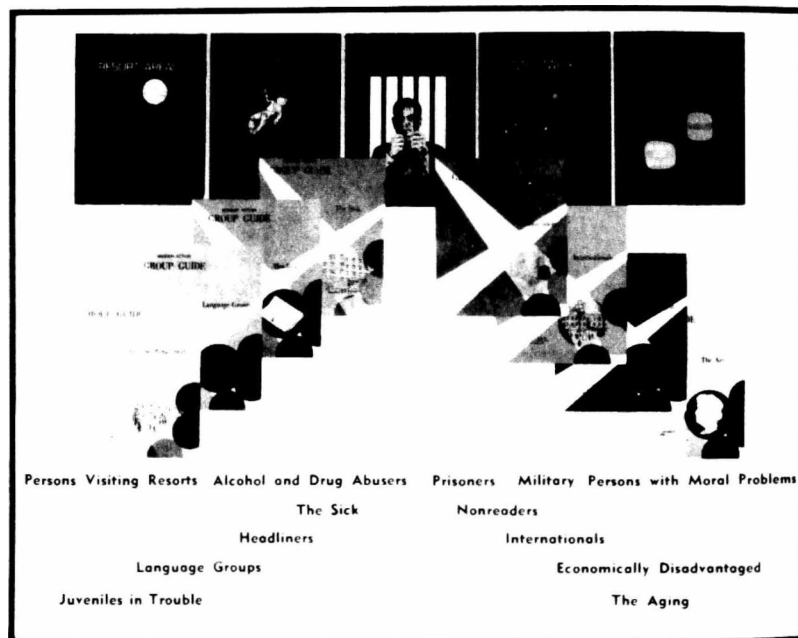


August 1973

ROYAL SERVICE



Which of these target groups
are represented in your
community?



Now, what is your Baptist Women
going to do about them?

Guides are available to help in construction groups of the mission project. See page 4.

ROYAL SERVICE

Vol. LXVIII

AUGUST 1973

No. 2

A Christian Presence in the World of Missions

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Cover Story: Virginia Cobb's story is unique because this unassuming young woman—thin, not too tall, of impish smile and penetrating eyes—saw a green light for Christian witness at a place where others thought the light was red.

In the perspective of the years, Virginia's daring may be judged more normal for a missionary than risky. But the fact remains that, in the everyday work of the missionary enterprise, she saw beyond the routine of committee responsibilities and assigned projects. She willingly accepted the cumbersome processes of group decision-making in the Missions to which she belonged. She also recognized the freedom of her own given calling and, within it, worked and prayed on the frontier of Christian-Muslim encounter. She abandoned herself to the language and culture so diligently that the Lebanese frequently mistook her for a Beirut native. Dark-haired, of good humor, and winsome, she fit in, the people said she belonged. Read her story beginning on page 4.

ROYAL SERVICE • AUGUST 1973

Editorial Staff

Editor
Baptist Women Materials
Frances Colburn

Supervisor
Adult Department
Adrianne Nathan

Director
Education Division
Joan Whitlow

Consulting Editors

President
Women's Missionary Union
Mrs. R. L. Mathis

Executive Secretary
Aime Hunt

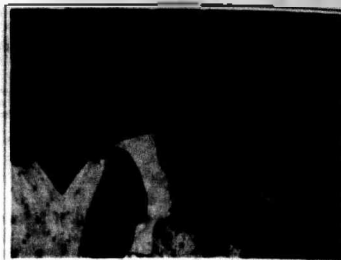
Editorial Assistant
Beulah Shields

Layout and Design
Elaine Williamson

ROYAL SERVICE is published by the Baptist Women's Materials Department, 2500 North Boulevard, Birmingham, Alabama 35202. Price: \$2.50 per year, single copy 30 cents. For subscription outside the U.S., add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Allow five weeks for renewal, new subscription. Second-class postage paid at Birmingham, Alabama.

A CHRISTIAN PRESENCE IN THE WORLD OF MISSIONS

W. Eugene Grubbs



More than two million citizens of the United States now live outside their homeland. These include employees of the government, military personnel, businessmen, professors, students, and retired persons. Through them the American presence is felt in almost every country of the world. Their location may shift with changing social, economic, and political conditions; but the total of Americans living abroad will likely increase.

Among the American citizens who move abroad, there are many Christians. These lay people give positive, unashamed, unapologetic witness to the gospel. Probably 100,000 of the United States citizens who are living abroad are or have been Southern Baptist church members. Many view their overseas assignments as chances to witness for Christ.

Their opportunities for service and their approaches to witness are as diverse as the countries in which they live. They bear testimony by applying Christian principles in their professions. Their homes are places where Jesus is openly acknowledged as Saviour and Lord. They teach Sunday School classes. They engage in personal evangelism. Some hurdle language barriers and participate in work of local churches made up of nationals. They reinforce and support the work of missionaries.

Many are able to discover their opportunities for service and wit-

ness through a Baptist English-language church. Others live and work where there is no English-language church. They find a missionary whom they can assist in his work, or they plunge into national life and let God's love work through them.

Most of the time the witness of Baptist women does not attract attention. Often it is rendered in a quiet, unassuming manner. Where it is positive and consistent, it is effective.

Approximately 90 Baptist English-language churches have been established in various parts of the world by Southern Baptist families. One purpose of establishing these churches is to provide spiritual ministry to Southern Baptists and to other English-speaking persons. The churches serve as a base for witness in the American or international community. And they offer avenues of service and witness to nationals.

Mr. and Mrs. James Corbin placed their membership in the International Baptist Church in Brussels, Belgium, the first Sunday they attended. James, who is in the United States Air Force, is assigned to NATO headquarters in Brussels.

According to missionary Rudy Wood, pastor of the church, Mrs. Corbin's witness is not dramatic. Her unusual and meaningful witness is through quiet, consistent service. She teaches a Sunday School class, leads a Mission Friends

organization, helps in the church's two-week Vacation Bible School, and assists with a mission Vacation Bible School. She is also hostess for a home study-prayer group conducted by the church.

Together, Mr. and Mrs. Corbin try to help younger servicemen and their families who encounter problems of adjustment to overseas life and have no spiritual resources to meet the problems. Mr. and Mrs. Corbin are interested in the Belgian community and try to relate to Belgians with whom they come in contact. The Corbins regularly invite their Belgian neighbors to services at the International Baptist Church.

The Rhein Valley Baptist Church in Walldorf (a suburb of Frankfurt) has an effective outreach ministry through an English-German and a German-English class. Mrs. Faye Vickery, wife of Technical Sergeant Donald Vickery, is director of the classes.

Until about two years ago, the Rhein Valley Baptist Church had been ministering primarily to the American community, largely military people. A need was felt for an outreach ministry into the German community. Teachers were enlisted for language classes. Flies were distributed to every household in Walldorf. An ad was placed in the weekly newspaper.

Mrs. Vickery teaches conversational English to German women. A German lady, who is married to an Englishman in business in Frank-

furt, teaches German to the Americans. A warm spirit of friendship exists between the American and German women. German ladies have invited Americans into their homes. Recently the Germans cooked their traditional Christmas dinner and the American women cooked the traditional turkey. The German-American feast was spread at the church for German-American fellowship.

The German teacher, her husband, and their five-year-old son have become regular participants in worship at the church. Several of the German ladies attend services. Since the Americans become interested in their German neighbors, four adult Germans have been baptized.

Sergeant and Mrs. William Salmons are members of the Bethel Baptist Church of Frankfurt. Since they have lived overseas before, they know the importance of becoming involved in a church immediately.

Mrs. Salmons finds especially meaningful the opportunities for sharing her faith through two outreach ministries conducted by the women of Bethel Baptist Church. One ministry is to the inmates of the German women's prison. The other is a ministry of visitation and personal witness to patients of the women's ward of the Ninety-Seventh General Hospital, a military hospital to which come wives of servicemen from all over Europe.

According to missionary Don Smith of Venezuela, the women of Faith Baptist Church (the English-language congregation) of Maracaibo have written a great chapter in missions involvement of American women abroad. Although many of them have been transferred from Venezuela, those who remain continue this active interest and participation.

For many years the ladies of Faith Baptist Church prepared and distributed Christmas packages to Venezuelans through Venezuelan

Baptist churches. Once they led their church to underwrite a series of operations for a young lady with a serious speech impediment. Their most recent investment has been the purchase of cows for a farm that supports a children's home which is run by a Venezuelan Baptist pastor.

Lakeside Baptist Church is another English-language congregation on Lake Maracaibo. Again, the ministry of its American members has been extended beyond Americans.

Mr. and Mrs. John Burlison now live in Texas. While in Venezuela, John was an engineer with Halliburton Company. Mrs. Burlison gave four or five afternoons to teach English to Venezuelan young people. The first three Venezuelan young people to profess Christ as Lord in the Lakeside Baptist Church were from Donna's English class. Today these are faithful leaders in the Spanish-speaking church that shares the building with Lakeside.

Mr. and Mrs. Rufus Mock now live in Arkansas. He was a deacon at Lakeside. She was a teacher, organist, and pianist in several churches. Mrs. Mock discovered needy families, obtained medical help, and secured food and clothing for them. She learned Spanish and took advantage of every chance to witness. She also witnessed to American children in her classroom.

Through the company the Mocks established, they gave jobs to many Christian young men and left with each man a strong Christian witness. When they left Venezuela, they paid half the purchase price of a 125-acre farm to give to the children's home operated by a Venezuelan Baptist pastor.

Witness and service abroad are not confined to the context of English-language churches. Baptists who live where there are no English-language churches discover other avenues of service.

A Southern Baptist family moved

to Surabaya, Indonesia. The man was to help supervise construction of a fertilizer plant and train Indonesians to operate it. None of the family could speak Indonesian. There was no English-language church. The members of the family felt, however, that there was divine purpose in their being on Java.

The teen-age son obtained gospel tracts from the missionary, and passed them out. The mother obtained a phrase booklet and did her best to communicate with friends and with household help. An Indonesian helper was so impressed by the qualities of family members that he made known his desire to become a Christian. The family took the man to the missionary, who told him how to become a Christian and baptized him into an Indonesian church.

Li and Mrs. John Quinn are members of Calvary Baptist Church in Bangkok, Thailand. He is a sanitation specialist with the United States Army. Mrs. Quinn teaches English to a class of Thai students at the Baptist student center. The class is made up of fifteen young people and young adults, some students and some working people. All are Buddhists and have no other contact with the gospel.

Mrs. Quinn is one of ten laymen and women who teach at the student center. A total of 300 Thai youth and adults are involved in the English classes. Only twenty are Christians.

(Continued on p. 37)

Mr. Grubbs is consultant on laymen overseas at the Foreign Mission Board. The office of consultant on laymen overseas was established by the Foreign Mission Board to assist laymen and their families who live and travel abroad to become involved in missions. Families that receive overseas assignments are encouraged to write to the consultant on laymen overseas for current information on Baptist missions in the countries to which they go. The address is Foreign Mission Board, Southern Baptist Convention, P. O. Box 6597, Richmond, Virginia 23230.

An Experiment in Communication

Johnni Johnson

Damascus

Soon after Virginia Cobb began her third term of missionary service overseas—in the fall, 1964—the publications committee of the Arab Baptist General Mission held a long meeting in Damascus. They met for a week, in fact. It was a "think-tank" experience familiar to every missionary involved in determining the tactics to implement mission strategy. It was a group experience of prayer, consultation, proposals, and counter-proposals. And it was hard work.

Virginia was there. So, too, were Bill and Vivian Trimble, Lebanon missionaries who were concerned with the distribution of literature. Violet Popp was there. Alta Lee Lovgren and Frances Fuller were there from Jordan. Jim Powell was there from Lebanon. Anne Nicholas and Ava Nell McWhorter were there from Gaza.

Everybody had done some homework. Among them the committee members had compiled a materials distribution report, a publications market study, a study of Baptist materials with attention to gaps in subject matter, and a study of types of Christian literature being produced by others in the Arab world.

"One of the most difficult hurdles in the way of progress for Baptist publications is the matter of getting published materials into the hands of readers," Virginia thought this meeting was a good chance to see the

whole picture. "And then, of course, there's the matter of getting the materials read. If we fail here we must admit defeat in the aim and goal of publishing. Books left to catch dust on the shelf don't help anyone. Obviously all publishers—large or small, religious or secular—face this problem."

Is the Arab world a special case? the missionaries asked themselves. Everybody knew that the evangelical community was an extremely small part of the total population. Nobody knew better than they that non-Christians are hesitant to be seen purchasing a Christian book or entering a religious book store.

Another fact of Baptist publications was the necessity to provide materials openly promoting the Baptist cause. Who else except Baptists needed literature with a Baptist slant? And what about costs?

Every missionary in the meeting could name congregations having difficulty buying even the minimum materials needed for Sunday School classes. Everyone present had had the experience of hesitating to recommend a certain book because it cost too much.

"It's pretty hard to decide to buy a book when the alternative is less food on the family table," Bill Trimble said.

"Another thing," Jim Powell offered, "how many religious book stores are there in Lebanon? Or how many secular book stores in the Arab world carry any Christian books at all?"

"Plus the matter of border regulations," Violet Popp added. Government regulations often slowed down

shipments from one Arabic-speaking country to another.

"Not to mention the problem of getting money out of some countries to pay for books," Bill Trimble was well acquainted with this problem because of his work in literature distribution from the Arab Baptist Publication Center in Beirut.

When the discussion turned to distribution, there were several matters the Trimbles could report. They were sure that Baptist publication center materials were being sold in six book stores: two in Jordan, two in Lebanon, one in Tunis, and one in Switzerland. And in Beirut they had contacted book stores (other than Baptist) as well as some of the small street book stalls with encouraging initial results. They did notice an interest in books and in reading on the



part of seminary students. They felt that such interest boded well for the future when these men would become responsible for leader training in their churches.

The Trimbles reported "book days" in some of the Baptist schools and the possibility of subsidy to churches for buying literature.

"Too, we hope the recent action to reduce prices will prove a definite statement in the direction of making books and materials available."

The committee brainstormed ways to acquaint the general public and Baptists in particular with available materials. They decided that they must send catalogs to every religious book store serving a sizeable Arabic-speaking population. They must contact book sellers. And they must investigate the possibility of a book consignment plan whereby dealers could pay for materials as they were sold.

"What about book stalls on the streets that we would operate ourselves? What about portable book stores to travel to small villages? What about publishing some books with a more popular appeal and yet with a basic Christian message? What about a series of newspaper articles within the framework of existing budgets?"

The "what abouts" grew to be so many that everybody realized it would be necessary to determine priorities—to set a few directions and pursue them.

The committee formulated and adopted a statement of operating principles for Arab Baptist Publications Center, laid plans for a workshop for Arabic-speaking writers to be held in August 1965, and projected a correspondence course to reach as many people as possible who might not attend local Baptist churches.

Before the meeting adjourned, Jim Powell pointed out the need for published materials especially for Muslims, and Virginia Cobb talked about the need for a book on Islam especially for Christians.

"What we really need," she explained, "are two books—one on Christianity for Muslims and one on Islam for Christians—to help improve communications between the two peoples, to encourage true acceptance by each group for the other, and to interpret each group to the other."

The committee agreed that these

materials should be produced in consultation with Muslim leaders. They decided to begin with a pamphlet for evangelical Christians, to be followed by four books: one for Christians on Islam, one for Muslims on Christianity, one to be a compilation of statements about Christ by outstanding non-Christians, and one on the living Christ today.

The publications committee also voted to begin the translation of Jesse Fletcher's *Bill Wallace of China*, to undertake an anthology of present day Christian martyrs, and to suggest that the music committee consider producing a Baptist hymnal.

There was one other decision to study the possibility of moving the Baptist publication center to new quarters in a Muslim area of Beirut.

In her own private times of prayer and meditation, Virginia acknowledged the heavy work load and her own dependence upon God's grace. With joy and determination she committed her best to her job. With her colleagues, Virginia was optimistic in the face of too much to do. And, to their dismay, she was addicted to thinking up more jobs, or so it seemed.

One more evidence of her wholehearted commitment came to light when the minutes of the fall meetings of 1964 were mailed out to the Lebanon Mission. Sandwiched between reports from the evangelism committee and the visual aids committee was a five-page paper entitled "Projected Plans for the Future." The paper was unsigned, but marginal notes on the first two pages were in Virginia Cobb's handwriting.

"Please note," the paper ended, "this is the work of one person dreaming out loud. No action has been taken by anybody, nor is it any more than a suggestion of some possibilities."

Everyone in the Mission read Virginia's dreamings aloud appreciatively because they all knew her ability for keen analysis.

What Virginia did not realize at the time was how much a new missionary, a young schoolteacher who

had arrived in Lebanon a few days after her return from furlough, would soon become involved in her dream's fulfillment in unexpected ways.

"O wow, Virginia," this newcomer, Nancie Wingo, said to her the next time they met, "don't you ever do anything but work?"

Beirut

All records indicated that the outreach of Arab Baptist Publication Center materials was local. But from the very beginning, Virginia Cobb and others associated with publication work thought of it as a multi-country ministry.

True, the first aim was to produce curriculum and other materials for Baptist churches and institutions. But even so, some of these—particularly Vacation Bible School literature and Bible study materials for schools—proved attractive to other evangelical groups as far away as the Sudan.

As the scope of production gradually broadened, a few materials of interest to all Christians were published (A student's Bible atlas, for instance. Then a few novels and children's books with a Christian message.)

These materials proved marketable. The center was by then dealing with Arabic-speaking groups in Israel, Syria, Switzerland, Morocco, Tunis, and Egypt. There were also occasional contacts with church groups in Aden and Tanzania, a few mail orders from Iraq and Kuwait, and even a few inquiries from Arabic-speaking groups in South America.

Then a series of newspaper ads took shape. Three Beirut newspapers began running the ads in January 1966. In the first ads, the copy was a brief discussion of some typical subject from the Christian perspective. As response increased the column grew into a weekly question and answer

feature. Also early in the year this modest notice was run in the papers: "Free correspondence course on the life of Christ, Scripture included. Will be mailed to you in a plain, unmarked envelope."

The first series of newspaper articles brought fifty letters from eight countries, including Nigeria. As advertising was stepped up, response to the correspondence course increased as much as two hundred a month.

"In addition to their lessons," Virginia reported, "our correspondents sent us questions—personal, spiritual, intellectual—and sometimes pictures and life stories."

"More than a hundred of the correspondents have asked to be introduced to someone nearby to help them with the lessons or other spiritual matters. We have been able to put a number of them in contact with nearby pastors or believers known to us. But more than half of them are out-of-reach, except by mail."

The mail response raised new hopes for witness.

"If we really want to develop a broader ministry," Virginia insisted to the publications committee—and to everybody else who would listen, "it depends on two things. We must produce more books with a broader appeal. And second, we must advertise and contact book stores in many countries."

As the aggressive ministry of Baptist publications kept growing, it became more and more evident that the modest offices on Mar Elias Street were too small. There was only one small counter to handle book sales. Hamid Hoshi, a newcomer to the staff, was willing to help every customer who came in. But there was no place to put new materials.

Marcelle Nasrallah was hard pressed to find room for the contact files and to arrange desk space for those helping with the correspondence work. Atyah Haddad found it almost impossible to handle the necessary shipping and mailing of curriculum materials for churches and schools. With stock piled everywhere, it was

obvious that the publication work had outgrown its facilities.

Virginia Cobb was sure that the time had come to implement the Damascus decision to relocate. The question was, Where?

"Marcelle," she began as they talked together one morning, "what would you think about our moving to the Basta, to Abu Haydar Street?"



It was a cold day and not too many people had been in. Virginia had just made a cup of coffee and was about to settle down to finish a galley proof due within the week. For a few moments Marcelle did not answer. Then one word, a question, "Why?"

Before Virginia could reply, Marcelle went on: "Miss Cobb, already I am worried because you and Miss Nancie Wingo are living in that neighborhood. And now you want me to go to work there every day? What will my mother think?"

"She is a believer, too, Marcelle."

Marcelle nodded. This was not a new subject for her to discuss with Miss Cobb—the relationship of Lebanese Christians to their Muslim compatriots. She knew well the fears of church members and the long record of Christian-Muslim misunderstandings.

"Marcelle, I am tired of staying so long on the border. I want to go in-

sider to reach the people. Even if we aren't able to preach freely, we can show them Christ."

"Miss Cobb, what will the people in that neighborhood think?"

"Look at it this way, Marcelle. We are people. They are people. We speak Arabic. They speak Arabic. Every day, going about our business, we can speak to people. They will get to know us."

"Then, Marcelle, what if, in addition to our work, we can have some contact with people in the neighborhood? Maybe a book store. Or—well, maybe a reading room where people would feel free to come to read; maybe even to talk."

All through the fall of 1966, Virginia Cobb and others related to Baptist publications looked for a place to move to. Even those against the idea of a Baptist office in a Muslim neighborhood agreed that the time had come to move somewhere.

Most buildings in Beirut that could be considered were garages on the ground floor or small shops which were really just one room. Virginia knew that, if they were to have a book store, they would have to find some ground floor property. She was willing to settle for a ground floor room with an apartment upstairs, despite the inconveniences of having to run up and down stairs from office to book store. In her own mind Virginia was committed to a Muslim community like the Basta.

In that exact community the committee found a new building with two ground floor apartments opening on the sidewalk level, a building only a block or two from the Saudi Center and adjoining mosque.

Could they possibly secure that ground floor space? One of the ground floor apartments was already rented, but one was available, and also the apartment above it. Thinking that such a find would be the best they could possibly do, the publications committee agreed to negotiate with the owners to buy the two apartments they had seen.

The owners seemed willing enough

to talk with the Baptists, but soon reported that they had bad news.

"We had to sell the upstairs apartment," the property spokesman said. "Could you be satisfied with the two ground floor apartments?"

"Malish, never mind," Virginia said, trying to contain her joy, "we'll take the ground floor space."

Before long the word was out to all the Baptist churches in Beirut and also to many persons in the Basta: Arab Baptist Publication Center is moving to Abu Haydar Street.

Local Baptists were quick to point out how dangerous it would be for the employees—and how inconvenient it would be for the Baptists who had to go there for materials. The staff was less than enthusiastic. At the same time, each one felt a sense of "oughtness" about the work.

Virginia herself was prepared for many questions. They came. She remained undismayed by hostile statements. Undoubtedly there would be long months of getting acquainted. Yes, she expected there would be misunderstandings to overcome before there could be acceptance between the Muslims in the Basta and the Beirut Christians who were known as Baptists.

"Nevertheless the committee responsible for the decision to move to Abu Haydar Street," Virginia said many times, "felt it was following clear leadership from the Lord to make this venture in understanding despite much objection by the Lebanese Baptists."

Even before all the preparations to move the center, Virginia Cobb and her missionary colleague, Nancie Wingo, were making a personal venture in understanding among the Arabic-speaking Muslims in Lebanon.

Nancie was still in language school. Both of them were living not far from Beirut Baptist school, close to others in the Lebanon Mission.

Unable to get away from her strong desire to live in a Muslim neighborhood, Virginia asked Nancie if she was interested.

She was. In fact, before missionary appointment it had never occurred to Nancie that she would live anywhere else than in the midst of people who were not Christians. Somehow she had missed the fact that there were cities where living quarters followed religious lines.

Looking around for suitable places, they found two apartments in exactly the neighborhood they wanted (in the Basta) about six blocks from the school and about three from the publication center office. When all the arrangements were completed, they became across-the-hall neighbors on the fourth floor of a new building. Their landlady, who lived in the same building, became a good friend. And in the time they lived there (more than a year) Nancie and Virginia got acquainted with all the people in the building.



Besides that, they had grand projects—like a visit to every family in the building once a month. That project wasn't always realized fully. But they did find many occasions to invite groups to their apartments. Also they enjoyed getting acquainted with the shopkeepers along their street. Being the only Americans in the neighborhood, Virginia and Nancie were

something of a curiosity at first. But as they visited around, they discovered that their landlady had already introduced them, proudly.

Living in the Neighborhood

"Hey, Nancie, pull that chicken out of the oven and come on."

This particular evening, Virginia had met her weekday class in the Kazentina, checked by the publications office, and made it home before Nancie got in from language school.

By now the two of them had decided it was more fun to eat meals together—when they were at home. They looked forward to supper time, a quiet interlude in the day. Until they got the hang of it, though, there were numerous trips from one apartment to the other.

Virginia had the table set. And the salad on. She had even remembered to pick up a couple of pastries, unfortunately for them, there was a bakery not far down the street. She had the record player going. Jancho Haitez, a favorite concerto. Her cat, Spooky, had been fed. Also the geraniums had been watered and the balcony garden checked. No snapdragons yet—but a few nasturtiums, some unwanted Johnson grass, and an unidentified little white thing.

"Sorry. Running late today," Nancie explained, forking golden brown chicken onto each plate. "I've got rice. You've got greens. Guess we're eating healthy, huh?"

"And wait till you see what's for dessert."

"Praise the Lord. How scrumptious! *L'Hamdillah*. Amen."

"That's how you get so much done, Nancie." Virginia was already spooning rice onto her plate. "You are direct. You skip fancy words where action's called for."

Lingering over a third cup of coffee, the two continued talking.

"All the feast day preparations on the street look big," Virginia said. "Palm branches . . . lights . . . goodies . . . real exciting—except that it reminds me how far we are behind on visiting the neighbors."

"Okay, Virginia. You forget editing. Forget correspondence. I'll forget grading papers and that horrible class plan past due. Let's visit everybody in this building tomorrow."

Some of the neighbors Nancie and Virginia had not really met. They could recognize most of them, though, just from their goings and comings.

The next day after lunch, two floors up from their apartment, they stood at the door of one of the families they had often greeted in passing—sometimes in the elevator.

"You ring," Virginia said.

"No, you ring."

When courage overcame their hesitation, one of them managed to punch the doorbell.

"*Ahlan wa-sahlan*, you come as one of the family, may everything be smooth in your path. Do come in."

All smiles, the friendly, hospitable neighbors ushered their American visitors into the sitting room. Introductions were unnecessary; the whole neighborhood knew who Virginia and Nancie were. Everywhere they visited it was the same: cordial conversation, questions back and forth.

No, we don't celebrate this particular feast day in America. Yes, we both have families and we love them very much. Oh yes, it's not uncommon for a young woman to be on her own in our country. Yes, we have feast days in the Baptist churches, I guess you could say. We do celebrate special occasions, like Christmas and Easter.

Before long the family served sweet cakes prepared especially for the occasion and hot coffee—dark, sweet, poured steaming into small cups.

The husband brought small towels which both girls put on their laps. Nancie was delighted. She had been looking for a place to wipe her sticky fingers. Soon they took their leave, promising another visit.

Halfway down the stairs to the next

floor, Virginia suggested that they had better go by their apartments.

"That's the last time," she said, "we go visiting wearing these tight skirts."

Nancie look puzzled.

"You saw the man bring us towels?"

"Was I glad. My fingers were awful."

"Nancie, that's not why he brought the towels. Our short skirts, with nothing to cover our knees, offended the family."

Moving Publications

The move of the Baptist publication center to its new home, the adjoining ground floor apartments on Abu Haydar Street, was accomplished in early spring 1967, with major complications: illness and hospitalization for Virginia Cobb and a noticeable deterioration in Arab-Western relationships due to the tense Arab-Israeli situation. However, the move did not precipitate the antagonisms anticipated by most of the publication center staff. The lack of enthusiasm shown by Beirut Baptists continued. But none of the dire consequences predicted for the staff materialized.

At the new location, everybody was busy putting stock in order and trying to catch up on office routine. An inside door was cut behind the library room to give easy access to the office and storage space at the back of both apartments. Plans were drawn for book store and reading room shelving. Orders were placed for the stock of Arabic books, especially school texts and supplies. The book store manager and others set up the inventory and sales procedures.

Meanwhile, as the correspondence course work grew, the main course, "The Life of Christ" (thirteen lessons in workbook form), was in great de-

mand. A second course, "The First Believers," based on the book of Acts, was offered to all who finished "The Life of Christ" and wanted more.

Every time somebody wrote in about the course, perhaps in response to a newspaper ad or one of the radio programs, a carefully planned process was set in motion at the center: first, send materials; second, enter the person's name and other particulars in the master file; with each mailing of the first lesson in "The Life of Christ" course, include two Gospels (Mark and Luke) and a third Scripture portion (the Sermon on the Mount).

As all of them worked in the new location, Marcelle Nazrallah, herself a Sunday School teacher, took time out to get acquainted with the children who always played around the entrance to the building. One day, despite the fact that things were still in a jumble, Marcelle invited a little girl to come in and read a book.

Smiling the child accepted. She was fascinated by what she saw and full of questions about what the workmen were doing and what was going to happen to all of the books stacked around.

"May I take one book home?" the girl asked.

Of course she could. Marcelle was careful to explain that she might keep the book five or six days, read it, and then return it.

Several days later the child was back with friends who wanted to know if they could borrow books.

Weathering a Storm

Soon, however, in May 1967, headlines screamed the deterioration of relations between the Arab countries and Israel. Radios blared loudly as partisans and patriots hurled charges and counter-charges. By the end of

the month, fighting seemed imminent. Some missionaries were evacuated from Gaza. The Foreign Mission Board assured all Southern Baptist missionaries in the Middle East and North Africa of full backing for necessary emergency measures. The area secretary, J. D. Hughey, reminded them they were free to leave, or to remain, as seemed best. Everybody was sensitive to local attitudes, because the missionaries knew their presence could be a liability for national Christians.

Fighting began June 5. (Only later was the designation Six Day War applied to the hostilities.) Jordan missionaries, who had not felt they could leave, now found all airports and roads into their country closed. Lebanon, usually considered pro-Western, had anti-American demonstrations in Beirut.

By the afternoon of June 6, the missionaries in Beirut—in fact, all Americans there—were apprehensive. Feeling was running high that the United States was "for" Israel and therefore "against" the Arabs. Tuesday afternoon the missionaries received a message from the American embassy: "Come immediately to the American university for processing."

Word reached Nancie and Virginia in their apartments in the Muslim quarter: "Come now. Bring blankets. Bring food for twenty-four hours."

Both girls finished packing quickly, reluctantly. They knew that they were—well, conspicuous.

"Where are you going?" a neighbor called from her balcony as they left the apartment building, suitcases in hand.

"*Inshallah* Terjuaana, God willing, you shall return," another called.

"*Allah* Mukum, God go with you."

"Virginia, isn't it amazing how wonderful people can be in you personally, even when they feel your country is helping their enemy?"

By midnight the processing was finished and everybody was transferred to the airport. All but four of the Southern Baptist missionaries (then in Lebanon were among the three

thousand US civilians evacuated. Nancie Wingo traveled to the United States for a short furlough. Virginia Cobb and other Southern Baptist missionaries from Beirut and Gaza were flown to Istanbul and later to Rome. In six days the war was over. Within a few weeks most of the missionaries were back in the Middle East.



But in the interim in Rome, Virginia became well known to the officials at the American embassy. Daily she went there to ask May 1 return to Beirut today?

Her colleagues had hoped Virginia would accept the enforced stay in Rome as time for relaxation.

"Take a little vacation," they urged her. She needed it after the hectic months of moving the publications office, complicated by two periods of hospitalization and serious surgery within the year.

Vacation was not on Virginia's mind. She kept pestering the embassy kindly, determined.

At first, return visas were granted only to businessmen. The next three, though, were issued to Virginia and two fellow missionaries, Mrs. J. C. Cunningham and Mrs. James K. Ragland.

"Maybe it was a mistake," Jeannine Willmon said, "for luck—or more likely because of Virginia's determination. Who knows? But the embassy granted us visas and we returned only eleven days after being evacuated—the first American women to return to Beirut."

"The airport is as sad as when I got here in 1958," Virginia wrote to

Nancie. "In fact, many things now are the same as then—tensions, fears, tight security."

"I picked up your camera from the shop; and the manager was almost in mourning about the absence of tourists and foreign residents. 'When are the foreigners coming back?' he asked me. 'Lebanon is all very sad now. Times are hard.'"

Virginia discovered that her apartment had been looted. Things were in disarray. Winter clothes were gone. Linens, dishes, a green rug, a coffee table—all were gone. The checkers and chessmen were missing, but the Rook cards had been left behind.

The intruders had written on the walls: "Long live Abdel Nasser." "Death to the spies of imperialism." But with second thoughts, they had drawn a line through this latter statement.

The record player and a typewriter were sitting beside the door with a note of apology in beautiful Arabic script: "We beg your pardon. We thought you were engaged in political work against the Arab, but we noticed from books and letters that are present that you are engaged in religious matters and not in political matters. Therefore, we beg that you will forgive us. Signed, *Ahwalukum*, your brethren."

"It's good this happened," Virginia wrote to Nancie. "since it shows that they accept and respect a person who is concerned with religion only—even if not their religion. And now who ever it was knows us in that capacity."

Much to the consternation of her colleagues, Virginia moved back into her apartment. The neighbors came to express regret and concern: "Forty houses around a man's home contain his neighbors," insists Islamic tradition. An Arab man carries many responsibilities toward his neighbor: to visit him in sickness, to comfort him in trouble, to congratulate him on joyous occasions, to forgive his wrongs, and to watch over his house in his absence. Virginia's neighbors would have done those things—except for the provocation of war.

Virginia received her neighbors gladly—the landlady, the couple upstairs with their baby, the people on the ground floor, the boys in the electrical shop, the mother of the family downstairs.

"And Nancie," she wrote, "I found enough of my stainless spoons and forks at your house to suffice. Fortunately there were enough knives in the laundry to do me. I borrowed two plates from you and the ironing board."

Building Relationships

Big padlocks were put on the door of the Baptist publication center of- fice during the evacuation period. Only the shipping foreman went in. But as soon as Virginia Cobb returned (the day after Muhammad's birthday) the staff went back to work. Things soon returned to near normal.

Older children and high school stu- dents came to ask if they could bor- row books. Then university fellows and girls came. The coffee bill went up (serving coffee is an Arab tradition of hospitality). Then the mothers, who had first read what their children had taken home, began coming them- selves. They wanted books on child care. And some of them wanted to talk about religion.

One woman in particular talked about God. "God is the Creator," Virginia explained in response to a question. "Very great, yes; always present. But in his love there is a new relationship. God says, 'Come near.' God becomes our father. God is un- derstated in all of life, even the small- est details."

The two of them talked on more than one occasion. "But I just never knew there were any Christians who believe what you believe about a per- sonal God."

The woman explained that she had

not really talked with many Chris- tians, nor ever attended a meeting of any congregation. She read some. She had heard reports about Christians now and then.

"I thought all of them were full of superstitions about saints and statues and priests."

She left with some books to read. Later she returned with more ques- tions and to get more books. The people in the book store heard that she had defended the Christians to her neighbors. Several weeks later she came, hesitantly, with another ques- tion: "If I decide to believe in Christ, would I have to leave my husband and children?"

By the time school reopened that fall (1967) the Baptist center was in full swing. All the carpentry had been finished. The book store shelves were stocked. The reading room was ready for visitors.

Virginia felt that all of the office staff were now willing to work hard and to wait as long as necessary to win the friendship of the people in the Muslim neighborhood. Already she was encouraged by people's re- sponse to Marcelle and to Mr. Hoshi, the book store manager.

"Christian young people enjoyed coming to see us at the old location, Miss Cobb. We pray now that Muslim young people will come here." Mar- celle was concerned. "I do like our new neighbors. Maybe the older ones, and even adults, will follow the kids who are visiting us."

"Yes," Virginia smiled. "And even ask to read some Christian literature."

One day a group of university stu- dents came to the Baptist center. They talked with Mr. Hoshi and asked about other people there. They were surprised to learn about the radio pro- grams and the correspondence course. The map on the wall, with pins to re- present places across the Arab world from which letters had come, was es- pecially interesting.

"You mean you get letters from so many?" one asked.

"Yes," they said, explaining how people find out about the correspon-

dence course and something about the courses available.

The visitors walked back through the shipping room and into the litera- ture storage area.

"What is Sunday School material?" one asked, examining the quarters.

"Sunday School," one of the staff told him, "is a Bible study program carried on in Baptist churches. And other Christian groups have Sunday Schools, too. In fact, almost every- where you find Christians, you find Sunday Schools and certainly serious Bible study."

Everybody was frank with the stu- dents. At first no one was sure whether they had come out of curi- osity, or perhaps with hostile intent. They stayed a long time. They walked through all of the offices, just looking. They picked books off the shelves in the reading room, scanning some, checking titles, commenting to each other and sometimes to the staff.

"So many books in Arabic!" one said. "I didn't know some of these were available in our language."



"One purpose in our publication work is to get books—good books—into Arabic," Mr. Hoshi told the stu- dent. "Not only biblical subjects, but also books of importance in many fields of thought. If we find a topic we feel needs to be covered in Arabic and no other publisher has anything, we try to meet that need. Theology,

novels, biography, social subjects—we exist to serve people."

"You have English books, too," another student observed.

"Yes. Also some in French, a few in German. But most in Arabic." Mr. Hoshi was specific. "We also have some supplies that students may need and textbooks."

"No one in this area has ever tried to perform such a service for us," one of the students said.

"Or have anything on so high a moral level," another added. "We do appreciate what you are doing."

The students left, and the staff talked among themselves. Perhaps there was a place for a Christian book store and reading room in a Muslim community.

In the weeks following, Virginia and the staff were able to report high interest in their place, especially in the reading room. People continued to come. Young fellows like Hamid, who kept coming back and reading Christian novels.

"I don't know what you've done to me. I used to hate my neighbor and spend my time reading filthy novels for sale on the street. Now I think you took away the old Hamid and brought in a new one. I like my neigh- bor, and I have no interest in those stories."

Hamid's friend, Abd Allah, told the staff that their store and the read- ing room had changed the whole neighborhood.

"We don't hear so much quarreling and cursing on the street, and people are coming from blocks away just to read your books."

Abd Allah might have been exag- gerating. But by the end of October it had become necessary to limit the hours for book borrowing. It became necessary to have days for elementary pupils and other days for high school students. When someone expressed disappointment at the posting of hours, it was explained that the staff had other work which had to be done along with the operation of the lend- ing library.

To the publications committee of

the Arab Baptist Mission, Virginia reported 150 books borrowed in one week.

"The neighbors are now our fast friends and the staff is convinced that showing Christ's love to Muslims is not only possible but a great joy."

"We have not yet completed the installations nor put a sign in front," she concluded. "But God has already done more than we asked or thought. We were willing to work slowly. But God did not wait."

Meanwhile in the Karantina

After the Six Day War, while the book store and reading room were taking shape in the Basta, a related development was under way in Kara- ntina, the slum area of Beirut.

In the years since the first group visited in Karantina, in 1961, various approaches had been tried. The Sun- day afternoon Bible hour, with songs and stories, grew as the children learned to anticipate the event. Some of them never could sit still for a Bible story. But the church people who went grew accustomed to distractions.

After the Baptists were able to move out of the two rooms they first rented in a tin shack, they obtained a small apartment with a balcony. Be- fore too long, the owner agreed to enclose the balcony to make it usable even in the winter. That helped the space problem.

Among themselves the missionaries were now talking about expanding the work in Karantina. They envisioned a good will center-type ministry with a full weekday program of activities. As it was, five groups met weekly and were teaching about two hundred children and youth under seventeen.

Naturally, with Virginia Cobb and others in publication and school work related to Karantina, somebody had to suggest a library there.

"So many books!"

"What do you do with a book?"

The first time the Karantina young people saw their library they were puzzled. They watched Virginia come time after time, crouching in books for the library. With the help of some of the others, a check-out desk was im- proved and the library explained to the youngsters.

"Yes, you may take a book home with you. And when you bring that book back you may borrow another."

Some of the books were much worse for the wear. A few never did get back. More than once a strange bulge under a ragged dress would call attention to a hidden book. Some books were stolen—the Bible more than any other.

Those in charge of the library watched how hard it was for the chil- dren to decide which book to take home. It was commonplace for a child to decide to take a book home and start toward the check-out desk, only to go back to look over the bookshelf another time. Even at the check-out desk, more than one would change his mind again.

"The poor have so few choices," Jeannine Willmon observed. And the Karantina library taught the Chris- tians who worked there how amazing one choice can be.

Understanding and loving the Ka- rantinians, Virginia Cobb was patient with them when her books got rough treatment. She re-bound the books. Sometimes she replaced them. Every week she spent time in the library, talking with those who came, sharing her love for books, encouraging some- one in a conversation that began with some book the child was interested in.

For a while Jeannine Willmon and Virginia worked together with one of the weekday afternoon groups in Karantina. When one of the members was to be married, they planned a party. The honoree, Nabha by name, was frank to say she did not want to marry the young man her family had chosen. But like a good Muslim bride- to-be she expected to go along with the wedding plans.

"We were trying our best to help her," Jeannine explained. "We wanted to make her as happy as possible and hoped we could teach the whole group something about the sanctity and festivity of marriage. At one club meeting, a party was announced for the next. Jeannine planned games, especially one she thought would be just right. She fixed four envelopes and filled each with the same amount of the same materials: paper, rubber bands, tape, toothpicks, scissors, and glue.

When everything was arranged in the meeting, Jeannine divided the girls into four groups and promised a prize for the group making the nicest house for Nabihah.

Nobody did anything. Not one group opened their envelope of materials. Jeannine explained it all again.

"This is a game—a fun thing—to build a house for Nabihah. Open your envelope and use all the materials you find there. Okay, let's get to work. The group that makes Nabihah the finest house gets a prize."

Nobody made a move. Jeannine looked at Virginia. "I'm not doing well with Arabic. Will you please explain the idea again?"

"There's nothing wrong with your Arabic," Virginia smiled, and then made the explanation with step-by-step detail. "You open the envelope," she said, "and lay out all of the materials."

Then item by item Virginia gave the girls instructions which they followed to the letter, giggling and enjoying every minute of it.

Jeannine learned just how stifled a person's creative instinct can become in a place like Karantina.

"It's hard to imagine how people feel when they have never had anything to work with," Virginia told Jeannine.

The whole point of all the Baptist effort in the Karantina was to give new opportunities to people with so little. For those lucky enough to be in school, the Baptist young people and some of the missionaries provide tutoring in geometry, algebra, and

English. Whatever help they need is given. The project is old enough now that some who began to come as ragged street urchins too young for school now anticipate graduation. What the future holds for them is hard to say. But the fact that they continue to attend classes and club meetings speaks their appreciation for Christian friends who care.

Daily Encounters

When Nancie Wingo returned from her short furlough during the summer of the Six Day War, she and Virginia found a fourth floor apartment a few buildings down from the Baptist center and on the other side of the street.

There was an electrical shop on the first floor and also a grocery store. And close by other shops—a tailor,

a radio repair shop, and a variety store. They were close enough to the mosque next door to the Saudi Center, the Muslim meeting hall, to hear the daily prayer calls. In fact, as they learned later, the muezzin—the man who gave the prayer calls five times daily—lived in their block.

Despite their being Americans and Christians, Nancie and Virginia experienced friendship in the Muslim neighborhood. Actually everyone was overwhelmingly open. People often stopped Virginia on the street just to talk. The other residents in the apartment building were most friendly—the schoolteacher in the apartment above them, the family across the hall with eight children. When Virginia and Nancie first moved in, the apartment next door was vacant. When it was rented, imagine their joy to discover that their new neighbors were newlyweds and that the bride was a graduate of a Beirut Baptist school.

The friendly neighbors just upstairs over the book store and reading room itself were devout Muslims, but in-

terested in those Christians who had come to work in their midst. When the staff was moving in, this family brought down coffee for everybody.

The two missionaries continued their efforts to get to know the neighbors and to be known by them. The mother living above the Baptist center was particularly interesting to talk with. All this family took their religion seriously, as evidenced by the mother's veil (a custom now increasingly uncommon in cosmopolitan Beirut and in the rest of the Arab world).

During one feast day visit, this gracious woman told Nancie and Virginia that she had lived near some Christians once before, when she was first married.

"I loved those people," she said. "My faith teaches me, as one who loves God, to love others who also love God."

She talked about the children in their family, so proud that at least one was studying to become a religious leader.

During school vacations this young man was a frequent visitor in the reading room. He learned about the correspondence course "The Life of Christ" and completed it himself. He began reading the New Testament. In one of the novels he checked out to read, he found the quotation, "In all these things we are more than conquerors through him that loved us."

"Where is this quotation found?" Later a Muslim woman in despair asked this young man to teach her something about faith.

Instead he came to the reading room with this request: "Please write down for me some verses on the peace and joy that Christ offers. Why should I tell this woman of our religion when Christianity offers this victory?"

Virginia was at home with these people. She and Nancie knew many of them by name. In their daily rounds they greeted the old sheikh who ran a small barbershop. Virginia stopped to chat with a bookbinder in the neighborhood, a religious man who enjoyed discussing his faith

"I serve God doing a good job of bookbinding," he often told her, "and you, Miss Cobb, are serving God too in the work you do."

"Where else can people in this community find the services your center provides? If a student needs a textbook or some writing supplies, your center is open. I say it's good. Very good."

For several blocks in any direction, no other store carried Christian books. In addition, the reading room provided an informal meeting place—a study hall, really. Few of the modest homes in the neighborhood could boast many books or magazines. On the whole, the community provided few recreational opportunities. The Baptist center quickly became the place to go. A meeting place with opportunities to be with other young people. With freedom for conversation. Most important, perhaps, with interested persons willing to take time for talk. Frequently the conversations deepened into honest dialogue about spiritual matters.

All the next summer after the war, the reading room was used by students preparing for government exams. When the reading room filled up, the young people looked for other quiet spots around the premises—the backyard, the kitchen, a corner in the book store, even the stockroom.

Despite their increasing work load, the staff found time to be helpful and friendly. They discovered that many students willingly brought them questions about religion. And to direct inquiries, they did not hesitate to witness to their faith, being careful not to criticize Islam.

Two months during the summer, special activities were offered. A beginner's class in English met three times a week. After it began, this class had to be divided into two sections. Two advanced English classes were also offered and later a music class.

Twice-a-week book days, set aside for returning borrowed books and checking out new ones, were extremely busy. Nobody could miss the young people crowding the sidewalk

around the center waiting their turn to get in—talking, laughing, enjoying each other's company.

A check of the card file showed more than 1,600 borrower's cards in circulation. So many in fact that plans were made to issue a series of cards with perhaps a small fee.

Periodically all the books were called in for checking and repair. The inventory for the first full year showed wide circulation of all the books available, with 148 lost or worn out. The records confirmed Miss Cobb's feeling that people outside the churches were not likely to select a Bible study book or a sermon collection.

For this reason, the publications department of the Mission included novels, biographies, and other literary forms in its translation-publishing schedule.

Interestingly, the missionary biography *Bill Wallace of China* was well received in the Arabic-language edition. One report on this title came from a post office official who was given a copy by the center's shipping clerk.

"I stayed up all night reading this book. Please tell me more about what you believe," he wrote.

All the while the Baptist center staff was involved in handling the correspondence courses, the response to radio programming, and the curriculum materials for the churches and schools.

Meeting Opposition

Over breakfast, just after New Year's Day, 1968, Virginia was talking with Nancie about their venture of understanding.

"When we first talked about moving the publications office over here, Nancie, I thought about the Christian young people who were visiting the old office." Smearing toast with a

generous knife of jam, she kept talking. "They asked for books. And I thought, well, if we go into a Muslim neighborhood, after they get to know us and become our friends, just maybe Muslim young people will ask to read Christian literature."

"But we never dreamed so many would come, huh?"

"I hoped for a few," Virginia admitted, "but God's expectations were so much greater than mine."

Turning around to the stove, Virginia refilled both coffee cups. "I thought that little by little we'd be able to build up this work, as we made friends in the neighborhood."

The morning sun, already high, reminded the girls that, despite the luxury of an occasional free morning, there was work to do. A new school term about to begin for Nancie. A year-end report due to Virginia's publications committee. And by the sounds from outside, another day had long ago begun in the Basta.

The pastry vendor and the kerosene man were on their rounds. The plastics seller was calling attention to his products. The vegetable man had opened up his cart. Already some of the housewives in the apartment building were haggling over the cost of fresh produce.

Nancie cleared the table. "We'll have to say that the Baptist center has been doing something to the status quo around here."

"The young people are saying, 'This is our reading room,'" Virginia said thoughtfully.

"That's because they know us," Nancie reached for the tea kettle to rinse the dishes she had stacked on the sink.

"They know what we believe. They know we care for them as persons," Virginia said. "But the results we must leave to God."

That spring most of the Baptist missionaries in Beirut left the city one weekend for a retreat. When they returned they found that someone had stolen the sign in front of the Baptist center. A note was left to the effect that they (whoever "they" were) did

not like "American-Jewish evangelists." A few months later an attempt was made to set fire to the building. Kerosene was thrown against the shutters on the front of the center and then ignited. Damage was slight, but the incident caused concern. Efforts were made to seek police protection, and to secure insurance benefits for the residents of the building (the people living in the apartments above the Baptist center).

This opposition, when it came, was in contrast to the community openness which had surprised everyone connected with the Baptist center.

"We expected that when we moved in people would ask, 'Why are you here?' What are you doing?" Virginia recalled. "We anticipated that some of the neighborhood would resent our presence. We were prepared to work quickly, patiently to win friendship. But instead we found response and friendliness from the beginning. Should we really be surprised to meet some opposition?"

The surprising thing was that the open opposition was so long in coming. The violence of the attempt to burn the center was a serious matter, not only for the staff, but for the Baptists in Beirut and for the whole neighborhood. Gradually things returned to normal. At least on the surface the community was calm. People still came to the Baptist center in large numbers. The young people still studied there. The staff continued to be friendly and helpful.

Then, after the first of the year 1969, some of the young people began to bring to the center reports that new violence was being planned. In the schools and in the mosque, some said, it was being suggested that they should stay away from the Baptist center.

Young people, discussing the matter with their friends at the center, suggested that Miss Cobb visit the sheikh in charge of the nearby mosque.

"There may be some misunderstanding," they said. "They can't do this to our reading room."

Several of the young people took Miss Cobb and missionary Emmett Barnes to visit the sheikh.

"The sheikh was understanding of our purposes," Virginia said later. "And the next Friday, in his sermon at the mosque, he said that all people must live together in the neighborhood."

Problems were not limited to the neighborhood.

Lebanon was politically uncertain about itself all through the decade of the sixties. Between the 1958 revolution and the Six Day War in 1967, many problems surfaced. Being half Christian and half Muslim, Lebanon continued to be plagued by opposing views. People wanted to maintain a balance in government. In the face of the Palestinian problem and the proximity of Lebanon's southern mountain area to Israel, many voices were heard. Before midyear 1969 the country was without any official government, a situation that lasted many days.



All of these social and political realities were felt in the Basia. Since it was a Muslim community, hope for solidarity had to be sought in Islamic traditions. At least, collectively, most people thought so. In these circumstances it was natural that the opposition to the Baptist center, now that it had surfaced, would come to the attention of officials in Beirut. These men were expected to maintain a viable situation for every community in the city.

About a week after the "we must live-together" sermon at the mosque, Virginia was called to a government office.

"Why did you come into this neighborhood?"

"We came," Virginia told the official, "because Christians and Muslims should not live with prejudice and misunderstanding between them. We ought to be able to live together. We think there should be friendship and understanding. So our purpose is a first move in this direction. We moved into the Muslim neighborhood to serve the community."

"A good motive. I like it. You should stay. I will talk with the sheikh."

The visit was brief but the official was understanding. He explained to Virginia that there are people who cannot appreciate such efforts to break down prejudice.

"If we are forced to close, sir, it will be taken as proof that what the Christians told us when we moved in is true, namely, that Christians and Muslims cannot work together. But I do not believe this is true."

"Let's see if you can keep working without any more trouble," the official said.

Some days later the official came to the Baptist center. He wanted to see for himself what facilities and services were available. After his inspection, he thanked the staff and left wishing them God's blessings.

Early in May, however, the government official sent for Virginia a second time. This interview began by recalling the pleasant impressions of his visit to the center. Then he explained that those who bear responsibility for the security and peace of Lebanon felt now that the book store and reading room could no longer stay where it was.

"We want to serve," Virginia responded. "We do believe there can be understanding and friendship between Christians and Muslims but if our staying hinders this, then, of course, we will not stay."

The official was firm.

So Monday, May 12, 1969, as people brought books back to the reading room, the staff explained that no more books could be borrowed.

"Yes, we will let you know where we relocate the reading room."

"If you move to another neighborhood, we will follow you," some said.

"To the moon, or anywhere on earth!" one fellow added.

Many expressed regret. An elderly woman who accompanied some young children to the center was hard pressed to understand why the book borrowing had to stop.

"May Allah open their hearts," she said sadly.

"I think these people really will come to the reading room outside this neighborhood," Virginia told Nancie as they watched the woman leave. "But what if we hadn't come here first?"

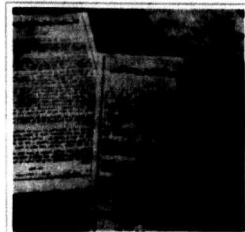
"Do you know why you have all this trouble?" one friend, himself a municipal official, asked. "Because you have a message. Muhammad had a message. They persecuted him and put thorns in his way. If you didn't have persecution, it would mean that you weren't presenting a message."

A message. The message! The message about who Christ is. As far as Virginia Cobb was concerned, that was all there was. And she believed that people would understand the message best if they could see it walking around in their neighborhood.

Late June 1969, two months after the book store and reading room were closed, I asked missionary Virginia Cobb why. As we sat in her office in the Baptist center, it was hard to believe that this warm, friendly place was a trouble spot. Sunshine streamed through an open door. Virginia had just finished a meeting with her staff, and they had gone back to the work of packing up books from the reading room shelves.

"Look at it this way," Virginia explained. "How would you feel if a group of Muslims came into your community and started attracting young people in large numbers?"

With gleaming windows, Virginia had done just that. She had moved into the Basia, a Muslim community in Beirut, to spearhead a program so compelling that, in retrospect, it is probably fair to say the reading room was too successful.



"But now," she continued, "a few people see that the project was feasible and, in fact, has borne fruit."

What did she hope to accomplish? "We wanted to get into the Basia," Virginia told me, "because the national churches were not trying to bridge this misunderstanding between Christians and Muslims. We felt that by moving into the neighborhood we could make contact with people."

Virginia paused a moment. "I think God called me here," she said softly. "Christ is concerned for these people. He came for them as much as for anyone else. I think there is great hope that Muslims will respond to Christ."

A year after its closing, the Baptist book store and reading room in Beirut reopened within easy walking distance of the old location in the Basia. The new site meets the requirements of those who wanted the Baptist complex moved out of the Muslim community. It is in a new building on the right-of-way for a proposed four-lane thoroughfare to downtown Beirut. In addition it affords easy access to the post office, the printers, and supply stores important to any publication work.

There is, of course, one major difference. The Baptist center in Beirut no longer has the services of Mary Virginia Cobb. On January 22, 1970,

in Statesboro, Georgia, she died, succumbing to the cancer that first attacked her body before the move to the Basia.

Her successor as director of Baptist publication work is a missionary colleague, Frances (Mrs. J. Wayne) Fuller.

Just after New Year's Day, 1972, Frances Fuller and the others at the center received from the printer a new book in Arabic, *The Heart of the Bible*. This book is actually a "condensed Bible" especially available for someone who has never read the Bible, or for a child. The initial printing of 5,000 copies will be given to persons who enroll in the correspondence courses available from the center.

Publication costs were defrayed by the Virginia Cobb Memorial Fund—a gift from her home church, First Baptist Church, Statesboro, Georgia.

"*The Heart of the Bible* is a perfectly appropriate and memorable project for the Statesboro gift," Mrs. Fuller wrote to the congregation, "because this book was born in Virginia's mind. I am simply sending a plant which I found already growing."

During the final editing of the book, Frances found a note Virginia had scribbled on the back of a letter to clarify a point about the book which someone coming after her would need to know.

"When I read that note," Frances continued to the Statesboro people, "I felt sure she knew she would not finish this job but trusted someone would."

"Virginia loved the correspondence course and received obvious joy from every response to it. We felt that you would like nothing better than to provide Bibles for hundreds, hopefully thousands, of people who would not otherwise have one. Let us pray that what we have done together will lengthen the witness of Virginia Cobb and bring glory to the Saviour."

Miss Johnson is production specialist for program and product development, Mission Support Division, Foreign Mission Board.

youth in trouble, securing foster homes, encouraging adoptions, and counseling families with problems. The items requested will be used primarily in his ministry to youth in trouble. Items requested: Elmer's glue, crayons, construction paper, toothpaste, toothbrushes, washcloths, soap, towels, combs, pipe cleaners, books, first aid equipment, socks, handkerchiefs, puzzles, shampoo, crochet needles and thread, shirts, T-shirts, shorts, blouses, sweaters, skirts, jackets, thread, *Baptist Hymnal*.

Lorena Silva
4815 W. 5460 South
Kenner, Utah 84044

Mr. Silva is a regional missionary with Spanish-speaking people. In addition to work with missions in Salt Lake City, Layton, and Ogden, he works with young people at Midvale and holds Bible studies at several places. Items requested: Elmer's glue, crayons, tempera paint, paintbrushes, construction paper, toothpaste, toothbrushes, washcloths, soap, towels, combs, paper cups, napkins, paper plates, ball-point pens, pencils, small toys, books, scissors, Play-Doh, first aid equipment, socks, handkerchiefs, baby blankets, crib sheets, puzzles, shampoo, crochet needles and thread, thumbtacks, shirts, T-shirts, shorts, dress lengths, aprons, blouses, skirts, sweaters, jackets, sheets, pillowcases, diapers, razor blades, shaving lotion, deodorant, needles, thread.

David R. Lema
Williams Boulevard Baptist Church
2110 31st Street
Kenner, Louisiana 70062

Mr. Lema serves the Spanish-speaking people of Kenner, Louisiana, a part of the metropolitan New Orleans area. He conducts Sunday School and worship services in Spanish and ministers to the needs of those who have moved to the States from Spanish-speaking countries. Items requested: Elmer's glue, crayons, tempera paint, paintbrushes, construction paper, toothbrushes, toothpaste, washcloths, soap, towels, combs, paper

cups, napkins, paper plates, pipe cleaners, ball-point pens, pencils, small toys, books, scissors, Play-Doh, first aid equipment, socks, handkerchiefs, baby blankets, crib sheets, puzzles, shampoo, crochet needles and thread, thumbtacks, *Good News for Modern Man*, shirts, T-shirts, shorts, dress lengths, aprons, blouses, sweaters, skirts, jackets, sheets, pillowcases, diapers, razor blades, shaving lotion, deodorant, needles, thread, *Baptist Hymnal*.

William H. Rutledge
1700 South Silver
Domingo, New Mexico 88030

William H. Rutledge is a regional language missionary. He initiates new work and helps to strengthen existing work. He is responsible for the southwestern portion of New Mexico, with a population of over 50,500 people. He works with all language groups, though about half of the population is Spanish. He works with the Anglo churches to help them develop a ministry to the ethnic groups and works with existing ethnic groups to increase their witness potential. Items requested: Elmer's glue, crayons, tempera paint, paintbrushes, construction paper, toothpaste, toothbrushes, washcloths, soap, paper cups, napkins, paper plates, ball-point pens, pencils, small toys, scissors, baby blankets, thumbtacks, *Good News for Modern Man*, shirts, sweaters, sheets, shaving lotion, deodorant, *Baptist Hymnal*.

Baptist Community Center
2000 East Second Street
Austin, Texas 78702

The Baptist Community Center is a part of the social services ministry of the Austin Baptist Association. It helps to meet the needs of the community—physical, mental, social, and spiritual. Its primary purpose is to meet spiritual needs. The Baptist Community Center is located in a white frame building originally used as a church. Mrs. Pat Mustoe serves as director under the supervision of Mr. William E. Heck. The following programs are offered to people of all races, income levels, and religious

backgrounds: kindergarten, recreation, crafts, Boy Scouts, Girl Scouts, Spanish Bible class, English Bible class, sewing class, Woman's Missionary Union, children's Bible class, library, literacy class, educational classes, choir, girl's club, tutoring, field trips, Vacation Bible School, camp, coffeehouse ministry, and counseling services. Items requested: Elmer's glue, crayons, tempera paint, paintbrushes, construction paper, toothpaste, toothbrushes, washcloths, soap, towels, combs, paper cups, napkins, paper plates, pipe cleaners, ball-point pens, pencils, small toys, books, scissors, Play-Doh, first aid equipment, handkerchiefs, baby blankets, crib sheets, puzzles, shampoo, crochet needles and thread, thumbtacks, *Good News for Modern Man*, deodorant, needles, thread.

Henry Medina
10171 Beech Daley
Taylor, Michigan 48180

Mr. Medina is pastor of a Spanish Baptist church in the Detroit, Michigan, area. Persons attending this church come from Mexico, Cuba, Spain, Argentina, San Salvador, and other Spanish-speaking countries. The church hopes to start a coffeehouse for the young people. Items requested: tempera paint, paintbrushes, construction paper, paper cups, napkins, paper plates, pipe cleaners, small toys, scissors, Play-Doh, first aid equipment, puzzles, *Good News for Modern Man*.

James A. Wright, Jr.
21 Pearl Street
Manchester, Connecticut 06040

The James Wrights preach the gospel to Spanish-speaking people of Connecticut and Massachusetts. Their ultimate goal is a Spanish-speaking church in every city of New England where there are Spanish-speaking people. There is an organized church in Hartford, Connecticut, called *Primera Iglesia Bautista Hispana*, with Sunday School and worship services. They have home Bible studies in Springfield, Massachusetts, and in New Britain, Connecticut. In Glaston-

bury, Connecticut, they have preaching services in the summer for migrant workers. In Waterbury, Connecticut, in addition to weekday Bible clubs for children, they have a ministry to the street gangs. Items requested: Elmer's glue, tempera paint, paintbrushes, construction paper, soap, towels, paper cups, napkins, paper plates, ball-point pens, pencils, small toys, books, scissors, Play-Doh, first aid equipment, socks (girls and boys), baby blankets, crib sheets, puzzles, thumbtacks, aprons, diapers, needles, thread.

Fred D. Reay
Grace Rescue Mission
P.O. Box 32606
2205 Exchange Avenue
Oklahoma City, Oklahoma 73108

The Grace Rescue Mission ministers to transient men, mostly homeless with no place to sleep. They have two services each day. The men are given two hot meals a day. A place is provided for the men to take showers, shave, and clean up. Also they are issued good, clean clothes if they are needed. Items requested: washcloths, soap, towels, combs, ball-point pens, pencils, first aid equipment, socks, handkerchiefs, shampoo, *Good News for Modern Man*, shirts, T-shirts, shorts, sheets, pillowcases, razor blades, shaving lotion, deodorant, *Baptist Hymnal*.

Miss Freddie Mae Bason
Memorial Drive Baptist Center
1500 Memorial Drive, S.E.
Atlanta, Georgia 30317

Miss Bason is director of Memorial Drive Baptist Center in Atlanta, Georgia. She works with all types of people—people of all races and from all educational levels. Most of the people come from low income levels. About 65 percent are on welfare. Many of the people have drug and alcohol problems. There are a number of unwed mothers. The crime rate is high. Few of the people attend church. For many the center is the only Christian witness. Items requested: Elmer's glue, paintbrushes, toothpaste, toothbrushes, washcloths, soap, towels,

paper cups, napkins, paper plates, ball-point pens, pencils, small toys, scissors, Play-Doh, first aid equipment, socks, handkerchiefs, baby blankets, crib sheets, shampoo, crochet needles and thread, thumbtacks, *Good News for Modern Man*, shirts, T-shirts, shorts, dress lengths, blouses, sweaters, skirts, jackets, sheets, pillowcases, diapers, deodorant, needles, thread, *Baptist Hymnal*.

Jim Pittman
1921 15th Street
San Francisco, California 94114

Jim Pittman conducts a Drop-In Center in a black community in San Francisco. The persons reached range from early walkers to adults. The average age is twelve to sixteen. Inside activities include Ping-Pong, table games (which they are in great need of), listening to records, and conversation. Outside there are swings, monkey bars, a slide, basketball goals, and a volleyball court. Organized programs include basketball teams, judo-karate classes, Vacation Bible School, field trips, tutoring, and adult parties. Items requested: Elmer's glue, crayons, tempera paint, paintbrushes, construction paper, paper cups, napkins, paper plates, pipe cleaners, ball-point pens, pencils, small toys, scissors, Play-Doh, first aid equipment, puzzles, thumbtacks, *Good News for Modern Man*.

Harry Woodall
Central Baptist Association Mission
2412 Central Avenue
Hot Springs, Arkansas 71901

Harry Woodall tries to reach families. The areas of his work include senior citizens, adult and juvenile law offenders, migrants, a rehabilitation center in the high school with a year-round average enrollment of 500 physically and mentally handicapped students, and a lakes and parks ministry. Items requested: Elmer's glue, crayons, washcloths, towels, ball-point pens, pencils, small toys, scissors, Play-Doh, socks, baby blankets, crib sheets, *Good News for Modern Man*, jackets, sheets, pillowcases, diapers.

Mailing Suggestions

- Wrap and tie packages securely
- Address packages carefully. Include a legible return address.
- Place a self-addressed postcard inside each package on top of the contents.
- Mark "top" on outside of packages.
- Be certain that packages do not exceed 40 pounds.

Remember . . .

- Do not send used items
- Do not send items that are not requested.
- Do not send Sunday School, Training Union, or WMU literature.
- Do not send money.
- Do not gift wrap items.

Edwin J. Armitage
1393 Compton Road
Cincinnati, Ohio 45231

Mr. Armitage is director of youth and family services for the Cincinnati Baptist Association. His work consists of counseling and ministering to

DIMENSIONS IN MEMBERSHIP

MARTHA E. MCINTOSH



Mary Hines

A woman of deep missionary conviction and strong courage was elected the first president of Woman's Missionary Union in 1888. Martha E. McIntosh was known as an outstanding missionary promoter in her church, her state, and in the Southern Baptist Convention.

Martha McIntosh, called Mattie by all who knew her, grew up as the daughter of a merchant and planter in Society Hill, South Carolina. At birth she was named Martha. Later she added the initial "E" which, as she laughingly explained, stood for nothing at all.

A yearning to give her life in missionary service for foreign work was never realized because of a marked tendency toward tuberculosis in her family. Martha was a pioneer, however, in promoting missions organizations among women and young people. She formulated new ideas and worked hard to make each one a success.

Martha McIntosh saw the possibility of young people being organized into missionary societies. "Miss Mattie" organized a society for teenagers which was called "Knowledge-seekers." She guided the group in study of Baptist missions work.

Miss McIntosh was loyal in supporting her sister, Louisa, as president of the Woman's Missionary Society in their church. In 1875 when the chairman of the Executive

Committee of the Foreign Mission Board requested that Martha be chairman of the South Carolina Central Committee of Woman's Missionary Societies (Central Committees were created by the FMB as a means of volunteer state support of missions), Martha felt sure that a mistake had been made. She had not been a leader, but always a quiet, faithful follower. Although she questioned the wisdom of serving, Martha was elected to this position and had the support of the women immediately.

In serving as chairman and later as secretary-treasurer, she took the work seriously and gave much of her time to visiting every association in the state. She encouraged women to organize missionary societies. Results of her work showed, for South Carolina led the states in missions gifts.

As Martha worked within her own state, she was having a definite part in laying the foundation for the larger organization of women's work which was to be Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

The Southern Baptist Convention met in Louisville, Kentucky, in 1887. Women came to this meeting with a more clearly defined purpose than they had at earlier meetings. They came delegated to represent their state Central Committees. At this meeting two personalities stood

out: Miss Martha McIntosh and Miss Annie Armstrong. Miss McIntosh was appointed to arrange for the meeting to be held the next year. Many things pointed to the fact that the time to organize was at hand.

The delegates from the Central Committees attended the meeting held in the Broad Street Methodist Church in Richmond, Virginia, in May 1888. Ten of the twelve states voted in favor of a women's organization. Miss Annie Armstrong made the nominating speech for the first president. She named Martha E. McIntosh. The women responded enthusiastically. Miss McIntosh was well fitted by experience and background to be the first president. She served for four consecutive years.

Miss McIntosh was one of the first supporters and promoters of the offering for foreign missions, known today as the Lottie Moon Christmas Offering. Three months after Woman's Missionary Union was organized, a letter from Lottie Moon was received. Miss Moon suggested that an offering for foreign missions be taken so that two new missionaries might be sent to reinforce her. When the offering came in, there was enough money for three missionaries.

"There were difficulties in the early years," stated Alma Hunt in *History of Woman's Missionary Union*. "Opposition still reared its

head. But the gentle yet firm spirit of Miss McIntosh guided the young missionary organization for four years with wisdom and harmony. Her quiet dignity and patient efficiency graced the office entrusted to her by Southern Baptist women."

Martha McIntosh, who became Mrs. T. P. Bell, was a pioneer. Her first leadership position was that of serving as the first chairman for the Central Committee of her state. This was the first of the state Central Committees. She was in a new

situation which meant that new ideas were needed. Time must have been spent by Martha in reflecting on what women were doing to promote the cause of missions. As she evaluated efforts of co-workers, as well as her own efforts, she sought new ways to reach women for missions.

When the women organized in 1888, they chose Martha as their first president. Again she was in a new situation. These were the years when policies were being formed.

She and the women forward as one and Annie Armstrong, corresponding secretary, planned for growth in women's work.

She was a woman who knew that there was a need for experimenting in order that progress be made in organizing missionary societies for women. She stands out in history as a woman whose zeal for missions led her to spearhead the establishment of work among women in Southern Baptist churches.

COMMENTARY ON MEMBERSHIP

Margaret Bruce

Sixteen years of experience, zeal, and devotion to missions fitted Martha E. McIntosh in a wonderful way for the presidency of the newly formed Woman's Missionary Union in 1888.

Martha E. McIntosh was converted early in life. She grew up in Society Hill, South Carolina, and in the Welsh Neck Baptist Church, which was known for its missionary spirit. When Mr. John Stout became pastor of her church, he led in the organization of a Woman's Missionary Society. And Martha's sister, Louisa, became president. Martha participated fully.

Her belief and interest in missions led her to work with those who were in spiritual and material need. These she visited and taught and invited to attend church services. She would see that they had suitable clothes to wear to church and Sunday School. Her influence over young people was strong, and she guided them in learning about missionaries and their missions work.

Fannie E. S. Heck described Martha McIntosh in her book, *In*

Royal Service, as "gentle, wise, prayerful, untiring, hopeful." Indeed she was untiring in her efforts to visit every association in her state urging the organization of societies.

Dr. A. T. Jamison wrote in the South Carolina state paper (*The Baptist Courier*, Nov. 16, 1922), "She will forever live in history because of her activity in the establishment of woman's work for missions. The difficulties were many and the prejudices great, but those modest first efforts were building wisely a noble foundation on which the present structure of Woman's Missionary Union is based."

Miss McIntosh served for four years as president of Woman's Missionary Union. Upon her resignation Miss Fannie E. S. Heck, her successor, said, "We recognize that the firm but gentle hand upon the helm has, under God's blessing, guided the Woman's Missionary Union with wisdom and harmony and that we are indebted to her for the example of womanly dignity and efficiency."

It was said that, "Those first officers hardly knew their duties but were never uncertain about the

missionary beat of their hearts. Wisdom from the all-knowing Father filled their minds, and grace like that of the loving Christ warmed their hearts, as with wisdom and grace they would lead the new missionary organization in carrying out the divine command."

Perhaps it is the blending of member and leader skills in Martha McIntosh that appeals to us and makes us want them for ourselves. Shall we accept the following challenges which characterized the life of our first WMU president?

- We will be concerned about the work in our own church missions organization.

- We will be helpful to those having spiritual and material needs.

- We will be untiring in our efforts to organize women, youth, and children for missions.

- We will be morally efficient, dignified, firm, gentle, wise, and harmonious.

- We will be faithful in seeking wisdom from the all-knowing Father and grace like that of the loving Christ in carrying out his divine command to go make disciples.

The Play's The Thing

Miriam J. Robinson

Hamlet knew that "the play's the thing—[to] catch the conscience of the king." So he worked diligently with the players to make the production effective, and it was. Skillful dramatization of good material will capture the attention of the audience to entertain, inform, or persuade.

A successful dramatic production requires good material—carefully cast, well directed, and effectively staged. Effective staging may be either very simple and suggestive, or quite complicated and spectacular. In either case it should undergird the action, not attract attention to itself.

A play may require some adaptation to fit a particular need. One general rule of adaptation is that it is not permissible to add anything. Lines may be omitted, if desired, as long as this does not change the meaning of the play.

The director of a religious play should be a sensitive Christian, endowed with imagination, patience, a sense of humor, and creative ability. If possible, she should be someone with experience in working with amateur dramatics on a drastically limited budget.

Long before rehearsals start the director should study the play, its background and purpose, and become acquainted with the stage and auditorium where it will be presented. She should not be so professional that she is not willing to make do with a minimum of equipment. The play script offers suggestions.

The manner in which a cast is secured depends upon the purpose of the dramatization. Is it primarily for the dramatic and/or personality training of those taking part? Or is its major aim to get across a message to the audience? Inevitably the cast receives the greater benefit.

When the communication of the message is the primary consideration, it is best to let the director (with the help of a committee if desired) select the cast.

If the director is acquainted with the people in the church, she should be the one to extend a special invitation to at least two people for each role in the play to come to a "reading" (a better term than "tryout"). They should be shown a copy of the rehearsal schedule which the director has planned in advance, explaining that if they cannot attend these they cannot be used. Nothing is a greater waste of time than getting a group together and then trying to decide, "Now let's see, when can we practice?" The manner in which people are asked to help is important. Flattery and insincerity should be avoided, as should the frantic appealing and minimizing of work necessary for production.

When the group assembles for reading, the director should lead in prayer,

explain the purpose of the play, give a summary of its plot, and distribute copies of the rehearsal schedule and dates of productions. Both the responsibility and opportunity of participation should be emphasized. She will then select people to read about a ten-minute section of the play involving several people. Repeat with several other people. Let everyone who comes try something.

Characters should be selected on the basis of recognized Christian character and commitment, adequate and appropriate voice (loud enough, flexible, convincing), personal appearance and age (in relation to the role and to other people in the play), and the consistency of the individual's real personality with the role being considered. This process is called type-casting and is the quickest and most acceptable way when all cast members are well known by the audience.

If possible, announce the selection of the cast before the reading session is dismissed. Emphasize that the acceptance of a part is a commitment to the entire rehearsal schedule, no matter how few lines the role includes. Try to use everyone who was interested enough to come. Persons may help make posters or be in charge of costumes, properties, lighting, or some aspect of the staging.

At the very first meeting of cast and crew, the director should set the tone for all rehearsals and the presentation of the play. If possible, the platform should be arranged as it will be at the opening of the play.

After prayer, the director should again explain the purpose of the play and the responsibility and challenge it provides. Then the playbooks will be distributed. (If any changes in the script have been made by the director, these should be made already in each copy.)

Cast members will read through the play aloud while remaining seated, the director reading the directions for stage settings and ac-

tions. After they have read it through seated, the cast will then walk through the play once on stage, moving as indicated in the script or by the director. This will be enough for the first rehearsal. The director should tell players not to start memorizing lines until after the second rehearsal, which should be the next week.

Although the stage crew must be present at all rehearsals, the director should have a special practice with them alone right at the start. Discuss where needed materials may be obtained, where costumes may be acquired, necessary movements of scenery, properties to be located, use of microphones (if any), and changes in lighting. Assign specific responsibilities.

At the second rehearsal of cast and crew, players should go through the play on stage at least twice. Attention should be given mainly to movement (with cast members writing into their books any changes or additional movements). Full voice production should be required at each rehearsal. At the conclusion of this rehearsal, urge the cast to begin at once to memorize lines. This is a threefold process. Each player must memorize his own lines, the movement (if any) accompanying his speech, and what the player says who speaks just before him (called the "cue"). Stress the importance of learning the lines exactly as written. All lines should be memorized at least four rehearsals before production date. Players should not be allowed to use books after this announced time. If a prompter is needed, the director is usually able to do this less conspicuously than anyone else.

The number of rehearsals necessary will depend upon how faithfully each cast and crew member works between rehearsals. Rehearsals should not be too far apart. A week may lapse between first and second rehearsals. After two weeks, two rehearsals a week may be held

stopping up to three a week for the last two weeks. There should be two complete dress rehearsals, with everything exactly as it will be at the time of presentation.

On the night of the play, players should not be seen in costume either before or after the play. (If pictures are desired, they may be made at the dress rehearsal.) The director and cast should go directly to the dressing room following the play. The director may use this time to thank them and commend them for a job well done, offering a prayer of thanksgiving for God's blessing upon their efforts. A genuine concern for others and joy in working together with and for God are their "Oscars." Their lives will never be the same again. Religious drama is its own reward.

Mrs. Robinson is associate professor of speech at Belmont College, Nashville, Tennessee.

Consider these three short plays.

I'd Give Anything by Elizabeth Swadley portrays the efforts of one woman to influence her church participation in the Cooperative Program.

It Cannot End at Kobe by Carol Tomlinson and Doris Standridge relates the life of Lottie Moon to contemporary responsibility in foreign missions.

Annie Armstrong Determined Servant by Jacqueline Durham emphasizes the Southern Baptist Convention heritage in home missions.

Or try a series of three short plays on mission support: *Missions Supper Theater* provides the scripts and helps on how to stage the plays at church family night suppers.

Plan to produce at least one of these plays in your church this summer. See WMJ order form, page 48, for ordering instructions.

meeting times for women on the run...

Nora Byrd

"Time there never seems to be enough to cope with the many demands of today's living. Too often we feel like Alice in Through the Looking Glass, who found it took all the running she could do to keep in the same place." Does this quote from an advertisement on instant cooking offered to the "woman on the run" strike a responsive chord as you think of the women in your church?

No one questions the fact that the modern woman is very much on the run, nor that she is pulled this way and that by the demands made on her time. Women with a real concern for people and a firm belief in missions are not exempt. But remember, there are still twenty-four hours in a day and seven days in a week. It is how they are used that counts.

Now that the last quarter of the year has come, how does your organization stand? Were planned percentage increases in enlistment and enlargement met? If not, why not? Perhaps a part of the answer might be found as you take an in-depth look at the various roles of the women of your church: mothers of preschool children, mothers of school age children, women who

work outside the home, women who are older (many of whom are now retired). Have convenient times and places of meeting been provided for these women to involve them in missions?

Take a look at the women between the ages of thirty and forty. Are they enlisted? Would an organization just for them meet their special needs? A WMU director in a church in Columbia, South Carolina, felt that women coming from the BYW organization were not being enlisted in Baptist Women. She gave this problem much thought and prayer. Here is the way she described the plans made for them and the results.

"Last year we had two Baptist Women organizations. The one meeting in the morning was made up mostly of older members, the one meeting in the evening was for business women. We had tried to enlist thirty-to-forty-year-old women in either organization, but we had not been successful.

"Realizing the need for an organization for this vital age span, we made contacts with key people who could interest others. We began by getting a president, a mission study chairman, a mission action

chairman, and a mission support chairman. Each officer was very enthusiastic about the opportunity to enlist others. The organization, which began with five members in October 1971, grew to a membership of twenty-nine in just one year. This organization has the Baptist Women meeting at the church in the evening with a nursery provided; group meetings are held in the morning."

Perhaps you have given thought to forming a group of mothers with young children, but were faced with the problem of having to provide for the children while the mothers were meeting. When leadership is limited, this problem can be met by the members sharing responsibility for the children. Each month as the group meets, a different member keeps the children in her home or at the church. The one keeping the children will do more than baby-sit; she will introduce the children to missions through stories and songs and the use of material from Mission Friends. Thus, missionary information and education will be gained by both parents and children.

A large segment of Baptist women in any church are classified as the "women who don't work." Ah, yes, the housewives and mothers. Take a look at these women. They are involved in transporting children to various activities. Some of these include meetings at the church, such as choir, GAs, or Acteens. Rather than go home only to return in an hour, some women sit in their cars knitting or reading or visiting with each other. What a wonderful opportunity to use this time for missions. Here you have the women, the time, and the place. Are there two, three, four, or more such women "killing an hour" while their children are engaged? Sometimes such women are wanting a way to more profitably use their valuable time. Remember the group does not have to be large.

Then there are women who work outside the home. They have duties when the workday is over. Their needs should be recognized. For them, a flexible schedule is essential. For some career women, after working hours before going home might be the best time for them to have a meeting. Some might prefer to go home after the meeting for an evening meal with the family. If the majority of the career women involved do not have family responsibilities, a meal could be provided by the church.

Some businesswomen can benefit most from a missions experience through an "on-the-job" luncheon. A number of women in a church in Columbia, South Carolina, were employed at a large business in the city. Only a few of the women were enrolled in the adult missions organization. A Round Table study group was organized for church members employed by the firm. One day each month the women ate lunch together in one of the rooms off the cafeteria and studied a missions book. The group leader and the member leading the study ate their lunches before or after the meeting in order to be ready to conduct the group meeting and study during the lunch hour. Several new members were enlisted and involved in missions during the monthly "on-the-job" luncheon meetings.

The older women must not be overlooked. Many of them prefer meeting in either the morning or the afternoon, since it is more difficult for them to get out at night.

Are the Baptist Women meetings planned at times most advantageous to meet the needs of the women of the church? To have a regular time for meeting is good, but the schedule should be so varied and flexible that all women may have opportunity to attend at least once a quarter if they cannot attend every meeting.

In churches that have family night programs on Wednesday nights, the Baptist Women meeting

may be held prior to the prayer service or immediately following it. The time of meeting depends on the type of schedule set up by the church and the number of women involved in the meetings of other church organizations. If this time proves unwise for a Baptist Women meeting, it might be an excellent time to involve mothers of children and teen-agers engaged in the other activities in a missions group.

Once a quarter the Baptist Women meeting could be a special event. How about a luncheon (or a dinner) in some member's home, at the country club, in a restaurant, or at the church? Or, how about meeting in someone's early American home for an old-fashioned quilting bee while you study about missions? Prior to this meeting, a "collect scraps (material) drive" could be planned. When the quilts are made, they can be put in the "crisis closet" at the church or given to some needy family with which a mission action group is working.

Summer is a wonderful time to have a missions picnic. This picnic could be planned for a Saturday afternoon. Each member could invite a prospect. Let this be a fun time as well as a time to learn about missions.

Use the weeks of prayer for home and foreign missions to vary the times and places of meetings in order to give opportunity for a larger number of women to be involved. Try having some of these meetings in the homes of members as well as at the church, with some meeting in the morning, some in the afternoon, and some at night.

A prayer retreat can call the women together in someone's back yard, in a park, at a beach home, at a mountain resort, or at the church. Prayer retreats can be held early in the morning, during the day, or late in the afternoon.

The Baptist Women's Day of Prayer in November can provide another opportunity for meeting in

a setting other than the usual one. The women of the First Baptist Church in Florence, South Carolina, used this occasion to share a time of prayer with the women in Bethany Baptist Home, the Baptist home for the aging. There may not be an institution for the aging near your church, but there may be shut-ins who would welcome you into their home to enlarge their scope of praying.

The women of the First Baptist Church in Charleston, South Carolina, took an in-depth look at the women in the church. As a result, not only were different types of groups planned, but varied meeting times and places were offered. Morning, afternoon, and night current missions groups were formed to meet once a month in a member's home. A morning prayer group was formed to meet weekly; and four mission action groups were formed, with three of them meeting in the afternoon and one in the morning. A prayer group was planned for business women to meet in a downtown cafeteria during the lunch hour. The Baptist Women meeting was planned for both day and evening.

Only a casual look at the times and places to meet for missions involvement offered by this church reveals that, if a woman cared enough, there was a time and place of meeting convenient for her.

Even though women are busy and are "on the run," they can be led to be concerned for the lost of the world. Of course, there must be trained leaders, inspiring Bible study, sincere praying, and opportunities for giving through ministry and witness offered whenever and wherever Baptist Women meet.

Time! Let it not be said of Baptist Women members, as it was of Alice: "Poor girl, she only had time for tea and bread with no jam!"

Mrs. Edward L. Byrd is a member-at-large on the WMU executive board. She lives in Florence, South Carolina.



Baptist Women Meeting Experimenting with New Ideas

Ashley McCaleb

READER 1: On a map circle and name the twenty-two countries of the Middle East, seventeen of them predominantly Arabic. Write across the map 194,000,000, a twentieth of the world population. Over half the people speak Arabic, nine out of ten are adherents of Islam, and the majority are village farmers. Sketch in a large cup of water. Water is their key need for physical existence. Contrast it with an outline of a big barrel to denote their copious oil supply. 20 million barrels a day or 70 percent of the world's total reserves.

Think back over the lifful history of the Middle East—clashes, invasions, dispersions, and sometimes peaceful coexistence. Headline your picture, "Explosive, Intense."

The Middle East is a "vast, arid meeting ground of three continents." Listen to the voices of the Middle East.

MIDDLE EAST VOICES 1: At last ours . . . the Wailing Wall . . . a hallowed place.

MIDDLE EAST VOICES 2: No spot is more sacred than home mine is near the wall. We Arabs were here for centuries.

MIDDLE EAST VOICES 3: What ever Allah wills . . . Oh, Uncle, should I buy this donkey? . . . space . . . I'm a Bedouin. I'll never give up my freedom. cracked wheat porridge . . . bread . . . onions.

yogurt . . . for supper . . . Let's negotiate . . . peace is what we want.
MIDDLE EAST VOICES 1: We'll get it back if we have to die for it fight.

MIDDLE EAST VOICES 2: Negotiate. Arab or Jew . . . someone has always controlled us . . . what matters? All I want is to live and die here and lead my own life in peace. I know it is handicrafted.

MIDDLE EAST VOICES 3: Life in a kibbutz . . . we're vital to Israel's defense . . . peace in our land.

MIDDLE EAST VOICES 1: Ah, there is no religion in the cities. What? A girl go to college? I see a black-veiled woman at a hallelot box. We've sent millions from Kuwait to Jordan and Egypt . . . to help them rebuild. Arab unity one day . . . Allah permitting.

READER 2: Now single out one country in this crisis point on the globe. Hold a magnifying glass over Lebanon, a block of earth slightly smaller than Connecticut. Tape up a chart showing that 26 career missionaries and three associates serve in Lebanon. Nearby place a little church with the number 14 perched on its spire and 472 on its steps for total membership. Label this visual "Experimenting with New Ideas." Listen to some of its three million voices mingling inside the space of Lebanon.

MIDDLE EAST VOICES 1: There

is no God but Allah; and Muhammad is his prophet. You Christians believe in three gods . . . a Western religion . . . there's too big a gap between your creed and deed for me to listen to you.

MIDDLE EAST VOICES 2: I'm attracted to your Christ but not to you Christians . . . oppression of the poor . . . immorality . . . superiority . . . some Christians do care.

MIDDLE EAST VOICES 3: My family would disown me. It would be unpatriotic to leave Islam.

READER 1: To the many voices speaking out in Lebanon today, our missionaries must give relevant answers. Daily they must face resistance to change, group pressure, lifeless religious practices, and the ruinous influences of Christians whose lives belie their professions. It is no less difficult for those who do accept Christ. To take a stand demands courage. What is it like to witness?

The Old and the New

MISSIONARY MABEL SUMMERS: Recently the pastor from Baalbek (about one and a half hours from Beirut), his wife, and I spent a day in distribution of Gospels among villages. We stopped at a village where six girls were sitting on a bench before a room, weaving a beautiful, dark red rug with various

designs on it. Designs are memorized and handed down through generations. Each girl makes about forty cents a day. Such a rug sells for three hundred dollars and takes five months to make. We told the girls some Bible stories and gave them Gospels. They were eager to hear.

In another village, we visited a chicken farm with seven thousand white chickens in three long white buildings. Living quarters, two rooms per family, are behind these buildings. We witnessed to the two brothers who own the farm.

We also gave out Gospels at stores and crossroads where people were stopped, as were children returning home from school. They were all eager to receive materials. We hope to do much of this work and to get some definite places for meeting and Bible study.

Each Sunday I drive a hundred miles to north Lebanon to help in a struggling church and in three Sunday Schools. People are indifferent in some areas here and many leave to come to Beirut or go abroad looking for work and chances to study.

READER 1: The blending of traditional and new vocations pictured by the age-old weaving alongside the newer chicken farming is analogous to the balancing of evangelistic methods by our missionaries in Lebanon. They not only rely upon the proven approaches but experiment with new ones.

MIDDLE EAST VOICES 1: We wonder, could you have English lessons to supplement our school courses?

MISSIONARIES: We'll begin special classes in English for you.
MIDDLE EAST VOICES 3: We have nothing to read . . . we children and adults in Beirut.

MISSIONARIES: Here are thousands of books in Arabic, English, and French at L'Marhal Book Store on Rue L'Mazraa.

MIDDLE EAST VOICES 2: Do you really love us? Then help us youth

from the refugee huts to study so that we can pass our baccalaureate. If we don't get an education, we'll be caught in here the rest of our lives.

MISSIONARIES: We're setting up a small library and tutoring classes right here in the Karantina for you.

READER 2: The Baptist complex, consisting of the publication center, book store, reading room, and library, is located in the L'Mazraa area of Beirut, where youth have not heretofore had easy access to worthwhile reading materials.

Reading Room

MISSIONARY DAVID KING: Though someone is always checking books in or out, the reading room is especially crowded on Fridays when book clubs meet. The staff often have opportunities to witness to these youth. Also, the staff is available to show films, to lead group discussions and to present special programs to groups upon request.

MISSIONARY JEANNINE WILLMON: In the Karantina, called the "slummiest of slums" by the Beirut press, several of us have started a Bible study group, tutoring program, library service, crafts, cooking, sewing, and music lessons. All of these center in one small room into which as many as sixty children have been crowded. Lack of space and leaders limit the number of children we can accommodate. Each year some of them must be turned away.

READER 2: Imagine three national conventions—Gaza, Jordan, and Lebanon—with a combined membership of under one thousand undertaking to reach through broadcasting the more than 100 million lost Arabs in the Middle East and North Africa.

Radio and Television

MISSIONARY WILLIAM DUNN: The Baptist center for radio and television is located in a small

studio on the Arab Baptist Theological Seminary campus about ten miles from Beirut. From there we write, record, produce, and send out programs for four fifteen-minute spots each week. Since Christian programs are not aired by Islamic government stations, tapes must be mailed either to Cyprus or Monte Carlo for transmitting into Arab countries.

From some, the broadcasts prompt letters inquiring about Christianity. These we answer immediately, encouraging them to enroll in correspondence courses and to maintain contact with us.

Publication Center

DAVID KING: For those who request them the publications center, linking resources with the radio station, mails materials on the life of Christ.

The ministry has been quite successful. If we count all those who have ever written asking for the material, the number would probably be about 10,000 from all over the Arab world. The number of active continuing correspondents is about 1,500. We are now trying to reestablish contact with a number of those with whom we lost contact as a result of government confiscation of materials sent them. Redesigned to fit into regular-size business envelopes, they look more like personal letters. This should improve the situation greatly and make the envelopes look better to the recipient, too.

Something else which is proving very worthwhile is to advertise our correspondence courses in newspapers and magazines. We are not able to do this consistently, but with the placing of each ad there is an upsurge of requests for our materials.

It is amazing what God is doing through these correspondence courses. For many millions, the only way they can learn about Christ is through radio and correspondence.

Bible Study

WILLIAM DUNN: From these joint efforts we have sustained contact with enough earnest inquirers to warrant sending out teams to Morocco, Tunis, and Syria. Two Bible study groups were organized in Morocco in 1971 by a team from the radio studio. Our prayer is that someday these will become churches. April 2, 1972, was set aside by the three Baptist conventions for their first offering for sending out a team of six Arab men. This multi-media evangelistic outreach is the most exciting thing that has happened to me in my life. Truly, God is on the move. We are praying that we will use every medium known to us while there is time.

Newspaper Evangelism

DAVID KING: One experimental approach, newspaper evangelism, has been temporarily discontinued due to lack of personnel and finances. Mrs. Wayne Fuller, a trained journalist, is most interested in this type of writing and expects to revive the project when practical. It may be that we will reprint our former articles at first. Though results were not too gratifying in the past, we hope to gain greater responsiveness through improved methods.

Cultural Affairs Ministry

MISSIONARY J. CONRAD WILLMON: Reconciliation Through the Arts (RECONART) is a recent project of our mission. In the summer of 1971 we sponsored a piano concert by Timothy Fuller, talented sixteen-year-old son of the Wayne Fullers. In previous years we had featured Irene Jordan, Claude Rhea, and Annette Meriwether. When interviewed by the Beirut press concerning the purpose of young Timothy's concert, we were able to explain the purpose of RECONART.

All of life is holy and man is an integrated whole. We are trying to minister to the whole person. This

inevitably, includes his aesthetic and cultural interests.

Also, it is our pleasure to encourage one who is extremely talented and to provide an opportunity for him to share his gifts with others.

READER 2: The late Virginia Cobb, who served with such keen insight and measureless devotion among the Arabs in Lebanon, expressed the goals of our missionaries who serve there. "New and better ways for witnessing to the truth that Jesus of Nazareth is the Messiah are being sought continuously. We share Paul's thinking in 1 Corinthians 9:22 'I became all things to all men, that I may save some of them by any means possible' (TEV)."



Planning the Baptist Women Meeting

Hymn: "Forward Through the Ages" (Baptist Hymnal, No. 463)

Scripture: "But thanks be to God! For in union with Christ we are always led by God as prisoners in Christ's victory procession. Like a sweet smell that spreads everywhere, God uses us to make Christ known to all men" (2 Cor. 2:14 TEV).

Let us thank God for lives "in union with Christ" which are being used to proclaim the good news.

Call to Prayer: Present the names of missionaries listed on the prayer calendar in any one of these ways.

1. Christmas in August emphasis. Make a small Christmas tree of green art paper. Attach it with colored, fruit-shaped magnets to an ordinary kitchen-counter protector mat covered with foil or to a magnetic bulletin board. Distribute slips of paper with the names of several of the missionaries on each slip. As the names are presented for prayer, have the slips fastened to the tree,

using more fruit-shaped magnets as decorations. Then say that, as we observe Christmas in August by sending items this month to be given at Christmas to those among whom some of our home missionaries serve, we want to pray especially for these missionaries whose birthdays are today. They are giving themselves to the telling of God's greatest gift.

2. Lebanon emphasis. Make prayer reminders, containing the names of the missionaries whose birthdays are today, in the shape of small trees to resemble the famed cedars of Lebanon. Pin a reminder on each member as she arrives so that each missionary may be specifically remembered in prayer by one or more persons. Begin the Call to Prayer period by reading Psalm 93:12. Follow with silent prayer.

3. Middle East emphasis. Place slips of paper containing the names of birthday missionaries in a brass or copper bowl or attach them to a small curio from the Middle East. Ask members to take slips as the object is passed around. Let the last person to receive a name stand with the curio in her hand and lead the group in prayer.

Organization Plans

1. Preview Baptist Women meeting. Give each member a half sheet of paper. Direct her to draw cartoon style whatever she pictures as you name these objects: a farm product, a rug, a building.

Now explain that these are clues to the September study session on Ethiopia. The focus will be on effective new methods which are being implemented into the permanent structure of the mission. Ask members to guess these methods from their sketches. Spend only a few minutes guessing as this preview is more an attention getter than a fact finder. The methods include agricultural projects, handicraft schools, and community health centers.

Now have members add these items to their works of art: two women connected by an arrow to the objects, her own name and that of one person she hopes to bring with her to the meeting next month, time, date, place of the meeting, and a suitable caption for this drawing.

Finally, urge everyone to display her cartoon in a conspicuous place at home as a reminder to bring somebody with her to the September Baptist Women meeting.

2. Ask three women to be prepared to give testimonies on the meaning ROYAL SERVICE has in their lives. Distribute subscription blanks (free from state offices) to members who do not subscribe.

Study Session

1. Understanding the Aim

At the end of this study, members should be able to discuss these questions with added insight: Why do missionaries experiment with new ideas for outreach? (To find more ways to reach more people.) Why are new methods of evangelism needed? (Some people do not respond to the traditional ones.) What are a few different approaches which have been or which are being tried by missionaries in Lebanon? (Radio, correspondence courses, RECONART, newspaper ads.)

Members should also experience a deepening empathy with those who witness in the Middle East and with the Arab people.

Write out the three questions on placards. Ask three persons to read these at the beginning of the study session.

2. Choosing Learning Methods

(1) To present the material as it is written, you will need seven persons, two readers and five missionaries. Members will read the Middle East Voices. (If your group is small, "missionaries" may read along with other members.) Middle East Voices sections are divided into three groups for choral reading

which may be assigned when members arrive. Indicate groups by chair arrangement (see 3). Reader 1 will point to each group when it is time to read.

The two readers will work together to present the introductory material. When one reads, the other will follow the directions given. In this way the material in these sections will become a map and fact study. For example, when Reader 1 says, "On a map circle twenty-two countries" (p. 24), Reader 2 will circle twenty-two countries of the Middle East with a felt-tip pen (see 3).

Procedure: (1) Have persons presenting study material take their places (see 3). (2) Remind them that Reader 2 will nod to missionaries when each is to speak. (3) Ask members to have ROYAL SERVICE open, ready to read when Reader 1 points to their group. (4) Begin study by having three members read the questions (aims) and tape their placards on either side of the world map (see 1 and 3). (5) Present the study material.

(2) If there are those in your church who have observed our missions work in Lebanon while touring the Middle East, this session would be an excellent opportunity for members to hear first-hand news.

There may be international students from the Middle East, military personnel, or others in your area who have lived or visited there. Though you want to gear the session to its aim, resource persons will certainly enrich this study.

3. Using Learning Aids

(1) Order maps of "Southern Baptist Missions Around the World" and of the Middle East. Place these so that each group will easily be able to see one map of each kind. Available free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23230.

(2) Cover one of the world maps with acetate (from an art supply store) so that the writing and the

marking by readers will not damage the map.

(3) If possible meet where there is a small stage or raised level near which chairs can be placed in a semicircle. Split the semicircle into three sections for the choral readings by leaving slightly more space between each two chairs that you want to make the end and beginning of a section.

Arrange the stage or other area to suggest an Arab setting. Create an effect, simple or elaborate, using small rugs, pillows, and curios. Use low stools or chairs for missionaries. Place the map on an easel near the semicircle of chairs without blocking the Arab setting. Readers 1 and 2 will stand on either side of the map as they present their material.

(4) Aids needed by readers for map and fact study. Reader 2 tape, felt-tip pen or marking pencil, sketch of a large cup, outline of a barrel with "20 million" written on it, strip of paper with "Explosive, Intense" written on it. Reader 1: tape, felt-tip pen, magnifying glass, chart with "26 career" and "1 missionary associate" written on it, sketch or replica of a small church, signs with "11" and "472" on them, and strip of paper containing the title of the study session.

(5) Remind those who will sit in the Arab setting to bring objects to be used in the evaluation period (see 4).

A priced item that may be used is *Challenge of the Arab World*, a 20-frame, color slide set with manual and flexible record. Price is \$6.00. (Your Baptist Book Store will be glad to order this slide set for you.)

Check your church library for slides, filmstrips, and books from the 1969 Foreign Mission Graded Series on the Middle East.

[Continued on p. 45]



Current Missions Groups

Missions: A Shared Task

Session II: Protestant Missions

Carolyn Weatherford

Last month the study was concerned with the work of other Baptist groups in foreign missions. This month we will look at the work Protestant churches do to carry out the Great Commission in the world.

Consider, first, your own community. What Protestant churches are there in your community? (Allow time for members to respond. List them on chalkboard or on a piece of newsprint.) As we look at Protestant missions, be alert to the denominations that are in your own neighborhood.

Theirs and Ours

A consideration of the missions work of other denominations would not be valid without looking at the reasons for such a study. In many countries where Southern Baptists have missionaries at work there is strong, well-developed missions organization by other Christian churches. Consider your community. Suppose that most of the people in your community were not Christian, and that many of them had never heard the gospel. Think of the churches listed. Think of the leaders of these churches in your community. What would happen in your community if there were only a few members in the several Protestant churches? How would the churches face the challenge of the hundreds of lost people?

In just such ways missionaries in foreign countries must work together in making an impact for Christ. Where Christians are in the minority, it is even more important that they find means of working together.

Partners in Language Study

One of the first skills a new missionary must learn is that of communicating in the language of the people. Mission boards have found that the establishing and staffing of language schools can be a cooperative effort benefiting all.

Missionaries in Brazil must learn how to speak Portuguese. Evangelical missionaries who are appointed to Brazil attend language school in Campinas, in the state of São Paulo. The school, begun by several evangelical denominations, is now sponsored by the Brazilian Baptist Convention. New missionaries remain there for one year.

When a new missionary family arrives at the school, they are received as a part of the language school family. Those who have been there longer help the new families get settled and take care of the many details involved in the move to a new country.

During a typical semester there probably will be about 50 students studying the language. During one semester the new missionaries were

Southern Baptists, Methodists, Lutherans, members of the Reformed Church, and missionaries from Child Evangelism and the Navigators.

There is close fellowship among the language school missionaries. Because language study is difficult for these new adult missionaries, the friendly contact with other missionaries is encouraging. The friendships formed in language school often are further developed when couples are assigned to the same area for their work.

Missionaries who are appointed to other countries in South America must learn the Spanish language. Many attend the interdenominational Spanish language school in San José, Costa Rica. Enrollment averages 150 students from 25 to 30 different boards or sending bodies.

In addition to cooperative efforts in language study, the educating of children of missionaries often is a joint effort. Mention was made last month of the schools for MKs in various parts of the world. Language study and schools for children are urgent needs shared by all mission areas.

Evangelistic campaigns, special projects, aid provided during disasters—these special projects are organized across denomination lines.

The World Division of the United Methodist Church has stated its belief that its mission is best expressed through cooperative work with other denominations. Two reasons are given for this: (1) Cooperative effort has been demonstrated as the best way to utilize personnel and resources. (2) New regional and national ties are being developed as churches on the missions field become more and more indigenous and nationals desire greater cooperation with their countrymen who are Christian.

The United Methodist Church

One of the larger Protestant sending agencies is the Board of Global Ministries of the United Methodist Church, with headquarters in New York. This board is organized in much the same way as the Foreign Mission Board of the Southern Baptist Convention, with members elected from every section of the country. Membership includes women and youth, as well as bishops and ministers. The board meets three times each year to formulate policies and make decisions.

The World Division of the board sends missionaries to all five of the continents outside of North America. Some 880 active missionaries are under appointment, and 60 missionaries are on leave (as of March 15, 1973).

The Methodist board has been facing some of the same concerns that Southern Baptists face. There is concern that Methodists in the United States might lose their sense of world responsibility in promotional material prepared for the churches the board is encouraging more involvement in meeting the needs of two billion hungry people. The board also encourages recognition of the changing social and political systems in Asia, Africa, and Latin America, which affect their missions work.

Methodist women are organized in the churches in 36,500 local units. The women have gone to

great lengths to be sure that they have done more than their share in the support of the ongoing programs of foreign missions.

The Episcopal Church

The overseas ministry of the Episcopal Church has as its foundation and motive to proclaim by acts, as well as words, the love of the living God as seen through Jesus. The overseas ministry is divided into three areas: Latin America (including the Caribbean, Central America, and Mexico), Asia and the Pacific, and Africa and the Middle East.

Eighty-five missionaries and their families serve as official appointees of the national church in the USA and work in thirty-eight countries. In addition, a large number of representatives serve on short-term basis for specific tasks. The budget represents about thirty-eight percent of the total budget for the Episcopal Church.

Most Protestant missionary groups are experiencing a decline in overseas personnel. This is true of the Episcopal Church, if one is referring to missionaries being sent out from the US. One of the reasons for a decline in those officially appointed as missionaries is the increased number of nationals who are now able to take on leadership roles. Thus the role of the missionary changes to mean one who is sent for a short time to accomplish a specific task, and not one who is sent for a long period to become deeply involved in the church.

Presbyterian Church in the US

A listing of personnel needs from the Board of World Missions of the Presbyterian Church in the United States looks very much like one from the Foreign Mission Board, SBC. New missionary appointees are trained in a nine-week orientation session with introductory language study in Montreal, North Carolina. Most new missionaries leave for their overseas work in September.

Regular or career missionaries are chosen from the 25- to 35-year age span. In addition to a college degree, they must have at least one year of Bible and mission study in a Presbyterian seminary.

Special missionaries may be appointed for a four-year term. And there are short-term projects for one or two years.

The Board of World Missions supports the missionary by providing a salary keyed to the level of Presbyterian pastors' salaries in the US.

Seventh-day Adventists

Seventh-day Adventists regard missions as the work of the church, and they identify the field as the world. They work in 557 countries, among 928 different languages. They do not separate the administration of foreign missions from home missions, as do Southern Baptists. The local church's educational program has been designed to prepare the youth of the church for service at home or overseas.

In 1971 there were 445 missionaries sent overseas. Worldwide offerings that year amounted to \$29,046,380.47.

Assemblies of God

With national headquarters in Springfield, Missouri, the Assemblies of God send missionaries to 92 countries. The 1,087 appointed missionaries work with nearly four million communicants in these countries. There are 18,703 national pastors working alongside the missionaries, and most of them have been trained in the 104 overseas Bible schools operated by the Assemblies of God Division of Foreign Missions. There are 4,975 ministerial students currently enrolled in these schools.

The principal feature of their work overseas is planting churches. The national churches in turn establish institutional work.

The missions work is supported by monthly missionary offerings

from the churches of the Assemblies of God in the United States. Foreign missions receipts and expenditures in 1972 were \$15,207,532.

Missionary recruits come through the churches and Bible schools. An average of 75 new missionaries apply as candidates each year. The turnover in personnel is less than five percent per annum.



Planning the Current Missions Group Meeting

Study Session

1. Understanding the Aim

This is the second in a series of three study sessions. The aim of the series is to lead women to recognize the work of other sending agencies in foreign missions. The aim of this session is to provide insight into the work of five Protestant denominations, showing similarities in the organizational structure and identifying ways Southern Baptist missionaries relate to these groups.

2. Choosing Learning Methods

(1) At the beginning of the study, ask that each woman select a partner. Ask couples to discuss ways that the Protestant churches in your community do or could work together to meet needs in the community. Allow three to four minutes for this. Then pose the question: Should missionaries from different denominations, sent from the United States to foreign countries work together in seeking to meet the needs of the people? What are some ways that they might work together?

After these questions are discussed, introduce the study session by naming the Protestant groups that are included in the study. Ask the women to listen for similarities between these groups and Southern Baptists.

(2) Ask several women to interview representatives of Protestant churches in your community. At the

meeting, ask them to share information about missions work done. Ask them to find out whether a women's organization exists in the churches to provide missionary education for women and youth.

(3) Consider inviting women from the other churches in your community, perhaps the president of the women's missionary organization, to form a panel to tell about the work their denomination is doing and about the way the women help in the missionary endeavor.

3. Using Learning Aids

Display the map of the world that was used last month. On slips of paper write the names of the missions groups to be studied this month.

Prepare a chart listing denominations in your community. Chart the information gained from interviews with women from these denominations or from the study material. In one column headed similarities, list the ways the denominations are similar in their approaches to missions. Under a column headed differences, list different attitudes or practices.

4. Evaluating the Study

At the close of the study, ask members to compare their reactions to the work of Protestant groups to their reactions to the study last month, when other Baptist groups were considered. Why were these reactions the same or different?

Ask the members to share new information they have gained in the study, including that gained from interviews with women from other churches.

5. Planning for Follow-through

Members might be interested in visiting a meeting of the women in one of the neighboring churches. After the visit they could report back to the group.

Consider ways that Baptist women can provide more informa-

tion about Southern Baptist missions work to members of the church. Most denominational groups are finding that there is indifference to foreign missions work that could be overcome by an intensive effort to inform members.

Make an effort to enlist at least one new member in the current missions group, so that she can learn about missions.

Preview the next meeting with a picture of a jungle scene or a Latin American Indian. If a picture is not readily available, use a world globe with an arrow pointing toward Latin America. On the arrow, or on the picture, write the words: "New Tribes Mission." To the group say: One of the nondenominational missions groups at work among primitive Indian tribes in South America is the New Tribes Mission. To find out why these missionaries go and the methods they use to get the gospel to the people, attend the current missions group meeting.

Related Activities

Call to Prayer. Give each member the name of a missionary on the prayer calendar. Pray specifically that each will have freedom in the use of their new language. Pray that missionaries in areas where other Protestant missionaries are working will build happy working relationships.

Preview Baptist Women Meeting

Ask members this question: What must women know in order to learn to knit? When several have responded, tell members that Lauralee Lindholm found that she had to teach the women she works with in Ethiopia to count before she could teach them knitting. Now ask: What does knitting have to do with missions? When women have suggested answers, announce that they'll find out the right answer at the September Baptist Women meeting.

Miss Weatherford is WML executive secretary for the Florida Baptist Convention.



Bible Study Groups

Christ: The Prototype for Missions

Justice C. Anderson

Passage for Study: Mark 14

Jesus Christ: The Missionary Teacher

The fear of tumult on the part of the Jewish rulers gives a left-handed testimony to the popularity of Jesus as a teacher (Mark 14:1-2). His teaching was authentic. He taught from life situations. In the midst of critical moments during his mission, Jesus Christ put down some principles for future missions.

First, Jesus taught an audiovisual lesson on priorities in missions (Mark 14:3-11). The anointment of Jesus—a brashly beautiful act which smacked of the unusual—served as a context for a lesson on putting first things first. It brought a clash between the market mind and the spiritual mind. "What a waste," some no doubt said. "Why an humble worker would have to toil a year to earn that much money!" Such spokesmen are constantly with us. They object, not only to the high cost of living, but also to the high cost of loving. The deadly fierceness of the purely practical collides head on with a spontaneous act of sheer devotion. Earthbound reason spars with heaven-inspired love. A spiritual love for Christ's sake (agape) encounters a human love (eros) for its own sake. Here is a tremendous lesson for a people in missions.

Jesus is simply saying that to lift the dull up to the beautiful is a mark of true discipleship. He is not disparaging the needs of the poor. He frankly states that there exists a type of pious love which is energetic, but empty; it is blind to issues where the last word is not the clink of a coin. Missions can never be measured by money.

The implications should be clear. To the critics of discipleship, the sacrifice of life for faith and missions is a waste. For these, the role call of the great missionaries at home and abroad only stirs up pity. Jesus rebuked for all times materialistic measurements. The incorporation of this narrative into the biblical mosaic is a concrete proof.

The missionary task must be taken up with a minimum of duty and a maximum of beauty. We must not lose the romantic element. This is a danger of the present demythologization of foreign missions. It is also a problem of our North American missions work in Latin America. We are so imbued with an unconscious pragmatism that sometimes we stunt a beautiful, indigenous manifestation of true commitment. A self-giving, sometimes impractical, spontaneity is a must in modern missions.

Jesus also taught a lesson on divine preparation in missions (Mark

14:12-16). In these verses there is a happy combination of the commonplace and the mysterious. Jesus was interested in the details of the celebration of the Passover. Its deep significance merited careful preparation. Here is another side of Jesus—meticulously he instructed his disciples. He had prearranged everything; now they were to carry it out. And they did. Here is a pattern for the modern mission—human emissaries at work in a divinely conceived plan. Jesus continues to prearrange the places for modern missions and missionaries. From the time of Cornelius and the Ethiopian eunuch, the Lord has prepared the hearts of men to receive the witness.

The highlight of my career so far has been the privilege of participating in a new work in a Buenos Aires suburb. I witnessed the birth of a church. It was an exciting experience to see the gathering of the converts. Hearts were prepared. Then came the need for a place to locate. In less than a year, property was practically donated and a vacant lot next door was bought. Several of the neighbors were anxious to know how we persuaded the landlord to sell. They had offered him twice as much on many occasions. One of our men answered, "The Lord was saving the lot for the

church." He said it without hesitation and I believed it. God in Christ always takes the initiative in preparing the field. This is the practical mystery of missions.

Thirdly, Jesus taught a lesson on the danger of defection from missions (Mark 14:10-11, 17-21, 26-31, 43-52, 66-72). These are verses full of traitorous cowardice and denial. We should not be turned off to missions when a fellow Christian defects. It happened even in the apostolic circle. Defection always hurts; but it brings consternation, not defeat. The great leap forward of Christianity was preceded by the shock of defection.

Let us look at Judas first. What happened? Evidently his devotion for Jesus had burned out. Maybe it was based on emotional assent to begin with. He was still on the team but not of it. Perhaps the incident of the anointment and the rebuke of Jesus was the last straw. I think it was his distrust of the kingdom of God which influenced him more than the money (which he considered only as an extra dividend). Some think he was tied up with the violent revolutionaries of that time. This well may have been the case, since the Zealots could not tolerate Jesus' open opposition to nationalistic violence. Judas' pernicious embrace and that infamous kiss stand as eternal reminders of the possibility of defection within the human missionary situation.

Defection deeply hurts any missionary community. Many foreign missionaries have been overcome not by open opposition but by internal betrayal. We can face most anything from without, but a blow from behind by an apparent believer leaves us groggy. Think about Jesus. It was one thing to contradict and withstand the tempter in the desert. It was another thing to see him triumphant in the garden—to be refuted by him in the hard language of facts. The follower of Christ must realize that there are two kinds of faith: faith as assent

and faith as commitment. The former is the reason for the defection of many. Evidently Judas never was a part of the committed. This accents the necessity of a clear exposition of the cost of discipleship by the Christian missionary. A cheap gospel can produce assent but not commitment.

The denial of Peter presents another side of the same problem. In contrast, it was the sudden lapse of an overconfident, but true, believer. Instead of bringing suicide, Peter's resultant remorse brought restoration. This chapter reveals certain symptoms which help to explain the vulnerability of Peter: swagging overconfidence, implied disparagement of the others ("Even if they all desert you, I will not!" Mark 14:29 Moffatt), and mistaken concept of Christ's kingdom. Peter was sincere. When the soldiers came, he took out a sword and cut off an ear. Perhaps it was the sudden rebuke of Jesus and his resultant losing face which set him up psychologically for his denial. It was this misguided devotion which taught him a lesson he never forgot; namely, that the violent, swash-buckling way is not the Jesus way. This problem has reared its ugly head among Christians in Latin America who try to present Jesus dressed in olive-drab with a machine gun in his hand. Many of their aims are noble. But, like the lad in Mark 14:51-52, they follow Jesus into the conflict but are too flimsily clad. Like Peter, those who follow this philosophy will weep bitterly.

The same is true of the missionary who claims to have a fool-proof strategy. These overconfident loners are especially susceptible to Peter's kind of defection. We disciples need each other in the fulfillment of the Christian mission. The decisions which come from consensus are the safest, because denial and defection are still live options. The cock's crow is still significant for many in our day.

Fourthly, Jesus teaches a lesson

on the essential nature of the Christian message (Mark 14:22-25). We call it the Institution of the Lord's Supper. It has become one of the ordinances of our churches. It will be repeated over and over until Christ comes. It is our substitute for creeds and liturgy. It keeps the faith simple and dramatic.

On several occasions I have had the privilege of seeing the evangelistic impact of the Lord's Supper. In the States and here in Argentina, the simple sermon of the supper has resulted in decisions for Christ. In Spanish we call it the celebration of the Lord's Supper. Its institution by Jesus is an eloquent testimony to his effectiveness as a teacher.

Fifthly, Jesus teaches a lesson on doing the will of God (Mark 14:32-42). Gethsemane is definitive in doctrine of the humanity of Christ. There is a tremendous divine-human encounter here with human terror, amazement, depression, and heart-break. Here is divine love in its finest hour. Jesus wanted the disciples with him so they could learn to count the cost; but their presence only confirmed the innate dullness of fallen man. Jesus needed them. But he found strength only in the Father, whom he dared to address in a term of endearment. At this moment Jesus truly became the man from God for others.

This awful humanity of Jesus should be a consolation to the Christian church in missions. Missions must become submission to God's will. God has Gethsemane victories in store for many of us. They are hard to understand. How can a failure be a victory? Look to Gethsemane and the cross. Here in Latin America some of us are beginning to wonder, in the light of the evangelical revival in certain sectors of the Roman Catholic Church, just how God is planning to carry out his redemptive plan here. The very thought of Roman Catholicism, our monolithic arch-enemy for a century, having a part in this is a bit repugnant, but very possible.

But who knows, maybe our greatest contribution will have been our catalytic role in such a realization. Whatever happens, Christ's missionaries, like Christ himself, must submit to God's overall purpose.

Finally, Jesus has a lesson on when to speak and when to keep silent (Mark 14:53-65). Jesus before the Jewish authorities gives concrete evidence of the eloquence of silence. Some of the charges and questions were just not worth answering. When the vital question came (Mark 14:61-62), Jesus responded concisely and accurately. The contrast between this passage and the one in which Peter responds to the questioning of the maid and the bystanders (Mark 14:66-72) is devastating. The men of the Christian missions at home and abroad must learn how and when to respond to an inquiring world. We must avoid an impetuous, uninformed defense of the faith in favor of an authentic answer based on the intellectual integrity of our revealed faith. It is still true that words fitly spoken are like apples of gold in pitchers of silver.

From our brief survey we see that this chapter is packed with missionary lessons. Surely Jesus Christ, our prototype for modern missions, excelled as a missionary teacher. Christianity is Christ; therefore, Christianity is missions. Its missions in the different parts of the world are the logical outcome of its very essence. Our prayer is that we might be able to convert dullness into discernment, cowardice into boldness, and blindness into vision in order to apply these teachings to our particular missions.

Dr. Anderson is a Southern Baptist missionary in Argentina. He teaches at the seminary in Buenos Aires.



Planning the Bible Study Group Meeting

Rachel Merrill

Study Session

1. Understanding the Aim

From the study of this material members should discover lessons for the Christian mission today from the words and actions of Jesus.

2. Choosing Learning Methods

Mark 14 has been divided into six missions lessons by the study text writer. Separate the members into three groups, giving each group two of these lessons to study in depth: (1) Mark 14:3-11; Mark 14:12-16; (2) Mark 14:10-11, 17-21, 26-31, 43-52, 66-72; Mark 14:22-25; (3) Mark 14:32-42; Mark 14:53-65.

Have three members chosen in advance to lead the three groups. These leaders should have studied the Bible text material and Bible commentaries to give the background information to their groups.

When the groups convene, begin each with the reading of the assigned Scripture passage from a modern translation. Then have the appointed leader give the background information. For the rest of the group time, about fifteen minutes, members should think about and discuss how they as individuals and the church in general can apply these lessons to current missions activity.

After the divided group work, have the entire membership assemble to share the results of the separate studies.

3. Using Learning Aids

Pencils and paper to record group conclusions will be needed at the meeting. Commentaries will

be needed ahead of time by the leaders.

4. Evaluating the Study

Ask each member to think over the six missions lessons and write down the one most meaningful to her. Compile the choices and present the results.

Ask each member to write down the lesson she believes most needed to be learned by her church. Compile the choices and give the results.

5. Planning for Follow-through

In connection with the six lessons, urge members to do some of the following: (1) When the opportunity to be spontaneously self-giving presents itself, take the opportunity. (2) Resolve to put more careful planning into your missions activities. (3) Examine your life and make sure there is nothing in it that would hurt the missionary community. (4) Give deep thought to the meaning of the Lord's Supper. (5) Pray for strength to do the will of God. (6) Resolve to learn how to express your faith calmly, with spiritual and intellectual integrity.

Related Activities

Call to Prayer. Lead members to formulate prayer requests for missionaries using the six lessons taught by Jesus in Mark 14. Assign one request and one missionary on the prayer calendar to each member for a season of silent prayer.

Preview Baptist Women Meeting. After experimenting with several new approaches to evangelism, missionaries in Ethiopia have recently implemented four new methods. Come to the Baptist Women meeting next month to learn what the new methods are and how they aid in winning people.

Mrs. Thomas L. Merrill is a homemaker in Birmingham, Alabama.



Books for Missions Reading

Major Trends in the US

Session II: The Occult

Val Harvey

Unit Aim: To identify and study objectively major trends in the US—their moods, philosophy, and goals

Session Aim: To recognize the close relationship between occultism and Satan's activity and to understand that a dynamic and personal God can deliver man from demonic forces

Introduction

What does the Christian do when faced with the astounding interest in the occult today? Jesus and the chief New Testament writers appear to indicate that the demonic evil which is powerful in every age will become more intense as we approach the last days of history. Are the occultic developments of our time indications of this intensification of demonic activity?

The occult is one of Satan's chief instruments of deception. Anton LaVey, head of the San Francisco Church of Satan, has been quoted as saying, "The Satanic Age started in 1966. That's when God was proclaimed dead, the Sexual Freedom League came into prominence, and the hippies developed as a free sex culture."

Babylon's mystic beliefs are being taken up seriously by the most scientifically sophisticated generation in history.

Because Satan is a spiritual force,

he works directly on the spirit without mediations. His method of influence is occult or secretive.

What can we do? We must become involved in a dynamic, evangelistic proclamation of the glories of Christ. Christ has won the battle over occult and satanic powers. We must become dedicated followers of Jesus Christ

Books for Reading and Study

Demons, Demons, Demons by John P. Newport (Broadman Press, 1972) \$4.95*

Occult Bondage and Deliverance by Kurt Koch (Kregel Publications, 1970) \$1.25*

Christianity and the Occult by J. Stafford Wright (Moody Press, 1971) \$75*

Between Christ and Satan by Kurt Koch (Kregel Publications, 1962) \$1.25*

Book One

An Esbat? Pentacles? What about Edgar Cayce? Jeanne Dixon? Astrology? John P. Newport's *Demons, Demons, Demons* is a Christian guidebook through a confused and forbidding area.

Every age, until the second coming of Christ, is the scene of the cosmic struggle between the kingdom of God and the personal forces of evil. This book takes the descriptive approach of the occult and

seeks to evaluate the subject in both a negative and a positive way.

In the US there are perhaps as many as one hundred thousand witches. Interstate and international witchcraft groups are expanding rapidly. The devil in today's witchcraft tends to be romanticized. He is seen by many as more powerful and immediate than God.

In the world of uncertainty, people want help and meaning. This book suggests positive answers for the Christian to the negative actions of the occult.

Approaches to Study

1. Trace several superstitions to their origin.

2. To create interest in the book, use the following attention-holders: (1) Trace the concept of demons as used in the Scriptures. Relate examples of demonic activity as given in chapter 1. Collect pictures and news articles on the Apocalyptic Young (p. 29). Ask for personal opinions or attitudes concerning these groups. Read 1 John 4:1-3. (2) Share illustrations and superstitions about magic and witchcraft. To define the terms *magic* and *witchcraft*, write the words on a half ball and half white piece of paper. Explain how magic and witchcraft are divided into black and white. Prepare on a poster-board the outline of a coven and the

meeting (pp. 40-41). (3) Assign the three basic explanations concerning magic and witchcraft. After they are presented, ask the group to evaluate them. Discussion question: Why would enlightened people, especially educated young people, revert to magic and witchcraft? Survey the Bible passages listed that forbid magic and sorcery. (4) List on a chalkboard or newsprint for discussion the marks of demonic possession. Focus carefully on the Bible passages. Read the biblical description of an effective Christian worker with demon-subjected or possessed people (1 Cor. 2:10-15). (5) Prepare a word poster using the title of chapter 5: "Is Astrology Satanic?" Select discussion words from the chapter. As you point to the word, share background material from the book. (6) Assign in advance the topics Palmistry and Tarot Cards to be presented by two women. (7) Ask one member to discuss communication with the living and one to discuss communication with the dead.

Book Two

Do we as Christians realize the tremendous battle which is going on for men's souls? The apostle Paul warns of people departing from the faith by giving heed to deceitful spirits and doctrines of demons or servants of Satan disguising themselves as servants of righteousness. *Occult Bondage and Deliverance* by Kurt Koch was written to give advice for counseling the sick, the troubled, and the occultly oppressed.

Approaches to Study

1. The book is divided into two parts. Choose from several methods the best ways to present the material from part one. (1) Select four or five numbered examples and share with the group. (2) Prepare a flip chart on the three main divisions of the occult: fortune-telling, magic, and spiritism. Include portions of the material presented on

pages 19-26. (3) Research the Bible passages on page 33. List what they say about sorcery and occultism. (4) Using several translations and paraphrases of the Bible, compare the symptoms of possession as given in Mark 5. Refer to the outline on pages 57-58. (5) Assign the qualifications of the counselor, pages 85-88, to be presented as a report.

2. Part two stresses the need to differentiate between disease and the demonic. Prerecord on a tape player a dialogue on how to tell the difference between disease and the demonic. The listeners should write down statements that interested them for a round table discussion following the recording. Material for the dialogue comes from pages 133-198.

Book Three

Christianity and the Occult by J. Stafford Wright provides an honest evaluation of today's supernatural happenings.

The purpose of this book is to give a Christian interpretation of a subject that is attracting very much interest at the present time.

In discussing psychic force and spirit influence, the book takes frank and sometimes controversial positions on telepathy, return of the dead, and other issues.

We must recognize the activities of Satan, understand what the Bible teaches, and affirm the certain victory of Jesus Christ. It is our contemporary situation that makes books like this not a curiosity but a necessity.

Even if we have not been confronted personally with these issues, we need not search far to discover them—horoscope magazines, the film industry, and television shows about magic and the occult.

Through mysticism, drugs, and magic many are seeking some authentic experience which will act as a relief from the frustration of thinking

Approaches to Study

1. Prepare an opinionnaire for the introduction. Include the four attitudes that can be held by Christians regarding the occult (p. 14). Ask the women to write their opinions and place them in an envelope for further discussion.

2. Involve women in a depth study of each chapter. Select about eight words from chapters 1 and 2. List the words in the left column and the meanings in the right column. Ask women to match words and meanings.

Read 1 John 4:1-4 from *The Living Bible*. Select Scripture passages from chapters 3 and 4 for study. Write them on slips of paper. Distribute slips and ask women to comment on the meaning of the verses. Use the background material from the chapters.

Prepare three posters. Title them (1) Body, (2) Mind, and (3) Spirit. Write key thoughts and sentences from chapters 5 and 6 or outline the material concerning these subjects.

Select several illustrations and demonstrations concerning the psychic forces from chapters 7 to 9. Present this discussion question: What is a Christian to do about the psychic and occult? Refer to Ephesians 2:18 for the answer.

Use the lecture method to present the material in chapters 10 and 11. Include as many Scripture passages as possible. Use the case studies and the author's opinions of the studies from chapter 11. In conclusion, refer to the opinionnaire taken during the introduction. Compare the attitudes before and after the study. Distribute a sheet of paper to each person. Ask each to answer this question: What should I do as a Christian about the occult? Allow time for thought. Read Colossians 2:6-23 and Ephesians 13:1-21.

[Continued on p. 46]



Prayer Groups

Migrants

Gladys Weaver

Meditation

The woman rises slowly to her feet; ripples of pain run down her legs. With one dirt-smudged hand at the small of her back, she straightens painfully. Pushing strands of graying hair out of her eyes with the other rough hand, she looks wearily across the huge field of potatoes. So many are yet to be picked. Doesn't anybody care that she must stoop so many long hours every day, that her children are denied an education or even a childhood?

With a sigh of resignation, she bends again to the work. Once somebody cared. She smiles and her wrinkled features soften. Those ladies from that church came, carrying. They gave her sweet-smelling soap and a length of material for a dress. The stay in that crowded, dirty place was so much more pleasant when someone cared.

But now she was in a different place, hundreds of miles from those women, and many months of back-breaking labor later. Would anyone care this year? Would anyone come to lighten the load just a little?

Exploring Prayer Needs

Three full-time missionary couples are currently employed by the Home Mission Board to lead work among an estimated two million migrants who still harvest 75 per-

cent of the fruits and produce consumed in this country. These missionaries work with state conventions, associations, and local churches in California, Florida, and the eastern seaboard to provide services for the migrants. Meeting with church leaders in an area where migrants are located, the missionary shares information about conditions and needs in that area and challenges the people to provide or expand work with migrants.

For fifteen years, Mr. and Mrs. J. Ed Taylor have been following the migrants. They now make their home in Chapin, South Carolina. Mr. Taylor is superintendent of migrant missions for Georgia, South Carolina, North Carolina, Maryland, Virginia, and Delaware. He reports that churches in these states are responding by providing places of worship or inviting the migrants into their own churches for worship services, Vacation Bible School, and Bible study.

Mr. Taylor feels that prayer is the greatest need of migrant missions—prayer for the missionaries, for the migrants, and for the churches where the migrants go.

In Florida, missionary Russell V. Kauffman until recently has been assisted by Fred and Virginia Karinas, a US-2 couple who lived in Lake Worth and worked in Palm Lake and Big Lake associations.

A mobile medical/dental clinic for use among migrants in central and southern Florida began operation early this year. The unit is to be kept in continual operation in this area to serve migrants. But in cases of disaster or special need it will be available for other areas.

The unit, paid for in part by the Florida state missions offering, is staffed with a dentist, a doctor, two nurses, and one or two volunteer workers from churches in the area.

The First Baptist Church of Kissimmee, because of the pastor's concern, has taken on the responsibility of receiving and processing materials that come for the migrants. The church has recently completed a new storage building, part of which is set aside for handling these materials. Members and staff receive, process, and repack materials until they can be distributed by Mr. Kauffman.

Augustine Salazar reports that about 90 percent of California migrants are Mexican American. They respond well both to music and to films in Spanish.

Under Salazar's direction volunteers in the Fresno area are now teaching English to adults. The classes are held in migrant camps or buildings close to the camps for two hours once a week. Other teaching centers of this nature are planned across the state in migrant

areas. Salazar also plans to establish citizenship and driver education classes in a number of migrant areas.

Young people from Baptist churches are encouraged by Salazar to help during the summer school in the tutoring programs of the public schools. The state of California has provided special education for migrant children and uses many volunteer helpers.

No ministry to the migrants begins until at least one person has become concerned enough to seek action. When someone becomes concerned and arouses his church to action, there are several things to be considered before work is begun. "The type of ministry a church provides, or can provide," says Russell Kauffman, "depends upon the type of camp or dwelling area, the race, culture, or ethnic background of the migrants. From the standpoint of the church, the type of ministry depends upon the distance, available equipment, the feeling about minority groups and the underprivileged, motivation to accomplish this type of task, and the workers available."

Migrants live in extreme poverty and become guarded and suspicious of outsiders. They are not oriented toward group participation. They learn to expect prejudice and discrimination. The children's inability to stay in school makes it impossible for them to break the pattern and improve their lot in life. Migrants are strangers wherever they go.

Presence

(Continued from p. 31)

It would be wrong to leave the impression that all or even a majority of Southern Baptists who move abroad become involved in

Preparation Period

This month lead members to study and discuss the section "Learning to Pray from the Women of the Bible" on pages 32-34 of the *Prayer Group Guide* (see WMU order form, page 48). Assign each member a woman in the section to study and present to the rest of the group. Ask each member to summarize the comments given, pointing out the central truth on prayer illustrated by each life.

The Prayer Experience

The aim of the prayer experience is to have each woman gain an awareness of the plight of the migrants and to pray compassionately for them and those who minister to them.

Lead the women to discuss what they know of migrants and their way of life. Let several members summarize the information regarding migrants and what missionaries are seeking to do for them. Use the pamphlet "Focus on the Migrant" (available free upon request from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309).

As you approach prayertime, pause for a moment to reflect on the life of the migrant. Display pictures depicting migrant life and have someone read the meditation.

Pause for a period of silent prayer, encouraging members to pray with a new awareness of the problems faced by migrants. Ask them to pray for those who work with migrants. Mr. and Mrs. J. Ed

Taylor, Mr. and Mrs. Russell V. Kauffman, and Mr. and Mrs. Augustine Salazar.

Related Activities

Collect materials for and make health or first aid kits. In a small box, plastic bag, or drawstring cloth bag place soap, towel, washcloth, toothbrush, toothpaste, comb, and a Gospel or New Testament for health kits. First aid kits should contain bandages, antiseptic powder, gauze, vaseline, adhesive tape, bandage roll, and a Gospel or New Testament. Send prepared kits to Migrant Missions, First Baptist Church, Kissimmee, Florida 32741 or to Augustine Salazar, 6447 North Seventh Street, Fresno, California 93710.

Call to Prayer. Make small mounds of clay or Play-Doh to represent birthday cakes. Place a small candle in each mound and pass one to each member. As the missionaries on the prayer calendar are named, place the cake and candle on the area of service on a world map on the floor or table. Light the candles. Then have a period of prayer.

Preview Baptist Women Meeting. After experimenting with several new approaches to evangelism, missionaries in Ethiopia have recently implemented four new methods. Come to the Baptist Women meeting next month to learn what the new methods are and how they aid in winning people.

Mrs. Billy Weaver is a homemaker in Navasota, Texas.

missions. In reality, only a small percentage of those overseas make an effort to witness.

Southern Baptists who see divine purpose in their overseas assignments and seriously search for ways to become involved discover deep satisfaction in life abroad, even

though they are often surrounded by irritations, inconvenience, and frustrations. Life overseas provides enriching experiences through which emotional and spiritual growth occur. These Baptists make significant contributions to missions efforts.



Mission Action Groups

Changing Life's Styles

L. William Crews

Jim's car broke down in a small, western community. Help was forthcoming for his wife and two small children from the local church. A job was secured. Within a year he and his wife were baptized and singing in the choir. Jim's debts began to increase. Some of the men of the church loaned him money. The following night he disappeared with his family, leaving several friends and merchants in debt. A check of Jim's past revealed the same pattern of living.

Roger had been on drugs since he was in the seventh grade. He was hooked on hard drugs. After spending three months at the detoxification center, he was back on heroin again at age 18. He derived too many benefits from his drug style of living to change.

Ed had been out of prison six times for a total of fourteen months over the past sixteen years. Each time he was out, his frustrations became so intense that he violated his probation, wrote "hot" checks, and ran as far as he could before apprehension. The prison offered him security, planned activity, food, clothing, shelter, and a structured style of living.

Life-styles or patterns of living refer to the totality of a person's life. These include: where a person lives, how he dresses, how he spends his money, the house he

lives in, his work, his recreation, his form of worship, the car he drives, his values, and how he feels about himself as a person.

Patterns of living are determined by the way a person was programmed while growing up, his economic circumstances, the cultural values he has adopted, the opportunities he has, and how he meets his basic needs.

How does one change his pattern of living or life-style? In last month's study three motivations of change were given: pressure, enticement and identification. The pressure of economics, family attitudes, or law can motivate a person to change. The enticement of getting a better job, learning to read or write, having a better home, or living in a better neighborhood can motivate a person to change. Identification with a strong person such as a parent, a coach, a teacher, or a supervisor can be the motivating factor. Either one or all of these factors may be involved in bringing about a change in patterns of living.

When a person is motivated to change, his destructive thoughts and behavior patterns must be replaced with constructive ones. This may take a long period of time marked with short, faltering steps.

A person's self-concept, his negative inner thinking ("I'm no good, a failure, a loser, inferior") must be

changed to "I have worth, value, potential for success, uniqueness as a person."

Every individual must have some sense of well-being and find acceptance and love from his peer group. The need for acceptance is so great that a person may go to any extreme to receive it. This is particularly noticeable among teenagers who defy parents, teachers, or police officers to gain acceptance from their peer groups.

Recognition is another factor in changing life patterns. This may come through job performance, sports, scholastic achievement, or refraining from negative actions. Once a person has achieved something that is significant to him, it helps him to gain confidence. Nothing succeeds like success. The failure ratio is gradually changed to the success ratio.

As the person has more and more worthwhile experiences, he builds up a reservoir of strength. He gradually comes to the place of liking himself.

Mission action groups can bring the total resources of the church and community to the assistance of the target person. The greatest resource is friendship. A friend who comes to a person in time of need is one who says "I like you, you are a person of worth. I will not be shocked at what you tell me,

neither will I judge or condemn you. . . I am with you while you learn new patterns of living." Is not this what the Master meant when he said, "I am with you always, even unto the end of the world."

Friendship can provide affirmation of the person whose life may be gnarled and twisted from the lack of emotional sunshine. As the individual is affirmed by others, he gradually comes to affirm himself as a person of worth and value.

The target person must be confronted with his negative behavior. This will help him to understand his problems and learn how to handle them. He may need the professional help of a social worker or counselor. Friendship can support and affirm the significance of this help.

Time is important in changing life patterns. Negative and destructive thinking and feelings often develop during early childhood. The heroin addict may be physically withdrawn from drugs in one to three weeks. To change his pattern of living will take a minimum of six months to a year. The alcoholic can be "dried out" in three weeks. Changing his pattern of living may take a lifetime.

The classic example of changing life-styles was accomplished by the Master. He took a group of twelve men from all walks of life and led them into a new pattern of living. It took three years to accomplish, yet he was not successful with all of them. It was a costly endeavor.



Planning the Mission Action Group Meeting

Preparation Actions

An individual's style of living is based on those things that are important to him. If one values education, he will pursue educational goals. If he values money, he will pursue investments that will bring greater financial gain. If one values a life, he will assist that person to

find fulfillment regardless of race, culture, color, or religion.

There are many conflicts in our value system. Most Americans value peace. Yet a major war has been fought on the average of every twenty years.

Americans consider themselves great humanitarians. Yet there is much opposition to welfare programs and foreign aid designed to help persons and nations in need.

Rugged individualism is valued. But America is primarily a nation of sheep.

Change is valued. Most Americans want to drive the latest model car or wear the latest fashions in clothes. Yet change is resisted in churches, schools, or in the rearing of children.

Education is valued. But many college professors are eyed with suspicion and considered the corruptors of the minds of youth.

Churches are valued. Yet religion is a Sunday morning phenomenon and has little influence in the business and economic life of the nation. What do you value? Are there conflicts in your value system? Do you have an ideal set of values but a different set for your daily living?

In-Service Training

The helping process demands that the helper examine his own values and the conflicts in his value system. This must be done before one person can help another person.

To help members understand their values, give each member two sheets of paper at your group meeting. On the first sheet, ask members to write the things that were important to them during their teen-age years.

On the second sheet, ask them to write the things or values that they live by today. Discuss responses in your group.

Ask members whether their values changed. If so, why? Were they influenced by others? Did circumstances such as a move or financial

success or failure change them? Did age have something to do with the change?

What is important to the persons your group desires to help? Are their values different? Can you continue to help a person whose values are different?

Perhaps the greatest value in the helping process is to let the other person become his own unique self, as he feels God would have him to be.

Related Activities

Call to Prayer. Read the list of names to the group. Then ask the group members to share any information they have about any of the missionaries listed or the areas where they work.

Preview Baptist Women Meeting in Ethiopia thousands of people are searching for a better way of life. Invite members to attend the Baptist Women meeting in September to learn of ways that missionaries in Ethiopia are helping people change life-styles.

Dr. L. William Crews is director of DeKalb County Mental Health Center, Decatur, Georgia.

MOVING?

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FORECASTER

Margaret Bruce

Margaret Bruce

Missions Groups

Missions groups are a component part of Baptist Women work. There are three reasons for having these groups: (1) to provide for women an opportunity to concentrate their missions efforts in a special activity (study, prayer, mission action), (2) to provide small group experiences (fellowship, leader and member training), and (3) to provide opportunities for study, prayer, and mission action in addition to organizational activities.

*Working in a Missions Group** is a booklet which will help group leaders and members learn how to carry on missions group work more effectively. If group work is weak in your Baptist Women or if missions groups have not been started in your organization, order the booklet and plan a study of it.

There are various ways of enlisting group members and of informing all women of the church of Baptist Women missions groups. Here are some ways you may use:

1. Ask members to give testimonies of what groups have meant to them and to missions.
2. Make a tape cassette using testimonies of persons helped by mission action group members. Plan for all women of the church to hear the testimonies.
3. Publicize the missions groups in church bulletins, giving names of group leaders, time and place of meetings, and information concerning the work of each group.
4. Display pictures of missions group activities and give information about each group.
5. Show slides of missions group activities and give information about each group.
6. At Baptist Women meeting(s) distribute mimeographed sheets giving information regarding missions group meetings, leaders, and activities. Provide a tear-off space for members to indicate their first, second, and third choice for group membership.
7. Make a sign-up chart for women to use in indicating their preference of group membership.
8. Display resources to be used by missions group leaders and members. These will include ROYAL SERVICE, mission action group guides,* *Working in a Missions Group*,* Baptist Women Group Record and Report Book,* and the Baptist Women Leader Manual.*

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Baptist Women Meetings

Choosing the right time for Baptist Women meetings is one of the most important decisions the officers council has to make. Members and prospects should be given an opportunity to indicate their meeting time preferences. The right time for meetings may be the determining factor in enlisting a prospect and keeping a member active. The Baptist Women/BYW Visitation Card* has a space for the visitor to check the prospect's preference of morning, afternoon, and evening meetings as well as her preference of the day of the week.

When missions group meetings are scheduled at different times, some members will want to work in more than one missions group. As you look toward a new WMU year keep these things in mind and schedule Baptist Women meetings and Baptist Women group meetings for the convenience of members and prospective members.

Time is one of the most wonderful possessions. When busy women come together for a meeting they expect things to happen. What happens at your Baptist Women meetings? Check the following experiences being planned by your Baptist Women officers council:

- Scripture reading and hymn
- Call to Prayer (using ideas which encourage members to use Call to Prayer daily)
- promotional features suggested in Forecaster reports from officers council and missions groups
- presentation of mission action opportunities
- mission study session (using various learning methods and aids suggested in ROYAL SERVICE to involve all members in a real learning experience)
- presentation of follow-through activities
- evaluation of meeting

Not all of these activities will take place at every meeting. Nor will they always follow this order. But every Baptist Women meeting should provide meaningful experiences which help members (1) know more about missions, (2) become more concerned for missions, (3) support missions more enthusiastically through prayer and gifts, (4) become involved in mission action, and (5) seek God's will for their lives.

ROYAL SERVICE • AUGUST 1973



August 9-15 is the date of the 1973 WMU Conference at Ridgecrest Conference Center, Ridgecrest, North Carolina. Last month we suggested an acrostic presentation of the Glorietta Conference. You may want to see July Forecaster and adapt the presentation to fit this Ridgecrest acrostic. The registration fee is \$7.50 per person and should be sent to Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770.

ecreative experiences
 interesting speakers
 delightful fellowship
 lorous scenery
 mphasis on missions
 onferences for leaders and members
 elaxing fellowship
 njoyable food
 piritual enrichment
 echniques for teaching the Graded series

41

Language Missions Day

August 12 is Language Missions Day throughout the Southern Baptist Convention. This is a significant emphasis since one of the major areas of Baptist home missions work is the ministry to persons identified with a language-culture group other than English.

Are any of the 975 appointed missionaries and missionary associates serving among the more than forty million language-culture persons in the USA in your association? This is the first question your officers council will want to answer in preparation for Language Missions Day.

Find out if there are missionaries in your areas serving among these language groups: Spanish, Indian, French, deaf, Chinese, Japanese, Italian, Russian, Korean, Portuguese, Czechoslovakian, Filipino, Ukrainian, Polish, internationals, Hungarian.

If there are language missionaries in your association, see if they have needs in their work which your Baptist Women organization can meet. These needs may include English teachers, Bible teachers, help with mothers' clubs, or youth workers.

If there are no appointed missionaries in your association but there are language persons, decide what ministry your organization can provide. The Home Mission Board folder "Ministering to Language Friends" gives several suggestions. (This leaflet is available from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309).

- (1) Be naturally friendly
- (2) Learn about their customs and culture
- (3) Recognize them as equals and as persons
- (4) Be informed of their religious background
- (5) Respect their religion

Officers Council

How up-to-date is your prospect list? What do you know about your prospects? The Baptist Women/Baptist Young Women Visitation Card helps members become better acquainted with prospects visited. The card suggests to the visitor that she secure information regarding the prospect's special interests, such as music, teaching, helping others, publicity, social activities, art, drama, displays, and visitation.

Prospects are often enlisted in Baptist Women by involving them in activities they are especially interested in. How many 30-35-year-old prospects do you have in your church? How many working women? mothers? retirees? homebound women? women with time on their hands? Have you used the articles from February ROYAL SERVICE addressed to these six target groups? Reprints of the articles are available

- (6) Be positive in your presentation of the gospel.
- (7) Avoid controversy.
- (8) Be concerned for their personal needs (such as: to learn to read English, to become adjusted to their community)

Sharing Group Leadership

In the booklet *Working in a Missions Group** the heading of chapter 4 is "Members Are Leaders, Too." Some groups elect assistant leaders to be responsible for certain phases of the work. Some groups ask members to volunteer for work to be done. Some groups expect the group leader to appoint different members for various responsibilities.

Here are some of the responsibilities members may assume: (1) telephoning members to keep them informed of group activities, (2) planning for the use of Call to Prayer, (3) previewing organization meeting plans to encourage attendance, (4) planning activities for reaching absentees and enlisting prospects, and (5) planning mission action.

When members give up the spectator role to become active participants, they are sharing group leadership. They are helping build the group spirit; they are helping with decision-making; they are volunteering to serve.

Plan for your missions groups to study *Working in a Missions Group* and use ROYAL SERVICE regularly in planning group meetings and group work.

*Available from Woman's Missionary Union or Baptist Book Store. See WMU order form, page 48.

from WMU only for 10 for 25 cents (see WMU order form, page 48). Distribute them to members and to prospects in these groups:

Agenda for August Officers Council Meeting

- Call to Prayer
- Reports of officers
- Checking on Giant Step goals
- Planning enlistment activities
- Planning mission action projects and participation in Language Missions Day
- Completing annual planning
- Planning last minute details for those attending Ridgecrest WMU Conference
- Checking on Baptist Women Achievement Guide
- Checking on final plans for August Baptist Women meeting



Call to Prayer

Virginia Lindsey

1 WEDNESDAY Mark 15:33-39

Though Cheryl and Varyl F. Henderson can see a rainbow every day in the quaint, old whaling town of Lahaina, on Maui, Hawaii, they have little time for beach combing. This busy pastor has a hotel-beach ministry for tourists, a film revival, and a drop-off center for children. Pray for continued outreach.

Joe Bolman, Spanish, Texas
Mrs. Eugene C. Bensch, Indian, New Mexico
Mrs. C. Marshall Durham, Spanish, Panama Canal Zone

Mrs. Larry Gelsinger, Baptist center Ohio
Mrs. Varyl Henderson, church extension Hawaii

Rayalde Lami, Spanish Texas
Mrs. Lili Rouse, Spanish, Florida
Mrs. Harold L. Shanks, home and church, Libya

Betty Lynn Cagle, women's work, Rhodesia
Joan Carter, women's work, Kenya
Mrs. J. B. Dinkins, home and church, Upper Volta

Harold H. Hays, preaching, Honduras
Mrs. William H. Ishter, education, South Brazil

Mrs. Julian B. Lacey, home and church, South Brazil

2 THURSDAY Mark 15:42-47

In the Muslim stronghold of Nikyota, Kinta, Malawi, the Gerald M. Workmans and the Bobbie Ruth Scotts led a music and testimony service throughout the night before Easter for over 300 people. The music recorded on tape was played with the aid of a small generator. About 1:30 A.M. the people walked all over town singing that Jesus is risen.

Mrs. Tony E. Browning, Indian, North Carolina

Harold D. Bridgman, superintendent of missions, Illinois

Miguel Gonzalez, Spanish, Florida
C. F. Lando, deaf, Arkansas
Celine Sandlin, Indian, Utah

Charles A. Allen, Jr., education, Colombia
Delia D. Brown, agriculture, Zambia

Mrs. William A. Cawley, home and church, Nigeria

Mrs. John W. Frazier, retired, China

Mrs. Wesley A. Lindsey is a homemaker living in Indianapolis, Indiana.

W. Griffin Henderson, education, Hong Kong

Joanna Milby, music, Equatorial Brazil
Mrs. William D. Moxley, home and church, South Brazil

J. T. Owens, music, Mexico
J. Kenneth Park, preaching, Chile

Malcolm W. Shaw, administration, Hawaii
Mrs. Albert C. Sutton, home and church, Angola

Gaea V. Tatum, social work, Vietnam
Gerald M. Workman, music, Malawi

3 FRIDAY Mark 16:1-7

Five teachers in one year for one Sunday School class, no worker at all for the youth group, no adequate meeting place, only a few members to pay the tremendous bills and do all repairs and cleaning—these are some of the situations faced by inner city and extension missionaries. Pray that God will give such missionaries extra courage for the extremely difficult task of opening new doors for Jesus' sake.

Mrs. Pascual Corraza, Spanish, Texas
Gary E. Holbrook, pastor, Illinois

Mrs. Arnel Hernandez, Spanish, Florida
Mrs. Eduardo Paul, Jr., Filipino, California

A. W. Wilson, retired, Alabama
Mrs. Joseph A. Hestington, retired, Brazil

Debra M. Lawless, preaching, Taiwan
Mrs. Tom W. McMillan, home and church, Tanzania

B. Lynn New, preaching, Taiwan
Mrs. Keith D. Skallen, home and church, Peru

Joe E. Terry, preaching, South Brazil

4 SATURDAY Mark 16:9-16

During the first semester of teaching in the theological institute in beautiful Honduras, the days were filled with music for Robert A. and Olivia Williams. They took music into churches and non-Baptist high schools. They also found rewarding the cleaning of used dental instruments and the distribution of worm medicine in small out of the way towns.

Mrs. James L. Barnes, US 2 dent, Tennessee

Mrs. Roger L. Capps, home and church, Malawi

Burford B. Hodgson, student work, Korea
Mrs. David L. Miller, home and church, South Brazil

Mrs. Earl J. Myers, Jr., home and church, South Brazil

John N. Thomas, preaching, Colombia

Grace Wells, retired, China, Hawaii, Ind. donated

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

Ruth Wamach, nurse, Nigeria

5 SUNDAY 1 Corinthians 1:1-9

Southern Baptist missionaries in Bangladesh have become directly involved in relief work. They helped residents to build 120 to 130 new homes for Hindu families in Keshampur village. Hindus were special targets of terrorization. Under direction of James F. McKinley, Jr. and with funds from Southern Baptists, workers hurried to complete homes before the monsoon rains began.

Charles B. Clayton, pastor director, California

Mrs. Joseph Edgar Glass, US 2 student work, Algeria

Robert L. Green, Christian social ministries, Arkansas

Mrs. David Lee McCall, church extension, West Virginia

Gilbert Oakley, Spanish, New Mexico
Virgil Cooper, preaching, Korea

William E. Corwin, drum parent, Indonesia
David E. Garner, agriculture, Moros

Henry K. Matney, education, Ghana
Mrs. James W. McGarvey, retired, Chile

Baptist Spanish Publishing House, El Paso, Texas

James F. McKinley, Jr., preaching, Bangladesh

Takakura Oue, preaching, Japan

Mrs. Ed L. Smith, home and church, Bolivia

Hugh G. Smith, drum parent, Singapore

Mrs. J. Allen Smith, home and church, Philippines

Reuben W. Welford, education, South Brazil

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Directory of Missionary Personnel free from Foreign Mission Board literature, P.O. Box 6597, Richmond, Virginia 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

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4 MONDAY 1 Corinthians 1:10-17
The Ministry of Public Health and Social Welfare in Paraguay has granted official recognition to the nursing school of Baptist Hospital, Asuncion. Betty Harper is a missionary nurse and her husband Leland J. Harper is the hospital administrator. Recently a new chapel was dedicated with an office for missionary James Q. Watson, a library, and a family room. Pray for continued expansion of Christian witness in Asuncion.

Mrs. Gae M. Davis, Jr., nurse, Louisiana
Mrs. Baptista M. Gail, Spanish
Wesley Johnson, superintendent of missions, Maryland
Doris Ruth Smith, Baptist center, Kentucky
James E. Wright, pastor-director, New York
Mrs. Ted York, Sellers Home, Louisiana
Mrs. C. Donald Doyle, home and church, Costa Rica
Dorothy Edmonson, education, Tanzania
Mrs. Leland J. Harper, nurse, Paraguay
Marion Maher, medical, Indonesia
Milton Murphy, preaching, Israel
J. Earl Papp, Jr., student work, Philippines

7 TUESDAY 1 Corinthians 1:18-25
In many places in the world, the role of the small, private mission school continues to be important educationally. One such school is in Quito, Ecuador, where Mrs. Pedro de Rubio is director. It is concerned with intellectual development as well as physical and spiritual growth. Several missionaries, including Mrs. Garreth E. (Elaine) Joiner, have served as administrators.
J. T. Alexander, National Baptist, North Carolina
Mrs. Caroline Bright, church extension, Pennsylvania
Alejandra Davila, Spanish, Arizona
Mrs. Frances M. Denton, associational services, Illinois
Mrs. Thomas Eaton, Spanish, Puerto Rico
Mrs. Marcell Iglesias, Spanish, Panama Canal Zone
Elizabeth Lundy, Baptist center, Georgia
Marian Quisenberry, Spanish, Texas
Mrs. B. Clyde Roberts, church extension, New Jersey

Philip M. Anderson, music, Philippines
Mrs. Laura A. Bayle, Jr., home and church, Equatorial Guinea
Mrs. Garreth E. Joiner, home and church, Ecuador
Mrs. Gail P. Jock, home and church, Paraguay
Mrs. Donald Kirkland, home and church, Ethiopia
W. W. Lavette, Jr., retired, China, Hawaii, Taiwan

8 WEDNESDAY 1 Corinthians 1:26-31
Following the surrender of the Pakistan military forces and declaration of the new nation of Bangladesh, we had a wave of relief groups coming in from many different countries. Along with them came representatives of many Christian mission groups thinking that there was a new open door for Christian work here since the country was declared secularistic. The vast majority of the country is still Muslim and this is still a basic part of the fabric of the society. Christians have the freedom to worship and teach. We have not seen a great surge of non-Christians asking to become Christians, but there does seem to be some disenchantment with Islam for many because of the breakdown during the Pakistan occupation," writes Mrs. Tracy C. Bennett.

Mrs. Miguel Gonzalez, Spanish, Florida
Mrs. Andrew Rodriguez, Spanish, Texas
Mrs. Terry C. Russell, home and church, Georgia
Mrs. Bolla M. Bradley, home and church, Korea
Ralph W. Harrell, publication, Kenya
Mrs. James A. Leonard, home and church, South Brazil
Tamaki Masaki, preaching, Japan
Gloria Patton, preaching, Lebanon
Marion Sanders, education, Mexico
Sara Frances Taylor, secretary, Argentina

9 THURSDAY 1 Corinthians 2:1-13
Mrs. Wayne E. (Mary Lou) Emanuel is a missionary nurse in Japan. Her husband says, "The main purpose of missions is to lead people to a saving faith in Christ. In all of Asia 99 percent of the people are not Christian. The immediate need for more missionaries is now." Pray for more missionary recruits to carry the message of Christ's love.
Mrs. James O. Beck, Baptist center, Georgia
Mrs. B. Frank Boles, Indian, Oklahoma
Mrs. William B. Girdle, Jr., US-2, church extension, Vermont

Earl Jackson, Indian, Idaho
Harold Kende, international, California
Marshall W. Moore, Christian social ministries, Indiana
Eulimiro Robinson, retired, Cuba
Mrs. Juan Rodriguez, Spanish, Texas
Mrs. Barton Singleton, rescue mission, Tennessee
Mrs. Wayne E. Emanuel, nurse, Japan
Mrs. Alvin L. Gery, home and church, Guadeloupe
Mrs. Richard S. Grant, home and church, South Brazil
Richard B. Greenwood, preaching, Guatemala
Carl G. Lee, preaching, Indonesia
Lawrence E. Rice, music, Venezuela
William P. Roberts, music, Japan
Mrs. Maurice Smith, home and church, Belgium
John W. Watts, education, India
Mrs. Larry C. Yoder, home and church, Belgium

10 FRIDAY 1 Corinthians 2:14 to 3:9
The chapel on wheels in California under the direction of the Margalit F. Wyatt provides a Bible class for children in out-of-the-way places. With illustrations, Bible stories and creakies the Wyatts lead the way for local churches to continue teaching the children of God's love. Pray for missionaries to find innovative ways to minister in Christ's name.
Ray M. Coates, Spanish, California
Jana Dallas, Spanish, Texas
Richard Dalton, US-2, Spanish, Pennsylvania
George L. Foster, pastor, Kansas
Marshall E. Wyatt, pastor, California
B. Paul Ballingrope, preaching, Equatorial Guinea
C. S. Quenby, preaching, Japan
Mrs. James E. Carter, home and church, Philippines
Marion L. Carley, preaching, Colombia
Mary Crawford, retired, China, Hawaii
William O. Moss, preaching, Lebanon
Mrs. Clifford J. Lavo, retired, China
Payson M. Moore, radio TV, Vietnam
Mrs. Alice P. Neely, home and church, Colombia

James B. Slack, education, Philippines
John H. Tatum, doctor, Indonesia
Mrs. James H. Westwood, home and church, Rhaduria

Charles L. Whitley, Jr., student work, Japan
Mrs. Robert S. Worley, home and church, Spain

11 SATURDAY 1 Corinthians 3:10-23
A former bar and dance hall, La Pluma is now a chapel in a residential section of Abidjan, the capital city of Ivory Coast. There are only two other evangelists. Pray for Mrs. James H. (Janelle) Darnall as she helps her husband in pastoral work.
Lorena Caville, Spanish, Texas
Mrs. Marlene Quisenberry, Spanish, Texas
C. B. Scarborough, youth and family services, Georgia
Mrs. J. B. Williams, Spanish, Kansas
Mrs. James H. Barwell, home and church, Ivory Coast
Stephen B. Rags, preaching, Argentina
Robert Hampton, press, South Brazil
Mrs. Shirley A. Smith, home and church, Antigua
Mrs. Charles H. Smothers, home and church, Paraguay

12 SUNDAY 1 Corinthians 4:1-5
Though the old house was crumbling where the William O. Byrd had youth fellowship and kindergarten for their Italian and Spanish work, it was very useful in existing Sunday School prospects. Now the house has collapsed and the city has ordered its destruction. Pray for funds for a new building in Florida so that the Byrds may expand the work to include an elementary school.
Mrs. William O. Byrd, Jr., Italian, Florida
Mrs. Gail Byrd, associational services, Washington
Mrs. Kenneth Newman, church extension, Hawaii
Clara Kage, Spanish, Texas
Mrs. Omer K. Bazzano, Jr., home and church, Korea
Albert B. Crisland, education, Italy
Mrs. Robert H. Cullpepper, education, Japan
Mrs. Richard S. Devoe, home and church, Kenya
Mrs. N. Brennan Eubanks, home and church, Nigeria
Linda Garner, nurse, India
Mrs. James E. Humphreys, home and church, Colombia
Mrs. Hilda M. Harris, retired, China
Mrs. Perry, retired, Nigeria
Mrs. Bill C. Thomas, home and church, Malaysia

13 MONDAY 1 Corinthians 4:6-13
The Aomori Baptist Church in northern Japan has lost the need for an assembly ground and Christian cemetery. Eighty acres of land which needs to be developed is available at \$1000 per acre. Within the city the cost of land is \$150,000 per acre. Pray with the Donald R. Heaters that the church's plans may become reality.
William I. Barkley, retired, Maryland
Mrs. Monera Garcia, Spanish, California
Terry Macneal, center director, Georgia
David Taylor, Spanish, Florida
Mrs. Andrea Viora, Spanish, New Mexico
Mrs. Margaret B. Webb, Jr., deaf, New York
Mrs. L. Gerald Walder, home and church, Japan
Mrs. W. C. Harman, retired, Brazil
Mrs. Donald R. Heine, home and church, Japan
Mrs. M. Mark Shultz, education, North Brazil

Mrs. James T. Duma, education, Mexico
Mrs. Melba W. Stansel, home and church, Hawaii
J. Murphy Tarry, preaching, Laos
David M. Walters, preaching, Tanzania

14 TUESDAY 1 Corinthians 4:14-21
Missionaries in Rhodesia are encouraged to see the GA convention and other meetings being led capably by young women who have grown up in Gile. Missionary Jean (Mrs. Gene D.) Phillips requests that Baptist women thank God for the Spirit's leadership in Rhodesia. Pray that a spirit of love will prevail even in the midst of differences of opinion.
Joan Anderson, Indian, Oklahoma
McDuffie Barrow, National Baptist, Mississauga
Claude Hennessio, Spanish, Texas
Mrs. Byron Lee, Polish, New York
Dennis McCornick, Baptist center, Nebraska
Mrs. L. Ray McKinney, associational services, New Mexico
L. Garret Bedford, business administration, Malawi
Mrs. C. K. Cullpepper, Sr., retired, China, Hong Kong, Taiwan

Mrs. Marlene B. Allen, education, Peru
James A. Foster, preaching, Philippines
Mrs. Henry P. Maynard III, home and church, Venezuela
Russell A. Harrington, music, Costa Rica
Blaine Lathum, radio TV, Kenya
Mrs. Gene D. Phillips, home and church, Rhodesia
Henry L. Rales, business administration, Taiwan
Mrs. William L. Sargeant, home and church, Korea
Javin Shan, education, Hong Kong
Mary Stempley, student work, Ghana

15 WEDNESDAY 1 Corinthians 5:6-8
On a warm Tuesday afternoon, four Paodeg-speaking Indian women and Home Mission Board language missionary Allison Holman traveled eighty miles to one of the most remote Indian villages in Arizona. When they reached their destination, they found that the family they had come to visit had moved. Their trip was worthwhile, however, for they found five families who responded to their invitation to attend a service. One man accepted Christ.
James L. Davis, pastor-director, New York
Mrs. Ester L. Hamrick, Baptist center, Virginia
Allison Holman, Indian, Arizona
Harry E. Woodall, Christian social ministries, Arkansas
Mrs. E. Edward Garden, home and church, Philippines
Mrs. James S. Long, home and church, Chile
Mark L. Secor, business administration, Lebanon
Leroy K. Seal, education, Japan
Mrs. Donald B. Smith, home and church, Venezuela
David R. Wallace, student work, Zambia
James D. Watts, music, Italy
C. H. Westbrook, retired, China

16 THURSDAY 1 Corinthians 6:1-8
From city to mountains to overseas, the missionary's cry is, "We need help." It is needed to teach children, in build or repair buildings to doctor sick bodies and to minister to human need. Concerned Southern Baptists in the Christian Service

Corps (presently 78 in them) pay their own way for a week, a summer, or a year to assist home missionaries in their ministry tasks. Pray for more dedicated hearts and hands to share the load around the world.
Muelan P. Boyd, superintendent of missions, Michigan
Blahard F. Bumpson, chaplain, Maryland
Vivienne S. Camal, Italian, Rhode Island
Mrs. Gracie Griffin, associational services, Ohio
Mrs. J. B. Hood, pastor-director, North Carolina
Mrs. C. P. Landon, deaf, Arkansas
Frank W. Scott, pastor, Pennsylvania
James W. Wigger, weekday ministry, Utah
Robert M. Schriener, business administration, Liberia
Mrs. Edwin B. Butler, education, Japan
Barney R. Hanson, preaching, Argentina
Robert L. Lindner, preaching, Israel
Lloyd Nell, business administration, Nigeria
Mrs. Gene V. Tammell, home and church, Vietnam
Beretly Wales, secretary, Honduras

17 FRIDAY 1 Corinthians 6:9-14
Despite cold and hardship Alaska's 12,000 Southern Baptists are as diverse as the land where they live. Willie Johnson, an Eskimo pastor, is pastor of East Third Baptist Church, Anchorage. He leads his own singing and plays several musical instruments. He drives the church bus, holds Bible studies on money loans and provides services for senior citizens. Pray for this modern-day pioneer.
Harbert Casell, retired, Cuba
Jana Foss Carl, Spanish, New Jersey
Willie Johnson, Eskimo, Alaska
George Reid, Spanish, Washington
Elmer Rodriguez, Spanish, Puerto Rico
Mrs. Walden D. Stevens, Indian, Oklahoma
Frank T. Florence, English-language, Colombia
Marlene L. Randall, doctor, Rhodesia

18 SATURDAY 1 Corinthians 6:15-20
David L. Martin, Part of Spain, Trinidad is director of stewardship for the National Baptist Convention and teacher of theological studies. The Martins are key members of St. John's Baptist Church. Pray for the work to grow as the nation grows in independence. Also thank God for Baptist churches who are providing homes for missionaries during furloughs.
Charles Lamborn, Filipino, Florida
Linda Ogden, Baptist center, Virginia
Mrs. William A. Park, Spanish, Texas
Mrs. Frank Wheeler, associational services, New Mexico
Thomas M. Wae, Baptist center, Taiwan
Edna Weather, Christian social ministries, Washington D.C.
Mrs. P. H. Anderson, retired, China, Hawaii
Irene Brannon, nurse, Korea
Harry T. Beck, preaching, Indonesia
John C. Calhoun, Jr., English-language

Margie B. Hainston, education, North Brazil
James D. High, education, Nigeria
Mrs. Jack W. Hennessey, home and church, Laos
Mrs. Hal B. Lee, Jr., home and church, France
David L. Martin, preaching, Trinidad
Mrs. Clyde M. Roberts, home and church, Hawaii
Ernest C. Wilson, Jr., preaching, South Brazil

Baptist Women (Continued from p. 27)

4. Evaluating the Study
(1) Have each group read aloud one of the aims questions used at the beginning of the study. Comment on and discuss them.
(2) Have each person who spoke the words of a missionary hold up or point to an object or give a verbal clue concerning her topic. Ask groups to respond to the clues. (Readers—point to map and facts; M. Summers—a Bible, point to rug; D. King—book, packet of papers; J. Willmon—"60 children"; W. Dunn—microphone, "the most exciting thing..."; C. Willmon—copy of a concert program.)

5. Planning for Follow-through
Here are a few prayer needs from some of our missionaries in Lebanon. Ask the group to separate for a time of conversational prayer honoring these requests. Ask that these requests be remembered in prayer throughout the month.
Mabel Summers: "Our greatest needs here are for a spiritual revival and for trained and dedicated national workers."
David King: "Please pray with us that the Lord of the harvest will show us more new and effective ways of reaching the sons of Ishmael with the story of his love for them."
William Dunn: "Please pray that in the future these 'Celts' (Bible study groups organized by teams) will become organized churches. We need prayer. We need more money. We need consecrated Christians who can lead these churches. Pray for the Arabs and the Israelis and the Middle East situation."

Mrs. James McCaleb is a homemaker in Westminster, Colorado.

Books

[Continued from p. 35]

Book Four

Between Christ and Satan prepares the Christian to go forth into spiritual warfare fully armed, as described in Ephesians 6, with faith in Jesus and without fear.

An investigation into occultism based on over 160 case studies compelled the author to write this book. Dr. Koch warns of the dangers of spiritism, magic, and occultism and urges the reader to proclaim the victory that Jesus Christ has won over the powers of darkness.

Approaches to Study

Because of the many interesting case studies, team-teaching is the recommended approach to this book.

Refer to the Contents, pages 5-6. Ask the group to select different sections of the book for study and discussion. Two or three women can form a team to present the material they find most interesting.

Related Activities

Call to Prayer. Ask members to list prayer requests for home missionaries based on their study of the occult. How should missionaries deal with evidence of the occult in the fields where they work? Ask members to comment on the effect of American interest in the occult on foreign missions. Close with a season of prayer for home and foreign missionaries listed on the prayer calendar.

Preview Baptist Women Meeting in September. Baptist Women members will visit one of the most remote and isolated mission stations Southern Baptists support. Missionaries in Ethiopia are involved in a rural improvement program in an area where missionaries have never served.

Mrs. Jim Harvey is a homemaker in Hobbs, New Mexico.

*Available from Baptist Book Store

19 SUNDAY 1 Corinthians 7:1-11

Pray for the more than 3,000 campers on mission who express by identification labels on cars and campers their desire to share their faith with fellow campers. The symbolic emblem, a circle around the four points of a compass plus a fish, serves as identification and conversation piece.

Marcelo Cardenas, Spanish, Texas
Mrs. Juvia Nasso, deaf, Tennessee
S. P. Albrecht, retired, Texas
S. W. Parker, National Baptist, Louisiana
Mrs. W. B. Parker, Jr., Spanish, Texas
Mrs. Manuel Parker, Spanish, Texas
Mrs. Harriet S. Ray, resort missions, Hawaii
Mrs. Billy G. Colahan, home and church, Korea

E. Perry Ellis, preaching, South Brazil
Mrs. Billie P. Fudge, home and church, Korea
Yara Gardner, nurse, Thailand
Mrs. Gerald S. Narver, home and church, Rhodesia
Garnett B. Julian, education, Ecuador
Mrs. Maxwell D. Stodd, home and church, Nigeria
Mrs. Harold D. Wicks, home and church, Nigeria
Mrs. Marie J. Wright, Jr., home and church, Japan

20 MONDAY 1 Corinthians 7:12-16

While in Europe many Christian military personnel, businessmen, students and teachers want to witness and find fellowship with other Christians. Since it can be estimated that only five percent of Europe's 460 million people are committed Christians, European Christians need help in reaching others for Christ. Pray for the European Baptist Convention (English language) which is composed of forty churches in Europe, the Middle East, and North Africa.

Basil Campos, Spanish, Texas
Luis Estrada, Spanish, Texas
Mrs. James E. Plunkley, Jr., associational services, Ohio
Mrs. Alfred J. Smith, Jr., associational services, California
James E. Allen, retired, Brazil
Mrs. E. M. Clark, women's work, Kenya
Mrs. Thomas A. Cherry, home and church, Austria
Jackie Frohman, education, India
Mrs. Raymond L. Wells, education, North Brazil
Deway E. Moncar, preaching, Japan
Mrs. E. Edward Hildebrand, home and church, Costa
Paul W. Maland, preaching, South Brazil
J. W. Rumschneider, preaching, Tanzania
James J. Spaulding, preaching, Trinidad
Mrs. John W. Wams, home and church, India

21 TUESDAY 1 Corinthians 7:17-24

After years of prayerful watch for property, God opened the way for the Providence (Rhode Island) Baptist Church to be given a building by the aged members of a community church. While an educational building is needed this is a good beginning. The Marion Hayeses say, "Thank God for answered prayer."

Mrs. Marjorie Hayese, church extension, Rhode Island
James M. Page, postmaster, Tennessee
Alonso C. Quinn, superintendent of missions, Oregon

Walter S. Allen,* preaching, Kansas
Edward H. Albrecht,* deaf, Ohio
Mrs. James W. Barker, Jr., home and church, Uruguay

George E. Carson, preaching, South Brazil
Mrs. James H. Carr, home and church, Japan
Mrs. Lank E. McColl, home and church, Guam
Mrs. Mack L. Sacco, home and church, Thailand
Mrs. Paul S. Smith, home and church, Jordan
Mrs. Bobby E. Spoor, home and church, Thailand
James B. Swadlow, preaching, Korea
L. David Wigger, student work, Vietnam

22 WEDNESDAY 1 Corinthians 7:25-40

The doctors, M. Giles and Wang Ann Fort, Sanyati, Rhodesia, tell of Malice who was brought to the hospital critically ill of pneumococcal meningitis. The Forts shared with Wirt, his brother, their concern that both men find Jesus as Saviour while at the hospital. Now, both men have been baptized into Bud Fay's church. Thank God for answered prayers.

Mrs. Daniel Carter, retired, Texas
Mrs. Willie Johnson, Eskimo, Alaska
Arne J. Jones, National Baptist, Mississippi
Anna Keille, Baptist center, Virginia
Ted Tramm, Indian, Arizona
Deris Blumner, religious education, Indonesia
Charles A. Chiles, preaching, Philippines
James L. Crawford, education, Venezuela
Ashele G. Damsay, Jr., maintenance, Rhodesia
M. Giles Fort, Jr., doctor, Rhodesia
Robert Holland,* education, Japan
Jack M. Shady,* preaching, Malaysia
Norval W. Welch, religious education, South Brazil

23 THURSDAY 1 Corinthians 8:1-13

At the invitation of the Ethiopian government, Southern Baptists hold a bi-weekly medical clinic in rural Shankara 90 miles north of Addis Ababa the capital. Residents built an airstrip so a Missionary Aviation Fellowship airplane could bring regular visits from Dr. Samuel B. Connors, Jr. and veterinarian Jerry P. Bedsole. Emperor Haile Selassie attended a ceremony marking the beginning of the new airstrip.

O. E. Dalmer, superintendent of missions, Wyoming
Robert Felt, retired, Oklahoma
Mrs. Fernin Flores, Spanish, Texas
Agnes J. Gorman, education, Argentina
Betty Ann Smith, Christian social ministries, Argentina
Pearl Spilum, Spanish, Texas
Mrs. Mack Ivan Taylor, student work, Massachusetts
C. Winfield Applewhite, dormitory, Indonesia
Mrs. Samuel B. Connors, Jr., home and church, Ethiopia
D. Wayne Chesser, education, Togo
Mrs. Arnold B. Harrell, retired, Brazil
Richard M. Hallinger, doctor, India
Mrs. Ernest L. King, Jr., home and church, Indonesia
James E. Langorish, retired, Brazil
Mrs. Tommy H. Markham, home and church, Togo
Mrs. Richard Morris,* home and church, Taiwan
James A. Park, preaching, Liberia
Oswald J. Quirk, preaching, Taiwan

Wilson Rodgers, social work, Ivory Coast
N. Nash Smith, education, North Brazil
J. Wayne White, religious education, Mexico
Jack Wamsell,* preaching, Uruguay
Amber C. Wright, religious education, Vietnam

24 FRIDAY 1 Corinthians 9:1-18

Thank God for the 620 professions of faith registered by 31 of the 38 Portuguese Baptist churches at the close of their recent evangelistic campaign. Of the new converts, "the majority were hearing the gospel for the first time," reported missionary John M. Herndon. Major newspapers and magazines ran articles about Baptists and the campaign.

Mrs. Josephine Marger, Christian social ministries, Texas
Mrs. M. C. McJiles, Spanish, Texas
Mrs. Leopoldo Jarameno, Spanish, Texas
Alma Seward, Indian, Colorado
James W. Whitman, pastor, California
Mrs. Robert D. Bangs,* home and church, Korea
Yara Campbell, education, Japan
Mrs. James W. Coad, home and church, Hong Kong
Mrs. David M. Coleman, home and church, Rhodesia
G. C. Harbeck, preaching, Paraguay
John M. Herndon, preaching, Portugal
Mrs. Yumiko Masaki, home and church, Japan
Mrs. Ernest C. Pippie, home and church, Argentina
Peggy Russell, religious education, Liberia

25 SATURDAY 1 Corinthians 9:19-23

Joe came a long way, from jail to a church choir, because Baptists care. Joe's lawyer contacted Richard J. McQueen, Christian social ministries director in Charleston, South Carolina. McQueen found Joe a place to live when he was released. What if Baptists didn't care?

Richard J. McQueen, Christian social ministries, South Carolina
Mrs. Samuel P. Mumie, Indian, Kansas
Joan Lois Ramirez, Spanish, Texas
Edwary G. Cornwell, preaching, Equatorial Brazil
Mrs. Verena C. Dietrich, home and church, Thailand
Robert L. Hall, student work, Kenya
Mrs. Orla C. Robinson, Jr., home and church, Liberia
John A. Roper, Jr., doctor, Jordan

26 SUNDAY 1 Corinthians 9:24-27

In Rio de Janeiro a door-to-door salesman made his pitch for federal lottery tickets. "They are the best thing in your life and they cost so little," Missionary Nancy (Mrs. Laurence A.) Walker responded with an attractively bound paperback *New Testament*. "It's a gift—absolutely free." Pray for missionaries as they use chance on counters as ways to minister and witness.

Mrs. Hovesia Cardenas, Spanish, Texas
Eric Faye, Indian, New Mexico
Ron M. Langdon, superintendent of missions, California
Mrs. Concepcion Padilla, Spanish, California
Mrs. George Reid, Spanish, Washington
Gilbert Miner, superintendent of missions, Washington

Dwight H. Badley,* English-language, Japan

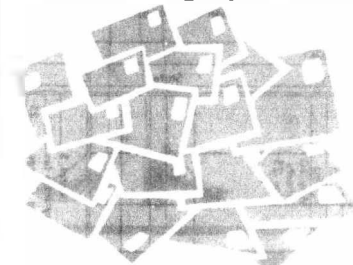
Mrs. Robert P. Benson, home and church, Taiwan
B. Eben Johnson, retired, Brazil
Arthur C. Robinson, education, Taiwan
Mrs. Leona A. Walker, home and church, South Brazil
Gino H. Wan,* radio-TV, South Brazil

27 MONDAY 1 Corinthians 10:1-13

Pray for missionaries involved in ministry to students. *Bala uno (Only One)* is a new coffeehouse near several schools in Mexico City with a student population totaling 45,000. Jerusalem House is a Baptist-run student center, housing a lounge, coffee house, and New Testament library and museum. Baptist Youth Center is an innovative form of outreach in Salzburg, Austria. Pray for expanded witness among students, the leaders for tomorrow's generation.

Mrs. Emily Maureen Glesler, Christian social ministries, Kentucky
Mrs. Marie M. Hernandez, Spanish, New Mexico
Aurora Dale Madors, superintendent of missions, Indiana
Mrs. Neemaiah Roban, Baptist center, South Carolina
Mrs. Joe L. Terry, Baptist center, Texas
Mrs. Arlie Watson, associational services, Maryland
H. Earl Benge, Jr., preaching, Vietnam
Mrs. Norman P. Mayes,* home and church, Vietnam

We Get Letters



Letters that make us cry

"Here is a list of how we want our 80 magazines mailed this year. You will notice when you check that there are some changes. Please transfer subscriptions accordingly."

The writer gave no mailing labels, no expiration notices, no expiration dates, and no hint as to the names on last year's subscription list. Hours of research in shelf after shelf of files were necessary to figure out the order. The writer could have prevented such delays. Any time you write to alter a subscription, you must send complete information. Be sure to send the date of your subscription expiration. Best of all, send a mailing label clipped from the magazine.

Louise D. Ingram,* education, Hong Kong
John M. Landon, education, Equatorial
Brazil
Eugene L. Lefkowitz, education, Nigeria

20 THURSDAY | Corinthians 16:14-22

A new television drama titled "In Paradise" is now being shown by Charles L. Sullivan, missionary minister, in his home and reception center, a laboratory, and is opening many.

Fernando Flores, Spanish, Texas
Mrs. David Lamm, Spanish, Louisiana
Dorothy Mann, Japanese, California
Mrs. Manuel Urbina, retired, Texas
Mrs. Charles L. Sullivan,* home and church, Botswana

Mrs. Herbert B. Billings,* home and church, Guatemala

Francis H. White, preaching, Spain

29 WEDNESDAY | Corinthians 10:23-33

Ray C. McGlamery is a doctor in the Baptist hospital in Gaza. The McGlamerys first served in Colombia. Ray McGlamery was a missionary student when he learned of the need for missionary doctors. The need made such an impression on the young man that he returned to school to become a doctor.

Mrs. James H. Purvis, educational services, California

M. D. McGlamery, retired, Missouri
Mrs. Donald B. Williams, educational services, Oregon

Mrs. E. G. Van Boven, retired, Panama Canal Zone

C. Thomas Douglas, preaching, Malaysia

Ray W. Stout, education, East Africa

Mrs. John H. Paulsen, home and church, Rhodesia

Ray C. McGlamery, doctor, Gaza

Ray A. O'Neal, preaching, North Brazil

Mrs. Jerry H. Williams, home and church, Jordan

26 THURSDAY | Corinthians 11:1-12

The Harold E. Hurst family have been in Honduras for twenty years. They have seen work grow. Now they are seeing Honduras embrace the church leadership re-

turn. A new church where there are 35,000 people in a housing development offers a new challenge. For continued blessings from God upon work in Honduras.

Harold E. Hurst, Spanish, Texas
Mrs. Adeline Hurst, National Baptist, Michigan

Mrs. Jorge A. Martinez, Spanish, Louisiana
Mrs. James T. Martinez, Spanish, Florida

Manuel P. Perez, Spanish, Texas

Mrs. Peggy B. Thompson, retired, Texas

B. J. Williamson, chaplain, Minnesota

Mrs. Russell H. Casper, home and church, Guatemala

Wayne S. Ray,* preaching, Nigeria

Mrs. Harold E. Hurst,* home, Honduras

Mrs. James C. Mann, Jr., home and church, Texas

Abel P. Pizarro, education, Mexico

Mrs. Samuel D. Barret, home and church, Argentina

James L. Stephenson, business administration, Kenya

Charles A. Yapp, preaching, Kenya

21 FRIDAY | Corinthians 11:17-22

Flying circuit rider James F. Kirkendall travels approximately 3,000 miles a month, based in Beirut, Lebanon, goes where no clergymen can reside. Local people work out their own programs of worship, Bible study, and Christian fellowship.

Mrs. John A. Sullivan, retired, Texas

A. J. Corcoran, Spanish, Texas

Larry Gardner, Baptist center, Ohio

Peter Gardner, Baptist center, Ohio

Belmont Kelle, Baptist center, Texas

Mrs. George Madison, Baptist center, Michigan

Bessie G. Madison, retired, Texas

Mrs. Jerry Burgess, Christian social minister, New York

Larry E. Burgess, National Baptist, Arizona

Mrs. G. Frank Coy, home and church, Ohio

Linda Davidson, education, Equatorial Brazil

Henry B. Davis,* preaching, Uganda

Mrs. J. Edwin Martin, home and church, Kenya

Mrs. James L. Moser, home and church, Kenya

Mrs. Samuel L. Jones, home and church, Rhodesia

Mrs. James P. Kirkendall, home and church, Lebanon

James L. Kirkendall, preaching, Indonesia

James D. Martin, education, Kenya

Charles B. Taylor,* doctor, Kenya



What will the ideal Baptist Women officer carry in 1973?

A Baptist Women Notebook Binder, of course. The binder will contain her WMU Year Book 1973-74, her Baptist Women Record and Report Book, and her Baptist Women Officer Plan Book.

All of these products are available from WMU or Baptist Book Store. See WMU order form, page 48.

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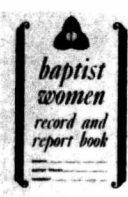
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| Baptist Women Notebook Binder | | 1.75 | |
| Baptist Women Officer Plan Book | | 1.25 | |
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DEAR PASTOR



Are you interested in your church responding to its missions tasks?

Of course you are. Woman's Missionary Union suggests a study which will help organization members as well as members of the entire church respond to this task.

On your library shelf do you have *The Missions Tasks of a Church* by Albert McClellan? If not, this book can be purchased from Baptist Book Stores. The book deals with a church's mission and missions tasks, missions in a changing world, a church's local missions program, a church's program of co-operative work, a church responding to its missions tasks. What could be more relevant in today's world?

Woman's Missionary Union recommends a study of this book for WMU council members, but the content is vital for every church member. Therefore, you might discuss with the WMU director some possibilities for a churchwide study of *The Missions Tasks of a Church*.

You might choose to teach this book during the Sunday or Wednesday evening services. A churchwide study on another night or in a retreat setting are possibilities. You may have other ideas. The important thing is to expose church members to the information and inspiration of this book.

Your WMU director will be planning a study for members of the WMU council. She would welcome an opportunity to have the entire church participate in such a study. Speak to her about it and plan with her for it.

WMU STAFF