ann Himler (Harper) \$4.95

Planning the Meeting

1. Open the meeting by asking each member to try to remember one of the first Bible verses she learned as a child. Say: Almost every missionary listed on today's prayer calendar (pp. 42-48) will

come in contact directly or indirectly with children who have probably never heard anything from the Bible. Have a period of silent prayer in which each group member prays silently for one missionary, asking that the Lord will touch some young life through him (her).

2. Give members copies of the following list. Ask them to mark the items that should be a part of a mission action group meeting.

Plan
Review a missions book
Share and evaluate

Pray
Train for more effective service

Preview next Baptist Women meeting

After a minute or two, ask for answers. Point out that only one of the items in the list (book review) is not generally a part of a mission action group meeting (although sometimes a book might be reviewed as part of in-service training).

Lead in a discussion of the definitions of each of these activities. Use *Baptist Women Manual*,** page 15, as a resource for this.

Talk with members about making these activities a part of group meetings — how often each will be done, how long each will take, who will be responsible, etc.

3. Ask someone to present the content material on conducting a storytime for children. Consider with members the possibility of adding this activity to your present, ongoing work. If this activity does not relate directly to what your group is doing, consider the possibility of need for it in your community and whether another group in your Baptist Women — or the organization itself — might want to undertake such an activity.

*Order from Women's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. Price: \$3.50 per year, single copy 90 cents. Please enclose remittance. For subscriptions outside the U.S., add 75 cents for postage and handling. Subscriptions accepted for one or two years. Alabama subscribers add necessary sales tax.

**See order form, page 48.

FORECASTER

Officers Council Meeting

- (Record plans on Baptist Women/BYW Record, Report, and Planning Forms¹)
- Continue leader training. Use the suggested meditation.
- Check Baptist Women plans for WJMU Focus Week.
- Check plans for Home Mission Graded Series study.
- Plan Week of Prayer for Home Missions.
- Plan to promote Missions Readathon and the Grow a Knowbody campaign.
- Continue highlighting Annie Armstrong Easter Offering.
- Continue promotion of WJMU Conferences at Glorieta and Ridgecrest.
- Make plans to communicate with the pastor.
- Plan a mission action project, mission support activities, coordinate group plans.
- Conduct group training.
- Check progress on achievement guide.

Read!

This is the month to begin promoting Missions Readathon (see p. 33). You have been pushing the Grow a Knowbody campaign (read a WJMU magazine). So, ask Baptist Women to bring ROYAL SERVICE² to the meeting. Plan a way for each woman to use the magazine in the meeting. Encourage each member to go home and read features in the magazine and call a friend to share information, impressions, and prayer concerns.

Give a subscription blank³ to each person in the meeting. Ask members to subscribe for friends.

Urge each member also to provide the friend with a list of Baptist Women meeting times and places, invite the friend to each meeting, and make arrangements for her getting to the meeting.

A Sense of Spring

Use this checklist to determine your readiness for a study of the Home Mission Graded Series book A Sense of Spring⁴ by Everett Hullum.

Plan a Baptist Women study if a churchwide study is not held or if too few Baptist Women attend the churchwide study.

Provide each homebound member a copy of the book. Suggest she make a prayer list as she reads the book.

Encourage individual reading of the book.

Provide each member with a book or suggest that individuals buy the book.

Assign members the names of prospects to bring to the book study.

Invite to the study women in retirement homes and other settings who have recently formed mission study groups.

Communicate with Your Pastor

Provide the pastor with a subscription to ROYAL SERVICE². Invite him to the Baptist Women meeting and present him with the gift subscription, or make the presentation in a Wednesday evening service. If the presentation is made on Wednesday evening, provide subscription blanks to be distributed to other persons in the service who have an interest in subscribing. Distribute back issues of ROYAL SERVICE² to persons who have never seen a copy.

Week of Prayer for Home Missions

Theme: Our Land for Christ

Date: March 6-13, 1977

Scripture passage: "Blessed is the nation whose God is the Lord" (Psalm 33:12)

Hymn: "From Ocean unto Ocean" (Baptist Hymnal 1956 edition, no. 450)

March ROYAL SERVICE will provide material for a five-day observance of the week of prayer, focusing on activities that will lead women to set goals related to a Bold Mission Thrust in our nation.

A packet of materials sent from your state WJMU office to your WJMU director includes the following:

Sample of PRICED Program Cover

Theme poster

New check-size Annie Armstrong Easter Offering envelopes

Prayer Guide for Home Use⁵/factual leaflet

Order blank for Home Mission Board material

Theme poster (Spanish)

Prayer guide/factual leaflet (Spanish)

Priced materials you may order from your Baptist Book Store include:

Program cover for Week of Prayer for Home

Missions (\$25 for \$1.00; 100 for \$3.75)

Picture of Annie Armstrong (30 cents)

Biographical leaflet on Annie Armstrong (each, 15 cents; 50 for \$7.00; 100 for \$12.00)

From Order Processing Services, Home Mission Board, 1350 Spring St., NW, Atlanta, GA 30309

From Ocean Unto Ocean (filmstrip with cassette); order item No. 522-38P, \$2.50. Georgia residents add 3 percent tax; MARTA area residents add 4 percent.

Annie Armstrong Easter Offering

Mission Support Chairman: Interview a man (or several men) about his understanding of the Annie Armstrong Easter Offering and his patterns for giving to it. Tape the interview prior to the meeting or ask the man (men) to come to the meeting.

Invite members to respond to the interviews. Lead them to establish plans for informing their own families and other church families of the work done through the offering and of the opportunity to give.

Leader Training

Designate ten minutes in officers council meeting for training.

Turn to chapter 5 in Baptist Women Manual,¹ page 40. From this point in the manual find the heading for your office in Baptist Women.

Read the column describing your duties. Do you understand them? Write down any questions you have about your duties.

Read the columns related to training for your job. Have you participated in any of these training opportunities? Make plans to receive additional training.

Read the column related to resources to help you do your job. Are you lacking any of these resources? If so, make plans to get them and learn to use them.

Ask the Baptist Women president or WJMU director to help answer any questions you may have.

Read the Scripture passage suggested in Call to Prayer. Make any application with regard to your responsibilities as an officer in Baptist Women. Read the names of the missionaries. Spend time in prayer for them and for the officers in your Baptist Women.

Focus Week

Use this information to determine readiness for Baptist Women participation in WJMU Focus Week.

Two activities can happen: Book fair on Wednesday or Sunday and Launch of Missions Readathon.

Some churches may not plan a churchwide observance of WJMU Focus Week. If not, Baptist Women

should plan a Book Fair. The theme is "To Know Is to Grow." The aim is to feature all types of books related to missions background, with special emphasis on missionary biographies.

If Baptist Women participate in the churchwide activities they are responsible for three of the booths. (See January Forecaster.) Booth 1 features the Home Mission Graded Series; booth 2, countries where Southern Baptists have missions work; booth 3, out-of-print books.

Glorieta and Ridgecrest

As an officer in Baptist Women do you need to be motivated? to be trained in a basic understanding of your responsibilities? to know how to use ROYAL SERVICE² to see a demonstration of October meetings? to be exposed to teaching techniques for Home and Foreign Mission Graded Series books? to be prepared for 1977-78?

If you answered yes to any of these, then you need to attend Baptist Women conferences at Glorieta and Ridgecrest. The dates are: Glorieta, July 9-15, 1977 and Ridgecrest, August 6-12, 1977.

For reservations write: Ridgecrest Baptist Conference Center, Ridgecrest, NC 28770; Glorieta Baptist Conference Center, Glorieta, NM 87535. Please include \$15.00 Conference Center Service fee for each person.

Training for Groups

On Becoming a Group identifies five characteristics in the process of becoming a group. They are:

1. Dependence — on a group leader
2. Counter-independence — resistance to group leader
3. Counter-dependence — acceptance of freedom by group, moving away from leader
4. Relative independence — group functions on its own resources
5. Interdependence — group feels freedom to return to the authority of a leader without being threatened

If you have access to On Becoming a Group read pages 18-20.

Read pages 4-5 of Working in a Missions Group.¹ List some characteristics of your group. List some goals for your group.

¹See order form, p. 48.

²From Woman's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. Price: \$4.00 per year, single copy 45 cents. For subscription outside the US, add \$1.50 for postage and handling. Please enclose remittance. One- or two-year subscriptions available. Alabama subscribers add necessary sales tax.

³Free from state offices.

⁴Available through Baptist Book Store.



Verna G. Richardson
Monroe, North Carolina

CALL TO PRAYER

1 Tuesday 1 Chronicles 16:25-31

First Baptist Church, West Jordan, Utah, has a small membership. We are meeting in an old rented house, which does not meet our needs. Pray that we might have a building of our own in the near future. Also, pray that our people will overcome discouragement while Fern (Mrs. James) Akin.

Mrs. James F. Akin, church extension, Utah.

Lonny F. Brewington, Indian, Kani, Carolina.

William T. Watts, retired, Oklahoma.

James A. Wright, Jr., Spanish, Connecticut.

Mrs. Elizabeth O. Zeigler, retired, Kentucky.

Mrs. Bennie T. Griffin, home and church, Nigeria.

J. Alexander Herring, retired, Oklahoma.

Mrs. Bobby L. Jones, home and church, Indonesia.

Mrs. Larry N. Keaton, home and church, Spain.

Mrs. G. Keith Parker, home and church, Switzerland.

2 Wednesday Psalm 5:1-7

Sara Ruth Wilson, who serves on a weekday ministry, requests. Pray for small children who need to learn about God's love and care. Pray for teenagers who are faced with increasingly pressing problems. Pray for people of all ages as they learn more about applying God's Word to their daily lives. Pray for us as we seek to minister in the name of our Savior to the people of the New Orleans riverfront.

Mrs. Earl B. Crawford, metropolitan missions, California.

James Goddard, language missions, Texas.

Thomas L. Johnson, retired, Mississippi.

Mrs. E. R. Landdown, retired, Oklahoma.

Frederick K. McClelland, pastor, Alaska.

Benjamin E. Martin, National Baptist, Louisiana.

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Missionary Directory free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23230 or in Home Mission Board Personnel Directory free from Home Mission Board Literature Service, 1350 Spring St. NW, Atlanta GA 30309.

William J. Murray, director of rural urban missions, Ohio.

Mrs. Henry S. Rosales, Sr., Spanish, Texas.

Mrs. L. A. Watson, retired, Oklahoma.

Sara Ruth Wilson, Baptist center, Louisiana.

James R. Beevers, student work, Indonesia.

Ma Mar Hays, women's work, North Brazil.

James F. Kirk, publication, South Brazil.

Naomi McLenn, nurse, Gaza.

Mrs. William L. Womack, home and church, Barbados.

Thursday Psalm 100:1-5

Leile Saunders, a second-generation missionary in China and now the Philippines, writes. "Woman's Missionary Union has had so many wonderful influences on my life. Let me Moon Christ has offerings have provided part of the funds needed for the six of my life. Publication evangelism in the Philippines, where a drop of ink can make a million of Christ and lead them to choose him as Savior. Pray that God will bring to the Philippines the person needed to help prepare Baptist materials."

Ricardo B. Alvarez, retired, Texas.

Mrs. James L. Clark, church extension, Alaska.

Rita M. Garza, Spanish, Texas.

Thomas Edwin Lilly, Christian social ministries director, Louisiana.

Nathan Pillow, evangelist, Arizona.

Russell Richardson, evangelist, Massachusetts.

Violet Stephens, Spanish, Texas.

Mrs. Norman L. Harrell, home and church, Portugal.

George H. Kullmar, doctor, Colombia.

Dorothy Lane, religious education, Japan.

Mrs. John F. Lucamora, home and church, Guatemala.

Mrs. Howard D. McCarter, retired, Nigeria.

Mrs. Bill R. Peacock, home and church, Korea.

Jerrett D. Ragan, preaching, Malaysia.

Luile Saunders, publication, Philippines.

Mrs. Charles K. Thomas, home and church, Upper Volta.

Robert F. Williamson, preaching, Rhode Island.

Friday Micah 6:8-8

My special prayer request: writes one retired missionary, "is that the Lord will continue to use me to help others. Pray this prayer today for two other retired missionaries. Mrs. Frank D. Maggos and Mrs. L. L. Jackson."

Mrs. Marvin O. Berry, Spanish, Illinois.

Mrs. John Davis, Indian, Kansas.

Mrs. Frank D. Maggos, retired, Louisiana.

Jarvis Hearn, deaf, Tennessee.

Evan F. Holmes, director of metropolitan missions, Minnesota.

Mrs. Nathan Pillow, evangelist, Arizona.

Ivan Ramirez, Spanish, Maryland.

Mrs. J. Kenneth Casey, home and church, Grenada.

Thomas L. Furlow, journeyman, religious education, Togo.

Harry J. Harper, Jr., preaching, Colombia.

Mrs. J. E. Jackson, retired, China, Japan, Philippines.

Mrs. James H. Nelson, home and church, Ethiopia.

Mrs. Boyd A. O'Neal, home and church, North Brazil.

James C. Redding, preaching, Peru.

6 Saturday John 4:19-26

Pray today for Dorothy and Lewis P. Gilbert in Ecuador. Baptists in Lago Agrio in Ecuador's northeastern jungle face opposition in trying to build a chapel. But the cement slab and steel beams are evidence that Baptists will stay to minister in spite of harassment. Pray for the people in the area who want the ministry of this church.

Susan Diane Griffin, U.S. 2, Christian social ministries, Ohio.

Hector Hernandez, Spanish, Texas.

William L. Jenkins, pastor, New Hampshire.

Mrs. James P. Gilbert, home and church, Ecuador.

Norman F. Lytle, preaching, Israel.

Cecil F. Robinson, retired, Nigeria.

Mrs. J. Murphy Terry, home and church, Thailand.

Ela Watson, retired, China, Taiwan, Hong Kong.

John M. Wilkes, press, Switzerland.

6 Sunday Matthew 4:12-17

Rodolfo Viera pastors a small Spanish mission in Las Cruces, New Mexico, where the services are in both English and Spanish. He requests that Baptist women pray that the Lord will guide us to find a place where we can meet and carry out our ministries to the fullest extent possible. We now meet in a rented lodge hall.

Amos Lee, Chinese, Utah.

Doris Magiel, Spanish, Texas.

Rodolfo Viera, Spanish, New Mexico.

Mrs. A. J. Yearwood, retired, Panama.

Canal Zone.

Mrs. John M. Babb, home and church, Ghana.

Mrs. G. Wayne Buck, home and church, Israel.

Hattie Mae Gardner, retired, Nigeria.

Emogene Harris, religious education, Nigeria.

Jerry Hobbs, preaching, Thailand.

Reiji Hoshizaka, preaching, Japan.

7 Monday Matthew 5:13-16

Ellis H. Turner is director of associational missions in the Frontier Baptist Association which consists of eleven churches and three mission chapels. In addition to the metropolitan Buffalo Niagara Falls with a population of one and a half million, the association serves western New York which includes several hundred small towns. Pray for outreach and training which will result in church growth.

Mrs. William E. East, metropolitan missions, California.

Gus K. Lutzer, Indian, Oklahoma.

William Perkins, National Baptist, Alabama.

Mrs. Paul Rogovin, retired, California.

Mrs. E. M. Trudwell, Spanish, New Mexico.

Ellis Turner, director of metropolitan missions, New York.

Logan C. Anip, religious education, Rhodesia.

George B. Brice, education, North Brazil.

Margaret Hill, journeyman, medical, Rhodesia.

Mrs. Jimmy D. Hunter, home and church, Kenya.

Mardis Kirksey, social work, South Brazil.

Mrs. Takahiro Oue, home and church, Japan.

Mrs. Samuel M. Waldron, home and church, Philippines.

8 Tuesday John 12:13

Donald L. Smith, Nigerien, writes. Pray for me as I serve as Northern Secretary of the Nigerian Baptist Convention and as Executive Secretary of the Northern Conference. In these capacities I pass on all phases of Baptist work in over six hundred churches divided into twenty-three associations. At present we are undergoing a shake-up of ways the Baptist witness can be most effective.

Mrs. Ross Hanna, Baptist center, Arizona.

Mrs. Murphy Lum, Chinese, California.

M. F. O'Neill, Spanish, Texas.

Norman K. Wallace, director of rural urban missions, Maryland.

Donald L. Davis, preaching, Uruguay.

James F. Graves, doctor, Ghana.

Mrs. John P. Griggs, home and church, Rhodesia.

Donald E. Mines, preaching, Argentina.

Katie Murray, retired, China, Taiwan.

Donald E. Smith, general administration, Nigeria
James I. Stanley, preaching, Philippines
Albert C. Sutton, Jr., agriculture, Botswana
Mrs. Dale G. Thorne, home and church, Israel

9 Wednesday Psalm 119:129-136

Gail and Allison Holman feel that no one can be as effective in leading an Indian to Jesus as another Indian. Pray that this couple will relate effectively to the Papago Indians among whom they live and work in Winslow, Arizona.
Mrs. Pedro Carranza, retired, California
Mrs. Domingo Fernandez, retired, Florida
Mrs. Allison Holman, Indian, Arizona
Michael R. Rector, pastor-director, Ohio
Mrs. Thomas C. Nabors, home and church, Gaza
Herbert W. Neides, preaching, Rhodesia
Mary Swedenborg, education, Japan

10 Thursday Ephesians 5:6-17

Karen (Mrs. Dale W.) Cross requests prayer "for our ministry in the Uptown section of Chicago." Uptown's high school (Senn) has made the Guinness book of records with its fifty-three ethnic groups. Swift grade school has seventeen languages represented. Seventy-two percent of the senior citizens of Chicago live in this area.
Mrs. Frank E. Bullock, rural-urban missions, Michigan
James Harlan Capps, Spanish, Utah
Mrs. Dale W. Cross, metropolitan missions, Illinois
Edward F. Harness, retired, California
Silvano Lara, retired, Texas
James F. Castle, music, Philippines
Mrs. Donald G. Duvall, home and church, Indonesia
Mrs. Billy K. Fallow, home and church, North Brazil
W. Donaldson Frazier, education, Nigeria
Jennifer Hester, nurse, Colombia
Nadine Loran, education, Ghana
Mrs. Ben W. Tomlinson, home and church, Taiwan
Russell L. Wirth, journeyman, religious education, Thailand
Jean White, nurse, Yemen

11 Friday 1 Peter 2:9-12

Two of our birthday missionaries today are retired. Mrs. C. A. Baker, Bethesda Baptist Home, Darlington, South Carolina, served in Brazil; Miss Clifford Barratt, Greenwood (South Carolina) Methodist Home, served in China and Taiwan. Pray for these women.
Mrs. James Fulkerson, Spanish, Texas

Mrs. Stanley White, metropolitan missions, California
Mrs. C. A. Baker, retired, Brazil
Miss Clifford Barratt, retired, China, Taiwan
Mrs. Jason D. Carlisle, home and church, Uruguay
Mrs. Stanley P. Howard, Jr., home and church, Japan
Charles L. Miller, preaching, Philippines
Shelia Miller, journeyman, education, North Brazil
Mrs. Raymond L. Odle, home and church, Yemen
Mrs. Wade H. Smith, music, North Brazil
Craig A. Steele, religious education, South Brazil
R. Jay Stewart, publication, Kenya
R. Jay Stewart, publication, Kenya
Ruby Wheat, nurse, Korea

12 Saturday 2 Corinthians 4:3-7

W. L. C. Richardson, South Brazil writes: "The state of Minas Gerais, about the size of Texas, has 722 counties more than half of which are without Baptist work of any kind. Pray that the 221 missions in Minas may soon be organized into churches. Pray that more Brazilians will respond to the call to the ministry. Pray that more funds will be provided for opening up new work in this fertile field."
Harry A. Borah, retired, Arizona
David R. Campos, Spanish, Colorado
Mrs. Cruz Rodriguez, Spanish, Texas
J. Darrell Tapley, Spanish, New Mexico
Ada Young, Christian social ministries area director, Massachusetts
Charles S. Young, pastor-director, West Virginia
Mrs. Hal H. Boone, home and church, Kenya
Mary Jo French, education, Peru
James L. Kellum, Jr., preaching, Philippines
Thomas D. Maw, journeyman, education, Equatorial Brazil
W. L. C. Richardson, religious education, South Brazil
Mrs. Lehman F. Wehh, home and church, Singapore

13 Sunday 2 Chronicles 7:12-18

Dan C. Routledge, new missionary in Ivory Coast, requests. "Pray that God will give me the courage, stamina, and patience to take at least four hours a day for language study. I am already mentally and physically exhausted trying to learn French and do not have the power or will to tackle Dialect. Will you pray that I will be supplied that power?"
Mrs. Jerry Baker, deaf, California
Jose B. R. Contreras, retired, Texas

Joyce Arlene Mitchell, weekday mission director, Michigan
Mrs. Donald T. Moore, Spanish, Puerto Rico
Mrs. Daniel Rodriguez, Spanish, Honduras
Richard Vera, Spanish, Arizona
Clarence A. Allison, radio-TV, France
William A. Beckham, preaching, Thailand
Mrs. Theodore O. Cox, home and church, Japan
Mrs. George M. Falle, Jr., home and church, Ghana
Max T. Furr, business administration, Peru
Richard Morris, preaching, Taiwan
Marcus C. Reed, preaching, Israel
Dan C. Routledge, preaching, Ivory Coast
Mrs. Jimmie D. Spann, music, Uruguay
Mrs. S. Wayne Wheeler, home and church, Honduras

14 Monday Luke 11:5-10

Ava Nell McWhorter, missionary nurse assigned to Gaza, writes from Amman, Jordan, where she is studying Arabic. Sharing an apartment with her White, missionary nurse to Yemen, she requests: "Pray that we will be faithful our witness for the Lord right here at the building where we live. One of the Bible verses I have learned in Arabic has become even more meaningful to me as I struggle with this impossible Arabic grammar. The verse is 'I can do all things through Christ which strengtheneth me' (Phil. 4:13)."
Mrs. Ernest F. Atkinson, Spanish, Team
Mrs. Larry D. Carter, church extension, Illinois
Gladys Farmer, Baptist center, Alabama
Mrs. Felis Oscar Garcia, Spanish, Florida
William L. Lawler, retired, Georgia
George T. Lewis, retired, Texas
Mrs. Paul R. Pequeno, Spanish, Texas
Mrs. Joel Ramirez, Spanish, Texas
Mrs. Lester C. Boyd, home and church, Tortola

Mrs. John M. Carpenter, home and church, Liberia
Paul D. Eaton, agriculture, Tanzania
Kenneth Z. Ellison, education, Indonesia
Denise Gardner, journeyman, secretary, Venezuela
W. Alvin Hutton, men and boys' work, South Brazil
Mrs. Richard H. Hollinger, home and church, India
Mrs. Clayton K. Hulet, home and church, North Brazil
Mrs. John G. Magyar, home and church, Colombia
Ava Nell McWhorter, nurse, Gaza
Dan N. Sharpley, preaching, South Brazil

Kathryn Welborn, journeyman, education, Dominican Republic

15 Tuesday Matthew 6:5-8

John T. Davis, Utica, New York, writes: "We have six counties with no Southern Baptist work: cities of 20,000 to 100,000 and hundreds of towns and villages with none. Pray that we may be spiritually alert to our Lord's leadership, sensitive to the needs of people, and flexible enough to use the methods and resources that are most effective in reaching people for Christ."
Mrs. E. J. Cobb, retired, Arizona
John T. Davis, director of rural urban missions, New York
Mrs. B. J. Dier, church extension, Alaska
Janice Colon, kindergarten, Texas
Mrs. David Jay Gilbert, Indian, North Carolina
M. C. Mujica, Spanish, Texas
Boron A. Polanco, Jr., Spanish, Idaho
Isaac Rodriguez, Spanish, Texas
Agusto Sanchez, Spanish, Texas
Mrs. Thomas E. Sykes, church extension, Arizona
David R. Adams, journeyman, education, Liberia
Clinton M. Ashley, preaching, South Brazil
Mrs. Daniel R. Cobb, home and church, Thailand
Mrs. Robert R. Compher, home and church, Philippines
Martha Franks, retired, China, Taiwan
Karen Hopper, religious education, Philippines
Olive Lawton, retired, China, Taiwan
William E. McCall, education, Togo
Donald W. McNeill, preaching, Equatorial Brazil
Dale Moore, social work, Nigeria
Mrs. Hake Smith, Jr., music, Colombia
Mrs. Nolan C. Tobias, home and church, Costa Rica

16 Wednesday Romans 8:22-28

"Thank you for each thing you do to make it possible for us to serve God here," writes a missionary. Three missionaries today serve the Lord through home and church. Pray for Mary Jo (Mrs. J. William, Jr.) Geiger, Chile; Dora (Mrs. Todd C.) Hamilton, Philippines; Beverly (Mrs. Daniel W.) O'Reagan, Japan.
Mrs. Paul L. Rard, church extension, New York
John Davis, Indian, Kansas
Mrs. Joe DeLeon, Spanish, Arizona
Virginia Downs, Baptist center, Louisiana
Mrs. Gonzalo Hernandez Graupera, Spanish, Florida

Philip M. Heydt, US-2 special mission ministries, South Carolina
William O. Jones, retired, Tennessee
Harold B. Mannheim, director of rural-urban missions, Nebraska
Frank J. Baker, radio-TV, Zambia
Edward M. Bostick, Jr., retired, China
Trent C. Butler, education, Switzerland
Mrs. G. Edwin Engstrom, dorm parent, Philippines
Mrs. J. William Geiger, Jr., home and church, Chile
Mrs. Todd C. Hamilton, home and church, Philippines
Steven P. Hicks, education, Mexico
Mrs. L. L. Johnson, retired, Brazil
Ola Lee, retired, China, Taiwan
Mrs. Daniel W. O'Reagan, home and church, Japan
Clarence R. Smith, preaching, Venezuela
W. Eugene Verner, education, Ghana
James A. Yarbrough, publication, Nigeria

17 Thursday Jeremiah 29:8-14

Brenda A. Farlines directs Christian service ministries for Fairfield and Lexington Baptist Associations in South Carolina. "I am grateful for the missions organizations of the church," says Miss Farlines. "When I was a teenager, we had a strong YWA (now called Acteens) group. I learned about our missions endeavors in the US as well as foreign lands. I shall always appreciate this training."
Brenda Ann Farlines, Christian social ministries director, South Carolina
Braulio E. Gonzales, Spanish, Texas
Mrs. Buren L. Higdon, metropolitan missions, California
Mrs. Robert N. Bellinger, home and church, Liberia
Mrs. Ronald C. Hill, home and church, Thailand
Coy W. Jones, Jr., agriculture, Indonesia
Michael C. Murphy, preaching, Guatemala
W. Stewart Pickle, preaching, Ecuador
Mrs. Delbert L. Taylor, home and church, Colombia
Mrs. James C. Ware, home and church, Colombia
Katharine Weldon, nurse, Mexico
Mrs. Vernal R. West, home and church, Kenya

18 Friday Ephesians 3:1-12

Mabel Summers has been a missionary in the Middle East for almost thirty years, serving in Lebanon and Gaza. She teaches and does evangelistic and office work. Pray for her and other missionaries who are reestablishing and

strengthening work interrupted by the recent war in Lebanon.
John T. Everett, pastor-director, Tennessee
Mrs. Braulio E. Gonzales, Spanish, Texas
Buren L. Higdon, director of metropolitan missions, California
Mrs. Quinn Morgan, Spanish, California
Janice Porter, journeyman, secretary, Mozambique
Joan Rogers, journeyman, education, Korea
Mrs. Robert W. Sims, home and church, Ghana
Mabel Summers, religious education, Lebanon
Mrs. Gary K. Swafford, home and church, Malawi
C. Frank Thomas, preaching, Upper Volta

19 Saturday John 15:7-16

Argentine Baptists met in a special called session for the first time since their beginning in 1908. "The purpose of the meeting was to consider an organizational restructuring," reports A. Benjamin Bedford. Emphasis was also given to the promotion of Christian stewardship and the Cooperative Program. Pray for Argentine Baptists as they move toward their five-year goal of self support.
Roy J. Ferguson, director of rural-urban missions, Idaho
Mrs. John L. Isaacs, retired, Oklahoma
Weldon D. Stevens, rural-urban missions, Washington
J. D. Belsow, music, South Brazil
A. Benjamin Bedford, preaching, Argentina
C. Ray Blundell, Jr., preaching, Tanzania
Jenell Greer, education, Thailand
Mary Jane Harlin, journeyman, education, Japan
Thomas J. Kennedy, preaching, Kenya
James M. Philpot, agriculture, Mexico
Paul E. Rooten, preaching, Uruguay
Clyde N. Roberts, preaching, Mexico
Mrs. Toby R. Walker, home and church, Argentina

20 Sunday Psalm 63:1-11

Pray today for Gerald H. and Arlyis Milligan—both of whom are registered nurses—who were appointed in Gaza in April 1976. Another medical missionary at Gaza, Jean Dickman, writes: "What a blessing it is to know that you are faithful in upholding in prayer the work here. I am becoming more and more convinced of the value of intercessory prayer. Both to the pray-ers and the prayed-for. So let us continue to bring each other before the Lord."

Milton Bryant, retired, Mississippi
 Mrs. John H. Cross, Christian social ministries, Georgia
 Mrs. David Liu, Chinese, Georgia
 Mrs. Dan R. Nelson, evangelism, Oregon
 Daniel Portillo, Spanish, Texas
 Edward L. Copeland, business administration, Spain
 William A. Cowley,* education, Nigeria
 James P. Gilbert, preaching, Ecuador
 Jerry E. Juergens, education, Hong Kong
 Betty Larimer, medical, Nigeria
 Mrs. Gerald H. Milligan, home and church, Gaza
 Charles A. Ray,* English language, Thailand
 Larry C. Yoder, student work, Belgium

21 Monday Psalm 16:5-11

"Our biggest need is Christian adults to conduct church programs and volunteers for our weekday ministry program. Mike and I just don't stretch far enough to care for the spiritual, emotional, and physical needs of the inner city of Milwaukee. We love the work and the city, but need helpers," writes Virgie (Mrs. Michael D.) Brown, Wisconsin. The Browns are featured in *Seven Beginnings* by Walker Knight (\$5.95 through Baptist Book Stores).
 Mrs. Michael D. Brown, church extension, Wisconsin
 Mrs. Pedro Cervantes, Spanish, Texas
 Doris Christensen, retired, Arizona
 Mrs. David E. Creech, church extension, Maine
 Claude C. Drouet, US-2, Christian social ministries, Pennsylvania
 K. Medford Hutson, pastor, Utah
 Mrs. William L. Kaufman, Christian social ministries, Kentucky
 Larry Edwin Jones, US-2, church extension, Kentucky
 Sostenes Martinez, retired, Texas
 R. G. Van Royen, retired, Texas
 Mrs. Richard Vera, Spanish, Arizona
 Lloyd Whyte, interfaith witness, Florida
 Mrs. Wiley B. Faw, home and church, Nigeria
 Mrs. Horace W. Fite, Jr., education, South Brazil
 A. Amelio Giannetta, preaching, South Brazil
 Mrs. Richard R. Greenwood, home and church, Guatemala
 M. Maurice Marrow, preaching, Tanzania
 James E. Musgrave, Jr., preaching, South Brazil
 James E. Tye, music, Ecuador
 Lucy Wagner, women's work, Korea
 Mrs. E. Harvey Walworth, home and church, Mexico
 Clara Williams, religious education, North Brazil

Avery T. Willis, Jr., education, Indonesia 22 Tuesday Isaiah 12:1-6

"Having my own children (two daughters, one son) helps me communicate better with children in the churches of Hong Kong," writes Betty (Mrs. Ralph) Yoars. "Pray that we might develop more adequate materials and that we might help train Baptists here in more creative and effective ways of leading children. Many churches do not have departments or facilities for children."
 Miss Lupe Delgado, kindergarten, Texas
 Mrs. Fred A. Garvin, director of rural-urban missions, Kansas
 Lewis McClendon, church extension, Alaska
 Mrs. Isaac Perez, retired, Texas
 Mrs. Eleazar Sanchez, Spanish, Texas
 Mrs. Willie A. Wilson, retired, Tennessee
 Mary Ann Chandler, social work, Malawi
 J. William Gelger, Jr., religious education, Chile
 Mrs. J. Hunter Hammett,* home and church, Taiwan
 Mrs. Glenn L. Hix, home and church, Okinawa
 Mrs. Edward L. Oliver, home and church, Japan
 Mrs. F. Gilbert Ross, home and church, Mexico
 Mrs. Arville E. Senter, home and church, Tanzania
 Mrs. Ralph A. Yoars, home and church, Hong Kong

23 Wednesday Matthew 25:14-23

Joann (Mrs. David T.) Bunch, West Des Moines, writes, "As we work closely with the Home Mission Board, we are involved in the Bold Mission Thrust. One of four goals in this endeavor is to establish a Southern Baptist witness in every county. Baptist leaders in Iowa are preparing to work toward this goal. Pray with us that leaders and money will emerge to accomplish this."
 Mrs. David T. Bunch, program implementation, Iowa
 Calvin C. Craig, Jr., National Baptist, North Carolina
 Mrs. Paul Elledge, retired, Kansas
 Andrew Fowler, retired, District of Columbia
 Clyde E. Schultz, journeyman, agriculture, South Brazil
 Alma Graves,* education, Japan
 Gayle A. Hogg, preaching, Trinidad
 T. Lynn Sasser, religious education, Chile

24 Thursday John 16:19-24

George R. Trotter, Indonesia, is attempting to get evangelistic Bible studies

started in village homes on West Java. Pray for Mr. Trotter "as the people who live in the province are generally resistant to the gospel, and the work is slow and difficult."

Mrs. Manuel G. Garcia, retired, Texas
 Leonard Sigle, retired, Washington
 Robert E. Pollan, Christian social ministries, Illinois
 H. Randall Bradley, preaching, Indonesia
 Viola Campbell, Baptist Spanish Publishing House, El Paso, Texas
 Lora Clement, retired, China, Malaysia
 Lonnie A. Doyle, Jr., preaching, Equatorial Brazil
 Ellis G. Fulbright, preaching, Zambia
 Mrs. James T. Lochridge, home and church, Philippines
 Mrs. James K. Ragland, home and church, Lebanon
 Mrs. William L. Smith,* home and church, South Brazil
 George R. Trotter, preaching, Indonesia
 Doris Walters,* social work, Japan

25 Friday Acts 16:25-34

"In Singapore, many new believers are the first in their families to come to know Christ. Most families are Buddhist, and new Christians find daily persecution even from their loved ones," writes Jac S. Weller. "Pray that new Christians will bear a positive Christian witness among their family members. Also, pray for a new type of work — placing 'pre-evangelism' books in non-Christian stores. We hope people will read literature about the gospel or how God can help them, before they realize they are reading about Christianity."
 Clinton Inge, retired, Mississippi
 Mrs. Charles Lawhon, Filipino, Florida
 Henry Medina, Spanish, Michigan
 Victor Orta, Jr., Spanish, Oklahoma
 Mrs. Samuel G. Simpson, church extension, New York
 Theophilus Patnaik, language missions, California
 Mrs. Jimmie L. Barrentine, home and church, Paraguay
 Mrs. Tom D. Gullatt, home and church, Japan
 Jane Lide, retired, China
 Jac S. Weller, business administration, Singapore
 Norman W. Wood, business administration, Zambia

26 Saturday Romans 5:6-11

J. Wilson Ross, Baptist Spanish Publishing House, El Paso, Texas, writes, "The Lord has opened up many new opportunities for the Publishing House in other languages. Pray that the Lord will

help us provide the personnel and capital to produce these materials."

R. B. Harris, National Baptist, Mississippi

Mrs. George T. Lewis, retired, Texas

Mrs. Harold B. Manahan, rural-urban missions, Nebraska

Andrew Viera, Jr., Spanish, Washington
Mrs. Leo Williams, National Baptist, North Carolina

Mrs. D. P. Appleby, retired, Brazil

Mrs. Paul W. Benedict, Jr., home and church, Japan

Mrs. Walter B. McNealy, home and

church, South Brazil

Mrs. Donald V. Phlegar, home and church, Thailand

Samuel A. Ricketson, business administration, Taiwan

J. Wilson Ross, Baptist Spanish Publishing House, El Paso, Texas



Missions needs around the world call out for help. Many missions tasks can be fulfilled by non-career personnel — dedicated and skilled Christians who volunteer their time and service.

Listed below are some current, specific possibilities. If you are interested get in touch with the indicated agency:

Home Missions

INDIANA: Construction workers, insulators, electricians, plumbers, painters to work on cabins at a camp.

MICHIGAN: Finish carpentry, plumbing, and electrical work on church buildings.

ARIZONA: General construction workers and bricklayers.

NEW YORK: June through August (or any part of that time) at a camp — construction workers, counselors, kitchen helpers, life guards.

KANSAS: General carpentry work on construction of new church building early in the spring 1977.

INDIANA: Summer 1977 — Vacation Bible School workers and home Bible study leader, backyard Bible clubs, youth ministry, start new missions.

A list of additional needs is available. Interested persons should write: Christian Service Corps, Home Mission Board, 1350 Spring St., NW, Atlanta, GA 30309.

Foreign Missions

Business manager in Accra, West Africa: Couple or individual to relieve business manager for furlough in May 1977. Approximately one year's service. Furnished housing and transportation provided. No salary.

Seminary teacher in Liberia: MDiv or MRE degree required. Experience in religious education helpful. Air transportation and furnished housing provided. From July 1, 1977 to July 1, 1978.

Vacation Bible School student workers in Guadeloupe, Leeward Islands: Speak fluent French. All work will be done in French. Housing and local transportation provided. Approximately three weeks' work.

Construction team of six men in Santiago, Dominican Republic: Need carpentry, electrical repairs experience. Housing not provided. Begin Fall 1977.

Staff members for college of education, Abiraka, Bendal State, Nigeria: Specially needed — music lecturer with a major in piano. Also, science, home economics, agriculture, physical education, arts and languages.

For further information contact William Eugene Grubbs, consultant on Laymen Overseas, Foreign Mission Board, Box 650, Richmond, VA 23230.

Manpower Bank

Guatemala.

Teton Valley, Idaho.

Loveland, Colorado.

Each year in places like these volunteers are needed to help people recover from disasters.

In order to help Southern Baptists respond in effective and rapid ways a Manpower Bank has been established by the Brotherhood Commission.

The Brotherhood Commission is looking for skilled volunteers who are willing to assist in disaster relief and in special missions projects.

With computer assistance, names will be filed by skills, availability, and location. Depending on the nature of the need, lists of people willing to help can be provided within an hour.

Interested persons will be asked to complete a form indicating skills such as language, construction, and medical. Additional volunteers with skills in areas such as speaking, music, witnessing, Bible teaching, and recreation are needed.

Volunteers will also need to indicate whether they are available on one-week notice, two-week notice, or one-month notice.

Volunteers usually pay their own transportation cost and living expenses. However, volunteers are needed who cannot pay their own way. People who would be willing to help with expenses of other volunteers are needed.

If you are interested in more information and a survey form write: Manpower Bank, 1548 Poplar Ave., Memphis, TN 38104.

VOLUNTEERS NEEDED



27 Sunday Philippines 4:1-7

Before William L. and Ada Pope arrived in Guadeloupe, December 1976, they were in language school in France. Ada contacted missionaries serving on Guadeloupe for specific prayer requests: "The two greatest needs are training and literature (French). Other special requests are a church building at Raizet and a home for the missionaries; money is needed for both projects. Pray also for the Vacation Bible School — leaders and children. Pray for the radio ministry." Mrs. Lee Aull, retired, New Mexico Mrs. Lewis McClelland, church extension, Alaska Mrs. C. W. Bedenbaugh, home and church, Tanzania Mrs. George B. Brice, music, North Brazil

Mrs. Milton E. Ertelt, home and church, Malawi Mrs. W. Donaldson Fraser, home and church, Nigeria Robert N. Nash, mission administration, Philippines Mrs. William L. Pope, home and church, Guadeloupe W. Douglas Sturell, preaching, Ivory Coast

28 Monday 1 Peter 1:3-9

In 1975, Jonas C. and Irene Dyson started a new language mission work in Okmulgee, Oklahoma. "Pray for dedicated leaders," they ask. "We have a great challenge. Many Indians here need Jesus as Saviour." Mrs. Elaine Aldage, Spanish, Texas

Mrs. Irene Dlewood, Indian, Mexico Jesus Dyson, Indian, Oklahoma Mrs. Pable N. T. Lio, Chinese, California Francisco Morales, Spanish, Texas Walter D. Thompson, retired, Arizona Mrs. Paul Vandercook, international, Mississippi Donald W. Johnson, evangelism, Georgia Wayne E. Brown, medical, Tanzania Mrs. Paul D. Eatee, home and church, Tanzania Mrs. Carl R. Hall, home and church, Kenya Mrs. J. M. Hightfill, retired, China Hawaii, Philippines J. Ross Thompson, preaching, Colombia Mrs. Charles L. Alexander, home and church, Peru (born Feb. 29) Arthur L. Bance, preaching, Bangladesh, (born Feb. 29)

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The mail carrier stopped at our box, so I hurried to get the mail. There was a magazine, a postcard, and a letter postmarked in Louisiana. As I walked back to the house, my thoughts went back in memory . . .

I had come home from work one cold, rainy December day to find my two small nephews Billy and David wanting to see my Christmas tree. I prepared the evening meal before opening my mail, never dreaming that in that large manila envelope was a book that would change my life.

I had ordered the book earlier to prepare to teach it to a group at church. I was tired when I finally opened the envelope. As I began reading, the weariness began to vanish; I found myself falling in love with a place called south Louisiana. Fascinated, I read of bayous, crawfish, jambalaya, and pirogues. I had taken French in high school, and words long forgotten came back in memory as I read on, spellbound.

We enjoyed the study at church and wrote to missionaries in south Louisiana.

I told a friend at work about enjoying the book so much. Then a missionary answered our letter, inviting us to Louisiana. My friend said, "Let's go."

There in a land of moss-draped trees and winding bayous, we met the beautiful, friendly people of south Louisiana. They came down shell-covered walks to welcome us with soft voices speaking both French and English. As we worshiped with them in the little mission on the bayou, a boat passed so close it seemed as if you could touch it. A young girl and I had the

same first name and that made us feel close. They invited us to come back again.

The missionaries and I kept in touch through the years. Each letter seemed like a visit; they were so thoughtful to tell about these people who had reached a special place in my heart.

Once when I was in the hospital, the missionaries drove to Monroe, North Carolina, to see me. Although sick, I enjoyed every minute of their visit.

Eight years later I awakened early one morning again in the enchanting land that is south Louisiana. In the mission the night before the missionary had read: "Jean 3:16: Car Dieu a tant aime le monde qu'il a donne son Fils unique, afin que quiconque croit en lui ne perisse pas, mais qu'il ait la vie éternelle." I thought: a wonderful message told in a beautiful language. One woman had asked me to be her sister and write to her. The ties were getting even stronger . . .

Now I have reached the house and opened my letter from Louisiana. My friends have also sent some calabash seed. How did I meet these wonderful people? One cold, rainy night in December 1961, I read a book

Mrs. Richardson, Monroe, North Carolina, is preparing Call to Prayer comments October through March.

Changing lives is what mission study books are about. Reading *A Sense of Spring* might change yours. (\$1.50, available through Baptist Book Stores.)

From Book to Bayous

Verna G. Richardson

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Summer's

Come summer '77 you will be thinking thoughts like these: I've been elected mission support chairman; I am studying the manual and know the list of my duties — but I could use some more training . . . Our officers council just doesn't function the way it should. Does anyone else have this problem? . . . Is there really a place in Baptist Women for mere members? . . . What do I have in common with a Baptist woman who lives 1,000 miles from me? . . . Now that we are in the middle of a three-year mission study emphasis, it would be great to get some pointers on a personal study program . . . All those mission action materials — how should I use them? . . . Always I have wanted to see a "real live" Bible study group meeting in action — maybe I could learn something from observing one.

You could ask other questions, too, and expect to find answers at a national summer WMU conference. Take your pick: WMU Conference, July 9-15, Glorieta Baptist Conference Center, Glorieta, New Mexico 87535; or WMU Conference, August 6-12, Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770. In writing for reservations, please include \$15.00 Conference Center Service Fee.