

MAIL SERVICE



July 1971
CARRYING
A CURE FOR
THE WORLD

SEEING
PEOPLE WHO
CHRISTIANS
AND DIVORCE

READ WE
AND SEASON
TO THE



TODAY LEFT ITS MARK ON ME

Leland Mayberry

Today is almost yesterday ...
Who knows I lived and moved
today?
Where has it left its mark on me?
Where have I left an imprint?

Six women — old, alone, and frail —
Sit in a small neat room
Stitching seams on towel scraps.
We laugh and talk is free,
We plan and say good-bye too
soon.
Six lonely women
in a small neat room.

Harriet too is old, and frail,
Living her days in a small neat
room.
Bound by twins of poverty and pain.
"Come see me," she says.
"I'll be proud to have you
come."
Harriet's shoes fit twisted feet.
We climb 16 stairs
And I count each one.

She will not let me lend a hand:
"I'm used to it," she says,
"I need to do it myself."
Inside her door she shows her
treasures:
A book of verse,
Scraps of material,
Handsewn slippers,
A quilt with delicate stitches.
(All of her sewing, done by hand.)

Harriet writes poetry about
a mighty God,
a confusing world,
her own limited life
"God gives me the words," she says,
"And I write them down —
Not for the world
But for Him and for me."

Harriet is old
And her spirit searches
the hidden places of life.
How old? I am not sure.
Perhaps too many years.
Perhaps too few.
I could not say.

At home again —
Our meal tonight, a special one,
And Walter does not know
Why I make the meal with loving
care:
Small roast of beef,
Baked potatoes,
Sliced tomatoes,
Hot bread,
Even chocolate bread
pudding—
All a thank you to him,
A thank you for him.

Because I sat with six women,
Old
Alone
And frail?
Or because I visited Harriet?
I could not say,
But today has left its mark on me

Mrs. Mayberry of Jacksonville, Florida, is a member of a mission action group in her church. She wrote this poem after a day's meeting for a craft activity with elderly women in an apartment complex.

ROYAL SERVICE

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An Atmosphere of Acceptance



"If you're gonna give your baby up — most girls do — some of them don't want to see their baby, it would be too painful. But I want to see mine. I'm gonna give it up for adoption, but I want to see it."



"Pat answers don't fit . . . We need to consider the human dilemma."

2

Sellers is a maternity home and adoption center operated by the Home Mission Board since 1933. In the red-brick building on quiet, tree-lined Peniston Avenue in New Orleans, 60-80 unmarried women a year find help in deciding whether to keep their babies or give them up for adoption, preparing for childbirth and dealing with all the emotions of what social workers call "problem pregnancies."



ROYAL SERVICE • JULY 1977



"Miss Kuhnle, to me, she's just like the girls here. You can tell her anything, and be funny with her. Any of the staff, you can be that way with them. They're really nice."

Says director Mary Dan Kuhnle, "Some of the girls just need neutral ground away from family and community pressure, and they need a lot of affirmation. So they can take a deep breath, and a long step, and stand up again, and decide that they can shape their own lives. . . . I'm committed to helping each girl understand her worth and value, that she's okay."



Nursery assistant Vivian Bevins (right) and resident giving infants a 7:00 A.M. feeding



Nurse Nancy Wickman accompanying Sellers girl to hospital for delivery



[The staff] wants each girl to experience "an accepting relationship based on God's love, an honest kind of relationship that never questions worth." . . . The atmosphere of acceptance, which permeates Sellers' program, is the cornerstone of Mary Dan Kuhnle's ministry.

Excerpted from *Love with No Strings* (©1977, by the Home Mission Board), by Elaine Selcraig Furlow and Don Rutledge.

Reborn Free

Mother, Daughter, Sister
Ruth Wagner Miller

The moment she's born, a woman becomes a daughter. As long as her parents live, she continues to be a daughter. When she marries, she takes on the additional role of daughter-in-law. She may become a mother, a mother-in-law, and a grandmother. She also plays the sister role to others. What does God have to say about the role of women in her larger family?

The Role of Daughter

God gives us a guideline to our role as daughters in Exodus 20:12: "Honor your father and your mother, that your days may be long in the land which the Lord your God gives you" (RSV). This honoring means showing respect to, being a credit to one's parents. Nowhere does God say that we must agree with them or allow them to dictate the way we will run our lives. Out of respect we listen to their views, then make whatever decision we feel best. Honoring our parents also means that we no longer can use them as an excuse for the decisions we make, nor blame them for

the way they raised us. As reborn women we take total responsibility for our actions.

Some parents never get over the need to control their children. They may try to keep them financially dependent, or try to obligate them by giving extravagant gifts. They may use poor health or their troubles to make the children feel sorry for them. Tragically, many parents don't even recognize their deep-seated psychological needs to control. When their children try exercising their individualism, the parents feel rejected and hurt. As reborn daughters, we need to cut the apron strings — painful as it may be.

On the other hand, some daughters feel they have the right to dictate the lives of their parents. This, too, is unhealthy. As long as our parents are mentally competent they have the right to make their own decisions, much as we may disagree with them. Our relationships with our parents require special love and understanding. We must neither take them for granted nor take advantage of them. In return, they owe us the same consideration. God means for each of us to be a whole person, standing on her own.

What does God say about the role of daughter-in-law? "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Genesis 2:24 RSV). When we marry, we set up a new family unit — a husband, a wife, and perhaps children. This unit is complete.

A couple does not marry each other's parents, much as the parents might like that. Most conflicts arise because the sons and daughters have not already established themselves as free, independent individuals, no longer dependent on or dominated by their parents. The marriage partners who can break free of their own parents usually have little trouble breaking free of the in-laws.

I have more to say to mothers-in-law later. To daughters-in-law I say, don't put your husband in a position of having to choose between his wife and his mother. He should be able to have and love both. If you force him to choose, you may not like his choice. At best, you will cause deep resentment, for his bloodlines tie him far closer to his family than you can ever realize.

When a conflict between you and any of your in-laws develops, deal with it directly and don't drag your husband into the fray. You may need to say to your mother-in-law (or your own mother, for that matter), "When I'm in your kitchen I'll do things your way; but this is my kitchen, and I expect you to return that courtesy. When you say it, take her hand, look into her eyes, and smile. Apply the same gentleness and love that you apply in separating yourself from your own family's domination. You'll both be better for having cleared the air."

Refrain from criticizing your husband's family. No, you don't marry his family; but you do marry the influence his family has had on him all those years, and they must have done something good to produce the man you love. And remember "in everything give thanks" for the work God wants to do in your life through your in-laws.

The Role of Mother

The art of loving our adult children must be like fine herbs in a stew — so light and delicate as to enhance without being detectable. A heavy-handed cook who overseasons everything finds diners avoiding her invitations to dinner. And the heavy-handed mother who thinks her years of wiping her children's noses and giving them orders endows her with the right to dictate their lives, may find her children avoiding her.

The most beautiful mother-daughter relationships I've ever observed are the ones where the mother has learned to keep her mouth shut. She makes herself available without allowing herself to be used or making her daughter feel obligated. She expresses appreciation for her daughter's good qualities and refrains from criticizing or comparing one child with

another. She gives advice only when asked and then on a take-it-or-leave-it basis. When she feels her daughter may be making a mistake, she takes it to the Lord, not to her daughter; for she knows the time has passed when she can tell her daughter what she ought to do.

Unfortunately, our babies don't come into the world clutching in their chubby pink hands a written guarantee that they'll turn out according to our dreams and designs. Right now, I know a number of heartbroken mothers whose adult children's lives deny all they've been taught. This must be one of the hardest burdens for a mother to bear. As reborn mothers, we have God's promise that if we've raised our children in the way they should go, when they are old they will not depart from it (Proverbs 22:6 RSV). We must cling to this assurance, pray for our children, and remind God of his promise.

If a mother's touch must be light, that of a mother-in-law must be doubly so. Everything I've said about mothers applies here, too. In addition, as mothers-in-law, we must recognize in ourselves a slight jealousy towards the man or woman who now occupies first place in our child's affections. The very best gift we give our married children is our constant prayer support to make their relationship with each other what God wants it to be. Then we help God by staying out of the way so that he can work. The mother-in-law with the genuine loving, gentle, appreciative, non-interfering manner will be welcomed into the homes of her married children.

The Bible doesn't speak specifically to grandmothers, but I've been picking the brains of grandchildren around here as to the qualities they think their grandmothers should have; and from them I've composed a checklist. If you're a grandmother, try asking yourself these questions periodically: Do I laugh enough? Do I ever stop talking long enough for others to get in a word? Am I a crashing bore because I only take interest in myself and my ills? Have I made at least one room of my home available so that my grandchildren can relax and be children? Do I accept my grandchildren as they are, not citing others as examples? Do I resist the impulse to take a hand in their correction and discipline? Have I taken the time and effort to know my grandchildren as individuals? Am I trying to win their love, or do I sit back and think they owe it to me? The reborn grandmother earns her title of someone special.

The Sister Role

When I first graduated from college I worked as assistant to the personnel director of a large office employing about 100 people, the majority of them women. One day, fed up with the pettiness, jealousy, critical natures, gossip, and self-centeredness of what I observed to be the average female, I told my

husband, "I hope I never have to work with women again. They're dreadful!"

I wish I could blame the conduct of those employees on the fact that not one was a professing Christian, but since that time I've encountered many of the same types of women in Christian circles. Yet, over the years I've changed my opinion of working with women, for I've come to realize how desperately we need each other.

Every woman needs deep caring relationships with people who understand and appreciate the same things that interest her. Who else but another woman is interested in rejoicing with me when I've found just the right fabric for just the right dress? Who else cares enough to copy off her recipe for chicken pie? And who else comes along in my bad times to put her arms around me and comfort me?

Much as we need each other, we are trained from the cradle on to view other women as threats. I suppose it goes back to the time when every woman was expected to snare a husband. Society conditioned her to view every other woman as competition. If that seems a little far-fetched, let's observe ourselves next time we walk into a gathering, whether it be all-female or mixed company. Whom do we look at first? The other women. What do we notice about them? Their dress, their hair, their makeup. Then our eyes go on to take in other details. This ingrained, usually subconscious, rivalry among us leads to jealousy.

We need each other, ladies. Much as I disagree with most methods of the women's liberation movement, I like the fact that they call each other sisters. They have been able to see that instead of competing with each other, we should be helping each other.

What is to be our relationship with other women? I believe Jesus covered it all when he said, "Thou shalt love . . . thy neighbor as thyself" (Luke 10:27). I'm to love every woman.

If I think of love as an emotion, a nice warm feeling toward others, I must readily confess that I can't love all my "neighbors." No way! Yet, God commands it. How do you command an emotion? It comes and

goes, depending on what I ate for breakfast and which hormones are in the ascendancy.

Could it be that Christian love is not an emotion, but a conscious act of the will? A skill? A craft to be worked at, refined, perfected? I once heard Harold Warkling define Christian love as "active, caring concern for the well-being of a person." Someone else has said, "Love is something you do."

Can I love like this? Yes, for this kind of love depends not on how I feel, nor on the way the object of my loving receives my love. It depends instead on my allowing the Holy Spirit to control me and produce the fruit of love in my life.

With the help of Paul in 1 Corinthians 13, I can check on how I'm doing in loving my neighbors: Am I patient, kind, loyal? Do I believe in the person and expect the best of her? Or does my treatment of her include jealousy, envy, boasting, pride, haughtiness, selfishness, rudeness, self-centeredness, irritability, touchiness, grudges, vindictiveness, wounded pride? If so, I love her not.

To Paul's list I would add one thing: Love does mean having to say you're sorry, over and over again. That calls for a lot of ego denial when people crowd us out at the supermarket cash register, cut us off on the freeway, verbally put us down, or disappoint us. Yet, as reborn free women, we're the only ones with the available power to do it. If we don't, no one else will.

When tempted to do the unloving thing to a sister, whether she be in Christ or not, we need to ask ourselves: Who will love her if I don't? When will I do it if I don't do it now?

You may be thinking as you read this that the other people get all the benefits of our loving in this manner. No so. If you're having trouble with one of your relationships — mother-daughter, in-laws, or your larger family — say, Thank you, Lord, and look for reborn ways to love the troublesome one. The fact that God has chosen to give you light on this subject means he's ready for you to grow again, to make you more like him. What more could you want from life? What else will last?



WE NEED YOU

David Al Myers

"It will never work with volunteers," a friend discouraged me. I had shared with him my plans for a clothing and emergency food distribution center for our association of Christian social ministries.

"It's got to work," I responded. "We don't intend to pay anyone to do the work."

And I am here and now putting in print: It not only can work, it does!

As plans and procedures were formulated, we felt that the missions-minded women of the churches needed to become involved. A strong base of support is important to our mission center's ability to minister to needy persons of our city. This base of support could be found if the women who faithfully pray for and support missions undergirded the effort. Through letters and phone calls we contacted leaders of Baptist Women and Baptist Young Women. The response grew.

Early in its work the center could be open only one morning a week, later two days a week. As opportunities have multiplied to inform Baptist women about the center's work, the response has steadily grown. Now our mission center is open five mornings a week staffed by volunteers from the churches. For the most part, these women who have adopted particular days of the week or

month to staff the center are a part of an active WMU organization.

And Acteens and Girls in Action have helped, too. One group of Acteens came weekly during the summer to help sort clothes for the center. Another group of Acteens spent a part of their weekly meetings doing simple repair work on clothes I had delivered to them. GAs have collected clothes and food for the center. Other GAs made packets of tracts, combs, and other items to be included in each grocery package given needy families.

There is no earthly reason why women from the churches would give time to the hard work required at the center. Hours upon hours of sorting clothes, mending clothes, and otherwise preparing clothes for distribution are required. Dealing daily with sometimes very unlovely persons calls for dedication to ministry and witness on the part of these women. Their years of prayer, study, and support are validated by action.

No earthly reason, indeed! I am convinced that response to God's Spirit alone brings these women to the center in the inner city lovingly, patiently, faithfully to serve. They are valuable servants in the Lord's work.

When the limitless resources of WMU support missions involvement, volunteerism not only can work but does. I have proof. While I have described here only one example of Christian social ministries involvement, other efforts

in our new Christian social ministries work in our association have been supported by WMU.

With this fine support, along with that given by other Baptists, our work will increase to the glory of God. By such help we will continue to give the cup of cold water in Jesus' name.

Baptist Women, we need you in Christian social ministries!

Addendum

Many of these mission action materials have been helpful to me in preparing for this work. These books give direction for social ministries and I would heartily recommend them to you: *Mission Action Group Guide: The Aging Mission Action Group Guide*

*Economically Disadvantaged Mission Action Group Guide: Nonreaders Mission Action Group Guide: The Sick Mission Action Group Guide: Internationals Mission Action Group Guide: Language Groups Mission Action Group Guide: Headliners Mission Action Group Guide: Juvenile Rehabilitation SMAY — Summer Mission Action for Youth How to Use Community Resources in Mission Action Persons, Not Things: Principles of Mission Action**

David Al Myers is director, Christian Social Ministries, Hinds-Madison Baptist Association, Jackson, Mississippi.

*See order form, page 48.

PERSONAL PRISM



Stuart Calvert

At first, the hole in the street was the object of my angry thoughts. Today it added local color to the neighborhood.

At first, I skeptically placed strange brand names in the grocery cart. Today I watched nostalgically as the grocer sacked the familiar containers.

At first, anonymous people inhabited houses lining streets with unusual names. Today I drove down familiar streets remembering individuals inside homes.

At first, the expressions of people welcoming their new pastor's family flowed together into nameless

masks. Today, as we said good-bye, I looked into the faces of friends.

Bob resigned.

Tomorrow morning a moving van will back into the driveway, load our material possessions, and deposit them in another house in a distant city. Tomorrow we will drive through unfamiliar streets lined with strange houses, inhabited by anonymous people. We are a mobile family.

Families follow the summons of a company, or the offer from a firm, or the desire to depart to a new locale, or the call of God to a new place of service.

The chant of the seeker in the game of hide 'n seek — "Ready or not, here I come" — becomes the cry of mobile women. Ready or not we step into the road from the familiar to the unfamiliar. The familiar, no matter how uncomfortable, has a strong tug.

The prism beam becomes a scanner searching for a signal to relieve the apprehension. But the signal is within each individual woman. The scanning beam touches your positive or negative attitude about moving from, moving with, and moving to.

Women move from predictable people and routine events. Many women resist change. Why? A university conducted an exercise to test powers of observation. Couples carefully observed each other. Then turning their backs, they made ten changes in appearance. Facing each other, the partners tried to discern the changes. The questioner asked, "How many of you, in making changes, took things off your person? How many added things?" Very few added; most removed something. This is the way most of us feel about change: we fear that change will cause us to lose something. If a negative signal dominates, we miserably walk the road looking backward. The past becomes a burden. We become bores to potential friends by constantly glorifying the old and

demeaning the new.

On the other hand, a positive signal prods us to walk the road with expectancy. A move enables us to meet and react to different people. Interaction causes growth. Each move increases our capacity for growth. Each change develops another facet of our personality. "If a person has found his true being . . . he can then handle a tremendous amount of change and even innovate some change." Each change helps us to overcome the desire to conform.

The essence of life is continuity — not permanence. Seasons, sunrises, stages in life show continuity rather than permanence. Continuity moves us through the succession of life's circumstances. While we live through the events they may appear permanent. But as we move from them we realize that each person, place, event is a small piece of life's plan. Lessons learned through experience are not lost. Relationships need not be severed. Some of the apprehension is relieved. We walk confidently toward new friends and new experiences.

A woman moves with a family. Above the confusion of the first hour in our new home, I heard four-year-old Adam's wail, "Where are the butterflies?" He referred to three sequined ornaments conspicuously absent from the refrigerator door. In the "other house" they had become Adam's special possession. The butterflies represented home to him. They were missing; he was distressed. A thirty-minute search through piles of paper produced the container. Adam happily arranged the butterflies, straightened their twisted antennas, sighed, "There you are butterflies. You are home." He was, too.

Children need to travel the road from the familiar to the unfamiliar holding on to some of the familiar. Apprehension fills a young prism, too. Women take advantage of a move to discard clutter. But children

adjust more easily if the strange room looks familiar. Trash to a mother may be treasure to a child. "Junk" helps join a little of the past to the present, letting a child understand that life continues.

Women move to more people to love. Her husband had enjoyed a long pastorate in a busy city. She had raised a family in the community. The ties to people and places were strong. Nourished by the affection of a congregation, she had prepared for permanence — not continuity. But she stepped into the road from the familiar to the unfamiliar. How could she ever feel at home in the quieter, smaller town? With no place to go, no one to talk with, she decided to sit on the steps and count the passing trucks. She waited and waited and waited. Finally one truck rolled by.

"Oh, Lord, you have moved me to a one-truck town."

By verbalizing her feelings, she confronted the reason for the move: "Lord, you moved me." Entrusting the direction of her life to God's purposes relieved the apprehension of the unfamiliar. Happiness and a healthy ministry resulted from this pastor's wife's recommitment.

The discussion of a move dampened Barton's spirits. He had anticipated a summer of playing ball, riding horses, visiting first-grade buddies. His shoulders slumped as he shut the bedroom door. After his time alone, he opened the door to a fresh insight: "We'll miss our friends. But when we move, we'll find some more people to love."

Women move from friends and experiences that strengthen the prism beam. Women move with families who provide solace. Women move to people who will benefit from their commitment: "Lord, make my life like a prism — receptive to your light. I yearn for your light to bend in me and to emerge the explicit hue to illumine each life I meet."

Nicy Murphy

SO SEND I YOU—TO CARE

First Reader

"... to preach the gospel to the poor ... to heal the brokenhearted ... to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18-19).

In the synagogue in Nazareth one Sabbath day, Jesus read from the prophet Isaiah. "I am the fulfillment of that prophecy," Jesus declared. His loving deeds the next three years proved the truth of that claim.

Second Reader

"As my Father hath sent me, even so send I you" (John 20:21).

Leader

This commission to the assembled disciples still constitutes the marching orders of every Christian. Many thousands take seriously this commission of the risen Lord and are communicating the love of God through acts of caring. Today we shall listen with sensitive ears and hearts to the "voices" of distraught people who cry audibly or silently for help. We shall learn of ways some Southern Baptist associations and churches are hearing and responding. And maybe we will be motivated to look for and respond in needs in our own communities.

Voice of Loneliness, Number 1

"I'm sure it was best for all of us that my son and his wife put me in this nursing home. I don't want to be a burden to them. They have their own lives to live.

"I remember how I used to fix big Thanksgiving and Christmas dinners and have all the children and grandchildren at home. But I mustn't look back—that's what my

kids tell me. I know I can't do my own housekeeping any longer. And it is so hard to find anyone who can stay with old folks like me.

"Of course, they're pretty good to me here ... But — was that the postman? He passed on by. I guess I won't get any mail today. I wonder why my Social Security check didn't come.

"Mrs. Jones next door had visitors yesterday. I could hear them talking and laughing. I wish ... " (Her voice trails off.)

(A soloist sings or reads the first stanza and chorus of "Lonely Voices." See Planning the Meeting.)

We Hear. We Care.

Not one person in the 39 nursing homes in the Oklahoma City area is neglected, reports Charles Amos, coordinator of the Nursing Home Ministry for Capital Baptist Association.

Some of the group services offered are revivals, singings, and Bible study. Other contacts are on a person-to-person basis. Volunteers read to the residents, write letters for them, and take them shopping.

Helping the aging is one of more than 20 kinds of Christian social ministries conducted in this association through its well-organized Church-Community Ministries program. Virginia-born Edward "Ed" Onley was appointed to this field by the Home Mission Board in 1973.

In addition to the nursing home care, Capital Baptist Association maintains a chaplaincy program, literacy classes and classes for non-English-speaking people, emergency distribution of food and clothing, a prison ministry, and alcoholic and drug rehabilitation

It also operates two mission centers, a Christian Family Health Center, and a newly acquired training center which has an internship program for college students.

Volunteer coordinators from among the 130 Baptist churches in the area recruit others to help. They volunteer for the type of service to which they are attracted by special abilities or interest. In a commissioning service they make a public commitment for a certain length of time for a particular job. An annual recognition service is held, and the workers are presented certificates of award.

Gaynor "Gay" Yancey in Philadelphia, Pennsylvania, is among the 40 or more Christian Social Ministries missionaries who serve under the Home Mission Board in associations. She directs a full weekday program which includes children's clubs, literacy classes, a preschool program, teen recreation, and senior adult activities.

Trish Mitchell in North Fort Worth Baptist Church and Sandra Chapman in First Baptist Church of Plano, Texas, are examples of women who serve in particular churches located in needy areas. Trish Mitchell is a registered nurse who works in a predominantly Spanish neighborhood. The area needs but cannot support a church ministry. Sandra Chapman directs a tutoring program.

Many other women, perhaps the majority, work directly through Woman's Missionary Union in their churches. Much mission action can be done under the direction of and in cooperation with Southern Baptist home missionaries.

Baptist Women Meeting

Voice of Loneliness, Number 2

"Sometimes I think I can't stand to look at the four walls of this hospital room another minute! If I just had someone to talk to. If I were in a hospital at home, I know I'd have lots of visitors. It seems that I just lie here while the hospital and doctor bills pile up."

We Hear. We Care.

Pastors in the Oklahoma City area have heard and responded to the voices of lonely hospital patients and uneasy family members and friends who fidget in the waiting rooms. Recruited and coordinated by Peggy Perrin, 36 volunteer chaplains serve in University Hospital. Each volunteer serves about three hours a day for a week at a time. It takes four people each day to see all the patients.

Women also serve in the Volunteer Chaplaincy Program. Some do office work. Others distribute Bibles and visit with the patients and with people in waiting rooms. A recent one-month report showed 2,426 patients visited, 323 New Testaments and three whole Bibles given away, 46 families counseled, and nine professions of faith.

Voice of Loneliness, Number 3

"Several years ago I came here from Japan with my GI Joe husband. But life in America was not — how do you say it? — what it's cracked up to be. I felt lonely and afraid. My English was so poor I was embarrassed to try to talk to the grocer, the doctor, or the dentist. I had other worries. My husband was ill with high blood pressure and I was afraid he would die and leave me alone in this strange, foreign country. I would get old and maybe



Home Mission Board photos

Baptist Women Meeting

not have anyone to give me a Buddhist funeral when I died."

We Hear. We Care.

Anita Aycox has heard such voices and is trying to comfort and counsel Japanese women. She herself was a Japanese war bride more than 20 years ago.

In reaching out to these women, Anita uses the same approach that Baptist women used with her: Friendliness. She visits in their homes, listens to their complaints of homesickness, and sips tea with them — sitting on the floor, of course. She helps them with legal matters and with naturalization procedures.

Above all, she teaches them about the love of God as she holds weekly Bible studies in their language. She encourages them to attend a local Baptist church even though they may not understand all that is going on. Many have come to accept Christ as they see his love expressed through Anita's loving ministry.

Voice of Frustration

"They call me stupid, ignorant, dumb. I guess I do some stupid things sometimes, because I can't read. I am so frustrated I could cry. One day I wanted to go to my friend's house. I find my way around the city by remembering colors. After I had gone a long way, I realized I must be going wrong. So I turned around and went all the way home and started again. Then I found out what had happened. The last time I went to my friend's house, I passed factories painted red. Now they were painted blue. Man, did I ever feel dumb!"

"I am attending Alcoholics Anonymous meetings now. I want to learn to read so I can read the ten rules of my AA group."

We Hear. We Care.

For some time Gaynor Yancey has worked with Grace. One day

Grace said excitedly, "I've got something important to tell you. Last Friday I drove down Route 1 and for the first time I was able to read a sign that told me where to go! But I was so busy reading the signs that I ran a red light. I just thanked God that no one hit me, but I was so excited because that was the first time that I have ever been able to read a sign."

More exciting than that, though, is the fact that Grace has become a Christian. Now she realizes that perhaps God allows things to happen to her to make her a stronger person for someone else to follow. She says hopefully, "Maybe when I learn how to read, I'll be good enough to teach someone else who can't read."

Related to literacy work is the ministry of tutoring school children. Mrs. Chapman's tutoring program began in 1968 when she helped children of a Burmese family with their homework because they used English only as a second language. The program has spread to Latin American children and others. During the 1975-76 school year, 32 children were involved. Between 30 and 40 volunteer teachers assist. The public school teachers notice vast change in some of the children.

Greg was a child who had never achieved in school. Through the year he showed steady improvement. What was more important, he was made to feel good about his work. At the end of the year he said to his mother, "I'm sorry the Study Center program is over. That's the only place I feel smart and important."

Voice of Pain

"I wish I knew where I could get help. Mary looks so pale and she doesn't play like other six-year-old children. I know she needs medical care, but where is the money coming from?"

We Hear. We Care.

The Christian Family Health Center in Oklahoma City is directed by William J. "Bill" Hale. This doctor listed 30 volunteer physicians who give their services on a rotating basis. Additional physicians give medical attention in their offices to those who are referred to them. A local hospital provides two free beds per day to surgery patients. In addition to the physicians and surgeons, 67 nurses serve voluntarily on a rotating basis. The pharmacists, laboratory technicians, and other professions who give their time bring the total number of volunteer workers to 160. They see 250 to 300 neighborhood residents each week.

Voice of Despair

"This is the end of the line for me! Six weeks ago my wife left and took the kids. Last week the boss fired me. I need help — and bad! I've lied to my wife. I've lied to my friends. I've even lied to myself. I kept telling myself, 'Man, you may have a little drinking problem, but you can stop drinking any time you want to.' That's a lie! I can't stop. My life isn't worth a plugged nickel."

We Hear. We Care.

Voices like this are familiar to Chaplain Dalton Barnes of Oklahoma City. He counsels people with alcohol and other drug-related problems. The people range in age from 14 to 70. Alcoholism among teenagers is an increasing problem says Mr. Barnes.

In addition to counseling victims of alcohol and drugs, Mr. Barnes seeks to make the churches aware of ways they can help. He believes that persons in need will more readily seek treatment and find recovery if they have the understanding and support of the church people. A ministry to an alcoholic begins with an attitude that attacks the disease and not the victim. Such an attitude often means the difference between

the alcoholic's hiding his problem and seeking help.

Chaplain Barnes seeks to assist churches in their ministry to persons with alcohol and drug problems. The first step is an information session which can be presented to a small group or to an entire congregation. Advanced training is then offered to those who have special interests or needs. The third step is continuing group sessions which are aimed at meeting the needs of those who are experiencing problems with alcohol or other drugs. This step becomes the main thrust for the church's outreach ministry in the community.

Leader

As we have realized the many hurts of people and have learned how some Baptists are trying to heal those hurts, let us pray for these ministries. Let us also pray that we will be more aware of needs around us and that we will find ways of communicating God's love through action prompted by concern.

Look all around you, find some one in need.

Help somebody today!

Tho' it be a little — a neighborly deed —

Help somebody today!

Help somebody today.

Somebody along life's way;

Let sorrow be ended.
The friendless befriended.
Oh, help somebody today!

Many are waiting a kind, loving word.
Help somebody today!
Thou hast a message, O let it be heard.
Help somebody today!

Many have burdens too heavy to bear.
Help somebody today!
Grief is the portion of some ev'ry where.
Help somebody today!*

*"Help Somebody Today" by Charles H. Gabriel.

dear laurella owens:

I have just finished reading the entire January issue of ROYAL SERVICE, and I was so impressed with it that I just felt that I had to write you.

Just this year I have promoted from Baptist Young Women into Baptist Women.

Contempo was such an outstanding magazine, and I did not know what to expect from ROYAL SERVICE. When my mother used to take it when I was a child, I thought it was a magazine for old ladies. Boy, was I in for a surprise! I enjoyed each and every article. I especially enjoyed the article "Reborn Free" by Ruth Miller, and I look forward to future articles by her. Since my daughter and I had the opportunity of meeting and hearing Lynn Barrett at Ridgecrest last summer, I enjoyed reading about her "longest day."

I have the current missions session for my group this month, and I really like the material that you have provided and the methods of presentation. Offering three possibilities should help suit the needs of small churches and large ones.

Thank you for producing such a contemporary magazine for today's Baptist women.

Charlotte Watson

Is "today's Baptist women" your neighbor, your sister, your best friend? If she's not a ROYAL SERVICE subscriber, sign her up today! Order from Women's Missionary Union, 606 N. 20th St., Birmingham, AL 35203. Price: \$4.99 per year, single copy 49¢. Please enclose remittance. For subscriptions outside the US, add \$1.50 for postage and handling. Subscriptions accepted for one or two years. Alabama subscribers add necessary sales tax.

Planning the Meeting

PLAN 1

Secure and display pictures representing the types of people suggested in the study material. As the women arrive at the meeting, ask them to study the pictures. Then give each woman a piece of chenille wire (or pipe cleaner) and ask her to shape it into a figure that represents her feelings toward the people in need.

Ask several women with good voices to present the material. If your group is small, ask two women to alternate reading the First and Second Readers' material, then the "Voices" and "We Hear, We Care" sections.

CALL TO PRAYER

Out of construction paper, cut out hands in a position of supplication. Write the name of one missionary on each hand. (See Call to Prayer, pp. 42-48). Distribute the hands. Remind the women that missionaries all over the world are trying to meet the needs of those who are holding out hands of supplication.

ANNOUNCE THE AUGUST MEETING

Make written invitations using a Spanish motif. Use a few Spanish words on the invitation. Call attention to the fact that the August meeting will feature Spanish-speaking congregations in Texas. The focus will be on Spanish leaders.

PLAN 2

The "voices" of loneliness, frustration, pain, and despair may be put on a cassette tape ahead of time and played at the proper time. Have a variety of voices, including that of a man for the man's part. (The tape recorder should be concealed.)

The song "Lonely Voices" may be found in *One Hundred Sacred Favorites* published by Singpiration Music, available through Baptist Book Stores.

Or, divide the women into groups of four or five. Assign each group one of the types of hurt represented by the voices. Ask them to talk among themselves about how they would feel in a similar situation. A spokesperson will make a mental list of these feelings and then express them in the first person to the assembled group in the order given in the study material. Others will give the information presented in the rest of the study.

This activity may be varied by giving each small group a picture representing persons in need. Ask the women to personalize the picture by giving a name to the person(s) pictured, suggesting his background, how he feels about himself, and what his greatest needs are. Suggest what help might be given him.

For the closing, ask two people to take part. A good reader reads Matthew 25:41-45 as a woman draped in black crouches with head averted. The reader then reads

Matthew 25:34-40 as the woman rises, throws off her black robe, and emerges in a white dress or robe.

Enrich your study by using the new book *Love with No Strings* by Elaine Selcraig Furlow and Don Rutledge (Home Mission Board, \$6.95, available through Baptist Book Stores or subscription plan—see p. 17). This book of text and photographs featuring home missionaries in Christian Social Ministries should be in your church media center (library); if it is not, request that it be purchased—or lead your Baptist Women to buy it for the center. For your meeting, assign one member to come prepared to review the book; then allow those present to pass it around and look at it. Encourage those interested to check it out of the media center and read it at home.

PLAN 3

If any Christian Social Ministries or mission action activities similar to those presented in the study material are being conducted in your area, take a field trip to observe them. Prior preparation should be made. Include (1) arrangements with the person in charge of the place to be visited, (2) transportation, and (3) briefing of the women on what to expect and how to react.

Plan for a follow-up when the women will have an opportunity to discuss the situations they have seen. Plan actions to fit the needs which were found.

READALERT



People to Get Close To

Want to know some home missionaries as real human beings? To see what they look like? To get a feel of their daily activities? To understand why they persevere month after month even in difficult situations?

If you want to know home missionaries and home missions in an intimate way, read the four books in the Human Touch series.

One of these, *Love with No Strings*, is brand new. It focuses on home missionaries in Christian Social Ministries. (An excerpt from this book appears on pp. 2-3 this month.)

The first book in the series, *The Human Touch*, tells the vivid story of people who are bridging barriers of language, race, religion, culture, economics, and geography to bring reconciliation between persons and God, and between persons and persons.

Seven Beginnings recounts the stories of seven new churches across the United States and the struggles and joys of the people who built them. This book of photos and text should be on hand for Baptist Women as they study church extension this coming year; along with the other books in this series, be sure it gets in your church media center (library).

A book about ethnic groups in the US is *American Montage*, featured as the August selection in the Round Table Book Club. Spanish-speaking, Ukrainians, Assyrians, international seamen, Indians, deaf, Haitians, Koreans all come alive through the pictures and articles.

The books in this photo-text series are available on a club basis from the Home Mission Board (1350 Spring St., NW, Atlanta, GA 30309) at \$4.95 each plus postage. In this club plan two books are mailed annually to members; membership can be cancelled at any time with no obligations.

The books are also available through Baptist Book Stores at the following prices:

The Human Touch, text by Elaine Selcraig Furlow, photographs by Don Rutledge, \$5.95

Seven Beginnings, text by Walker Knight, photographs by Ken Touchton, \$5.95

American Montage, text by Celeste Loucks, photographs by Everett Hullum, \$6.95

Love with No Strings, text by Elaine Selcraig Furlow, photographs by Don Rutledge, \$6.95

Round Table Group

More-with-Less Cookbook by Doris Janzen Longacre (Herald Press \$5.95)*

The New Seasoning by Graham Kerr (Simon and Schuster \$6.95)**

Biblical Garden Cookery by Eileen Gaden (Christian Herald \$7.95)**

Here are three books about food, each with a flavor distinctly its own and all on the cutting edge of changing ideas about how we should eat. Note that I said "books about food," not "cookbooks." We have learned that eating well (high on the hog, that is) doesn't mean to eat right. So all of those true and tried cookbooks with their delicious, fattening recipes just don't fill the bill of fare anymore.

More-with-Less Cookbook, compiled by the Mennonites as a part of their focus on the world food crisis,

heads straight to the food problem. "We want to use less," they say. "How do we begin... In our affluent society?" From this question came the idea for this book. People all over the world responded with food hints and recipes; and Doris Janzen Longacre, an active Mennonite experienced in food preparation, has put it all together with culinary skill and spiritual meaning.

First the book acquaints us with world food needs and hits at the overspending and overeating of North Americans. Second, we are challenged to change our eating habits as an act of faith, and to turn to a more nutritious diet. "Too many of our meals are tasting parties," the author says. "The church potluck with twenty each of casseroles, salads, and desserts, is an extreme example." She suggests trying more well-balanced one-dish meals at

home. Sample menus are followed by general helps in shopping.

The third and main part of the book is recipes which emphasize dishes made from simple, basic ingredients which are also ill-saved and economical. We are encouraged to eat less sugary desserts, less beef, more fish and fowl, more nutritious fruits and vegetables. Just reading the section on "Yeast and Quick Bread" will make a believer of a health-food hater.

Enhancing the readability and attractiveness of the book are short inspirational inserts and personal remarks about certain recipes. Oh yes. One last plus, and a big one. The book, spiral-bound, opens flat so you have both hands free to work while you read the recipes. That's more than we can say for most cookbooks.

In striking contrast to *More-*

Galloping Gourmet speaking. Nutrition comes second, budget third, and time or effort last on his list.

Kerr is at his best, I think. In the third part of the book where he gives about 100 recipes along with practical hints. Each recipe is checked against his priority list. Fluffy rice, for instance, has the smiling face that means it appeals to emotions, whereas roast chicken is holding the money bag, symbol for budget. All food is selected, prepared, and cooked for maximum nutritional value. And Kerr tells us exactly how to do that, from filleting a whole fish to warming up scrambled eggs. Here again, *The New Seasoning* is not just another cookbook but a book which sees food as part of our Christian stewardship.

Now we come to the third book, *Biblical Garden Cookery*, an awkward title that belies the treasure

within. For this is a gem of a book, rich in content and beautifully illustrated and printed. The author has been an editor of *Gourmet* magazine; she has traveled in the Middle East; and she knows her Bible—all attributes qualifying her for this unique approach.

I cannot believe I have lived so long not understanding certain Scripture passages because I knew so little of what and how people ate in Bible times. Even the breaking of bread at the Last Supper takes on new meaning now that I know it was the custom for the head of the household to pass broken bits of bread to his guests who used them like spoons to scoop up hot food. I see now how natural it was for Jesus, the host, to do this. Or take the corn spoken of in many Bible verses; it is not the corn-on-the-cob that we know today but a mixture of beans,

barley, millet, wheat, and cumin—hearty fare, suitable for David to take along as he prepared for battle. These are just samplings of how Eileen Gaden throws light on the Bible as she relates food mentioned in the Bible to the food we know.

Included in the book are about 350 recipes based on food and spices available in Bible times. Who could resist trying "Nineveh Nuggets" or "Naomi's Little Breads" or "Esau's Lentil Pottage"? Emphasis, of course, is on natural foods. In the final chapter, "Some Biblical Gardens," the author urges us to grow our own herbs and spices in a window garden or on a small plot of ground. She even gives us a diagram to follow.

Biblical Garden Cookery comes like manna from heaven. What is manna? See page 69. I like this book. I do. I do.

Planning the Meeting

Every woman in the group will probably want to read and keep at least one of the books on this month's list.

In advance, ask three members each to prepare a review of one of the books.

Introduce the study by pointing out that three authors have prepared books that help Christians see food as part of their stewardship. Call on the three members to share some of these authors' concepts and recipes.

Allow time in the meeting for women to talk about the ideas presented in *More-with-Less Cookbook*. Ask: How do you react to the ideas in "Less with More" (pp. 12-21) and "Change—an Act of Faith" (pp. 22-25)? In what practical ways are we as Christian women willing to respond to the world hunger problem? How can we share some of these ideas with our families and put them into practice? What suggestions could our group

make for variations in fellowship suppers in our church?

How does world hunger relate to missions? Ask someone who has read the article, "The Bread of Freedom Is a Hard Bread," page 20, to share its content and to lead in prayer for the missionaries who have birthdays today.

Book Forecast

Books for August

American Montage written by Celeste Loucks and photographed by Everett Hullum (Home Mission Board \$6.95)*
The Chicanos: Mexican American Voices edited by Ed Ludwig and James Santibanez (Penguin Books \$1.50)**

Books for September

Judge for Yourself: A Workbook on Contemporary Challenges to

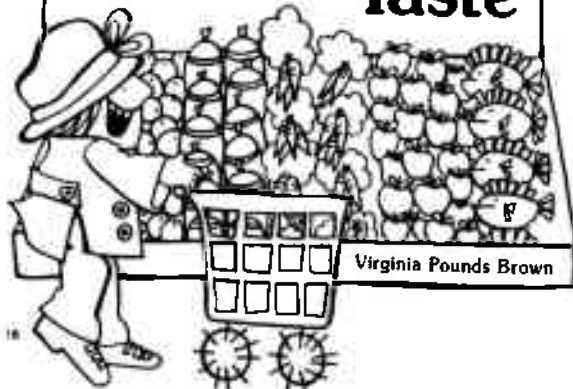
Christian Faith by Gordon R. Lewis (InterVarsity Press \$2.95)*
World Mission: 12 studies on the biblical basis, Ada and Ginny Lum (InterVarsity Press \$1.75)**
I Believe in the Great Commission, Max Warren (Eerdmans \$2.95)**

Books for October

Under the SS Shadow by Traugott Vogel with Shirley Stephens (Broadman Press \$6.95)*
East Wind: The Story of Ruth Zellner Linke as written by Ruth Hunt (Zondervan \$6.95)**
Discretion and Valour by Trevor Beeson (Fountain Books, Collins & World \$2.95)*
L'Abri by Edith Schaeffer (Tyndale \$2.95)**
Maria by Maria von Trapp (Creation House \$5.95)**

*Members of Round Table Book Club get these books automatically. Also available through Baptist Book Stores.
**Available through Baptist Book Stores.

Read Well & Season to Taste



with-Less Cookbook is Graham Kerr's *The New Seasoning*. The difference is somewhere between a crisp lettuce salad and a tossed green with all the accompaniments. Known as the Galloping Gourmet, Kerr has tossed together his newfound Christian faith and his vast knowledge of food and nutrition. He has come to see mealtimes as times for enrichment of Christian family life where children and parents share in the joy of cooking and eating.

In the section called "Switched on Kitchen," he talks about sensible eating habits, the control of overweight, and preparing foods that are not only nutritious but also appealing in taste and appearance. In fact, he sets up a new priority list in cooking in which emotions rank number 1. Food must have aroma, appearance, taste, and texture, he says. If it doesn't smell good, look good, taste good, and have a good "feel," it can't be good. This is the

THE BREAD OF FREEDOM

Is a Hard Bread

Catherine Allen

Grandma used to have a saying, "He's eating his light bread now." She meant that a person's tough cornmeal pones of poverty were gone. Airy white store-bought slices of refined wheat bread were on the table. Days of ease and affluence had dawned.

Grandma's saying draws a comparison between the tough brown breads of Africa and the soft white breads of America. Light bread days are yet to come in most of Africa. A sampling of bread explains the headlines about Africa today, and it indicates the thousands of adjustments Southern Baptist missionaries make to live and work in a foreign country.

A ministerial visit to a remote Ethiopian home brings forth gracious refreshments of bread and milk. The bread is a thick rubbery sheet of dark brown barley. Grain has been pounded on rock, sifted in dust, and baked in ashes. The grit breaks the chewy texture — and teeth.

Did Jesus ever eat bread like this? The recipe has probably not

changed in 2,000 years. But Southern Baptist missionaries are teaching the host how to grow good grains and to raise profitable herds. A missionary homemaker visits to chat about nutrition and recipes while answering the question, "Who is Jesus?" And a gun and a sewing machine stand in the mud house. Outside, a United Nations vehicle rumbles across the rocks. The winds of change will winnow future hatches of grain.

With careful shopping, missionaries in cities can buy higher grade flour. In an economy where cornflakes cost \$7.00 a box, processed foods are beyond missionary pocketbooks, if they are available at all. So homemakers track down the best buys in flour heavily cut with cornmeal. When a favorite American bread is successfully made with the flour, the recipe quickly spreads. Much time is spent in "scratch" baking.

Missionaries in a Tanzania city thank God at mealtime for the luxury of bakery-sliced bread. The bread is coarse but even, and it fits a

toaster. While many missionaries are kneading a week's supply of loaves, some will be freed to teach weekday Bible classes and counsel with new converts.

At the home for missionary school children in Zambia, excitement is high. The aroma of yeast bread fills the air as children romp home from the international school. The first shipment of flour in weeks is in stores for purchase.

Sandwiches for lunch! The homemade brown rolls are amazingly soft and delicious. With timed Chinese luncheon meat and homemade mayonnaise, they make a feast.

The waiter at the swank Nairobi Hilton offers an array of breads. Hungry Americans pounce on white rolls. Butter is served in cute African wood carvings. The African decor could be faraway USA, not in the heart of real Africa. The rolls taste delicious. Maybe a little dry, but almost homelike.

In Rhodesia a missionary whose name is on the birthday calendar of prayer is greeted with a birthday

cake. It is gleefully sung over, blown on, cut, and munched. Again, the brown flour has produced a cake that would flunk a TV commercial test. A missionary says that it is against the law to mill white flour. "It's a waste of resources, and anyway brown bread is better for you. Pretty smart economy, eh?"

A highly respected African schoolmaster invites American visitors home for lunch. While sipping a hot soft drink he speaks of his appreciation for Southern Baptist missionaries. His wife offers a tasty meal of chicken and a delicacy — hot fluffy white rice. No, this family would not dishonor its guests by serving the traditional cornmeal sodas.

Baptist clinics and hospitals in East Africa are crowded with children who are obviously malnourished. Missionary doctors and nurses coax mothers to prepare nutritious meals, but resources are limited. Here the problem is not white bread versus brown bread, but no bread at all.

An RN cooks cornmeal porridge

with egg for the women's group at church. "Try it. The egg will help you nurse your babies better." But the women smile and refuse. Because of an old taboo on eggs for women, their bread will continue to be plain meal and water.

Near the Baptist seminary in Tanzania rain has not fallen for three years. As the dust thickens and cattle die, missionaries tap Southern Baptist funds for relief and world hunger to build a water system for the community. In a brown field where the scant grain harvest was loaded, dozens of women comb the sands for dropped grain.

In Africa the staff of life is not available for all people. Custom, nature, politics, and lack of resources depress the standard of living. Those who have no bread or poor bread are becoming determined either to make it or take it.

Missionaries work in practical ways to help bread become available. New appointees with skills in preaching, medicine, agriculture, engineering, and communications help Africans raise their standard of

living. Funds from the Cooperative Program, Lottie Moon Christmas Offering, and special offerings for world hunger enable missionaries to make tangible response to need.

In Africa the bread of life is not available for all the people. Custom, nature, politics, and lack of resources hinder the missionaries who would break the bread of life to people who are starved for it.

Centuries ago God ordered the children of Israel to remember their flight from slavery every year with a meal of tough unleavened bread. A modern Jewish scholar urges people to remember that "the bread of freedom is a very hard bread."

Americans sit down to daily meals including calorie-laden, nutritionless light bread, their freedom carelessly taken for granted.

Africans are still chewing the hard bread of struggle. Southern Baptist missionaries share their portion.

L. D. Johnson

Bible Study Group

What are some of the marks of "newness" in the Christian life?

Scripture readings: John 2:1-11; 4:46-54; 5:1-18; 6:1-71

"New" is a significant word in the gospel. "When anyone is joined to Christ, he is a new being; the old is gone, the new has come" (2 Cor. 5:17)."

In these Bible studies we have been tracing some of the marks of newness of life. This is a new day, and only Christ is able to make new people adequate for its challenge. Through a study of selected parables we have focused on ways in which Christ's people represent a radical departure from the way of the world.

But Jesus taught not only in spoken parables. He also taught through some of the things he did. These might be termed "acted parables," deeds which had an underlying purpose to teach. Through the act Jesus conveyed a special lesson he wanted his disciples to learn. This month and next we shall examine several events which have not only their outward meaning, but an inner meaning as well.

The Gospel of John sees many spiritual lessons in Jesus' words and deeds. John sees things on two levels — the physical plane in which things are what they seem, and the spiritual plane. This Gospel is not so much a narrative report of Jesus' life, death, and resurrection as it is an interpretation of the meaning of those historical events. It is more like a sermon about Jesus than a



biography of him.

John is not particularly interested in the order of events in Jesus' life. He purposefully arranged his Gospel material to make the greatest possible impact on his readers. He lets us know his intention: "These have been written in order that you may believe that Jesus is the Messiah, the Son of God, and that through your faith in him you may have life" (John 20:31). All that John presents is offered as witness to what God has done in his Son, Jesus Christ.

One of John's special features is seven signs. Of all the miraculous events surrounding Jesus' career he chooses seven incidents to report. In the other Gospels, Jesus' miraculous deeds are done as the outpour-

CHRIST MEETS ALL THINGS NEW CHRIST MEETS ALL THINGS NEW CHRIST MEETS ALL THINGS NEW

ing of his loving concern for those in need; it is not unusual in the other Gospels for Jesus to heal a person and then admonish him to tell no one what had happened to him. Jesus did not want notoriety and the shallow loyalty which would likely follow.

But in John's Gospel the miraculous events are signs of Jesus' divine majesty. They do indeed prove something — that he is Lord of all. These are seven signs (John 2:1-11; 4:46-54; 5:1-18; 6:1-14; 6:16-21; 9:1-41; 11:1-44), beginning with his changing water into wine at the wedding feast and ending with the raising of Lazarus in Bethany. Each of the signs tells us something special about who Jesus is and what he has come into the world to do. For instance, the raising of Lazarus teaches us that Jesus is the Lord of life and death. As he himself put it: "I am the resurrection and the life. Whoever believes in me will live, even though he dies; and whoever lives and believes in me will never die" (John 11:25-26).

Get your New Testament and turn to John's Gospel and read the accounts of these seven signs. This month we shall examine the first four, and next month we shall study the last two plus another "acted parable" of Jesus which is reported only by John.

New Wine (John 2:1-11)

The first sign occurred at a wedding feast in Cana of Galilee. While Jesus was there they ran out of wine. An awkward moment for the host.

How natural that his mother

should have noticed this detail. Maybe she was helping with the serving and saw that the "punch bowl" was getting empty and discovered that there was nothing to replenish it back in the kitchen. So she approached Jesus with the problem. His answer to his mother is hard to understand. "And Jesus said to her, 'O woman, what have you to do with me? My hour has not yet come'" (2:4 RSV). It sounds harsh. However, the address "woman" was not a term of disrespect. It would not be distorting the meaning to translate the word, "lady."

But the first part of his reply — "You must not tell me what to do" — is an apparent rebuke. He seems to say, "Let me alone; don't bother me." Another way of putting it appears more in keeping with Jesus' spirit: "Never mind; don't you worry about it. My hour has not yet come — I'll look after it in due time." Whatever the meaning of his words to his mother, it is evident that she did not consider herself "put down," for she immediately instructed the servants, "Do whatever he tells you" (v. 5).

There were six stone jars for holding water used by the Jews in the rites of purification. This would have included washing the hands and utensils, and most likely bathing the feet when one came in off the street. Each jar held 20 or 30 gallons. "Fill these jars with water," Jesus commanded, and they filled them to the brim (v. 7). We don't know how much water it took to fill the jars, but to John there is significance in Jesus' having them filled up. Then

he tells them, "Now draw some water out and take it to the man in charge of the feast" (v. 8).

When the steward received the bucket of water — not wine — and tasted it, he supposed that the bridegroom had been holding out the best wine to the last. He chided him good-naturedly about it. Why, he said, you have not used good judgment! Most men serve the best first. But here you have saved the best for last.

But of course he had not done any such thing. John saw the miracle for what it was — a sign.

What is a sign? A sign is a miraculous event which reveals something about the divine nature of Christ and his work. What does the changing of water into wine signify? To begin with, the filling of the six waterpots for ceremonial cleansing has meaning. Jesus, said John, has "filled up" the Law of Moses. Jesus himself said, "Do not think that I have come to do away with the Law of Moses and the teachings of the prophets. I have not come to do away with them, but to make their teachings come true" (Matt. 5:17). So here he has ceremonially "filled up" the law. But more than that, he has offered the "true wine of life." Later, he would take a cup and bless it and give it to the disciples, saying, "This is my blood which is poured out for many, my blood which seals God's covenant" (Mark 14:24).

New Hope (John 4:46-54)

I believe in miracles.

The greatest miracle of all is the work of grace which Christ has done

in our lives to make us able to trust him and be willing to remain loving and obedient no matter what happens.

The second sign in John's Gospel has to do with this matter of trust and acceptance. John introduces the incident by telling us that Jesus had returned to Galilee from Jerusalem where he had done certain impressive things at the feast. His neighbors, the Galileans, awaited other demonstrations. They had a skeptical wait-and-see approach.

While Jesus was staying at Cana, word of his whereabouts came to a Roman official, a Gentile, who was desperate over the illness of his son. The boy was at the point of death. News that Jesus was staying in Cana, 25 miles from the official's home in Capernaum, instantly helped him decide what he would do. One imagines that he dropped everything and abruptly departed for Cana.

In the mind of this distraught father what an eternity that 25 miles must have taken to cover. Would he find Jesus in time? Would Jesus take pity on him?

Word of the emergency trip of the Roman official to see Jesus got around town almost faster than the speed of sound. Isn't that the way it always seems to happen? A celebrity arrives or there is a tragedy — and quicker than you can tell what has happened, a crowd gathers.

So the people were there when the man got to Jesus. He came begging for help (John 4:47), not trying to throw his weight around. His boy

Bible Study Group

was at the point of death (v. 47). In that kind of situation you don't give orders; you beg, you plead, you implore.

Jesus' first word to the man (as it had been to his mother at the wedding feast) appears to be unfeeling: "None of you will ever believe unless you see miracles and wonders" (v. 48). But here is another example of what John's Gospel does. Jesus' meaning does not always meet the eye. In this case the words addressed to the father are intended for the curiosity seekers who are hanging around. The verbs are in the plural, not singular. Southerners would likely say, "Unless you all see, you all won't believe." The rebuke is not to the father, but to the people who had been impressed with his signs in Jerusalem (John 2:23-25) and now hoped to witness additional feats of wonders.

Did the father think he was being "put down"? We don't know. All we know is that he was not deterred. "Sir, come with me before my child dies" (v. 49). At a time like that, no parent will hesitate to persist. Jesus was not testing him, pushing him to see if he was really in earnest. His remark about the signs and wonders was meant for the crowd. To the father he said simply and plainly: "Go; your son will live" (v. 50).

The father "believed Jesus' words and went" (John 4:50). His trust was rewarded when, returning home, he was met by servants bringing him the joyous news that his boy was well. Inquiring as to the hour when he began to get better, he was told that it had been the seventh hour; the father knew that that was the very time when Jesus had said to him, "Your son will live."

Here is a sign, an acted-out demonstration of the nature of the kingdom of God. The condition of belonging to the kingdom is faith — but there is a distinction between genuine and spurious faith. In Jerusalem there had been "many

(who) believed in him as they saw the miracles he performed" (John 2:23), but Jesus "did not trust him; he knew their belief was temporary and shallow, based entirely on his show of miraculous power. They were the kind of believers whose loyalty could be counted on only as long as the 'show' went

**Christ gives new hope,
sets new priorities.
He is the new
bread of life.**

on. They would have asked him the familiar question of the grumbling constituent to his congressman, "What have you done for me lately?"

Faith is not faith unless it is based on trust. Some people, like Jesus' "followers" in Jerusalem who enjoyed the excitement of his signs, are not willing to throw themselves on Jesus in unconditional trust. There is hope for those who, like the father, are willing to believe and act in a believing way.

New Priorities (John 5:1-18)

The cure of a crippled man lying beside the famous pool of Bethesda is Jesus' third sign.

Tradition held that periodically the waters of the pool were stirred by an angel of the Lord and that whoever stepped first into the pool afterward was healed of whatever illness he had.

Jesus picked the crippled man out

among all the rest — "a large crowd of sick people, the blind, the lame, and the paralyzed" (5:3) — to help. Why? Did Jesus see something particularly pathetic about this man? For 38 years? "Do you want to be healed?" he asked him. It was not a pointless question. One might think that the cripple would have been justified in making the peevish reply, "Of course I want to be healed. Why else would I have been lying here all these years?" But it is not that simple. Sometimes we say we want help when we do not really want to change or give up what we would have to surrender in order to be helped.

The cripple's answer was that he had no one to help him into the water when it was stirred, and someone always beat him to it. Was that merely an excuse? Was he without friends? Had he been ill for so long that pity for his condition had dried up in others and they simply forgot all about him or took him for granted? Did they say when they passed him lying beside the pool of Bethesda, "Poor old Joshua, there he lies. Seems like a fixture. Too bad?"

But Jesus believed him and trusted him with the opportunity to be well again. "Get up, pick up your mat, and walk," Jesus commanded him. What a strange sensation it must have been: the man felt strength in his withered legs — he was standing — and walking! Great day! He was really walking! He grabbed his thin, worn mat and took off!

When asked who had told him to take up his mat and walk, the former cripple had to admit that in his joyous haste to make use of his newfound legs he had not learned the identity of his benefactor. Later, in the Temple he encountered Jesus, who pointed out to him that healing was not a momentary hysterical response to suggestion. He really was cured. "Listen, you are well

now; so stop sinning or something worse may happen to you" (5:14). That remark does not suggest that all sickness is the result of sin; but it does observe that there is often a direct correlation between the state of one's physical health and his spiritual condition.

When guardians of the religious establishment asked about what had happened to him, the man reported that it was Jesus who had healed him. "Ah," they probably said among themselves, "Just as we thought. The Galilean again! He has no respect for tradition." The rabbis allowed necessary works of mercy on the Sabbath, but this act was considered no emergency. The man had been confined to his pallet for 38 years. Couldn't Jesus have put off healing him until another day? Jesus put his position clearly in another Gospel saying: "The Sabbath was made for the good of man; man was not made for the Sabbath" (Mark 2:27).

New Bread (John 6:1-71)

Few events in the ministry of our Lord are better known than the feeding of the five thousand. Each of the four Gospels reports it.

This story is packed with revelation of Jesus' understanding of the kingdom. John 6:15 tells that the crowd, having enjoyed the free meal, was "about to come and seize him in order to make him king by force." They would set him up as deliverer, messiah, dictator! This Jesus was a miracle man! With him heading the movement they could expel the Roman oppressor.

Wherever the gospel of Jesus Christ is known the story of the boy who gave up his lunch to the Lord to be used for the feeding of the multitude has been told. Mark (6:35) reports that the disciples had become uneasy as Jesus talked on and on because they could foresee the impending crisis. The crowd had followed him to an isolated place,

and now night was approaching and there was no place to get food. "Send the people away" (Mark 6:36), the disciples had advised Jesus. That is a human reaction to a problem. Don't bother us, can't you see we're busy?

But Jesus would not let them dismiss responsibility so easily. "Give

**Indeed, in him all
things are become
new.**

them something to eat," he challenged (Mark 6:37). They probably often felt baffled by the things he expected them to do, but this seemed absurd. At this point Andrew brought to Jesus the lad with the five barley loaves and two fish. This was not an act of faith that that was enough but rather to show the Lord there wasn't any food for five thousand unexpected guests for dinner. "But they will certainly not be enough for all these people," Andrew said disdainfully of the five loaves and two fish (John 6:9).

Once again, John's understanding of the gospel is displayed in his record of this event. He wants to demonstrate how greatly the disciples overstated their poverty and underestimated their resources. In the hands of the Son of God a boy's lunch was more than enough. After everyone had eaten, the disciples gathered up the fragments of bread and filled 12 baskets with them

(6:13). In John's view, it was not just concern for hungry people which caused Jesus to multiply the loaves and fishes to feed the five thousand. He acted to demonstrate — to act out the testimony — that he is the Christ. So John put it: "Seeing this miracle that Jesus had performed, the people there said, 'Surely this is the Prophet who was to come into the world!'" (6:14).

John is not finished with the sign. He sees it as a demonstration of Jesus' relationship to the kingdom and of the believer's relationship to Jesus. So, after reporting another sign — Jesus walking on the sea at night — John tells that on the following day in Capernaum a long dialogue took place between Jesus and the crowd he had led (John 6:25-65). This type of extended conversation is another unique mark of John's Gospel.

Rend this conversation in the Gospel of John. You will see profound truth unfolding, moving from the surface level to the deep spiritual level of life. The crowd asked him petulantly, "Teacher, when did you get here?" (6:25). Jesus answered by saying that all they wanted of him was to be fed, admonishing them: "Do not work for food that spoils" (6:27), but for the food which lasts forever. "What can we do, in order to do what God wants us to do?" (v. 28). The one thing God wants us to do, Jesus replied, is to believe in him whom the Father has sent (v. 29). Note the double meaning in the dialogue. The subject is bread, and how one works for it. But the real subject is the bread of eternal life and how one works for that. The only way to work for that is to believe in the one whom God sent.

The crowd refused to make the shift from the physical to spiritual. "What sign do you offer us?" they asked. "After all, Moses fed our fathers with manna in the wilderness. He took care of their physical needs. What are you going to do for

Bible Study Group

us? Feed us like Moses did his contemporaries and we shall believe that you are our godsent leader."

No, Jesus answered, you misunderstand. Moses did not feed the people of Israel. God sent the manna. "Sir," they said, "give us this bread always" (6:34). If he would just go on feeding them as he had done the day before they would be loyal subjects forever.

Then Jesus spelled it out. "I am the bread of life. He who comes to me will never be hungry; he who believes in me will never be hungry; he who believes in me will never be

thirsty" (6:35). That is as plain as it can be said. His claim was out in the open. He had led them to the point of having to make a decision about him. They were disturbed, angry, appalled. What audacity, telling them they had to "eat my flesh and drink my blood"! "This teaching is too hard. Who can listen to it?" (6:60) they said, shaking their heads. So they began to drift away. The crowd melted like fresh snow under warm sunshine on a day in spring. Soon Jesus was all alone, except for the 12 he had selected as his band. "And you — would you

also like to leave?" he asked (6:67). Peter's classic reply came back: "Lord, to whom would we go? You have the words that give eternal life."

This is still the Christian's best answer. There is much about life we do not understand. Mystery surrounds us, despair threatens us. Who will answer? Who can deliver us? Christ alone has the words of eternal life. He is the "new wine," the giver of "new hope," the settler of "new priorities," and the "new bread of life." Indeed, in him all things are become new.

Planning the Meeting

AIM: At the conclusion of this study, each woman should be able to retell four events which say something special about Jesus.

PLAN 1

Ask members to write in bold letters across the top of their notebook page for this month the word **NEW**.

Then have them list the four passages of Scripture underneath, allowing plenty of room for writing.

Women may want to divide in four groups, or work individually. In reading and studying each passage, write down all the feelings, impressions, and insights that come in relation to the idea of "new." Share these insights with others in the group.

CALL TO PRAYER

Pray that each person repre-

sented on the missionary prayer list today will know himself to be transformed into newness as Christ's spirit blows across his life.

PLAN 2

Make four placards. On each placard print one of these four phrases: **New Wine; New Hope; New Priorities; New Bread.** (As each of the four sections of this study is presented, hold up the proper placard.)

Enlist five members to help with pantomimes, and one member to read aloud and conduct interviews. As one member reads aloud the suggested passages, the other five members pantomime the event. Then, the reader interviews the participants as though they were the actual people involved.

Use imagination as well as factual

resources for the interviews. Some study and rehearsal is necessary. Information for the interviews is the Bible study material.

PLAN 3

Ask the group to spend a few minutes quietly studying Dr. Johnson's comments in the introduction and the four Scripture passages. Then lead in an open discussion: What do "signs" mean in John's Gospel?

Ask four separate small groups, or volunteers from the large group, to prepare informal reports on this question: What is the spiritual meaning of each of the four events described in today's study?

*Unless otherwise indicated, Bible verses are from Today's English Version. Copyright 1976.

Prayer Group

The fruits and vegetables on your table at mealtime are probably the result of the work of a migrant. It is estimated that 75 percent of America's produce is gathered by human hands.

Just who is a migrant? Opinions vary. Russell Kauffman, Southern Baptist home missionary and director of migrant missions in Florida, offers this definition of migrants: "Those whose major income for family support comes from one or more members working with crops in more than one local area which requires some part or all of the household to change their place of living or lodging across county or state lines."

It is for Moving. Migrants stay on the road searching for work in the fields. As crops mature in various states, they stop and work in the fields.

As a whole, migrants are disadvantaged people. They suffer from inadequate annual income and housing; the necessity to move often; poor educational, health, and medical provision; and often the loss of hope. They need to know Christ as Saviour.

It is for Income. The migrant's is very low. Unskilled and uneducated, the migrant is poor. He received wages of under \$2,000 in a recent year. Government regulations last year raised the hourly wage to \$2.00 per hour, except for those working on a piece-rate basis. The migrant usually works in substandard conditions. Though work is limited to a few months each year, the amount a migrant earns must provide for family needs for the entire year. An average migrant family has 6.4 members. They usually live in a two-room shack. The vast majority of these dwellings lack even a sink, and often have no running water or electricity. Bed may be a piece of cardboard.

Though migrants are poor, they are family oriented. "The younger folks take care of the older folks. The kids take care of the kids," according to one who has worked with migrants.

G is for Great Numbers. It is estimated that more than one million people are migrants. About 200,000 migrants are from southern Texas. They travel northward into the midwestern and north central states in three basic streams.

Some 80,000 travel up the East coast from Florida, working crops of fruits, vegetables, and potatoes.

At one time or another migrants are in practically every state. They may not be visible, however. These people live hidden away in low-income areas. Because of communication problems, they rarely merge into the community. They are here today, gone tomorrow.

It is for Tough Living Conditions. Living is never easy for the migrant family. Winter months are usually spent in shacks or rundown sections of older communities since the "summer money" may not have lasted long enough. When the time comes for travel to distant harvest fields, a pickup truck in running condition is the prized possession. It is home for the five to six months of travel.

Living in the pickup truck, the family has little room for extras, not even changes of clothes. What they have may be shabby and dirty from work in the fields.

In some camps the shower for bathing may be simply a piece of hose hung over a board. Meals may be prepared out of doors.

A is for Aches and Pains. In addition to the usual aching backs from leaning over rows of produce,

Out of Sight? Out of Mind?

Louise Berge Winingham



Home Mission Board photos

Prayer Group

migrants suffer a number of serious health problems. They cannot afford time off from harvesting in order to visit a doctor. Few can afford the cost of medical care.

From 80,000 to 90,000 farm workers are injured annually by pesticides, according to government sources. Annually, 800 to 1,000 die from such exposure.

Dental decay is widespread. Nutritious food often is lacking in the diet. Tuberculosis and other infectious diseases have a rate up to two times higher than the national average. Infant mortality is 25 percent higher.

Florida Baptists now have a mobile medical and dental clinic which travels 10,000 miles a year offering free aid to migrant families. The vehicle is manned by personnel from local Baptist churches.

N is for Needs. Migrants have many needs. They need tangible things such as shoes, clothing, and bedding.

Families need health kits (toothbrushes, toothpaste, washcloths, soap and comb), first aid kits, games, and small toys.

These kits should also include Scripture portions. Both English and Spanish translations are needed.

Consumer education is another need. Migrants may be easy prey for

loan sharks. Since many migrants do not read English, they may be "taken" on a contract. They may not be able to read and compare prices. Many do not understand simple business practices.

T is for "Toto to Teena." With constant moving, children may grow up with little or no formal education. Young people then find it difficult to break out of the migrant cycle which tends to reproduce itself through generations.

Many migrant children come from Spanish-speaking backgrounds but cannot write Spanish. They cannot speak English. Teaching migrants to read and write is difficult because they stay only a short time in any one place.

The language problem, combined with the lack of suitable clothing, can cause embarrassment to a child and make school adjustment difficult.

Now a data bank provides a computerized account of educational records for an estimated 900,000 migrant children. This enables them to enroll in school more easily when they move.

For the younger children, day-care centers are a basic need.

S is for Spiritual Needs. While migrants have many needs, the need for Christ is paramount. In minis-

tries sponsored by the Home Mission Board and state conventions, Southern Baptists are trying to witness to these people.

Sometimes an informal Bible study, a mission Vacation Bible School, or a musical presentation is effective. A casual handing out of tracts, however, will not do, says Ed Taylor, who worked with migrants for twenty years as a home missionary. "You have to build a sense of involvement. You have to let them know you want to be their friend," he says.

Russell Kauffman echoes this thought. Before they'll come to church, "you'll have to make them believe you love them and really want them. Many times, they think you come to see them out of curiosity," he says.

One church has had unusual success in ministering to migrants in a Mexican-American community. There have been more than 40 professions of faith in the past year.

Kauffman says, "It is my prayerful desire to see an ever-increasing number of churches and lay people responding to an effective sharing of Christ with the migrants and seasonal farm workers, and a willingness to pay attention to their numerous problems. Pray for the migrants themselves — they need our love and encouragement."

Divorce seems to have reached epidemic proportions in our society. We begin to wonder if the predictions of the sociologists were correct and the nuclear family is dying. Few, if any, people are not affected by divorce which has occurred for a member of their family or good friend. You may yourself be experiencing a separation or already be divorced. You know the trauma up close and probably agree with Joseph Epstein that "divorce is often necessary yet is seldom accomplished without sadness, pain, and significant loss."

(For some more of the emotional and social dynamics of separation and divorce, read chapter 9 in Andrew D. Lester's book *It Hurts So Bad, Lord!* This entire article is an excerpt from the book.)

The crisis of separation and divorce is complicated by the fact that social stigma is attached to this crisis but not to some of the other crises we experience. It is still true that many people are threatened by separation and divorce. Although our society moves further and further toward acceptance of divorce as a way of coping with destructive or unfulfilling marriages, there is still a strong feeling, particularly within the church, that divorce is always evil and sinful.

Some people will communicate to you, or you may feel of your own accord, that anyone who divorces is

not a very good Christian or is not really one of the faithful. Let it be said clearly that many people are getting divorced who are Christian! Many people who are very committed to God and to his Son, Jesus Christ are deciding that to stay in their marriage is unethical and that the only way to maintain their integrity is to gain a divorce. Other good Christians would like to maintain their marriage, but their partners have decided, for whatever reasons, that they need to divorce. Neither group should feel that divorce automatically categorizes them as a non-Christian or gives them second-class Christian status.

I personally feel that to believe divorce under any circumstance is wrong is unfair to the Christian message, as we will see.

Christian people have not been taught that divorce is sometimes the most ethical choice for a Christian to make. They are more often taught that the good Christian will stay in a marriage relationship regardless of its destructive nature, the harm done to both spouses and children, and the lack of fulfillment and abundant life. Therefore, many church people will be unsure how to relate to a "divorcee."

The Church has had a difficult time accepting the fact that marriages do die. Christians have wanted to believe that "marriages are made in heaven," despite the

fact that our personal experience and evidence accumulated over the years show that many marriages are made by mistake-prone humans who did not raise any questions about whether or not their marriage could be ordained of God. In our romantic culture, many people make terrible choices for marriage partners simply because they are not old enough, mature enough, or wise enough to know differently.

Recognizing the reality that marriages do die is important for the church. If the church is going to believe in sin and in the finitude of human beings, then it must accept the reality that relationships (some of which we call marriage) do get sick and some are terminal. When the church finally accepts this position, it can begin speaking from within the context of the Christian gospel about what to do when a marriage dies. Presently the church seems to focus its attention on pretending that marriages either do not or cannot die, rather than proclaiming to persons involved in dead or dying marriages the gospel of Jesus Christ with its emphasis on understanding, acceptance, mercy, and forgiveness.

Jesus spoke about divorce two different times as recorded in the New Testament. One time is recorded as part of the Sermon on the Mount (Matt. 5:31-32; Luke 16:18). The other takes place during

Mission Action Group

Christians & Divorce

Andrew D. Lester

BEFORE THE MEETING

1. Ask eight women to assist you with the prayer-study period. If there are fewer women in your group, divide the sections accordingly. Ask each person to formulate prayer requests from her section and to lead in prayer after she has presented the information.

2. On eight 4 by 5 cards write one of the letters in the word *migrants*.

3. Make an interest center using fruit, vegetables, and potatoes.

4. Secure a copy of *Love with No Strings* by Elaine Selcraig Furlow and Don Rutledge (Home Mission Board \$6.95), the latest book in the Human Touch Series. A whole chapter of text and photos is devoted to Russell Kauffman. Bring the book to the meeting for members to look at. (See page 17 for further information.)

IN THE MEETING

1. Have a copy of *Love with No*

Strings — open to the section on Russell Kauffman — on hand for members to pass around and study during the meeting.

2. After the introduction by the prayer leader, those responsible for presenting material under each lettered section will speak. Then they lead in prayer. Afterward, they place the lettered cards in order behind the fruit arrangement.

3. Pray for missionaries who have birthdays today (see pp. 42-48).

Mission Action Group

a confrontation between Jesus and the Pharisees (Matt. 19:3-9; Mark 10:2-12). Paul also refers to Jesus' teaching on divorce (1 Cor. 7:12-16).

What summary can we make of what the New Testament says about divorce? It seems clear that the Christian ideal for marriage is that it be a permanent union between a man and a woman who can give companionship, comfort, support, fulfillment, and meaning to each other's lives. To say that the ideal is any less, would be untrue to the biblical revelation.

Our problem is not in recognizing the ideal, but in dealing with the fact that humans fall short of this ideal. If we could all achieve perfection; be completely mature in our personalities; and know how to love God, others, and ourselves with perfect love, then there would be no need for divorce. In reality, of course, we fall way short of the ideal.

Sometimes when people define divorce as a sin, they mean that anyone who gets a divorce has purposefully broken God's law. I think this definition is inappropriate, be-

cause it leaves out the moral ambiguities involved in interpersonal relationships. It leaves out the fact that in some situations divorce is the most ethical choice that a Christian can make! However, there is one way of defining sin which does allow us to understand all divorce as sinful.

Divorce does symbolize the breakdown of an interpersonal relationship, which means we have fallen short of God's ideal for our lives. When two people who have established an intimate relationship find it broken and alienated, they have "fallen short" of God's hope that we would be able to relate intimately and creatively to other humans. Obviously, this is an impossibility. When we measure ourselves against this ideal, we always come up short; and this fact is part of what the Christian faith has historically included in its concept of sin.

So we know that the Christian ideal would be for marriages to be so loving, so fulfilling, so meaningful, that divorce would not ever be necessary. However, as in the days of Moses, when divorce was allowed

because of man's imperfections, limitations, and sinfulness ("hardness of heart"), so we must recognize that marriages cannot be ethically maintained in all situations. Paul, for example, recognized that when some people become Christians their spouses would no longer wish to live with them. In that case, says Paul, the Christian should "let it be so" (1 Cor. 7:15). Here we have one example of situations in which divorce is actually the Christian thing to do.

Resist the temptation to see divorce as some different kind of sin, one that is somehow worse than others. In some churches, divorced people are not allowed to hold offices, teach Sunday School, or participate in communion. These churches overlook the Christian proclamation about mercy and forgiveness. How important to remember that the God of our Lord Jesus Christ has revealed to us his willingness to forgive every human sin and every human shortcoming. God is even now loving you, caring for you, and willing to lead you toward an abundant life.

Planning the Meeting

The above material from Andrew Lester's book reminds us of one reason for including this topic as a mission action ministry. Divorce touches almost all of us, but it often sets up barriers between Christians and between Christians and persons they should reach in Jesus' name.

Ask each woman in the group to read chapters 9 and 10 in *It Hurts So Bad*, Lord! by Andrew D. Lester (Broadman, \$3.95, available through Baptist Book Stores).

Devote the meeting time to a group sharing of feelings and at-

titudes about divorce. Encourage women to verbalize answers to questions such as: If I were divorced, what would this do to my relationship to family? to church members? to married friends? What are some of the real reasons Christians lack understanding and genuine concern for divorced persons?

After this sensitivity-heightening time, ask members to suggest to each other specific ways they could relate helpfully to a divorced person, and then to commit themselves individually to a specific action in

relation to specific persons.

Some members may be interested in also reading or giving to a divorced person — the new book *Warm Reflections* by Jason Towser (Broadman, 1977, \$3.95, available through Baptist Book Stores).

¹Joseph Epstein, *Divorced in America: Marriage in an Age of Possibility* (New York: E. P. Dutton & Co., 1974), p. 11.

²Andrew D. Lester, *It Hurts So Bad, Lord!* (Nashville: Broadman Press 1976), pp. 106, 119-126. Used by permission.



yes no sometimes

- Do you believe there is a superior race?
- Do you have trouble accepting persons who are different from you?
- Do you feel superior toward other people when their culture and habits amuse you?
- Do you think of people who dress and speak differently as being odd and strange?
- Are you "turned off" by people who have a different life-style from yours?
- Do you think that your way of doing things is the best way?
- When you are aware of a person's needs do you think first about his or her skin color? social position?
- When you see people mistreated, do you feel anger?
- When you see people mistreated, do you feel compassion?
- When you see people mistreated, do you feel indifference?
- Do you fear becoming involved with other people?
- Do you want to help others for what it does for you? how it makes you feel?
- Do you want to help people because they are in need, forgetting their race and social class?
- Are you willing to study to know how to minister?
- Do you believe that Christians are to minister to all people everywhere?
- Do you believe that meeting the social, emotional, and physical needs of people in Christ's name is a valid task of the church?

IF YOU TOOK THIS TEST, YOU SHOULD BE IN A MISSION ACTION GROUP



Tim Nicholas
Home Mission Board photos

For an accurate description of the little stucco-and-brick buildings on a corner in south Albuquerque, New Mexico, you would have to have a sign reading: The Baptist Neighbor-

hood Educational-Recreational-Medical-Social-Religious Center.

For the sake of simplicity — and because nobody has a sign that big — the buildings are marked The Baptist Neighborhood Center.

"The basic question we ask before beginning a program," says director

Frank Thomas, a home missionary in Christian social ministries, "is. How can it help people grow? I can honestly say that every activity here at the center developed out of a request from community people."

Frank Thomas divides his time between center work and being

Christian social ministries consultant for Albuquerque Baptist churches. "I spent about a year contacting agencies that work with people of special needs," he says.

"I asked the agencies to tell me how Baptists could help." From responses, he compiled a list of activities volunteers could engage in around the city.

Frank Thomas speaks often at local churches — to the Baptist Women of Rio Grande Baptist Church, for example. And the number of volunteers is growing: after a recent talk, the WMU director of a church called to offer to sew costumes for a play the center is sponsoring.

Center activities range from drama to Sunday worship. Thomas leads the weekly services, which are sponsored by Parkview Baptist Church.

"When I came to the center five years ago," Thomas recalls, "I could have discontinued the church part. I decided to continue services after polling the members: they wanted them continued."

The spiritual aspect of Thomas's work carries into weekday programs, too. At each meeting of the crafts class, for example, a volunteer leads in a devotional time. But much of the program remains "freewheeling."

Sheryl Sims, US-2 missionary at the center, says, "At first I planned activities in detail. But soon I discovered the women didn't come primarily to learn anything; they came to have fellowship, talk, and drink coffee together."

The center is located in a low-income neighborhood peopled primarily by Mexican Americans and blacks. Other classes it offers include crafts for boys and girls and cooking and basic nutrition which is taught through the expanded nutrition program of New Mexico State

University. An urban 4-H club is also part of the center's program; its sponsor, Miguel Rivera, is salaried for a 30-hour week teaching such crafts as photography, and coaching one of the two boys' basketball teams sponsored in a city league by the center.

The center's weekly drapery-making class has 27 students. The class is taught by volunteer Alva Sanchez, who once owned her own drapery shop. She's able to help get usually expensive home-furnishing items for wholesale prices.

Alva's husband, Jose, pastors Sandia Spanish Mission, sponsored by Sandia Baptist Church. This church 14 years ago sponsored the Sanchez family after its emigration from Cuba.

"None of the women in the class are Baptists," says Mrs. Sanchez. "But we have a Bible study in one home."

In a year's time, the monthly well-baby clinic draws 100 to 200 children. B. J. Davis, general practitioner and pediatrician, has been saying, "Stick out your tongue," and giving booster shots — tetanus, polio, DPT — since 1969, when he first visited the center to play the musical saw.

Davis and Mrs. Sanchez are just two of the many volunteers who help keep the center operating. But it's Thomas' energy that brings the people in. "We make a home visit to everyone who comes to the center," says Thomas. "We try to find out their feelings about the center, make sure they know about other activities we offer, and find out about their church membership."

"We have very few direct services such as the well-baby clinic or clothes closet," Thomas adds, "because we don't want to do things other organizations can do."

But one thing Thomas decided others couldn't do was attract chil-

Current Missions Group

dren with a scouting program. So he started one at the center. Later, Vince Armijo, the Scouts' new area director, took over the community scouting program. "He's really developed it," Thomas says. "Now he refers boys to the Baptist state convention's opportunity camps, which are for boys who are on probation or who are potential delinquents."

The center is not included in the city's services catalog, Thomas says, "because we'd get more referrals than we could handle." Yet he does handle food and clothes emergencies; and when volunteers are needed, several agencies turn to the center.

"Our purpose in using volunteers is to develop friendships and to give Christians a chance to show their faith. I want Baptists to have an opportunity to relate to people they wouldn't ordinarily come in contact with."

To practice what he preaches, Thomas participates in a monthly "Friends" program at the New Mexico State Penitentiary. Thomas visits a prisoner, giving him a chance for conversation — and sometimes counseling. About 200 volunteers are participants in this program.

On top of everything else, Thomas is studying for a clinical membership in the Transactional Analysis Association, a counseling group.

"I'm at a point in counseling where I don't want to listen to people's troubles and play. 'Ain't it awful?' Thomas says. "When they come to me, I ask if they'd like to solve some of their problems, the most common of which is depression."

Most guidance at the center is given by individual group leaders in the graded clubs. People in the classes led by Shirley Baty, assistant director and a neighborhood resident, "relate to her best because

Current Missions Group

they know her best," Thomas says.

Mrs. Baty schedules weekday activities and leads several classes. She had been a nutrition aide at Bernalillo County Extension center when Thomas asked her if she would like to work at the center. Since then, she has been active in recruiting others. "I'm meeting with some black pastors about volunteer involvement," she says.

Of the three staff members, only Sheryl Sims speaks Spanish. "But," she says, "I speak Castilian, and that doesn't always communicate here." Besides club activities, Miss Sims handles secretarial and book-

keeping work for the center (See February ROYAL SERVICE, pages 2-3, for an article about Sheryl Sims.)

Two college students live in apartments at the center, in return for doing maintenance work.

"The volunteers who come down here are like everyone else when they arrive the first time," says Miss Sims. "But once they've seen it, they know something others don't. When I first came, I was in culture shock: I saw 13-year-old pregnant girls and alcoholic husbands who beat their wives. Academically, I knew these sorts of things happened; but it took a while to under-

stand how I should feel about them."

Thomas approaches the center's role in the community the same way he approaches the center's basketball team which he coaches. "The team's suffered losses this year," he says softly and unexpectedly. "The boys got jobs and two were stabbed in a street fight."

The losses of the center, Thomas knows, come too. "It's hard to see tangible results in people's lives. But you can, over a period, see people grow and begin to think about how they are going to make a living, plus families, even break down prejudices and become more at peace with themselves and with others."

Planning the Meeting

PLAN 1

As the study session starts, ask women to form small groups. Ask each group (or individual, if your membership is small) to study the printed material and photos on page 32 with a view to preparing an informal picture of "A Day at the Baptist Neighborhood Center." Let each subgroup choose one person to present.

Allow about 15 minutes for preparation. Then ask everyone to pull the chairs together into a circle. Decide in group conversation a format for presentation. It could be an informal, semi-spontaneous dramatic reading as women take turns reading appropriate sections of the content material.

Plan for follow-through. — If your church is in a city or an area near a Baptist center or another type of Christian social ministry, decide what your group will do to initiate or expand a support activity. For ideas see other articles in this issue of ROYAL SERVICE and the pamphlet "Church-Community Weekday Ministries," free on request from Home Mission Board Literature Service, 1350 Spring Street, N.W.,

Atlanta, Georgia 30309.

Call to Prayer. — Read the names of missionaries with birthdays today (pp. 42-48). Point out that most home and foreign missionaries daily face "Christian social ministries" needs. Lead in prayer that each missionary will be able to speak the good news of the gospel and demonstrate in his or her life what the words mean in a broken world.

PLAN 2

Ask one group member to review the new book *Love with No Strings*. Written by Elaine Selcraig Furlow and photographed by Don Rutledge, this is the latest book in the Home Mission Board's Human Touch series. (Available through Baptist Book Stores, \$4.95; or through subscription plan described on p. 17.)

Ask the woman who presents the book review to pass the book around so that members can get an additional feeling for its contents (it is 60 percent photos) and "sign up" to read it.

Plan for follow-through. — See suggestions under Plan 1.

Call to Prayer. — See suggestions under Plan 1.

PLAN 3

If a Christian social ministries missionary works in your area, invite him or her to your meeting to present the needs and to make practical suggestions of ways your group could support that work. Inform group members ahead of time about the visit, and ask them to be prepared to ask questions of the missionary that would help your group decide on a course of action. (Remember to take care of expenses the visitor will incur in coming to your group.)

A variation of the above plan is to take a trip to a Baptist center, a church-community weekday ministry, or another Christian social ministry. Be considerate in making arrangements in advance with the director — times of visit, how many will come, etc. Explain also that your group will ask questions about possibilities for support activities.

After or during your group's conversation with the home missionary, talk about this question: How does evangelism relate to Christian social ministries? See the article on page 35.

ONE TWO THREE

Evangelism Through Christian Social Ministries

Christian social ministry in the Southern Baptist Convention concerns itself with three kinds of people.

The first of these groups consists of persons who have reached maturity in their faith and are seeking avenues through which they can live out their Christian commitment to minister in their world. Christ commanded Christians to feed the hungry, heal the sick, visit the prisoners, clothe the naked, and liberate the oppressed. Christ gave us an opportunity through our actions to demonstrate and apply the good news of the gospel. Christian social ministries is a practical expression of the Christian's response to these commands of Christ.

A second group consists of persons who lack a personal relationship to Christ. For this group, Christian social ministries become a way our churches may offer a witness to Christ. In these ministries Christians find a uniquely balanced witness opportunity — one that

couples the spoken word with the good-deed action. It offers a chance to speak the good news and then to demonstrate in life situations what those words mean in the living context of a broken world.

Persons to whom Christian social ministries are most often directed are people whose life circumstances have tended to make them less able to hear and accept the spoken word. They have been so deeply hurt that such words as love, trust, faith, hope, and forgiveness have become meaningless. Often the meanings have to be reborn through Christian ministry. People have to be enabled to hope again, to trust again, to believe in someone again, and to experience forgiveness again. If they can experience these with people whom they can see, they then will be able to experience them with God.

When this foundation is rebuilt, they can hear the words of the good news of the gospel which a Christian

has the responsibility to speak. This is evangelism through Christian social ministries.

Evangelism through Christian social ministries does not end at this point. It is committed to a follow-up of the new Christian (a member of the third group). The first steps of the new creature in Christ are anything but steady. This is even more true in the life of one who has lived in extensive deprivation and brokenness.

Evangelism through Christian social ministries is a three-part continuum: (1) Persons mature in the faith move out to witness through words and ministry. (2) Persons who have lived without a personal relationship in Christ respond to claim the promises and the good news in Christ. (3) The new creature in Christ walks in new life supported by persons of a mature faith!

Anne Davis
Professor of social work, Southern Baptist
Theological Seminary, Louisville, Kentucky

WOMAN'S TOUCH

Carol Tomlinson

WISDOM FROM AN ANCIENT PRAYER

There's an ancient prayer that often appears on those little posters sold in novelty shops. It is generally printed in an archaic script. I forget exactly how many hundred years ago the prayer was first uttered, but it is older than very old.

It says simply, "From ghosties and ghoulies and long-legged beasties and things that go bump in the night, good Lord deliver us."

The prayer has always warmed me when I have run across it, yet it has always made me smile. I'm not sure that I have understood either the warmth or the smile until just lately.

We the Enlightened

The prayer has always given rise in my mind to the picture of a poor, ignorant soul who lived long before the age of Edison's electric lights. He is cowering in the corner of a slightly webby room on a dark and thundery night. As the boards and stones beneath him speak their nighttime threats, his brain quivers with visions of what lurks nearby ready to seize him. Surely he will be overcome by ghosties and ghoulies and long-legged beasties and things that go bump in the night. He is afraid; he feels smaller than small. He goes to a bigger source for help.

Maybe I smile at the prayer because of the Walt Disney-type goblins I can't help but supply when I hear it. Maybe I feel warm because it

is nice to meet someone so filled with terror that he is surely beside himself, yet whose God is so real that he does not feel unchaperoned in his fear.

Ghosties and ghoulies and long-legged beasties went out with the Middle Ages. Didn't they? And though there are still things that go bump in the night, we now have explanations for them. Don't we? And the explanations have made the "bumps" bearable if not comforting. Haven't they?

Apparently not.

Ghosties and Ghoulies—Revised

Hundreds of years after the prayer was said and the Age of Enlightenment dawned, people like George Washington, Abe Lincoln, and Mark Twain are reported to have claimed dealings with ghosts or spirits.

And later? The current interest in the occult does not seem to indicate that we have put to rest beliefs in ghosts and ghouls. In France, it is estimated that 60,000 sorcerers take in 200 million dollars a year. One source estimates there are 500 practicing witches in Manhattan, 2,000 in Los Angeles, and as many as 10 million in the United States. Ten years ago there were only a few books on modern witchcraft in America. Now there are more than 500.

And as for long-legged beasties—modern varieties include the Loch

Ness Monster and Bigfoot. Maybe we are much closer than we would like to think to our "younger brother" who prayed about such things.

Things that Go Bump in the Night

And if some of us scoff knowingly at those who give credence to the ghosties and ghoulies and long-legged beasties, we cannot close our eyes to the things that go bump in the night. They are still too real. They still haunt the dark places in our minds. They are the fears and the uncertainties which steal away our laughter for moments at a time—and sometimes seemingly forever.

A phobia is something which causes an abnormal fear. We all know that. But did you know that doctors have catalogued over 250 different phobias that we modern humans can develop? People suffer from bibliophobia (fear of books), aleurophobia (fear of cats), monophobia (fear of being alone),

nyctophobia (fear of being stared at), ergophobia (fear of work), xenophobia (fear of people different from oneself), catagelophobia (fear of ridicule), and even triskaidekaphobia (fear of the number 13).

Well over 600,000 Americans yearly suffer mental turmoil necessitating hospitalization; thousands of others are treated privately. For many of these people, the things that go bump in the night have driven them away from reality to such a degree that they cannot manage life under normal circumstances.

There are other retreats from the "darkness" of life. It is estimated that there are over 6,500,000 alcoholics in the United States, with at least a quarter of a million more added each year. Not all of these are adults. It is likely that there are two million preteen, teenage, and young adult problem drinkers or alcoholics in the US. In Massachusetts, a State Department of Mental Health survey finds that 92.7 percent of high school students use alcohol and 59.4 percent say they get drunk

regularly. Massachusetts is one of fifty very similar states. Alcohol is the drug of the youth of the seventies. For many it seems a route away from the haunting things that go bump in the night.

We "solve" our problems in different ways. For some, neurosis or mental illness becomes a reality. For some, casual drinking becomes less casual. For some, suicide seems the ultimate way to chase away the problems that refuse to allow peace. Twenty thousand in our country succeed in suicide each year. Suicide results in the fourth greatest loss of American young people's lives.

Eleven billion doses of stimulant, depressant, and hallucinogenic drugs are produced yearly in the US.

Some 75,000 to 100,000 American youths each year rebel against their shadows and things that go bump in the night to the degree that they are placed in jails. Thousands of others are confined to training centers.

So many people crouch in terror—terror which must be like that of the long-ago man who prayed for deliverance. We do not know what he found at the end of his night. We do know what many people around us find at theirs. The terror is no less great than our ancient prayer ever imagined.

Good Lord, Deliver Us

And so here we are—some thousand or so years later—right back down on our knees again. We are not free of ghosties or ghoulies or long-legged beasties or things that go bump in the night. And we need help.

What might the help be? Well, the man who prayed the prayer first knew several important things. He

knew we had to be a part of the answer. So he prayed. We do have to be a part of the answer. And it's good if we can start being part of the answer before the beasties are standing right on the threshold. How?

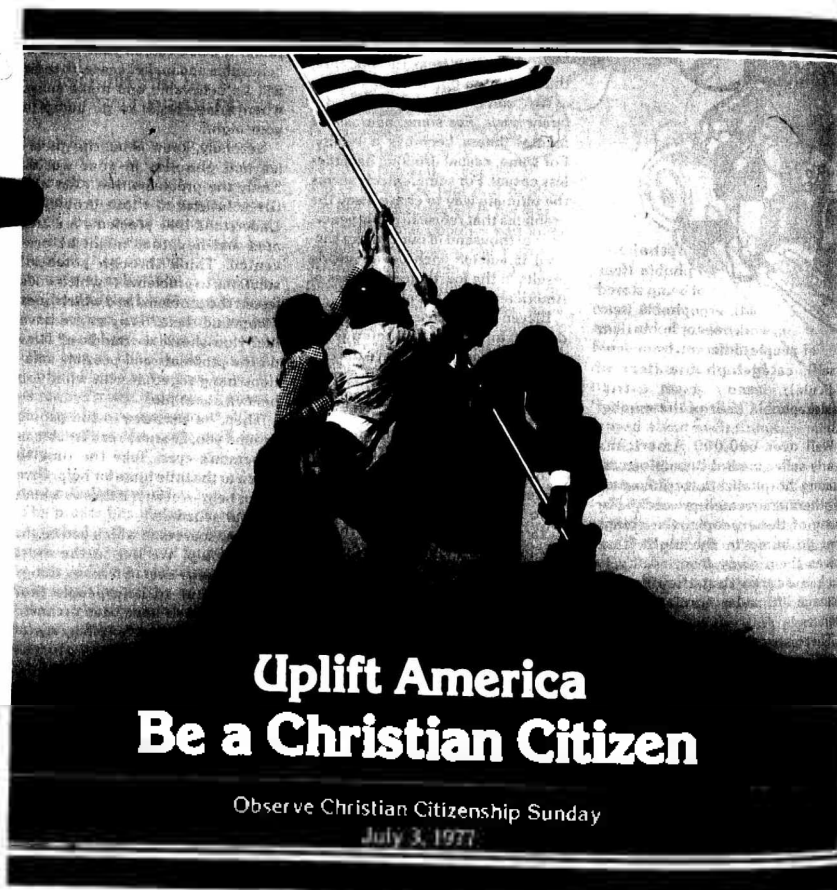
Know your God. Let him be as big as he ought to be. Don't reduce him to clichés. Don't borrow him from someone else. Ask him questions. Only people without answers need to be afraid of questions; God is not without answers. And further, he made you like him in your ability to think. If God's role in your world is believable and makes sense, then he will be believable and make sense when things begin to go bump in your night.

Secondly, know about the ghosties and ghoulies in your world. Study the problems that exist and the solutions to those problems. Understand how problems are created and how they might be prevented. Think through potential solutions to problems—which ones lessen the problems and which ones compound them? Why do we have life? How should we handle it? How do the problems and possible solutions hang together with what you believe about life?

Then, be sensitive to the people around you. Learn to read trouble in a person's eyes. Take the time to listen to the little hints for help. Give them help—even if it throws a kink in your schedule.

Know sources to which you might go for help. We live in the most exciting time ever. So many things can be done to help people that could not even have been dreamed of in earlier times. So often, one of the biggest helps we can be is to take someone by the hand and lead him to a source of help beyond our ability to give. In such a case, we give twice—the help that was needed, and friendship that is a part of the cure for almost every problem known.

Our problems are not unlike those of the medieval man. Our potential for solution should be greater. I wonder how I measure up to my friend who spoke of his terrors that were kin to my own.



C. Welton Gaddy

The nation needs Christian citizens. The Bible teaches responsible citizenship; Christ commands it.

Although nationalism and Christianity must never be confused, the biblical views of government and the nature of faithful discipleship are such that the nation inevitably benefits from the presence of Christian citizens. Respect for government officials (1 Peter 2:17), prayers in behalf of those who serve in public offices (1 Timothy 2:2), obedience to the law (Titus 3:1), and honest payments of taxes (Romans 13:6-7) strengthen the government of the nation as well as honor the lordship of Christ.

Profound contributions to the character of the nation stem from distinctives of Christian citizenship — the person-centered approach to politics, the witness of authentic patriotism, and the influence of moral conscience.

Person-Centered Politics. Real Christians in politics affirm respect for personal dignity and individual worth in practice as well as in principle. No person is considered merely an opponent to be beaten. No group of people is counted as a bloc of faceless voters. Labels and stereotypes are carefully avoided. The institutions, programs, and bureaucracies of government are supported as servants rather than masters of the public and evaluated in terms of actual performance. Though the two are not mutually exclusive, "winning one's cause," whether in an election, a legislative debate, or a public forum, is subordinate to serving people in need.

Authentic Patriotism. Aware that absolute allegiance belongs only to God, Christians exhibit a love for the nation which is both complimentary and critical. Through speech and action, efforts are made to give the nation not what it wants but what it needs. Support is strong for democratic principles such as majority rule, citizen action, and

cooperation as well as for democratic provisions such as minority dissent, constructive protest, and diversity.

Moral Influence. A Christian citizen brings to the political process a conscience shaped by the ethical teachings of the Bible and inspired by the ministry of Jesus. Thus, the question, Is it morally right? supercedes the question, Is it politically possible? Efforts are aimed at maintaining that which is good and eliminating that which is evil in the political process. As major government decisions are made, the strong voice of Christian convictions can occupy a position of major influence amidst considerations of public consensus, economic consequences, pressures from special-interest groups, and political loyalties.

Christian Citizenship Sunday, July 3, 1977, is an excellent time for churches to focus on the responsibilities of Christian citizenship in relation both to God and to the nation. Regular church activities — Bible study groups, music programs, mission action groups, Christian education sessions, and sermons — provide ample opportunities for considering scriptural teachings on government, crucial social issues, and appropriate weekend Christian citizenship seminar, a series of Christians and Political Action conferences, a Know Your Community study — enable interested persons to become more knowledgeable about specific concerns.

As our nation moves into its third century of existence, Christian citizens should exercise a significant moral witness within it. The nation needs such citizenship. The Bible demands it. Observe Christian Citizenship Sunday, July 3, 1977.

Mr. Gaddy, formerly Director of Christian Citizenship Development, Christian Life Commission of the Southern Baptist Convention, is pastor of Broadway Baptist Church, Fort Worth, Texas.

FORECASTER

Agenda for Officers Council

- Make plans on planning forms in Baptist Women/ BYW Record, Report, and Planning Forms.*
- Use the suggested meditation
- Check plans for study of *The Listening Woman I Am: Messages from God*.*
- Plan regular Baptist Women activities: Baptist Women meeting, mission action project, mission support activities; coordinate group plans.
- Plan publicity for Baptist Women meeting.
- Conduct leader training activity.
- Plan for group training and enlistment.
- Plan to take or participate in an enlistment survey.
- Check progress on the achievement guide and make reports.
- New council: Study Baptist Women Manual.* Do annual planning. Communicate with pastor.

The Listening Woman I Am

Are you ready for the study of the new book *The Listening Woman I Am: Messages from God*?* Check this list (suggestions are taken from plans in June Forecaster):

- Study scheduled at a time when all women can participate
- All women in the church 30 and over invited
- Location secured
- Teacher secured
- Books available to all members
- Meal arranged

Ask homebound members to serve on a telephone committee to contact Baptist Women members about the study. Provide the homebound members with a list of people to call.

Deliver a copy of *The Listening Woman I Am: Messages from God* to each homebound member.

Leader Training

Allot ten minutes of officers council meeting for leader training.

Read the Scripture passage suggested in Call to Prayer or another passage. Ask one officer to be prepared to comment on meaning she finds in the Scripture passage related to her work in Baptist Women. Read the names of missionaries on the prayer calendar. Pray.

Ask each officer to write her own definition of mission action. Call on the mission action chairman

to read the first paragraph on page 13 of *Baptist Women Manual*. Compare the definitions. Discuss Who are the persons or the groups of persons in your community who are targets for mission action?

Enlistment Survey

Plan to take an enlistment survey.

1. On the Sunday following promotion day, give out Enlistment Survey Cards* in all Sunday School classes for women 30 and over. Check the church rolls for women not enrolled in or attending Sunday School. Fill out an enlistment card for each person. Ask all Baptist Women members to fill out cards include those who teach in other Sunday School departments and those who lead other WMU organizations.

2. Separate the cards according to life situations and interests of women. For example, women who work during the day; women with children at home, women interested in mission action, or study, or prayer. Use this information to help you decide how many organizations are needed. Work with the WMU director or WMU enlistment and enlargement director to determine the type of organization to form. Consider starting a new Baptist Women organization with just a few members if life situations and interest merit one. Decide what will be offered before you begin making contacts.

3. Form teams from the officers council to enlist the prospects. Ask each officer to select five members to serve on her team. Distribute the enlistment cards to teams. Each team will devise a plan for contacting each prospect personally. Use the Baptist Women Member Enlistment Folder (free on request from state WMU office) in the contact. Ask persons to sign a Baptist Women Membership Card.*

The entire WMU may be involved in a survey; if this is true, the Baptist Women survey should be done as a part of the total. If a WMU survey is not being planned, one should be made among adult women.

Achievement Guide

During officers council meeting check progress on the Baptist Women Achievement Guide, and make reports.

Prayer in Study Groups

Prayer is a vital part of mission study groups. Although study is the major activity during each

meeting, spend time calling the names of the missionaries on the prayer calendar and praying for them. Use the suggestions in *ROYAL SERVICE* and *Missions Prayer Guide*.*

Remind the key Baptist Women who are leading study groups for working women and for women in retirement homes to include prayer in the meetings. Encourage members of these groups to pray individually.



Publicize Baptist Women Meeting

Make a poster. The theme of the July Baptist Women meeting is "So Send I You — to Care."

1. Use the theme interpretation on the inside front cover on a poster. Select appropriate pictures. Give time, date, name of meeting.
2. Write this question across the top of a poster board: How many ways can you care? Select for the poster pictures depicting various ways of caring. Give time, date, place, and name of meeting.

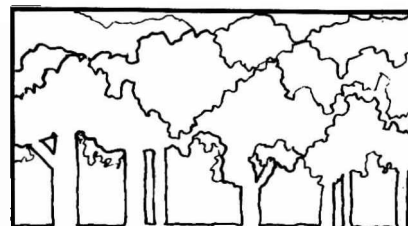
Training Group Members

After the officers meet, dismiss all officers except the group leaders. The person who was responsible for this activity in June will call on group leaders to report on the assignment that was made last month: to evaluate their role as leaders according to information on pages 15-17 in *Working in a Missions Group*. Allow time for group leaders to respond. The second part of the assignment was to interview three group members about the role of a member in a group. Allow time for response.

Missions Book Review

Plan with Baptist Young Women to invite Acteens to participate in a missions book review before the entire church.

A Wednesday evening may be a good time. Invite Acteens through the Acteens director. Books suggested in Book Nook (a regular feature in *Accent*), or *Studiact*, or in *Missions Reader* may be reviewed. The reviews should be approximately five minutes each.



FOR NEW OFFICERS

Manual Study

After officers are elected, set a date and time for study of the *Baptist Women Manual*.* (Check to see if WMU council is planning WMU-wide study.) Give each officer a manual before the study. The president will guide the study. Other officers will participate.

Follow the around-the-table helps in the manual. Study the manual before annual planning.

Conduct the following activity from the manual (p. 56) to help officers become familiar with the method of study. Look at the achievement guide and do one of these things: If you are the president, go through the guide and decide which officer is responsible for each achievement. (Some may be shared responsibilities.) Write the officer's name by each one. If you are another officer, go through the guide and put your initials by the achievements you think you are responsible for.

Annual Planning

Key annual planning to the manual study. Two possible approaches: 1. Study some, then plan some at a day-long meeting. 2. Study the manual first, then plan at a second meeting.

Use the Baptist Women Planning Section of the *WMU Year Book 1977-78** to direct annual planning. Each officer should have a year book. Ask each officer to study the annual planning helps before the meeting, locate items she is responsible for, and have some ideas ready to suggest.

Follow the achievement guide throughout the year.

Communicate with Pastor

New Baptist Women president: As soon as new officers are elected and involvement in annual planning begins, plan a conference with the pastor. Share with him the names of the new officers. Tell him about some of the plans developing. As soon as schedules are finalized, share this information with him.

*See order form, page 48.



Verna G. Richardson

CALL TO PRAYER

1 Friday Proverbs 29:8-10

Doris Diaz promotes WMU work among the different ethnic churches across the nation. She asks us to pray for the first conference — at Gloria July 9-15 — for women whose second language is English. Pray that potential WMU leaders in the ethnic churches will receive the training they need.
Mrs. A. V. Alvarado, retired, Arizona
Doris Diaz, Spanish, Alabama
Mrs. Eugene M. Easterling, US-2 Christian social ministries, Alabama
Mrs. Aaron I. Jones, National Baptist Mississippi
Gregory Richards, US-2, Polish, Illinois
Joseph S. Woo, Korean, California
John F. Anthony, preaching, Israel
Mrs. Johnny N. Barnett, home and church, Equatorial Brazil
Mrs. J. Larry Cox, home and church, Ivory Coast
Clifford H. Dams, religious education, North Brazil
Mrs. Jerry E. Jaarogson, home and church, Hong Kong
Thomas D. Kirkpatrick, preaching, Bangladesh
Earl Parker, retired, China, Korea
Mrs. Gordon B. Reese, home and church, Ecuador
W. C. Ruckert, English language, Italy

2 Saturday Psalm 33:4-12

The Ernest Sibley family has just returned to Malawi from furlough and asks prayer for the readjustment of getting back into the work. Eighth-grader Samuel will be leaving for school in Kenya for the first time; pray that the family will adjust to his being 1,500 miles away nine months of the year. Pray that the pastors and churches in Malawi will become strong in the Lord.
Mrs. Ruben J. Casas, Spanish, U.S.A.
Jack T. Morris, Christian social ministries, New Mexico
John H. Faulkner, religious education, Rhodesia

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 499, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW Atlanta GA 30309.

Mrs. Calista L. Fagg, home and church, Philippines
Mrs. Glenn E. Mickey, music, North Brazil
Alton L. Need, doctor, Thailand
Wayne E. Maddox, religious education, Okinawa
E. Gilbert Hoss, preaching, Mexico
Ernest A. Sibley, preaching, Malawi
Mrs. James E. Young, home and church, Bangladesh

3 Sunday Isaiah 60:8-14

Marina Menzies, a church development worker in Honduras, travels a lot (and changes a lot of flat tires) as she helps churches with Christian social ministries and religious education. She also serves as Mission treasurer. The people of Honduras are open to the gospel, she says, and sense their need for Jesus as personal Saviour. Pray for more missionaries to help reap the harvest.
T. B. Brown, National Baptist, Mississippi
Mrs. Holms V. Bryant, metropolitan missions, Alaska
Norris H. Elliott, youth and family services, Florida
Lewin H. Gardner, director of metropolitan missions, Pennsylvania
Ronald L. Rogers, Christian social ministries, Maryland
Virginia Adlam, education, Kenya
Vivian N. Blakely, education, Tanzania
Mrs. Larry W. Henry, home and church, Spain
Marina Menzies, women's work, Honduras
Mrs. James I. Stanley, home and church, Philippines
Robert D. Worley, preaching, Spain

4 Monday 2 Chronicles 7:12-22

Phyllis (Mrs. Charles) Hardie, first-term missionary in Taiwan, thanks you for your prayers as her family adjusts to a new culture and learns the difficult Chinese language. She writes: "Charles feels fairly comfortable using Chinese in conversations on the street; he continues to struggle in teaching the Bible in Chinese. Because of this great task we ask for your daily prayers."
Mrs. Rafael Aortega, retired, Texas
Mrs. John W. Dowdy, Jr., Christian social ministries, Missouri
Rose Lee Franka, weekday ministries, Florida
Candido Gonzalez, Jr., Spanish, Texas
Mrs. A. Milton Lane, church extension, Arkansas

Mrs. Delbert L. Pearod, metropolitan missions, Illinois
Mrs. Donald J. Rollins, Eskimo, Alaska
Mrs. Elliott Smith, rural-urban missions, California
Andrew Villarreal, Spanish, Texas
Mary Alice Ditworth, publication, Indonesia
Alvin L. Gary, preaching, Guadeloupe
Mrs. Charles C. Hardie, home and church, Taiwan
Darrell A. Mock, religious education, Japan
Mrs. Ira N. Patterson, retired, Nigeria
Mrs. Cecil F. Roberson, retired, Nigeria
Mrs. Sidney P. Schmidt, home and church, Singapore
James H. Stiles, Jr., preaching, Colombia
Mrs. C. Dennis Treat, home and church, Uruguay

5 Tuesday Psalm 144:9-15

Jerry and Lorraine McAtee are just beginning their service in Jordan, where Jerry's job assignment is maintenance engineering. Pray for this couple and their eight-year-old son, Brian Wade, as they adjust to a new culture and language.
Henry M. Childs, director of rural-urban missions, South Dakota
Mrs. Thomas E. Lee, retired, Alabama
F. N. Marshburn, retired, Texas
Rhonda Fulton, journeyman, publication, Ghana
Mrs. Donald K. Laing, home and church, South Brazil
Anne Lancaster, retired, Chile
Jerry W. McAtee, maintenance, Jordan
Paul C. Porter, retired, Brazil
Mrs. T. Lyon Sasser, home and church, Chile
Mrs. Cecil L. Thompson, education, Argentina
Mrs. Ernest C. Wilson, Jr., home and church, South Brazil

6 Wednesday Jeremiah 7:21-28

When natural disaster strikes an area where Southern Baptists sponsor work, the Foreign Mission Board sends relief funds as a Christian testimony.
In the wake of last year's massive earthquake and tidal wave in the Philippines, about \$2,000 was presented to the provincial governor for relief work in Pagadian by Southern Baptist missionaries. "Continued assistance will be provided by follow-up ministries through the churches and associational

groups," said William Roberson, missionary press representative. Pray for the ministries that continue among the people who were in the area of widespread devastation.
Mrs. Ron B. Adams, Christian social ministries, Utah
Donald E. Wala, director of rural-urban missions, West Virginia
Mrs. J. Antonio Annys, home and church, Spain
Stella V. Givens, women's work, South Brazil
Blanche Graves, retired, China, Hawaii, Hong Kong
Mrs. Broadus D. Hale, education, South Brazil
George W. Hardeman, preaching, Guatemala
Robert L. Hensley, preaching, South Brazil
W. Chandler Laster, publication, Israel
Frank W. Patterson, retired, Mexico, El Paso
John C. Raborn, publication, Hong Kong
William T. Roberson, publication, Philippines
William L. Womack, preaching, Barbados

7 Thursday Leviticus 26:3-12

Stanley Crabb, Jr., Italy, started a good thing when he invited people from the churches to form a radio choir. The choir developed into the Evangelical Choir of Rome, the first evangelical choir to appear on government-operated national television. Pray that the choir will continue to reach the unreached through Christian music performances.
John B. Cramer, youth and family services, Kansas
Paul G. Davis, director of metropolitan missions, Kansas
Jack Lee Earwood, deaf, Oklahoma
A. Wilson Parker, director of rural-urban missions, New York
Boris Rock, Slavic, Pennsylvania
Jose Rosales, Spanish, Texas
Armando Silveira, retired, Florida
Mrs. James Williams, rural-urban missions, Kansas
J. Victor Coleman, business administration, Venezuela
Stanley Crabb, Jr., radio-TV, Italy
E. Gary Harthcock, agriculture, Antigua
A. E. Hayes, retired, Brazil
Mrs. Donald B. Highfill, home and church, South Brazil
Mrs. Elliott Manfred, home and church, Chile
Mrs. Milton Murphey, music, Israel

Mrs. Ralph W. Neighbour, home and church, Singapore

8 Friday Ezekiel 14:2-11

Poverty and a changing culture put pressure on many of our nation's Spanish-speaking people. Pray for the five missionaries on today's birthday list who minister to the Spanish-speaking. Anticipate next month's special Hispanic emphasis in ROYAL SERVICE.

Fanuelo Arzobispo, Spanish, Texas
Mrs. Edwin I. Armbrage, youth and family services, Ohio
James B. Borden, evangelism, Maryland
C. Marshall Durham, Spanish, Texas
Mrs. Eduardo Hefanandez, Spanish, Florida

Bedford Hutchison, director of rural-urban missions, New Mexico
John Maldonado, Spanish, Colorado
Mrs. David Munoz, Spanish, Texas
James A. Reid, pastor-director, Nevada

Susan Timmons, US-2, Christian social ministries, Georgia
Arvelia G. Turnipseed, National Baptist, Georgia

Anno Dwyer, nurse, Yemen
Ray T. Fleet, religious education, North Brazil

Mrs. Rana B. Fryer, Jr., home and church, Indonesia

C. Kenneth Glenn, education, Iran
Mrs. Gary W. McCoy, home and church, Korea

Harrison H. Pike, preaching, Angola
Mrs. Gordon E. Robinson, home and church, Nigeria

T. Michael Searcy, radio-TV, Bahamas
Gaillard M. Threlkeld, education, Ethiopia

9 Saturday Joshua 24:14-22

Bert and Ruth Dyson find that teaching people to read is a loving service for Christ in Nigeria. Through literacy classes many women are learning to read and write. Rosa, a widow with three children, after only a week's literacy lessons was teaching 11 other persons to read in an effort to reach them for Christ. Pray for the Dysons and literacy missions in Nigeria.

Alvin C. Doefels, National Baptist, Louisiana

Mrs. M. A. Lopez, retired, New Mexico
James E. Norman, pastor, Pennsylvania

Enoch Ortega, Spanish, Arizona
Wayne B. Dockert, preaching, Japan
Mrs. Albert H. Dyson, Jr., religious education, Nigeria

Billy K. Fallaw, preaching, North Brazil

Mrs. Tama E. Hayes, home and church, Lebanon

Don J. McMillan, education, Korea
Mrs. James E. Mungrave, Jr., religious education, South Brazil

Thomas D. Nebach, preaching, South Brazil

Sue Thompson, student work, Nigeria
Jane A. Wilson, religious education, South Brazil

10 Sunday Hebrews 11:1-8,32

After last winter's freeze in Florida, Russell Kauffman found that more Baptists were ready to respond to the plight of seasonal farm workers. Mr. Kauffman's job is to encourage associations and churches to provide ministries for these people. Pray with him that more churches and lay people will effectively share Christ with the migrants and pay attention to their problems.

Manuel Alonso, Spanish, Florida
Julio Anguiano, Spanish, Texas
William Barner, director of rural-urban missions, Ohio

Russell V. Kauffman, migrant, Florida

Genaro Ojeda, Spanish, Texas
Isaac Perez, retired, Texas

Mrs. Jane S. Ramirez, Spanish, Texas
Mrs. Matias Rodriguez, Spanish, Texas

David L. Smith, Jr., Baptist center, Virginia

Mrs. Darrell Tapley, Spanish, New Mexico

Fabian M. Walters, retired, New York
Richard A. Forrester, preaching, Venezuela

L. Roy Frieson, dorm parent, Ghana
J. Allen Hill, student work, Philippines
Thomas L. Law, Jr., preaching, Spain

Mrs. Wayne A. Panooff, home and church, Indonesia

Mrs. Manly W. Hankins, retired, China, Malaysia, Hawaii
Mrs. Lowell C. Schachtler, home and church, North Brazil

11 Monday Ephesians 2:1-10

W. Raymond Reynolds pastors the English-Language International Baptist Church in Jurisic, Belgium. This church serves the NATO community of 14 nations. Pray for the Baptist outreach to Belgium children through Vacation Bible School.

Joseph A. Patterson, pastor, Colorado
Mrs. Bob S. Sema, evangelism, Georgia
Mrs. Phillip J. Browner, home and church, Philippines

Mrs. Bobby M. Cenna, home and church, Benin

W. Raymond Reynolds, English language, Belgium

Charley E. Westbrook, preaching, Argentina
Jo Yates, medical, Paraguay

12 Tuesday Romans 3:21-28

Dean and Joyce Richardson, Ghana, are doing something about illiteracy in their part of the world. They are taking church members and pastors as tutors who in turn will teach people in their villages to read. Their aim is to train an entire generation of Christians to read the Bible either in their own language or in English, the official language of Ghana. Pray for the tutors and those they teach.

Mrs. Maryna Borders, church extension, Vermont

Mrs. Wayne A. Eulich, metropolitan missions, California
Joe Hawn, deaf, New Mexico

Mrs. Claude N. Roy, metropolitan missions, Michigan

Mrs. Sidney G. Carwell, home and church, Equatorial Brazil

Marie Camner, women's work, Taiwan
Mrs. Fred L. Loversa, home and church, Nigeria

Mrs. O. D. Martin, Jr., home and church, South Brazil

Mrs. Floyd E. Patterson, home and church, Ecuador

Dean E. Richardson, education, Ghana
Mrs. James R. Swendenburg, home and church, Korea

J. Glen Thompson, education, Philippines

13 Wednesday Romans 14:15-21

The Baptist Music Department of the Korea Baptist Mission is actively involved in witnessing to Koreans through music. Reports music missionary Major C. McDaniel, Jr. Music festivals and a handbell choir have been used as outreach tools. Pray for the music ministry in Korea.

Bobby M. Cox, weekday ministry, Texas

Cornel Paenc, Romanian, New York
Eugenio Valenzuela, Spanish, Texas

Mrs. David G. Bradford, home and church, Korea
William R. Gaddin, Jr., preaching, Indonesia

Major C. McDaniel, Jr., music, Korea
Howard D. Olive, radio-TV, Philippines

Mrs. John A. Parker, home and church, Chile

14 Thursday Mark 11:12-14,19-24

Michael Gonzales of Texas was appointed as a general evangelism missionary to Spain last August. Pray for him and his wife, Dalia, as they complete language study and assume their responsibilities in Spain.

A. V. Alvarado, retired, Arizona
Mrs. Alma Barnes, National Baptist, Mississippi

Henry W. Crowe, director of youth and family services, Georgia
Mrs. Cary Harden, rural-urban missions, Ohio

Mrs. Iren Lapinell, Spanish, Virginia
Mrs. Barle Makarov, Estonian, California

Joe S. Martinez, Spanish, Arizona
E. V. Rodriguez, retired, Texas

Mrs. W. W. Adams, retired, China, Manchuria

John L. Deal, religious education, Malaysia

Mrs. Albert W. Gammage, Jr., home and church, Korea
Michael A. Gonzales, preaching, Spain

Donald Kirkland, pilot, Ethiopia
R. Edward Nicholas, preaching, Gaza

T. Eugene Oady, education, Liberia

15 Friday James 2:14-26

"As a retired missionary I have more opportunities than I can use to tell groups and individuals about the victories I have seen God bring on mission fields where I have served [China, Taiwan, Philippines, and Hong Kong]," says Thelma Williams. "I trust that God will continue to give me health and strength. I hope to have more contact with several Chinese friends in the Denver area—some of whom are not yet Christians."

Enrique Alvarado, Spanish, Texas
Ernest Atkinson, Spanish, Texas

Chao E. Garcia, Sr., Spanish, Texas
Jesus Leal Hernandez, retired, Texas

Mrs. J. Floyd Shockey, Spanish, Illinois

Mrs. Jack Washington, Christian social ministries, Alabama
Danny L. Brookie, preaching, Costa Rica

J. Nison Cowart, religious education, Kenya

Frances Grayson, doctor, Rhodesia
John B. Hill, education, Nigeria

David McCormick, education, Hong Kong
Mrs. L. G. McKinnay, Jr., home and church, Hong Kong

Evelyn Owen, religious education, Japan

Thelma E. Williams, retired, China, Taiwan, Philippines, Hong Kong

16 Saturday 1 John 5:1-10

Barbara and William Barkley, Jr., serve in a fast-growing area in Maryland. "Pray that God will lead our association as we seek to know his priorities, timing, and principles for the development of future work, to minister more effectively to the people of our growing area."

Mrs. William I. Barkley, Jr., director of rural-urban missions, Maryland
Fleet Bulle, National Baptist, Alabama

Mrs. Nathaniel Brockman, National Baptist, South Carolina
Pedro Curvantes, Spanish, Texas

Lella F. Jackson, kindergarten, Arizona

Mrs. C. H. Sigalas, Spanish, Texas
Mrs. William E. Tritan, church extension, Nebraska

Dennis L. Blackmon, preaching, South Brazil

Dennis Mae Bobby, religious education, Chile

Mrs. Thomas L. Cola, home and church, Argentina

Roberta Crisman, religious education, Equatorial Brazil

Mrs. David W. Hanes, home and church, Indonesia

Mrs. John N. McGuckin, home and church, Argentina

Mrs. Kenneth B. Milam, home and church, Indonesia

Mrs. F. Eugene Milby, home and church, Rhodesia

Walter M. Moore, doctor, Ghana
Ronnie Jean Ray, retired, China, Hawaii

Mrs. James L. Wootton, home and church, Korea

17 Sunday Lamentations 3:18-26

Glenn Harada, director of Christian Social Ministries in the Honolulu Baptist Association, is in a multi-faceted program to help churches share Christ with people in need. "Pray that Christian Social Ministries will be seen as a necessary part of the life of our churches and not just an option that we become involved in just when our whims make us feel we should," requests Mr. Harada.

Glenn T. Harada, Christian social ministries director, Hawaii

O. Ray Harris, director of metropolitan missions, Washington

Mrs. Richard Johnson, Christian social ministries, Virginia

Nelson E. Russell, director of metropolitan missions, Ohio

Mrs. Robert A. Walls, rural-urban missions, Nevada

Mrs. C. Thomson Braghten, home and church, Philippines

Mrs. Edgar F. Hallock, Jr., publication, South Brazil

Mrs. Oliver H. Harper, home and church, Indonesia

H. Eugene Neacham, preaching, Malawi

Kenneth B. Nicholson, education, Liberia

Mrs. J. Christopher Pool, retired, Nigeria, Liberia

Mrs. Jerry B. White, home and church, Korea

18 Monday Psalm 42:1-11

El Libro de los Bautistas (The Baptist Bookkeeping) is a microbus Glenn and Stanley Stamps use in the literature ministry in Nicaragua. They are the first Southern Baptist missionaries assigned to Nicaragua. Pray for success in this venture and in the book deposit the Stampses operate as a wholesale outlet to evangelical bookstores.

Sister Ann Barrows, retired, California
Leo Thomas Bliss, director of metropolitan missions, Connecticut

William L. Lumphreys, Jr., director of church extension, Maryland

Mrs. Harry T. Seah, Jr., home and church, Indonesia

Jacqueline Eubank, nurse, Nigeria
Mrs. M. Dala Gann, home and church, Tanzania

Dale G. Hooper, radio-TV, Kenya
George C. Jacques, education, Taiwan

Mrs. E. Sherwood Moffatt, home and church, Japan
Carl R. Fata, preaching, Taiwan

Stanley D. Stamps, business administration, Nicaragua
Mrs. Erting C. Velez, home and church, South Brazil

19 Tuesday Romans 5:1-11

J. Murray Edwards serves as a field evangelist for the states of Puebla and Tlaxcala in Mexico. Pray with him for a revival of pastors and lay persons in these states, for boldness in witnessing, for the opening of home worship meetings in the city of Puebla, and for Spirit-filled pastors to fill empty pulpits.

Elise Anal, Arabic, California
Charles L. Boland, Spanish, California

Marion Haynes, pastor-director, Rhode Island

Mrs. Neal Payton, deaf, North Carolina

Robert Smith, Spanish, Texas
Mrs. Lelaene Williams, Samoan, American Samoa

Mrs. Larry E. Davis, home and church, Nigeria
J. Murray Edwards, preaching, Mexico
Diana Hall, education, Colombia
William A. Hickman, Jr., preaching, Paraguay
Roger A. Lewis, business administration, Colombia
Mrs. Robert L. Lindsey, home and church, Israel
Nita McCullough, education, Nigeria
Francis Roberts, preaching, Argentina
Mrs. Daniel H. Rapp, home and church, Colombia
Jerry F. Smyth, education, North Brazil
J. Frederick Spang, music, North Nigeria
Vernon H. West, preaching, Kenya

20 Wednesday Romans 8:22-26

"Our work in Fegl, Bangladesh is aimed at the salvation of the whole person through Jesus Christ," says Carl Ryther. "We start Bible readings in the homes; help put down drinking wells; teach nutrition and fish, duck, cattle, rice, corn, and vegetable-farming; and establish churches." Pray for the Bengali leaders and the Ryther family.
Arturo Casco, Spanish, Texas
Ivan M. DeBonne, Spanish, Alabama
Mrs. H. Fay Hughes, Christian social ministries, Oklahoma
Gregory Lee Whitmore, Christian social ministries director, Iowa
Charles E. Buckner, preaching, Indonesia
Daryl E. Dockins, preaching, Ecuador
Ethel Harmon, retired, Nigeria
David A. Holton, student work, Mexico
Mrs. William L. Hitt, home and church, Thailand
Mrs. Charles D. Mullins, home and church, unassigned
Mrs. James M. Phipps, home and church, Mexico
Ronald C. Prida, doctor, Yemen
Mrs. Bruce A. Romsom, home and church, Argentina
Carl F. Ryther, agriculture, Bangladesh
O. Errol Simmons, music, Spain
Ray E. Snell, preaching, Indonesia

21 Thursday 1 Peter 1:3-9

Pray today for Ruby (Mrs. Robert D.) Williams and her husband, living in the needy West African country of the Niger Republic. Because the land is predominantly Muslim, it is still "touch and go" as to whether open witness and an expansion of the missionary staff will be

permitted. Give thanks to God that this couple was allowed to enter the country, and pray that they will be encouraged in their efforts.

Paul L. Bard, pastor, New York
Mrs. J. Pat Breck, church extension, Pennsylvania
Pauline Cammack, retired, Colorado
Mrs. J. D. Crabb, kindergartens, Texas
Mrs. Willie B. Gardner, retired, Texas
Mrs. Gregory Gomez, Spanish, Puerto Rico
Joseph K. Maddox, weekday ministry director, Florida
J. G. Watson, retired, Mississippi
Orville E. Jenkins, radio-TV, Kenya
Mrs. Donald L. Orr, music, Colombia
Mrs. Z. Don Reese, dorm parent, Nigeria
Mrs. Daniel Schellenberg, home and church, Kenya
John W. Shepard, Jr., education, Japan
Mrs. James W. Smith, home and church, Israel
Mrs. Robert D. Williams, home and church, Niger Republic

22 Friday Hebrews 6:13-20

Mary Jo Randall and Josh, her ventriloquist dummy, are having fun sharing Jesus in Japan. Several church members who work in kindergartens and with retarded children studied ventriloquism. "I am especially happy to get this group started because I see the possibilities in this medium here where there is such an affinity for dolls and puppets." Pray for Miss Randall.
George W. Bullard, Jr., director of metropolitan missions, Kentucky
Mrs. Robert L. Foster, student work, Montana
Mrs. James William Wideman, church extension, California
Vance C. Kirkpatrick, education, Kenya
Ernest V. May, Jr., English language, Dominican Republic
Mrs. Harold E. Mitchell, home and church, Tanzania
Mary Jo Randall, religious education, Japan
Mrs. C. Penrose St. Amant, home and church, Switzerland
Mrs. John H. Taylor, home and church, Kenya
Mrs. J. Glee Thompson, home and church, Philippines

23 Saturday 1 John 3:1-8

Charles E. Culpepper, Jr., himself a "missionary kid" from China, serves on the faculty of the Taiwan Baptist Theological Seminary. He has been there since the seminary opened under

the leadership of his father in 1962. On weekends he helps in churches and preaching points. Pray for him in this ministry.

Mrs. Joseph E. Rhodes, US-2 Ekimo, Alaska
Mrs. H. Paul Smith, rural-urban missions, California
Mrs. Charles A. Collins, home and church, Guatemala
Charles L. Culpepper, Jr., education, Taiwan
Mrs. William C. Gaventa, home and church, Nigeria
Mrs. V. Lynn Groce, home and church, Ethiopia
Alvin E. Spencer, Jr., English language, Okinawa
Mrs. Michael E. Williams, home and church, Honduras

24 Sunday Mark 12:28-34

Ron and Sharon Hill have begun church services for embassy personnel and American businessmen in Liberia. At first they met in homes, but now a building has been donated. The people volunteered to build the pews. Sunday School materials were donated. The Hills are rejoicing as "the Lord is answering prayers before we ask."

Mrs. Paul Gordjolew, retired, Connecticut
Willard Martin, director of metropolitan missions, Michigan
James Egan, retired, California
Timothy Terry, international, Illinois
James B. Anna, preaching, Ghana
Clarence O. Griffin, preaching, Indonesia
Ronald E. Hill, business administration, Liberia
Richard A. Holder, nurse, Paraguay
Thomas C. Nabors, business administration, Gaza
Harold L. Wheeler, maintenance, North Brazil

25 Monday John 14:15-21

What if there were only 62 Southern Baptist churches — all together — for the cities of Atlanta, Birmingham, Dallas, Houston, Louisville, Memphis, Miami, New Orleans, and Oklahoma City? If you can imagine that, you can get a feeling for the tremendous responsibility of Southern Baptists in the big cities of the North Central states where three of today's birthday missionaries serve: Richard Lamborn, Dawn Lamore, and Robert Wiley. Pray that these people will find encouragement in their work — and support from Southern Baptists in other areas of the US.
Mrs. William H. Foster, language missions, Louisiana

Rose L. Hughes, retired, Ohio
Richard Lamborn, director of rural-urban missions, Iowa
Mrs. Duane Lamore, metropolitan missions, Michigan
J. H. Stogdill, Indian, Oklahoma
Robert Wiley, director of rural-urban missions, Indiana
Bruce A. Clark, journeyman, religious education, Iran
Mrs. Harry B. Cooper, nurse, Yemen
Mrs. Robert L. Edwards, nurse, Colombia
Florynn Miller, retired, Japan, China, Hawaii
Donald J. Spiegel, preaching, Equatorial Brazil
Mrs. Carmen F. Whitley, education, Nigeria

26 Tuesday Luke 6:27-35

Bardie and Ben Hope are spending her birthday on furlough. Their big goal for this year at home is to secure a commercial pilot's license for Mr. Hope. The Mission (organization of missionaries) voted to buy a plane for use in Mato Grosso, Brazil, so he is preparing to make the best possible use of it. "Furlough is a time of rest, but it is also a time when we may be used of the Lord to

call others into his service. Pray for us that we may be so used this year."

Jose B. Garcia, Spanish, Texas
Albert I. Hagby, retired, Brazil
G. Clayton Baid, preaching, Togo
Mrs. Bobby D. Compton, home and church, Costa Rica
Edgar F. Hallock, Jr., religious education, South Brazil
Mrs. Benjamin E. Hope, home and church, South Brazil
Pearl Johnson, retired, China, Taiwan
James F. Kirkendall, field representative, Iran, India, Bangladesh
Alma Oster, education, South Brazil
Mrs. J. Boyd Sutton, music, South Brazil
Michael H. Wilson, business administration, Taiwan

27 Wednesday Ephesians 3:13-21

The Chinese Baptist Chapel, a department of First Southern Baptist Church of Tucson, Arizona, is only two years old. Pray for this growing congregation as it seeks to become a church. Pray for the Chinese pastor, and for Mary Etheridge and Nina Gillespie who work with him trying to reach the more

than 1,500 Chinese people in the city.
Mary Etheridge, Chinese, Arizona
Fantoleon Molles, retired, Texas
Mrs. B. Edgar Ables, home and church, Ecuador
William H. Berry, retired, Brazil
Edgar C. Berhan, doctor, Kenya
Mrs. Dutton A. Bonnell, Jr., home and church, Benin
Stephen W. Davenport, preaching, Argentina
Mrs. Nellie E. Eadie, home and church, Tanzania
James M. Gayle, preaching, Indonesia
S. Jackson Lenson, preaching, Thailand
Beryl C. Lovelace, music, Japan
Mrs. J. D. McMurray, Baptist Spanish Publishing House, El Paso, Texas
Gerald W. Pinkston, English language, Indonesia
Mrs. W. L. Richardson, home and church, South Brazil

28 Thursday 1 John 4:12-21

Eugene and Garnet Branch serve at the Dulce Baptist Indian Mission on an Apache Reservation in New Mexico. "Our people are deeply faithful to the old Indian tradition and a break with it is

MINDING THE FUTURE MINDING THE FUTURE MINDING THE FUTURE



Beverly Sutton

Acteens from across the United States have been writing us. They share with us what Acteens means to them, their most meaningful activities in Acteens, and their dreams for the future of the organization. We thought you would be interested in some of their comments.

"For me, Acteens has made witnessing seem easy (which, before my training in Acteens, used to be very difficult for me). . . One of the most important things Acteens has done for me is to help me know myself and to seek God's will for my life. I might say also that one factor in my growth as a Christian is Acteen magazine which is published for Acteens members. This has been a great help. It has provided encouragement for me numerous times." — Jeanne Hollifield, Lexington, North Carolina.

"Through Acteens I have come to know one of my best friends. I have never seen her or even talked to her, but she is as close to me as one of my sisters. I have been writing to her for three years. Her name is Elizabeth Ann Kilmer. She is the daughter of a Southern Baptist missionary and lives in Venezuela. Her family is on furlough this summer. And, somehow, with God's help, I'm to meet her at the Southern Baptist Convention in Kansas City, Missouri." — Rhonda Waggoner, Radcliff, Kentucky

"The most meaningful thing I have done in Acteens is when I made a blue seersucker dress for a needy (little girl) 11 years old, and then my Acteen group carried it to her." — Angela Edwards, Tupelo, Mississippi

"In the future I want to see Ac-

teens grow to be more recognized in Baptist churches. So many churches do not have an Acteens program for young girls. I'm sorry that many teenage girls are missing out on this. Acteens has been so meaningful to me. . . I hope that the program can become an important part of every Southern Baptist church." — Lisa Morland, Colorado Springs, Colorado

Do you know a teenage girl who is missing out on these experiences? Minding the future means doing something about her needs too!

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a serious decision," says Mr. Branch. "Pray that they will give God and their church first place in their lives. Pray for God's leadership toward developing our mission for a worldwide vision and commitment."

Eugene C. Branch, Indian, New Mexico

Fernando Garcia, retired, Texas

James M. Hammer, Jr., pastor-director, California

Mrs. H. Lee Birman, home and church, Israel

Mrs. John W. Choyns, home and church, Eastern Africa

William S. Forbes, journeyman, education, Kenya

Mrs. William E. Hiltom, retired, Hawaii, Bahamas

Mrs. Marion T. Ljueberger, Sr., home and church, Argentina

Carlton F. Whitley, education, Nigeria

Sarah Wilson, social work, Argentina

29 Friday Romans 13:8-14

Aletha and Glenn Field serve in the state of Montana. He is director of missions; she is WMU president in the Northern Plains Convention. Mrs. Field's prayer burden is that more pastors and wives will answer God's call to come to their area and lead churches to

reach more people for Christ.

Floyd A. Collins, director of metropolitan missions, Michigan

Mrs. Glenn Field, rural-urban missions, Montana

Mrs. Kenneth Fickert, special mission ministries, Missouri

Clyde J. Dotsen, retired, Rhodesia

Jerry S. Key, education, South Brazil

Mrs. Gene E. Kinsley, home and church, Rhodesia

James M. Short, Jr., preaching, Mexico

Mrs. Richard E. Walker, home and church, Equatorial Brazil

Barbara Wilson, medical, Tanzania

30 Saturday Romans 6:31-39

Hubert (Ted) and Sue Lindwall serve in Guatemala where over 400 Baptist families lost their homes in last year's earthquake. Other Baptists suffered loss of life, serious injuries, and ruined church buildings. Rebuilding is a major task and relief funds are greatly appreciated. The Lindwalls say, however, "The greatest contribution Baptists can make is to pray daily for the people of Guatemala."

Mrs. Omar E. Hyde, rural-urban missions, Oregon

Mary Lewis, US-2, Christian social ministries, New York

Mrs. Ethel Wilson, National Baptist South Carolina

Mrs. Cordell Ahlu, Jr., home and church, Tanzania

Mrs. Robert N. Lindwall, home and church, Guatemala

Mrs. B. Layton Lynch, home and church, Taiwan

31 Sunday 1 Corinthians 13:1-11

Mary Nell (Mrs. James) Giles teaches a course on Christian homemaking in the seminary at Cali, Colombia. Pray for Colombia's hungry people, and that job and education will be available. Pray that many students will answer the call to the ministry so Colombia can be brought to know God's saving power.

Antonio C. Castillo, Spanish, Texas

Mrs. Minnie Graves, retired, Arizona

David A. Myers, Christian social ministries director, Mississippi

Mrs. Wayne Randolph, metropolitan missions, Colorado

W. W. Easte, retired, Brazil

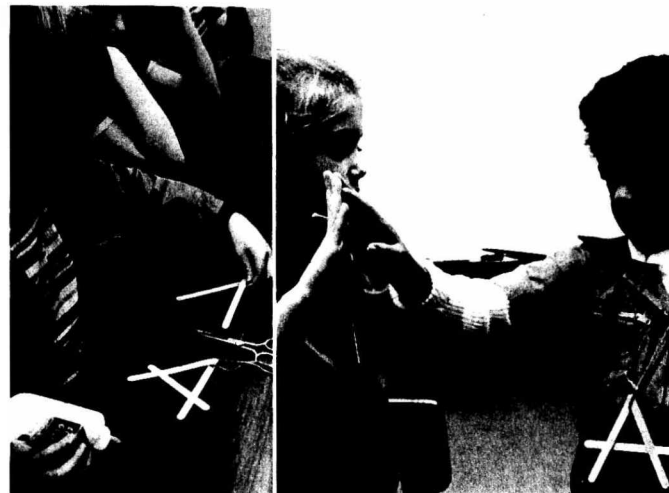
Mrs. James E. Giles, education, Colombia

Ronald C. Hill, mission administration, Thailand

Mrs. George C. Jacques, home and church, Taiwan

F. Eugene Mitty, preaching, Rhodesia

Mrs. Arnold A. Peterson, home and church, Korea



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scriptions accepted for one or two years. Alabama subscribers add necessary sales tax.

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