

January 1975

# ROYAL SERVICE

*Carolyn  
Weatherford*

**WMU's New  
Executive  
Secretary**

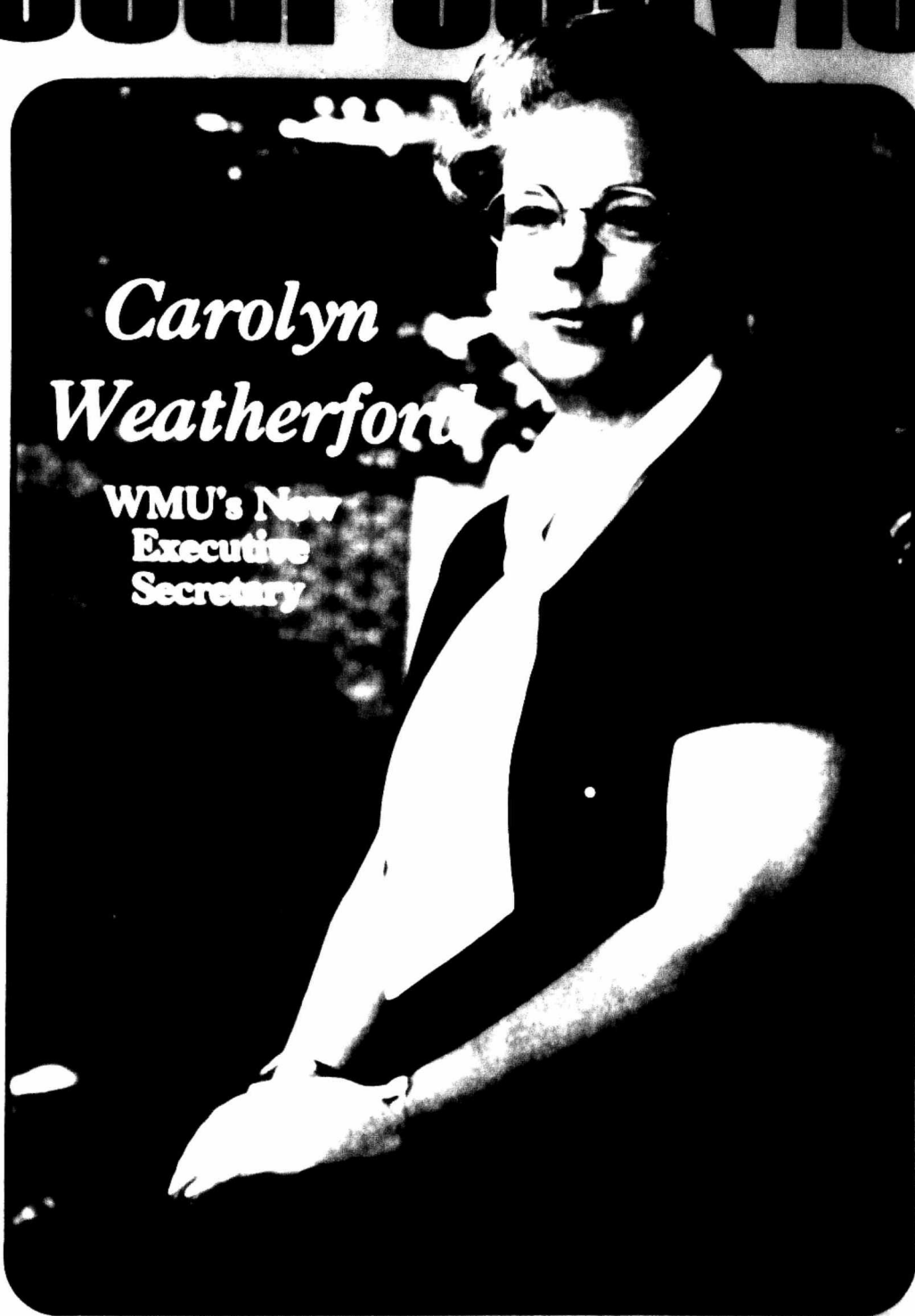
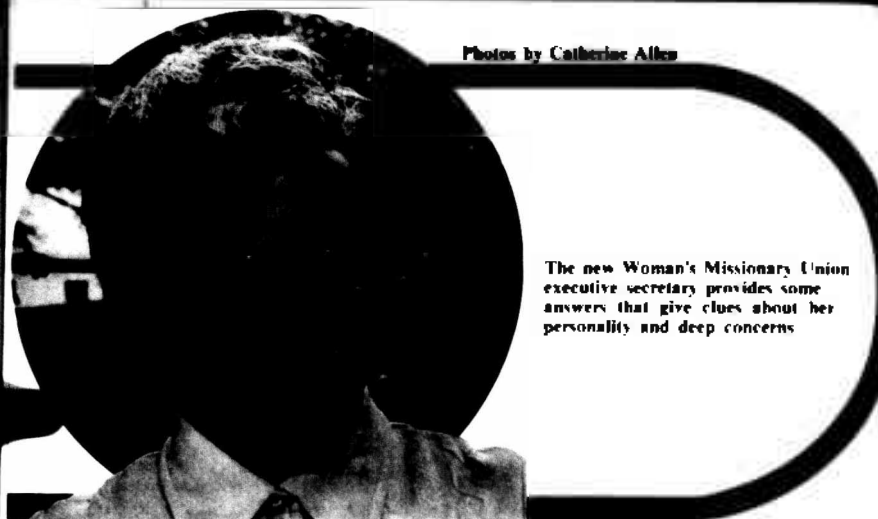


Photo by Bradford Bachrach

Photos by Catherine Allen



The new Woman's Missionary Union executive secretary provides some answers that give clues about her personality and deep concerns

## FOCUS: Carolyn Weatherford

### Tell us about your beginnings.

I was born forty-four years ago in Housa, Mississippi and grew up in Frostproof, Florida.

Before my parents were married a church they attended spun over the question of missions. They chose to stay with the group of missionary Baptists. As I grew up, my mother and father both taught me about missions and helped me to know how I could have a part in God's work around the world through my giving and through my prayers. And as I was almost born with a love for missions.

### How did you get your start in WMU?

Because I was born on Monday, I'm sure I went to a circle meeting on Thursday before I went to Sunday

School on Sunday. I was a member of Sunbeams. And I went with my mother to circle meetings.

I remember distinctly singing "Jesus



Loves Me" in Sunday School, and "Jesus Loves the Little Children" in Sunbeams. My Sunbeam leader did a good job of helping me understand that our Father knew Jesus loved them, and that he wanted me to tell them.

I did a few weeks of Forward Steps. I especially remember the Standard of Excellence wall chart and the fun we had coloring it.

During my junior high school year I went with my mother to an association WMU conference where I heard about YWA Conference at Ridgecrest. My mother determined that I should go, although we had no money. My brother, who was in the home from World War II, paid his way. The church also helped by best friend and me to go.

That must have been the first YWA Conference ever, and I never

her that the executive secretaries of the four boards were there. I especially remember Dr. M. Theron Rankin of the Foreign Mission Board. My missionary teacher that week was Mrs. H. P. McCormick of Nigeria, and I immediately decided I would go to Nigeria. I also remember that a Chinese girl spoke, thanking us for sending missionaries to her country. Vena Aguilard, a home missionary, said she was an adult in the United States before she knew about Jesus.

At the close of the conference I dedicated my life to missions.

### How did you get into "full-time" Woman's Missionary Union work?

Between my last two terms in New Orleans Baptist Theological Seminary, I had a call from Mary Essie Stephens (Alabama WMU executive secretary).

Are you interested in being YWA director?" she asked. I told her no. But when she asked if I would come to Montgomery on my way back to New Orleans, I told her I would.

Car trouble forced me to cancel that meeting. But Mary Essie didn't give up. She wrote asking me to come on the train for an interview. Every body in the dorm helped me get ready.



We decided I needed a hat and a white handkerchief!

It wasn't that I had not thought about doing state WMU work. I had thought of it, and I had said, "Not that, Lord."

I still didn't want to, even after going to Montgomery. I accepted a job in another state, and wrote Mary Essie that I had. In reply, she said it was not her nature to insist but felt so strongly that I was the one that she wanted to try again. Well, I decided to go to Alabama!

Since then I have been shuttling back and forth between Alabama and Florida. I've served as Young Woman's Auxiliary director, Alabama; GA director, Florida; WMU promotion division director, Alabama; WMU executive secretary, Florida.

### Tell us about your family.

My brother Parks, an accountant in Orlando, Florida, is a Baptist deacon. He and his wife Anne have three children: Bill, Ann, and Laurie.

Tileen, my sister lives in Arcadia, Florida. She is married to Ray Hall; they have three children—Linda, Jolene, and Gary. Linda and Dan Hughes are the parents of my two-year-old great "grandchild" Darren!

My two nephews, four nieces, and one great nephew are my pride and joy. They have been very close to me, and I enjoy having them visit me.

### What is your stance on "women's rights"?

I've tried to make women sensitive to their worth as individuals, and I think WMU must do more to help women realize their own personal worth and the worth of other women.

I see discrimination against women as an overall part of discrimination against races, minorities, religions. I

think we should be doing more as an organization to affirm the worth of the individual.

Actually, the Christian woman doesn't have to be liberated because in Christ she is already liberated. It's a matter of finding out what he's liberated us for.

### Even an executive secretary has a bit of leisure time. What do you enjoy doing in off hours?

I live in an apartment alone with my tropical fish. I enjoy cooking gourmet food and having company.

I love being outside. In Florida I spent a lot of time on the beach. I also enjoy canoeing.

I'm an avid football fan, and I read a lot of love Gothic mysteries!

### How do you view WMU prospects?

I think Woman's Missionary Union has a great future. It is a healthy organization and an important one—not only to women in the church, but to the total church program.



# EDITORIAL STAFF

Laurella Owens, Editor  
Aline Fuselier, Consultant  
Lawrence Webb, Director, Editorial Department  
Evelyn Blount, Director, Promotion Department  
Bobbie Smith, Director, Education Division  
Carolyn Weatherford, Executive Secretary  
Mrs. R. L. Mathis, President

Bonnie Murray Shields, Editorial Assistant  
Louise Barbour, Layout and Design

ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary to the Southern Baptist Convention, 600 North Tenth Street, Birmingham, Alabama 35203. Price: \$3.00 per year, single copy 25 cents. For subscription outside the U.S. add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Allow six weeks for renewal; new subscription. Second-class postage paid at Birmingham, Alabama.

Vol. LXIX

JANUARY 1975

No. 7

## THIS MONTH'S SPECIALS

- Focus: Carolyn Weatherford** inside front cover  
ROYAL SERVICE joins in the welcome for Carolyn Weatherford, new executive secretary for Women's Missionary Union. SBC
- "Come Live with Us"** Catherine Allen page 3  
A true story of family-style mission action
- They Call the Place New England** M. Wendell Belew page 6  
Our denomination's unofficial poet laureate makes mission history spring to life
- One Man's Word** Roddy Stinson page 13  
A man who feels at home with his family shares a delightful anecdote
- Winter Visitors** Sally Hawthorne page 14  
This is a fiction piece based on the experiences of a missionary who has served language speaking people in the Northwest

## BAPTIST WOMEN BUSINESS

- Forecaster** Aline Fuselier page 40  
Calling for officers, council attention this month are preparation for Home Mission Graded Series study and planning for WMU Focus Week in February
- Baptist Women Meeting** Baptists in New England page 19  
Monte Clendinning
- Preview Study-Action Plans for February** page 22
- Current Missions Group** Language Missions Among the French page 23  
Jane Allison
- Bible Study Group** The Cost of Reaching Out page 26  
Huber L. Drumwright and Juanita Wilkinson
- Round Table Group** Caring Stuart Calvert page 30
- Prayer Group** Cherokee Indians Mrs. John Maguire page 32
- Mission Action Group** Understanding Internationalists page 34  
Martha Nelson
- Love's Labor** Ann Allen page 36  
If your organization is called on to present a Love Thy Neighbor skit during WMU Focus Week next month, consider using this one

## REGULAR FEATURES

- Worldbeat** capsule news from missions fields page 5
- With Wings as Eagles** Ann West Granberry page 8
- A Cool Drink of Water** Lynn Madison Barrett page 10
- Dear Editor** page 17
- Peer Mirror** Mary D. Bowman page 18
- Meet the Missionary** page 21  
Edith P. Lawrence
- O R Delmar** page 29
- I Have a Problem** Adrienne Bonham page 39
- Call to Prayer** Martha T. Robinson page 42



# "Come Live with Us"

## A Family-Style Mission Action Story

Catherine Allen

"YOU DON'T LOVE me as much as you love your real children," shouted an angry foster son at Annie Wilkinson.

He honest, Annie thought. Honesty has been a key in her family's missions involvement.

She answered steadily, "You're right. I love you for yourself. I love you as much as I can for the length of time I have known you. I wish you could have been my real son. I do love you a lot."

The boy accepted the answer and returned to his normal routine as a member of the family.

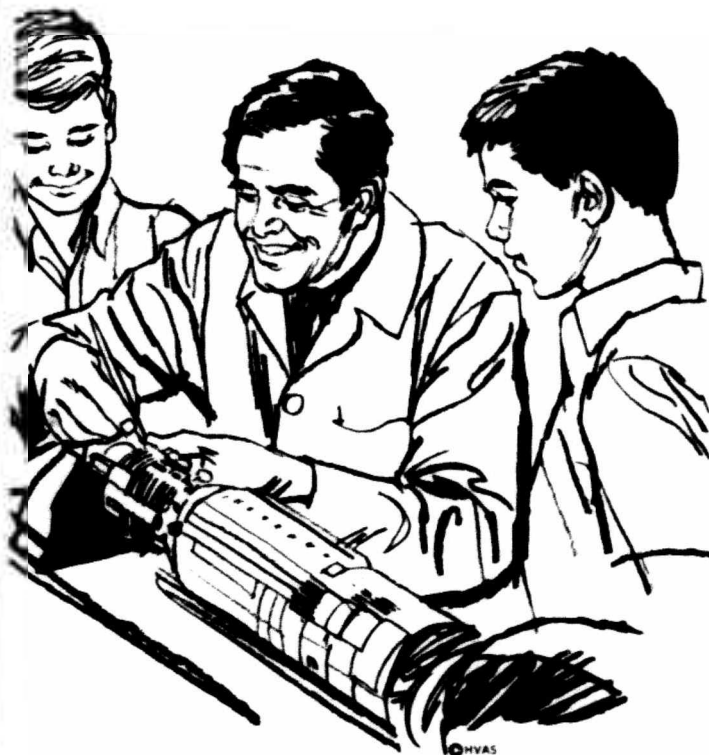
He was one of a long series of special houseguests who made the Ben Wilkinson home seem like a missions outpost.

It all started when Annie Wilkinson was leading the WMU at Lanier Baptist Church in Baton Rouge, Louisiana. Husband Ben was Brotherhood director. While they led the missions organizations, they themselves were snared by the call to help others in the name of Christ. Just as their urge to "do something" reached an itchy peak, God began to outline their missions-at-home opportunity.

The high school principal, out of the blue, asked the Wilkinsons to rescue a teen-age boy from a detention home. "If he could only live in a Christian home," he said.

Before saying yes, Ben and Annie called a family conference. Would Terry, Bruce, and Debbie be partners in the agreement to share the Christianity of their home? The parents described the sacrifices and inconveniences that might be ahead, but the idea of a live-in playmate outshined any doubts. With the whole family committed, the boy moved into the spare room; and the Ben Wilkinsons were on the road to long-term family mission action.

Ultimately they gained legal custody of the boy. They saw him through high school and military service, and he is still one of the family.



As soon as the spare room was vacant, another boy asked if he might move in to flee the influence of an alcoholic father.

"By then we had a reputation," Annie Wilkinson says. "We didn't have to go out looking for people to help. They came to us." One who came was a teen-age girl who stayed six months.

Meanwhile, Ben and the men of Lanier Church had begun a ministry to men at Angola State Prison. To help solve the prisoners' personal problems, the Wilkinsons dusted out the spare room a half dozen times. They offered a halfway house to men released from prison.

Keeping an open house for strangers of all conditions can bring both rewards and wear and tear to a family. Annie Wilkinson will tell you frankly that the experiences have had rough moments. Although the whole family had the best intentions, sometimes the children resented having to share. "We are just normal people," Annie says, "and we have normal feelings."

Yet the Wilkinsons look at their at-home missions with complete satisfaction and no regrets. Several of the persons who found a home with them remain securely in their family circle.

Like all parents, the Wilkinsons worried at first about bad influences on their children. The youngsters were frequently in on discussions of unpleasant problems. They visited in prison. "After the children saw the results of an undisciplined life, they could resist temptations better," the parents now think. The Wilkinson children agree with their parents that their upbringing was a good preparation for life.

In helping their troubled guests, Ben and Annie recognized their own limitations as psychologists. If their sympathetic listening could not solve a problem, their pastor would help.

Not only did the family circle and the house have to stretch to accommodate the guests, but the budget also had to adjust. Usually Ben's job as a security supervisor and Annie's secretarial skills brought in enough income for the family of five plus guests. For large emergencies, the Lanier Baptist Church backed them up with quiet gifts to needy persons.

Guests were treated as regular members of the family. They were expected to go to church, pitch in with the chores, and enjoy the same privileges as the Wilkinsons did. But their personalities and preferences were respected. Annie comments, "Scars and habits cannot be erased overnight."

Honesty, openness, love, trust, concern, and desire to follow God's will. These are the traits that qualified the Wilkinsons for family-style mission action. Annie Wilkinson thinks that every Christian family can be involved in personal missions. "Just ask God what he wants you to do," she advises. "God did not send too much for us to handle. There is something every family can do for God, if they are willing." □

# worldbeat

small-package news from home missions fields



## albany, new york

Probably the only Southern Baptist in town is Betty Burgess, a social worker at Veterans Administration Hospital in Albany, New York. A member of Trinity Baptist Church in Schenectady, Miss Burgess leads a home Bible fellowship in her Albany apartment. At present this is the only Southern Baptist church-type activity in Albany.

Miss Burgess also plays the organ Sundays at a newly organized Baptist chapel at Ballston Lake, twenty-five

PHOTO: Miss Burgess gets visit from Clifford Matthews, interim pastor of Trinity Baptist Church in Schenectady; and DeLane Ryels, director of church extension for Metropolitan New York Baptist Association.

miles from Albany. She says she is watching events at Ballston Lake closely because, "We will have a church in Albany someday and I want to plan for that."

## alaska

Last summer the Home Mission Board appointed James Eastland, an air force chaplain since 1962, a missionary associate to serve as minister to the pipeline crews working the Alaska Oil Pipeline construction from Fairbanks to Prudhoe Bay.

Gerald Palmer, of the Home Mission Board, said Eastland had a "history of excellent relationships in the military chaplaincy and will readily be able to relate in such a setting."

Placement of Eastland as a minister along the pipeline was worked out with the pipeline companies, Palmer said. Eastland will serve under the guidance of Troy Prince, executive secretary of the Alaska Baptist Convention.



PHOTO: Mrs. I. W. Bowen III, Georgia WMU president (right) was among those participating in Baptist-Muslim dialogue.

## toledo, ohio

In an effort toward "community without compromise," Southern Baptists and Muslims confronted each other last summer with their views on authority, Muhammad, God, Christ, and religion and social responsibility.

The three-day session, jointly sponsored by the Islamic Center of Toledo and the Department of Interfaith Witness of the Southern Baptist Home Mission Board, is believed to be the first such meeting between the two groups.

The dialogue involved about thirty persons. On the Muslim side were imams (prayer leaders) from mosques in Detroit, Washington, Ontario, and Toledo; a university professor; and several Toledo laymen. Pastors from the Toledo area, two seminary professors, and representatives of the Home Mission Board—including Georgia's WMU president, Mrs. I. W. Bowen III—represented the Baptists.

The ultimate result of religious dialogue can be "community"—an open sharing of views about and respect for the other's faith—without compromise, said M. Thomas Starks, director of the Home Mission Board's Department of Interfaith Witness.

Imam Adli Al-Aasar, director of the Islamic Center of Toledo, said that the world is too small for Muslims and Baptists to live in isolation. "Christians and Muslims are bound to confront each other with their convictions," Al-Aasar said. "Dialogue is the only kind of human relationship worthy of men. The end result of dialogue is conversion—not to my religion or yours—but to the truth."

M. Armstrong Roberts photo

Fold grey-black rocks  
across the beaches  
And make a misty blue  
to carry hilltops into sky  
Wash the sea  
with transparency  
of blue and green  
and white.  
Go, wind,  
Put our colors  
to the land

Careful now,  
But whisper a breath  
against the sails  
How arduous has been  
the way they've come.  
Hated and loathed of men  
because they would be free.  
Because of Me.  
Still the waves.  
Let them find a sure footing  
upon the Beach.

Let them find a sure footing  
upon the Beach.

Let them find a sure footing  
upon the Beach.

From the governor  
of the colony.  
I smell blood.  
Like Abo's  
spilled upon the ground.  
Blood of Indians  
and white men fallen  
curse Me.

Follow Roger Williams through the snow.  
Lead him and Mary  
and their new child  
Freeborn  
Across the land  
of the Narragansetts  
to the cool fresh spring  
And they will call the place  
Providence.  
Because I have brought them there.  
Let them build a church,  
and in my name preach good tidings  
that the captives  
are set free.

Let them go to the south  
To the south  
and north  
and west  
and come again  
To Us here.

And so they have,  
They've come  
and added churches to those  
that were.  
Not in vile contradiction  
to that which others preached  
But because  
they cared, too.  
See gulls sit  
on the gabled roof of their church  
house  
in Portsmouth,  
New Hampshire.  
From there their people have started  
churches  
in Caribou,  
Bangor,  
Boston,  
Northern



# With wings as eagles

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

Ann West Granberry  
a sprout in drought

"Can I be a witness to God's grace if my child dies?"

"How will I face life without my husband if he dies first?"

"How will I react if this biopsy shows I have cancer?"

"Everyone knows our son was one of the vandals at the school. How can I smile when my heart is breaking?"

At some time in our lives, most of us ask ourselves these questions in the deep privacy of our hearts. Actually the situations are possibilities we face each day. We hope we can be good witnesses for Christ even while facing personal pain.

A refreshing picture of what a Christian can be during times of crisis is described in Jeremiah 17: 7-8: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see [or fear] when heat cometh, but her leaf shall be green, and shall not be careful [or anxious] in the year of drought, neither shall cease from yielding fruit."

What victory? The tree will not only remain green but also will produce fruit. Psalm 1:3 makes a similar promise: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

If we are to be these green and fruitful trees, what is our source of water? Quickly we hear Christ say, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). Christ promises that the indwelling presence of the Holy Spirit is available to Christians (John 7:39). The Holy Spirit, the everlasting spring, is to be our source of strength.

All of us readily agree, "Yes, this is what I want—a continual source of refreshment! Yes, I want to glorify God even in hard times." If we want this promised strength and Christ wants us to have it, why are we lacking it? What can we do to acquire the strength? First we must realize that this strength is a

gift just as faith and grace are gifts from God. We must remind ourselves that our Father wants to give us good gifts. How, then, can we prepare ourselves to receive the gifts?

Let us return to the picture of the tree to get some guidelines. Can a fruit tree be expected to produce good fruit if it is left to grow wild? Of course not! One of the most influential and creative forces in fruit-raising is pruning. Pruning is a disciplining force. It removes wild, unnecessary outgrowth that could sap the energy needed for fruit-producing. If a tree could speak, it might say the pruning is helpful even though it is painful.

So it is with our spiritual lives. They require discipline (pruning) so that growth will result. Only God can do the real pruning of the soul as Hebrews 12:11 reminds us. Jesus said the Spirit must deal with our spirits (John 3:6). Although God must do this pruning to the spirit, we can do some disciplining. As so many various activities make demands on our time and energy, we can discipline our activities.

When does the gardener do his

pruning? Certainly he does not wait until drought when the tree is struggling to survive. He does the pruning in an orderly manner during the tree's resting period. Yet, how often we wait until a time of crisis to frantically seek the Lord. If we follow the gardener's advice, we will do our pruning on a well-planned schedule before the drought comes. Shallow roots scorch quickly. Let us examine four pruning tools which we can use: prayer and quiet time with God, Bible study, Christian fellowship, and witnessing.

Our world offers many temptations to misuse time and energy. We must prune out the useless growth. Christ set the example for using time. He valued his time alone in prayer with the Father, so he sought him early in the day. Christ readily admitted his dependence on the Father: "I can of mine own self do nothing" (John 5:30). Isaiah 58:2 describes God's people: "Yet they seek me daily, and delight to know my ways." How often do we seek God, just to delight in his friendship? Or do we call another friend and spend thirty minutes on the phone? Psalm 1:2 directly promises that the person who meditates on God shall have strength.

The world offers us many kinds of literature. We must choose what we will read during the quiet moments of the day. Psalm 1:2 says the blessed person finds his delight in God's laws. God's laws are recorded in the Bible. Bible study is really a "two edged sword" to use for pruning our lives. Where is our delight? Is it the Bible or a report

on a television personality? Christ prayed, "Sanctify them through thy truth: thy word is truth" (John 17:17). We must study to know the truth. And he said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). Do we really know his words and the spirit behind the words? "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). There is a relationship between growth in grace and a growing knowledge of the Bible.

Many social groups clamor for our loyalty. Women join clubs to play cards, tennis, or golf. Some groups sew, and others grow and arrange flowers. Many clubs demand much of their members' time and energy. We must decide which groups really merit our time and energy. It is important to choose the right group. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm 1:1). Although our witness is among the ungodly, our loyalty must never be there. "Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another, all the more since you see that the Day of the Lord is coming near" (Heb. 10:25 TEV).<sup>\*</sup> One of the main tasks of Christian fellowship is encouragement. And Jesus promised, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Where should we spend our sociable time?

Two friends we often recommend a product we like—a new lipstick,

a deodorant, or a cleaning agent. How often do we say, "Let me tell you about a wonderful way of life—Christ's way"? First Peter 3:15 says, "Be ready at all times to answer anyone who asks you to explain the hope you have in you" (TEV).<sup>\*</sup> The Bible consistently tells us to meet the physical and spiritual needs of other people. Sharing our clothes and food with the poor pleases God; we will be lights in a dark world if we minister in this way (Read Isa. 58:1). "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:11). We gain new strength as we minister to the needs of others. "By works was faith made perfect" (James 2:22). We are saved by Christ for good works which God has planned for us to do (Eph. 2:10). Witnessing brings new strength to us as it gives encouragement to others.

Are there undisciplined, unproductive areas in our lives sapping us of our time and energy? Do we have the courage to use our pruning tools? God allows us to do some pruning and he presents the tools for us to use now—before the drought. We can be sure a time of drought will come. Will we wither in the heat, or will we sprout new green and even bear fruit? God wants to give us his strength. Will we do our part to be God's witnesses to an unbelieving world? "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). □

<sup>\*</sup>Used by permission, American Bible Society.



Lynn Madison Barrett

"It is God himself who has made us what we are and given us our lives from Christ Jesus; and long ago he planned that we should spend those lives in helping others" (Eph. 2:10 The Living Bible)."



DO YOU have a neighbor you've not become acquainted with? Do you have a neighbor who is lonely or who does not go to church anywhere? Chances are you answered yes to both of those questions.

Here's an idea to fill two needs—yours and your neighbor's. Announce a "Be Kind to Your Neighbor Week" at your house. With your child's help, bake cookies or cupcakes. Decorate them and arrange them in a pretty box. Ask your child to draw a picture of your family and label it with names. (She's probably expert at this. Both of you deliver the goodies and picture to a neighbor.

Choose a neighbor with a special need. Or one you don't know well. Tell the neighbor about "Be Kind to Your Neighbor Week." Introduce yourself and explain that this

is your way of getting better acquainted. Let your child—if (s)he wants to—tell about the family by using the picture.



Then listen while your neighbor talks. The results? A new friend, an open door, and a chance for your child to see love in action.



"GOD OMITTED in a New Religious Approach" read the headline of a newspaper article a few months ago. There is a movement underway that believes it can spread Christianity without mentioning God, Jesus Christ, or any of the "old religious vocabulary." A course called *Living Effectively in the New Society* (LENS) has been developed and is presented as a type of retreat in which there is no talk of sin, baptism, conversion, or salvation. The focus is on "human resurgence."

The leader, a Methodist pastor, explained that he wanted to reach people who dislike the old symbols or did not understand them.

The session described in the article was sprinkled with songs with words about joy, affirmation, life and death, and readings mostly from a book of Japanese legends. Before meals, a ritual command was given: "Let us feast."

God forbid that we should ever attempt to minister or witness under any name other than our Lord Jesus Christ.

"IF WE TAUGHT children to speak, they would never learn." That may sound like a joke, but think about it. How would we go about this teaching task? First, a panel of experts would analyze speech and break it into a number of "speech skills." A child would first be taught to make all the sounds before speaking the language. Easiest sounds would be taught first, the harder and rarer ones last. In order not to "confuse" the child, (s)he wouldn't be allowed to hear much common speech, only the sounds we were trying to teach.

Then there would be a syllable list and a word list. Next the child would learn to combine syllables. During this phase we would begin to teach grammar so (s)he could next learn to make sentences. There would be many drills, reviews, and tests with nothing left to chance.



What would happen? Most children would soon become baffled, discouraged, humiliated, and fearful, and would quit trying.

Allowed to live normal infant lives, most children quickly learn to speak on their own, reflecting our tones, phrases, mistakes.

How simple is the method of helping children learn. They learn by seeing and hearing. We have only to monitor and control our own speech and actions to insure they learn as they ought.

In the same way, children learn the principles of ministering and witnessing through mission action. If they do not see love in action in our daily living, sermons and books and methods will be of little value. Children learn by seeing parents involved, by following your example.

Involve your children in discussions during Bible studies. Let them talk through family involvements. Your keen perception of when to introduce action will make the difference.



DO I KNOW my neighbors? Yes.

Do they have any special needs? A few. But I live in a compatible, comfortable neighborhood. There aren't many needs for my family to work on.

What about the needs of the workers who make my neighborhood comfortable—the postman, paper boy, meter reader, milkman? But I never see them enough to know what they need.

Think. How can I get to know them? Wow! The perfect way to involve my family! Who can get acquainted more naturally and easily than children?



The paper boy, Boyd, thirteen, can meet him when he throws the paper and ask him what kind of delivery box would be most helpful to him. Boyd can build it (with Dad's help) and call the paper boy for help. A youth Bible would make a good Christmas present. We can help Boyd recognize needs as he and the paper boy become acquainted.

We can start a birthday list of all our community workers. Wendy, eight, would be the logical one to work on that. She has that magnetic personality that could successfully ask the President for his birth date.

Jim, the daddy of the house, can clear the weeds away from the underground water meter and spray to be sure there are no spiders inside. We may never see the meter man, but he'll know we care.

I know Mr. Willis best because he delivers milk three times a week. You know, I never thought to ask if his children would like to attend our Vacation Bible School. He has four, I think he told me once. Wonder what his wife is like. Maybe I could find out if I leave a loaf of my homemade bread beside my milk order in the morning. I will need to put her name on it.

The children will want to know why we want to become involved with these people. I will use my copy of *Persons, Not Things*\*\* to help explain. We tend to think of these persons in connection with the "things" they do for us, but they are persons loved by God just as we are. And God wants to show his love to them through us.

P.S. This entire idea could be another facet of a "Be Kind to Your Neighbor Week."



I RECENTLY read a magazine article, "Why We Need Grandparents." So few families are within a "relationship distance" of grandparents. I don't like this. Our parents don't like this. But I had never considered seriously what effect on our entire family this lack can have.

Today's family has almost severed itself from a vital source of assistance in helping raise children. The grandparent generation can do much to help clarify goals, values, and purposes for living.

Almost all parents today face these problems in rearing children:

- providing groundwork for a permanent set of values and a purpose for life when the image of the successful person is changing
- teaching respect for institutions: home, schools, church, government
- creating a sense of family and community belonging
- helping children anticipate and respect the aging process
- nurturing religious faith when religion appears to say little about the problems of society
- helping children to cope with change

Society has discovered that people cannot be alienated from their roots without failing to develop a strong self-image. Grandparents can serve as roots. They can serve as living examples of a workable religious faith. Grandparents can also show us and our children that growing old can be an enjoyable experience, and to accept change and put it to positive use.

Grandparents can be the open ears and hearts in our family circle.



SO YOU DON'T have access to your grandparents. Neither do we. But there are 20 million senior citizens in our country today and countless grandparents who have not reached sixty. A great number of these need "family" relationships as much or more than we do. And these relationships are ours for the asking.

From a mission action survey or an informed source such as your

\* Used by permission, Tyndale House Publishers

\*\* See Where order form page 11



pastor, find an elderly person whose needs your family can help fill.

Before entering a ministry, begin using Scripture passages of mealtime and/or family devotions that teach Christ's example of ministering and witnessing. Depending on the ages of your children, interpret these by examples to which they can relate. Some passages are John 5:2-14, Luke 19:1-10, Mark 10:46-52, Matthew 26:34-40. Read these over a period of time—maybe a week or a month. Turn the discussions naturally to practical application.

Then, without making direct verbal connection with the Bible readings, plan a visit to the home or nursing home of an elderly person. One or both parents will probably need to make the initial visit, then involve the children as they become concerned about the needs you describe.

## NG? MOVING? M

Please notify us at least in advance

Name \_\_\_\_\_  
Address (new, if for change of address) \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

To subscribe or change subscription, check box below and fill in your name and address below. Payment must accompany order.

☐ New ☐ Renewal  
\$3.00 per year, annual subscription only. Alabama subscribers add necessary sales tax.

ATTACH LABEL HERE for address change or inquiry. If mailing, fill new address above. Note: On the top line, in the first block of numbers to the left, you will find the number of the month of the issue after which your subscription expires. The year of expiration follows immediately. For example, 775 means expiration with the July 1975 issue. October, November, and December are not indicated by numbers but by "O," "N," and "D." N75 means November 1975.

The child can make decisions about what he would like to do to help. A small child might gather flowers. An older child can bake cookies if the diet allows. A teenager might decide a lawn needs care. He might frame a picture or a card the friend is especially fond of. An older daughter could arrange or shampoo the older woman's hair, sew buttons on clothing, or knit a shawl. Mother or daughter could ask for help in knitting or some handcraft the friend knows. Nothing can fill a lonely heart better than being needed. (Can you tell? Most older ladies can.) Parents can help with shopping trips and medical visits, taking along young children to assist in opening doors and carrying small packages. The entire family can get in on pleasure outings geared to the physical ability of the friend.

Open your home to your elderly friend on birthdays and lonely holidays especially. By this time, you will find a grandparent has been adopted.

MANY FAMILIES have grandparents with them who, due to medical, emotional, and other reasons, do not respond to the most loving care. If yours is one of these families, ponder these thoughts:

- Grant that I may not criticize my aging loved one until I have walked a mile in his moccasins (an Indian prayer rephrased).

- Patience is the ability to idle your motor when you feel like stripping your gears.

- Your job often seems endless and tiresome and is frequently thankless. Let God speak to your need. "When the way is rough, your patience has a chance to grow. So let it grow, and don't try to squirm out of your problems. For when your patience is finally in full bloom, then you will be ready for anything, strong in character, full and complete" (James 1:3 The Living Bible)."

\*Used by permission, Tyndale House Publishers.

Lord,  
she priested to me  
It had been so long since I had seen her,  
and I began to babble about the kids  
and how busy we all are  
and how she "hadn't changed a bit"—  
saying nothing  
Then she looked at me—  
caught and held me with her eyes—  
wanting to know how it goes  
with me,  
wanting to know what my hopes and hurts and  
needs really are, caring—  
willing to bear with me the burdens that are mine  
or share with me the joys  
Surface chit-chat seemed suddenly out of place  
And we talked, in depth.

I would have let the moment go by, but she priested to me  
And the time we had together became significant  
I am afraid to speak, so, to those I meet,  
afraid I might be misunderstood,  
afraid I might be intruding  
She did not intrude  
She cared enough to risk offending me, to risk rejection  
She cared enough to reach within  
And, in doing so, she priested to me  
Lord, I rush in babbling  
Let me pause  
and perceive  
and risk  
and love enough to speak.

Amen\*\*

\*\*From "Bliss, This World, and Other Poems" by R. B. Montgomery, 1975.



ONE  
MAN'S  
WORD  
Roddy Stinson

## Gonna Study Wide No More

One of my favorite "Peanuts" cartoons goes something like this:

Charlie Brown and Linus are standing in the yard as Lucy walks up and looks at Charlie Brown.

Lucy: "Hello, stupid! Boy, were you ever dumb in school today? You've been dumb before, but today you were really dumb!" (Turns to Linus and explains.) The teacher asked Charlie Brown why they have so much rain in Oregon—and he said, "Because they have a lot of clouds!" (Laughs derisively as she walks off.)

Linus and Charlie Brown are left standing alone in the yard.

Mr. Stinson is a columnist for the San Antonio Texas Express. San Antonio News. This article originally appeared in San Antonio, a publication of that city's Chamber of Commerce.

Linus: "Have you noticed how it gets dark so early these days, Charlie Brown? I guess the days are really getting shorter, aren't they?"

Charlie Brown: "Yes, I guess so—but sometimes they seem a whole lot wider."

The day started out wide of our house. I knew it was not going to be one of my better mornings when I confronted breakfast—one piece of burned toast and three vitamin C tablets.

My wife advised me not to say anything smart because if I had gotten the water pump on her car fixed like I said I would, she could have gone to the grocery store yesterday. And, oh, by the way, while she was at it the sewer line from the washing machine was still blocked and the leaky faucet in the bathtub was getting worse and did I know that potato chips were 75 cents a bag now? (I didn't try to figure out how she got from faucets to potato chips.)

I did the nagged-husband two-step and started reading the newspaper while napping at intervals and saying, "Uh-huh," when there was a pause in the monologue.

It was the second worst mistake I made all day (falling somewhere just below getting out of bed). The news was dismal. Two former public officials were on trial for misconduct while in office, prices were rising at an 8.8 percent clip, the highest in twenty-two years, and experts predicted the worst was to come, and service station owners in the Northeast were threatening to shut down.

Locally, a man had been shot in the back on West Commerce Street, the North Freeway faced another roadblock, and several hundred citizens had marched on Austin to protest "skyrocketing utility bills."

Around the world, news reports

told of an economic crisis in England, drought in Africa, chaos in Belfast, war in Southeast Asia, and border clashes between Iran and Iraq.

On the editorial page, a letter from a disheartened citizen summed up the whole sordid mess:

"Is there no good news in the whole world? People here sure need it. Like ointment on a burn."

"This is like driving down a steep hill at night, with no lights and no brakes. We can't see where we are going, and we can't stop."

"We are supposed to care, aren't we? But what good does it do? Truth is, we have been robbed of our faith, trust, and confidence."

Meanwhile, back on Chisholm Trail, as I read one bleak item after another, the catalog of household ills continued unabated, and I roused myself from my depressed state long enough to pick up the monologue somewhere between we need to get the couch reupholstered and I just can't get warm with the thermostat on 68 degrees.

It was at this point that my wife turned to our eight-year-old daughter, who was dressing for school in the kitchen, and suggested: "Terri, why don't you go in the bathroom and dress where it's warm?"

"Because," replied my shivering offspring matter-of-factly, "this is where the family is."

As the meaning of her words soaked in, I looked over at my wife—who had suddenly ceased her list of complaints—and we exchanged out-of-the-mouths-of-babes glances.

Then, I slowly folded my newspaper, laid it on the table, walked over to my eight-year-old daughter, and hugged her just as hard as I could.

# Winter Visitors

Sally Hawthorne



IT WAS JUST like being in a parade during a fiesta. At the stoplights, as cars drew up alongside the church bus, people rolled down their windows to wave and ask where everybody was going. Concha tried to catch her husband's eye in the rearview mirror.

Alberto was a handsome, if reluctant, bus driver. Concha hoped nobody else noticed his turned-down mouth and the disapproving hunch of his shoulders.

She could almost see his mustache twitch with annoyance, and Concha knew she was to blame. Because she had told Pastor Clark that Alberto had a bus driver's license, Alberto was chauffeuring the winter outing to Cushing Pond instead of relaxing in front of the television set.

Mrs. Jack Hawthorne and her husband are missionaries in Tempe, Arizona, working in cooperation with the Arizona Baptist Convention (Conservative Baptists) in the coordination of the Spanish, Navajo, and inner-city ministries.

She sighed deeply. The pastor's wife, who was sitting beside her, asked with concern, "Tired, Concha? I think you work too hard in that school cafeteria. People take advantage of your gracious Lahn courtesy, and it isn't right!"

"No. My job, it is fine. Only . . . In spite of herself, her glance flew to Alberto.

Jean Clark frowned. "Oh, dear. Did we spoil your husband's plans for New Year's Day?"

"Is nothing. Our kids, they say we should try everything: maybe Alberto, he like the winter sports. But he never—how you say—never feels at home with church group. Not yet!"

"Concha, a lot of us have your husband on our prayer lists, and we believe the Lord will answer our prayers; you can depend on that." The pastor's wife glanced at the overcast sky and ruefully added, "Which is something you can't say for our New England weather!"

"But I love your weather." Concha wished her English vocabulary were large enough to describe how

she felt about the sight of sloping lawns, like no many sheet cakes, spread lavishly with creamy white frosting; or the lacy branches of trees after a snowfall. For someone who had grown up on a sun-drenched island in the blue Caribbean, Concha's first encounter with winter had been a total disappointment. But that had been in Hoboken, New Jersey. Winter in Hingham, Massachusetts, was enchanting.

Concha looked back at her two teen-agers and smiled at the gusto with which they joined in the choruses that nearly rocked the bus. Her heart swelled with pride. How quickly they had adapted to foreign customs and language! She hoped Paco and Luisa would never choose to forget their Cuban heritage but would blend it into what they were quickly becoming—red-white-and-blue Americans.

Mrs. Clark whispered, "Your son is up to something."

Paco was in the aisle. "Hey, how about learning a cool Cuban song? It's real easy, all first-grade Spanish words so you'll get it the first time around."

Everybody loved the silly little song about the rooster that died and who would never crow again.

"Mi gallo se murió ayer; Ya no cantará corral, corral."

They sang it over and over while Alberto studiously ignored them and the lyrics he had sung since childhood. He might have been a robot concentrating on making a smooth turn west off Main Street.

"OK," Paco announced. "You guys do that real good. So why don't we put some other words to this tune, like: 'Mi Cristo murió por mí; ya no morirá jamás.' Which means, 'My Jesus died for me, so I shall never die.'"

For Concha, it was a beautiful moment. She tried to ignore Alberto, who apparently did not care that he was embarrassing his family by not entering into an activity initiated by his own son.

When the bus scrunched to a halt in a parking space at Cushing Pond, the mad scramble for ice skates, heavy jackets, and lunch bags began. Concha was glad that by the time she had helped carry all the food to the picnic area, Alberto had disappeared.

"Concha, we brought an extra pair of skates for you," one of the women told her. "Let's go down to the pond."

Concha shook her head. "Maybe later."

"OK, Concha. But do hurry; we are dying to teach you to skate!"

"Why don't you go ahead, gals?" Jean Clark suggested. "I'll see that she comes."

The two women started bustling about, arranging bag lunches and thermos bottles in neat piles on the tables while Concha willed the older woman to follow the others down the path to the pond. She dreaded the moment all the bustling ended. If I stop moving, she gloomily thought, I'm going to cry. I just know it.

"That certainly looks a lot better," announced Jean. "I could never bear the sight of a messy table, picnic or otherwise. Now I've got to catch my breath."

"The truth is, I'm a bit of a coward when it comes to ice skating. I'm lonelier, at my age, to try to prove I can do it. I don't relish the prospect of falling flat on my face." When she winced and rubbed her nose, Concha found herself smiling.

"I'm glad to see you are amused, even at my expense!" Jean Clark leaned across the table. "You seem very pensive. Is it something you can share with me? Maybe I can help."

Concha hesitated. Why not? Mrs. Clark is my friend. Before she could stop herself, Concha's words were tumbling out as she began describing the existence she had known on the ranch near Havana where Alberto had grown sugarcane and fighting cocks. "It was so peaceful. No hurry, no need to plan for mañana because—as we say—mañana never comes." She choked up. "Yet I thank the Lord, he sent big trouble like wave to pick us up, tossing and turning, and dump us on these shores. Oh! I would go through it all again, just to know Jesus! In Cuba, I might never have met him, here I am free to follow my heart."

Mrs. Clark's eyes filled with sympathetic tears, but she said nothing.

"You know kids, how they always wish for last day of school? My Paco and Luisa, they want school to go on and on. And Alberto, he is counting the days until we go back to Hoboken. You know this place? Hoboken is crowded and noisy. But there we live in a little Cuba. Everybody in apartment building, they speak the Spanish. The grocery store on corner has our kind of food—beans, garlic, bread. Some of our neighbors there, they come to this country on same airplane with us. So my husband, he is happy—until last summer, when your church invite Paco and Luisa to spend few weeks away from hot city streets. They fall in love with Hingham, friendly town on beautiful Hingham Bay. But the church, ah, this is what they like best. So when they come home, bringing troupe Deacon Hess fine offer of employment for Alberto, and they beg him to please move to Hingham—well, Spanish fathers, they cannot refuse the kids."

nothing. Alberto, he grit his teeth and say, "OK, we go for the winter."

"You will never know how glad we are, my dear," responded Jean Clark. "The contact with your family has caused our people to lift up their eyes and see thousands of other Spanish-speaking people in Boston. We have caught the vision of a missions field in our backyard."

"Concha, do you want to hear a secret? My preacher husband has a dream; he sees a transformed Alberto heading up our church's new Spanish missions thrust in Boston."

It took Concha's breath away. "Is nice, Señora. But as you say, just a dream. We are only winter visitors. Unless my kids, they start new revolution, stubborn donkey Alberto, he will drag us back to Hoboken. Well, I am going to tell him."

"No! Sometimes it is best to be silent and let God work. And here's something else my husband taught me: When all else fails, kill 'em with kindness."

It seemed such queer advice that Concha just stared at her. Jean pointed. They could see Alberto perched on a log a short distance away, a sour expression on his face as he peevishly kicked at a snow-covered boulder.

As they watched, he started up the path and Jean reached for her scarf. "See you later, dear."

Concha smiled in welcome as her husband slumped onto the bench opposite her. "Loco," he grated, his mouth an angry slash in his dark face. "I am loco to be talked into something like this on such a dull, dismal day. A man with any sense would be at home, where he could turn up the heat."

Concha took a steady gulp of air. "Alberto, please forgive me, yes? It is all my fault. I know how you like the football games on the television. Never again will such a thing happen. I promise. I love you." Face crimson, she bent over the table, pressing her hands over her eyes to keep from crying and disgusting him further.

Through her fingers Concha watched Alberto stalking down the path. Then she let the tears come. It had felt so good to tell Alberto she cared. But, "Kill 'em with kindness"—hah!

She was exhausted when she finished sobbing, but she forced herself to her feet. Paco and Luisa would be hurt if their mama didn't watch them skating on famous Cushing Pond.

Halfway there, she met the church crowd returning for lunch. To Concha, it seemed incredible that so much excitement could have been generated merely by skimming and twirling around and around on a block of ice.

"Concha, what do you think of your hero?" someone yelled.

She looked blank. "My hero? I do not understand."

The pastor waved everyone to silence. "Concha, I tell you what happened, but be prepared to hear with pride. One of the children skated beyond the roped-off area and the ice broke. Alberto, who was just then coming toward the pond, realized what was happening and went into action. He raced to the log and came back with the rope that had been tied around the logs we brought. Alberto rushed to the pond, threw the rope, and pulled the young lady out in the nick of time!"

"The little girl, she is all right?"

"When her teeth stop chattering, she will be just fine. Seriously though, we have all been shaken by this brush with death. Personally, I am glad I belong to God and have made my peace with him. Now, folks, let's ask God's blessing on the food so all you hungry skaters can eat."

To Concha's bewilderment, Alberto remained stiffly oblivious to all the praise heaped on him. Refusing to eat, he seemed to retreat further into his shell. Concha wondered what was going on in his mind as he sat at the edge of the picnic area. Was he making the connection between physical peril and the eternal fate of one's soul?

Later, when everyone piled into the bus for the trip back to town, he still hadn't shaken his strange mood. He ignored Paco and Luisa, who were basking in his reflected glory, and he shrugged when Concha patted his arm.

They rolled toward Main Street. Why cannot this man see the difference between all these happy people and his miserable self? Concha thought.

Suddenly, Concha heard her husband's voice from the driver's seat. "Paco," he called. "Do you think your friends forgot the new song you teach them, eh? I think now I help you sing. OK?"

As Alberto's baritone voice led out, Concha was sure she would fall right off her seat. She hung on, convinced she had never heard anything so beautiful as "Mi Cristo murió por mí. Ya no moriré jamás," with the added touch of a busload of intriguing New England accents.

Jean Clark nudged her. "Look out the window, Concha. See that? It never fails. We are almost home, and now the sun decides to shine."

Concha nodded, overcome by the certainty that something wonderful had happened to Alberto. The colorless landscape seemed suddenly to be changed into a warm, winter postcard scene. The gray overcast was disappearing, vanquished by the rays of the western sun; and everywhere she looked, there were sparkles on the snow, sparkles that matched—almost—the ones in Concha's eyes. □

• Recently I watched a television program about the Sioux Rosebud Indian Reservation in South Dakota. I have never been so touched by anything.

Royal Service last March mentioned Rosebud Indian Reservation in an article about adjoining Pine Ridge Indian Reservation. The facts haunted me then, but after seeing the film I've had to write to everyone I think can help. I can't go—I have heart trouble, and I'm sixty-three years old. But I can publicize locally a situation like this and enlist help.

Our women do have a powerful voice, and when we hear we try to do something about it. Surely the Indians have been neglected too long.

Will you make this a matter of prayer, and examine the facts about this terrible situation and give them to us so that more people will become interested? Our lawmakers will then learn that it is not the demonstrators that speak the loudest, but women who care.

Thank you for any help you can give these people, and thank you for helping us see a world dying because nobody cares.

Mary Hamilton  
Jacksonville, Florida

• Since I enjoyed so much the brief letters in the June 1974 issue of Royal Service, I wonder if we couldn't have a "Dear Editor" page more often.

All the material is good, but this page lets us see how other women think and feel about the book, its program material, and even the front covers.

One lady complained about the modern method of writing the programs and how hard the skits were to present. I think she would find it better to use the skit as a model and rewrite or reword it to suit her group's need and purpose. We can adjust material to our own specific needs.

I represent the mission action group and I find the programs are not always ones we can follow, because they are on too large a scale for us. We simply use the suggestions and apply what we can with what we have. Thank you for listening.

Mrs. Ruby Yates  
Aiken, South Carolina

• (This letter was sent to Dr. Huber I. Drumwright, writer of this year's Bible study content material.) As a teacher of Bible in a Baptist church, I want to thank you for our Royal Service lessons, which I find so helpful.

Having spent forty-seven years teaching in public schools, I am a latecomer to the field of adult study and instruction. However, I am enjoying it, for I found what I thought I could not do the Lord made me able when I made myself available.

Thank you again for making your thinking and organizing available to us.

Myrtle Polachuk  
Albany, Texas

• We are very disturbed because our Christmas in August missionaries are left out of Royal Service. Why? We have been sending things that were requested since our WMU first organized. We discussed it in our prayer group Monday night. Is there no need anymore? We are concerned and wanted you to know.

God bless each of you who have a part in making our Royal Service such a wonderful magazine.

Mrs. Robert Helton  
Mt. Holly, North Carolina

EDITOR'S NOTE: The executive board of Woman's Missionary Union voted to discontinue promoting Christmas in August as an activity for Baptist Women and BYW because of the heavy and often unmanageable volume of materials the missionaries received.

If your organization wants to plan to conduct a Christmas in August project this year, we suggest you select a home missionary whose work you know about and write that missionary asking how you might help. Follow the missionary's suggestions faithfully.

(And remember, the increased regular giving of Baptist Women members through the Cooperative Program and to the Annie Armstrong Easter Offering means stronger support for all home missionaries.)

• The Baptist Women meeting material for October was just great! I think Mrs. McCaleb did an excellent job of combining a study of the handbook with a study of West Africa. I'm sure this was no easy task. The planning helps were useful and practical to assemble. It was just a very good session.

P.S. The entire October issue is good.

Mrs. Don Wainwright  
Eldon, Missouri



## PEER MIRROR

mary d. bowman

### This Year Will Be Different!

THIS IS THE YEAR I will get out the afghan I started ages ago and be faithful to it unless death do us part.

THIS IS THE YEAR I will write all thank-you notes speedily, send get-well cards before the patient has recuperated, and keep a ready supply of "can't believe I let your birthday-get-by" cards on hand.

THIS IS THE YEAR I will practice-as-well-as-preach that "a soft answer turneth away wrath" (Prov 15:1). I can hear me now: "I'm sorry you lost your new purse, the car keys, my charge-plates, and—MY CHARGE-PLATES!" I'll try, anyway!

THIS IS THE YEAR I will have all those new-in-town-and-haven't-joined-a-church-yet couples over for dinner or supper or to watch television or maybe we will just go out and eat.

THIS IS THE YEAR I will lose fifteen pounds, skip breads and sweets, and think positively about celery and carrot sticks and radishes. I will begin next week.

THIS IS THE YEAR I will spend special time with each of the children on a daily basis. Not for me to sermonize, but to listen to them I would rather talk, of course.

THIS IS THE YEAR I will keep matchless closets, superlative dresser drawers, impeccable kitchen cabinets, and make it a practice to give away anything that has not been used during the last year such as, such as . . . Well, I know there is something.

THIS IS THE YEAR I'll be thankful my children are still at home in spite of torn jeans, spilt milk, and flies in the ointment. I will pray while searching for my glasses and bedroom slippers in the early morning. "Give me thy perspective, Lord." Serenity is easy early in the day, I hope it lasts until the "What's-for-supper?" crowd comes barreling in and Dad is searching for his evening paper—folded!

Happy Different New Year, M'Lady

### Quilting-Bee Pie

Any pie will do: apple, peach, mincemeat. Just so it has a solid crust for the top.

Make the pie by your own favorite recipe, top it with an uncooked crust, and proceed with this sensational, creative exercise to make your pie the too-pretty-to-eat one.

Following any quilt design, paint with egg yolk paint on the crust top. Use small, stiff-bristle brushes (point brushes or eye-liner brushes will serve equally well). Tiny flowers, leaves, cross-stitches, and rising suns are a few of the miniature markings you can put on your pie top. Cook the pie, and out comes the quilting bee pie.

To make egg yolk paint. Blend

well 1 egg yolk and  $\frac{1}{4}$  teaspoon of water. Divide mixture among several small cups. Add a different food coloring to each cup to make very bright colors. If the paint begins to get too thick, add a drop or two of water.

Of course, you have already guessed you can also make quilting-bee sugar cookies, or dress up bought frozen pies with your paint brush.

### Proud Grandmother Party

This party is bound to be a winner. Plan a fellowship after the prayer group meeting, when each and every grandmother has her turn to tell about her grandchildren. This is an occasion for good humor—and indulgence for everyone.

Announce the party well in advance so each grandmother will have time to gather pictures and data for her turn at "show and tell."

Prizes for the most grandchildren or the youngest can be used as crowd-gatherers. For prizes use photo albums or picture frames, to accommodate the shower of school pictures received by grandmothers every year.

You might read "Grandpa's Prayer" as a meditation at the close of the party. "Dear Lord, they brought the grandchildren over today! That fat baby boy crawled up in my lap and fell asleep listening to my pocket watch. What satisfaction! Mama made gingerbread cakes and tied warm knit caps under soft, pink cheeks. We blew noses, found shoes, settled I got it first disagreements."

They have gone now and we're thankful they came and went. Amen."

"Grandchildren are the crown of the aged" (Prov 17:6 RSV). □

From *Quilt, Memory, and Time* (Planning H. Ravell, 1970). Used by permission.



baptist  
women  
meeting



What Is Your BGANE\* Quota?

\*Baptist General Association of New England

1. The first Southern Baptist church in New England was organized in New Hampshire in (a) 1960 (b) 1950 (c) 1886.

2. In the developing Southern Baptist work in New England there is (a) no language work (b) some language work (c) language work in every church.

3. Christian social ministries have made (a) no (b) significant (c) insignificant contribution in helping to develop churches in New England.

4. The approximate number of Southern Baptist churches and missions in New England is (a) 25 (b) 47 (c) 75.

Answers: 1.a; 2.b; 3.b; 4.b

Surveying Southern Baptist work in New England may raise several questions.

How many and which states are involved?

How did Southern Baptist work begin in New England?

What problems have Baptists encountered?

What is the situation now? How do these facts affect me?

In 1967 Southern Baptists from six New England states formed the Baptist General Association of New England, which is made up of three district associations. The Upper New England Association is composed of

three states—Maine, New Hampshire, and Vermont. The Southern New England Association is composed of Connecticut and Rhode Island. In between these two districts is Massachusetts, which alone forms the third association.

Headquarters for Southern Baptist work in the Baptist General Association of New England is Marlboro, Massachusetts, where Elmer Sizemore coordinates all Southern Baptist work in the six-state area. In addition, he serves as editor of *The New England Baptist*.

### Understanding the Beginnings

Not a single Southern Baptist church existed in New England seventeen years ago when several Southern Baptist servicemen from Roswell, New Mexico, and their families were transferred to Pease Air Force Base in Portsmouth, New Hampshire.

When they found no church comparable to their church back home, these families organized Newington Baptist Chapel. Sponsored later by Manhattan Baptist Church in New York City, the chapel became Screven Memorial Baptist Church in 1960 with 135 charter members. Within four years they had established five missions.

This same pattern continued as missions (which later became churches) were established near military bases in Massachusetts, Connecticut, Maine, and Rhode Island.

An exception to the pattern was Rice Memorial Baptist Church, Northboro, Massachusetts, organized by native New Englanders in 1961. This church is located in the city famous as the birthplace of Luther Rice, encourager of the missions movement and leader in support of missionary Adoniram Judson.

In 1963 when South Burlington Baptist Church was organized in Vermont, Elmer Sizemore noted that this was the "first Southern Baptist work in the fifteenth state in the nation." This church also rounded out Southern Baptist witness in the six states of the Northeast.

### Overcoming Some Problems

The growing, exciting work in New England also has had its share of problems.

Cost of property has been extremely high. In certain areas property on which to build a church has been almost impossible to locate and buy. If such could be found, then the cost of building was almost prohibitive.

Churches—often begun as home fellowships—have met in homes, church buildings belonging to other denominations, and even in hotels. On several occasions Southern Baptists have been offered a church building which belonged to a "dying" congregation. Once or twice they have been able to purchase such a building at a lower-than-asking cost because members of the original congregation were eager to see church activities, even of a different denomination, continue in their building.\*

Another problem in New England has been the use of the name "Southern Baptists." Often this question has been raised: "Why are you called Southern Baptists? You are in New England, not the South." This problem is not confined to the Northeast, for the Southern Baptist Convention from time to time considers a name change. In the meantime, individuals try to explain the distinctive features of a Southern Baptist church apart from its "Southern" name.

A third serious problem in church growth in New England has been membership decline in many churches located near military bases. When Southern Baptist servicemen are transferred from the Northeast, a noticeable drop in membership and strength occurs. Emmanuel Baptist Church in Bangor, Maine, struggling to survive after such a loss, finally had to close its doors. Because of that experience, the Home Mission Board came to realize that churches which survive in the Northeast must reach native New Englanders and develop indigenous work.

But how were Southern Baptists to reach New Englanders when lovely church buildings already dotted many

of the areas? This problem caused the Home Mission Board to take a new approach in developing work in that section of the country. The Board developed a metropolitan strategy which included not only home fellowships for Bible study but also social ministries and multilingual work.

Perhaps more creative ministries exist in the Baptist General Association of New England than in any other Northeast area. Have these been fruitful? Are they reaching New Englanders? A recent conservative survey revealed that over 35 percent of the church members there were native New Englanders. This percentage is most encouraging.

### Reviewing the Present Situation

Today forty-seven churches and missions bear their witness to Christ in the Baptist General Association of New England. At this rate of growth it should not be too long before this association reaches seventy churches, the sum required for convention status. Baptists in this area are also making progress on other requirements toward the goal of becoming a convention.

### Christian Social Ministries

In addition to churches and missions, Southern Baptists try to reach out to New Englanders through Christian social ministries. Ada Young, director of this program, leads church members to ministries to individuals not enrolled in regular church organizations.

Churches in New England are engaged in ministries to the handicapped, senior citizens, prisoners, and the deaf. They sponsor coffeehouses and do literacy work. They try to touch people where there is a need.

There was a special opportunity for ministry during the big fire of 1973 in Chelsea, Massachusetts. Jerry Edwards, director of social ministries of First Baptist Church, Chelsea, sums up the philosophy of Christian social ministries in the New England area this way: "These people are hurting; they have needs. I help

them with those needs because I am a Christian. And then I introduce them to my Christ."

### Language Missions

Another significant ministry in reaching New Englanders is that of language missions. Because immigrants are always arriving in the area, missionaries can help newcomers with their language as well as other problems. James Goodner, a language missionary, uses a team approach to coordinate language work throughout the six-state territory.

Language missions work in New England is usually led by dedicated laymen who hold a secular job but also devote time to leading a mission. Services in churches and missions throughout New England are conducted in Italian, Portuguese, Spanish, Polish, Haitian (HAY-shun), and Arabic.

Reaching out to language-culture persons is a growing ministry. In fact, the largest Southern Baptist church in New England is the Haitian Baptist Church in Boston. The Haitians came to the US from the Caribbean island of Haiti (HAY-tee).

Oscar Romo, the Home Mission Board's director of the Department of Language Missions, recently commented on the progress of language missions in New England: "I am impressed with how things are going. If we had more we couldn't handle it just now."

### Student Ministries

The New Haven Fellowship of Christ is a new, small congregation in the New Haven area of Connecticut. Much of the outreach of this church is centered on the several college and university campuses in the area. Under the leadership of student workers, a weekly Bible study is conducted at the University of New Haven and Southern Connecticut State College. And there is the beginning of a Southern Baptist witness at Yale.

Eugene F. Trawick, pastor of the church, asks for prayer for a growing witness for Christ among the student population of about 40,000.

### Special Mission Ministries

In addition to Christian social ministries and language missions, other home missionaries have made their contributions to Southern Baptist growth in New England. For example, summer missionaries have helped to locate Baptists living in a certain area in Vermont; they repainted and renovated a block of rundown apartments in the Chelsea, Massachusetts, area.

US-2 missionaries, serving for two years, have helped to initiate ministries to individuals in high-rise apartment complexes in the same state.

A retired executive secretary of a state Woman's Missionary Union has lent a helping volunteer hand to strengthen WMU organizations in the New England states. Other retirees, as well as individuals on vacation, have helped advance the cause of Christ through the Christian Service Corps of the Home Mission Board.

### Responding to Needs in New England

The thoughtful Baptist woman, after studying a survey of Baptist work in New England, should ask: How does this affect me? Now that I have heard these things, what does God expect of me?

Perhaps a serious consideration of the following questions may help Baptist women to find their own answers.

1. If retired, do I have a skill to offer in developing Southern Baptist churches in New England? Do other members of my family have needed skills? Are we willing to volunteer our services through the Home Mission Board even on a short-term basis?

2. Do I know a young person—possibly a son or daughter—who could serve in the New England states as a summer missionary? Do I know a college graduate who could serve two years as a US-2 missionary?

3. What burden for prayer do I now have for God's work in New England? Can I name a missionary in that area whose name has recently appeared in Call to Prayer?

4. Am I giving money consistently through the Cooperative Program

## Meet the Missionary

Edith P. Lawrence, director of church extension ministries in New England



AFTER serving for twenty years in the US Navy, Edith Lawrence is now a home missionary, a liaison worker between the Home Mission Board and Southern Baptist churches in New England.

Beginning new work is one of my emphases," she says. "To accomplish this I encourage pastors and church members to lead in Bible study and home fellowship groups as a basic means of outreach. I help them secure summer students, youth groups, and Christian Service Corps workers, who assist them in reaching out beyond the small group."

"I study available research and surveys on the population in this area. I meet with local government and civic leaders to talk about the future of a city. I meet with religious leaders of other denominations to discuss needs and opportunities. This information helps Southern Baptists determine places for new churches and the types of ministries that are needed."

Miss Lawrence became a Christian following a Billy Graham crusade in New Orleans. "After studying 'What Baptists Believe' I made my commitment to Christ and became a member of a Baptist church in 1955," she says.

She attended two conferences at Ridgecrest, North Carolina, and became aware of the needs in pioneer home missions. "I experienced God's leading me into pioneer missions."

"Christ was my helpmate. I sensed the spiritual needs of New England. The Home Mission Board designed an opportunity which challenged my particular talents. God had opened the door."

realizing part of it will be used in New England?

5. Will I begin now saving for the Anne Armstrong Easter Offering so that my gift will help in strengthening Southern Baptist work throughout our nation—including New England?

6. If I am planning a trip calling for travel in New England, will I include at least one Southern Baptist mission point in my itinerary so that I may become more aware of what God is doing there?

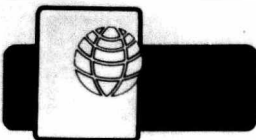
7. Do I have relatives or friends living in New England who need the ministry of Southern Baptist churches?

If so, will I help them establish contact with a congregation?

8. Do I know individuals who are planning to move to the New England area? What am I doing to alert them (or a church there) to opportunities for spiritual growth through Southern Baptist churches?

9. Is it possible that God wants me to become involved full time as a missionary in New England? What am I doing about this possibility?

\*Write for "Qualifications for Missionary Appointment," free from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309.



#### AIM FOR STUDY

As a result of this study, each woman should be able to identify the states making up the Baptist General Association of New England, and choose one way in which she will be personally involved in Baptist work there.

#### BEFORE YOUR MEETING

If every woman does not have a copy of *ROYAL SERVICE*, prepare copies of the "What Is Your BGANE Quotient?" test, page 19. Provide pencils also.

#### AT YOUR MEETING

Introduce the study by asking each woman to determine her BGANE Quotient (see p. 19).

Ask three members to present study material as follows:

1. Summarize introductory material and "Understanding the Beginnings."

2. Summarize the three problems.

3. Tell about Christian Social Ministries, Student Ministries, Language Missions, and Special Mission Ministries under the title "Reviewing the Present Situation."

Close by leading members to choose at least one plan for personal involvement as you read "Responding to Needs in New England."

#### PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Create interest in next month's meeting by saying: "Has your family

decided on its vacation for the summer? Are you looking for something different—family fun with a plan for Christ?

Attend Baptist Women meeting in February and listen for ways in which your family can have a special summer of 1975.

See preview of February study action plans, below.

#### CALL TO PRAYER

Purchase a copy of the revised *Missionary Album*. As you read names of missionaries on today's Call to Prayer (pp. 42-48) share also information about the foreign missionaries' children—names, ages (the album features only foreign missionaries). Lead members to pray especially for the families of missionaries today.

\*Available from Baptist Book Stores, \$4.95

## PREVIEW PREVIEW...

### Study-Action Plans for February

#### Baptist Women Meeting: Lay Volunteers for Home Missions

Meet some real people who are doing home missions work as volunteers. Consider the possibilities, especially as families, of home mission service this summer. This meeting will help Baptist Women members do these things.

#### Current Missions Group: The Gospel in Italian

In the second month of a three-part unit on language missions in the United States, this group will focus on a ministry to Italians in Providence, Rhode Island.

#### Bible Study Group: Power—God in Man

In studying Acts 9:32 to 10:46 members will learn of three events in the life of the early church which expressed the reality of God's power channeled through mission-minded Christians.

#### Round Table Group: Alcoholism

In the midst of a unit on how Christians express their caring through Christian social ministries, this session deals with alcoholism. Books suggested are listed on page 31.

#### Prayer Group: Israel

Group members will pray about needs of some 400,000 Jewish persons in the US and consider specific prayer requests shared by home missionaries working among them.

#### Mission Action Group: Understanding Youth Who Need Supervision

Several kinds of mission action groups could find help in this material. It provides help in understanding the needs of children and young people in trouble.



current  
missions

If Rip Van Winkle were to awaken today, among the many mind-boggling changes he would face would be the variety of cultures and languages making up America's population.

In the early days of America's history, some people viewed the country as a potential "melting pot" in which all national groups coming to America would become more and more alike. Time has proven the melting pot theory inaccurate.

Words that better describe the makeup of America's population are "tapestry" and "mosaic." The people of 120 ethnic groups in this country who speak 85 languages and dialects make up a great mosaic of different cultural heritages and uniqueness.

Oscar Romo, director of the Department of Language Missions for the Home Mission Board, estimates that more than 75 million persons identify themselves as ethnics. Mr. Romo feels that the ethnics can best be reached for Christ in the language and culture of their soul. The Home Mission Board is prepared to help Southern Baptist churches minister to the diversity of language groups living in the United States.

In a three-month unit study we will examine three threads in the language mission tapestry, surveying home missions work with the French, Italians, and Koreans.

#### Who Are the Haitians?

In recent years, many people from the island of Haiti (HAY-tee) in the West Indies have come to the United States. These people are black and French-speaking. Many of them have come to escape the dictatorial regime in Haiti. Others have come seeking financial and educational betterment and anticipate the day when they may return to their country.

Most Haitians (HAY-shuns) have been in the United States only a short period of time. Although most of them see America as a refuge at a time of storm in their own homeland and are very grateful to this country, they lean heavily on their ethnic and cultural identity. They appreciate the fellow-

ship of a French-speaking ministry. As is true of most ethnic groups, the Haitians develop close-knit community relationships as they settle in America. They have a distinct pattern of locating near other French-speaking Haitians and tend to develop communities and require services around their cultural and language interests.

#### Response to the Gospel

There are Haitian Baptist congregations in many cities in the United States. Joe P. Meek, Jr., who directs the mission division for the Baptist Convention of New York, reports eleven units of work with French-speaking Haitians in the New York area. These include both church-type and chapel-type situations.

When ministries are presented in the context of their language and culture, Haitians are quite responsive to the gospel. Some of these people are rural in their background; their religious expression is similar to that of blacks in other cultures. Their music is rhythmic, their expression of faith is joyous and spontaneous. Other Haitians lean to a more liturgical type of worship, more highly ordered and restrained.

"Outsiders" have difficulty reaching these people with the gospel. Haitians are not readily responsive to French-speaking people other than their own. Therefore, the best approach to witness is the development of a strong indigenous outreach. An example of the effectiveness of this approach is the French-speaking Baptist Church of Boston, Massachusetts. This church is the result of the dream of some Haitian women to worship God in the French language.

These women first met in December 1968 for afternoon prayer meetings. In early 1969 Rev. Verdieu LaRoche met with them and together they planned to begin a church. With the help of the Home Mission Board and under the leadership of home missionary James Goodner, the church officially opened its doors in August 1969 with Mr. LaRoche as pastor. A graduate of the Baptist seminary in



Haiti, Mr. LaRoche reports a program which includes Sunday School, two worship services, a young people's meeting, and a women's missionary meeting every Sunday. The church has grown from 50 to 140 members.

Mr. LaRoche leads prayer meeting in a different area of Boston each night of the week and goes to Manchester, Massachusetts, once a month to conduct services for a congregation of French Canadians and Haitians.

Because these congregations are made up of people from many different religious backgrounds (Catholic, Pentecostal, Seventh-day Adventist), Mr. LaRoche expresses a need for help and prayer support from other Christian groups.

Under Mr. Meek's leadership, Haitian Baptists are encouraged to seek out the sections of metropolitan areas where French Haitians are moving. With Home Mission Board and Baptist Convention of New York endorsement and financial undergirding, Haitian Baptists are encouraged to minister to their own families and friends, to move in their own way to create Bible study classes, fellowships, chapels, and missions.

#### The French in Louisiana

Before Louisiana became a state in

1812, the area was known by the French when explorers came down the Mississippi from the Great Lakes. Upon reaching the mouth of the river, LaSalle erected a cross and claimed the entire valley for King Louis XIV.

According to the Conference for the Development of French in Louisiana, today there are at least one million French people in the state out of a population of nearly 3,750,000.

In 1755 the Cajuns (a corruption of the word "Acadians") were expelled by the British from Acadia, the area now known as Nova Scotia. After suffering incredible hardships because of their refusal to swear allegiance to the British king, these French-speaking people by the thousands settled in south central Louisiana.

Today, southern Louisiana is dominated by the culture of the French—their language, customs, and religion. The Catholic Church is strong. Louisiana Baptists' largest missions field is the triangular French area of south Louisiana. The average parish (county) in the south section of the state is 4 percent Baptist. There are yet dozens of small communities with no Baptist or other evangelical work.

Three or four congregations use the French language in worship, and there are some French Sunday School classes. Churches in the French area

participate in regular association and state programs. Many of the French churches in the last twenty years have conducted building programs.

Carl E. Conrad, secretary of the department of direct missions for the Louisiana Baptist Convention, states that some of the largest and strongest churches in the state are now in south Louisiana.

#### French Baptist Hour

Nearly all of Louisiana's French people are bilingual—that is, they speak both French and English. Some who live in rural areas, or who are elderly, need ministries in the French language because they do not understand or speak English. Others speak some English but do not understand English biblical terminology. Because of this need, the French Baptist Hour was established. Each week a thirty-minute broadcast in French is made over thirteen stations in south Louisiana. Mr. Conrad estimates that the broadcast is heard weekly by more than 200,000 listeners. Many of these people have heard no other evangelical preaching and have never read the Bible.

Louisiana's direct missions department employs a full-time radio

preacher and follow-up worker. The department provides a complete studio with the finest recording equipment located in the preacher's home. He prepares a master tape of the weekly program which is duplicated and mailed to the thirteen stations.

The program consists of choral music recorded by a French Cajun choir and other special music. During each service there is prayer time for specific needs of the listeners who write in requests. A free copy of the Scriptures is offered to all who request it. The preacher offers to visit anyone who is interested in having him come to his home to read and explain the Scriptures. He concludes the broadcast by preaching a brief evangelical message.

Conversions have occurred as a result of the broadcasts. An eighty-two-year-old French woman near Marksville asked the preacher to visit her. She had become dissatisfied with her spiritual condition after listening to the program. Before the preacher arrived, however, the woman died. Her daughter told the preacher, "Our mother said before she died that she believed all you preached on the radio. She had prayed and was at peace with God."

The radio preacher receives many letters. One stated: "My family and I listen to you on the radio. Keep on preaching the Word of God because there are a lot of French people who do not understand English. Please send me a Holy Bible."

help in ministering to the diversity of language groups living in the US and (2) know some specific ways they do this.

This study in January focuses on work with French-speaking people from Haiti (a relatively new field) and work with the French in Louisiana. As a result of this session, members should be able to describe one current ministry among the Haitians in the Northeast and one ministry in Louisiana.

#### BEFORE THE MEETING, do these things

On construction paper print French words and phrases, such as:  
*Bienvenue* (welcome)  
*Bonjour* (hello)  
*Adieu* and *Au revoir* (good-by)  
*Comment allez-vous?* (how are you?)

*S'il vous plait* (please)  
*Cuisine* (manner of preparing food)  
Scatter these around the room so that members will find them as they arrive at the meeting.

Also, arrange a display of objects that are French or related to French people: books in that language, a copy of Longfellow's *Evangeline*, some French china, etc.

Enlist two people to help you present the study material. Ask one to study the material on the Haitians and present it as if she were the wife of Pastor LaRoche. The other member could act as the wife of the Baptist Hour preacher in telling about work with the French in Louisiana.

#### AT THE MEETING, do this

As members arrive, ask them to see how many of the French words they recognize and to examine the French objects. Remind the group of the deep influence of the French language and culture on American life.

Share the introductory material, and then introduce the two speakers. Before they begin to talk, ask the other members to listen with a view to reporting at the close on ways home missions ministers in the two locales

are different and ways they are similar.

Allow adequate time for this discussion after the two speakers have concluded.

Another way to do it: Divide the group into two sections. Assign to section 1 the material about work with Haitians and to section 2 the material about work with the French in Louisiana. Ask each section to appoint a reporter. Allow each section about fifteen minutes to study the material. Come back together and call on the two reporters to share their summaries with the whole group.

#### FOLLOW-THROUGH

Consider the following possible follow-through activities.

1. Begin thinking about conducting a language missions fair at the close of the third session in this unit (in March). Assign group members to be responsible for booths to represent the language groups you will study: French this month, Italian in February, and Korean in March.

2. Plan to share the Bible or Bible portions with persons of another language culture in your community. Write the American Bible Society (P.O. Box 5636, Grand Central Station, New York, New York 10017) for an order blank.

3. If your area has a congregation that speaks another language, talk with your pastor about inviting them to share in a worship service of your church.

#### CALL TO PRAYER

Ask two members to help in presenting names on prayer calendar (see Call to Prayer, pp. 42-48). Ask one to read names of home missionaries, the other the names of foreign missionaries. Ask each group member to pick out one name to pray for especially. Allow a few moments for silent prayer.

#### PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Be sure that each member knows about next month's Baptist Women meeting: the topic (see Preview, p. 22) and the date, time, and place. □

letters...  
we get



We express our appreciation for the excellent way your publication ROYAL SERVICE is prepared for mailing. The address labels are always legible, well offset, and placed on the magazines in a position that allows easy distribution. Thank you for helping us to provide better service to our customers.

J C Doolittle, Postmaster, Greenwood, S C

We are glad to know that we are becoming successful in enabling the post office to do a better job of delivering ROYAL SERVICE. We appreciate this letter of encouragement.

Postal experts notice many small matters of mailing that a subscriber never notices, yet these small matters make the difference in fast, accurate delivery. It takes the best efforts of the WAMU Office and of the post office to get ROYAL SERVICE to the subscribers.



#### AIM

This is the first session of a three-month unit on language missions in the United States. At the end of the unit members should (1) be aware that Home Mission Board and state missions departments are prepared to

# Passage for study: Acts 8:1b to 9:31

Jesus taught those about him to consider the cost of discipleship (Matt. 10:24-25). Seldom, perhaps never, have God's people been able to serve him without making a sacrifice of some kind. Those who serve God effectively are those who make an unreserved investment of self in his cause.

Perhaps nothing more difficult is required of God's servants than to go against the prejudices of men in order to minister and witness to people who are different and disapproved of by one's society and culture. Many Christians have paid a painful price to minister to "the different" because of the limited love of even their fellow Christians. In matters of pride and prejudice the Christian community is frequently little more than a carbon copy of the secular community in which it is situated. Attempting to transcend the strict limits of separation that men have made between themselves often brings hostility and resentment and misunderstanding to those who live lives of larger love.

Acts 8:1b to 9:31 tells of some of God's men who moved out in new directions to reach the outcast with the gospel. In this passage is the story of the beginning of the church's struggle with the problem of prejudice. It is the story of how Christianity in its attitude toward people who are different came close to being victimized by the prevailing social conditions in which the Christian community existed. It is a thrilling story of the victory of God's Spirit in the lives of his servants, a victory of larger love over limited love.

## A Persecution That Produced Preachers (Acts 8:1b-8)

The murder of Stephen was the spark that ignited a great persecution against the church in Jerusalem. Many of the believers, but none of the apostles, were scattered by it throughout Judea and Samaria. This persecution seems to have been especially violent. Saul, it is said, ravaged the church like a wild animal (for such

is the strength of the Greek word translated rather mildly in most versions by "wild waste").

Strangely enough, the persecution which came seemed necessary to shake the church in Jerusalem into doing something significant about its commission to the world. Any spreading of the gospel from Jerusalem seems to have been almost unintentional prior to this time. (Men present at Pentecost were converted and returned to their countries with the gospel.) To this point in Acts we have not read of the Jerusalem church taking the gospel anywhere. But it was different when persecution came. Those who were scattered went about preaching the Word. The winds of persecution scattered the seeds of faith.

Philip, one of the seven men chosen by the church in Jerusalem to assist the apostles, went to the city of Samaria as a result of this persecution. Philip is a refreshing figure in the story of Acts. He was like Stephen in his belief in the larger dimensions of the gospel. He could not be contained in the narrow confines of Christianity's Jewish heritage. He was a prototype of the Paul that was to be, an evangelist with something of the character of an Old Testament prophet.

Samaria had been a district in the Northern Kingdom in Old Testament times. When the Assyrians destroyed that kingdom in 721 B.C., they imported foreigners to fill up the vacuum left by the deportation of the ten tribes of Israel. Those foreigners intermarried with the Israelites who escaped deportation and produced a race that the Jews thought of as mongrels and a mixed religion that the Jews despised (see 2 Kings 17:24-41). Through the following centuries the hatred between the despised "Samaritans," as they were called, and the Jews intensified. No devout Jew would have any dealing with a Samaritan.

It was to these people that Philip went to preach the gospel, and God blessed his effort. Many were converted. Philip did not hesitate to go

against the deeply set racial and national prejudice of his time by baptizing these people into the church.

As far as the record goes, neither the apostles nor any other disciples had preached to the Samaritans. Why would Philip go to Samaria? Because it was a safe place? Hardly. Because it was a promising field? No. Two explanations may supply the answer. First, Jesus had shocked his contemporaries by ministering there. Philip was following Christ's example in going to Samaria. Second, Christ had commissioned his disciples to witness in Jerusalem, Judea, and Samaria. No one had taken the gospel to Samaria, and Christ wanted it taken there. That would have been enough for a man like Philip. Subsequent events proved that he was following the Spirit's leadership.

## Apostles Who Preached in East (Acts 8:9-25)

Sadly we note that while the church at Jerusalem was always getting reports about that which God had done in other places, somehow it never seemed to be directly involved in those events. When word got back to Jerusalem of the mighty happenings in Samaria under Philip's ministry, the reaction of the Jerusalem church seems to have been one of suspicion. The best that church could do was send an inspecting team of two of the apostles, Peter and John, to see whether this new work could possibly have approval and sanction.

When the apostles arrived in Samaria from Jerusalem, they found that which they judged to be a genuine work of the Holy Spirit; they prayed that the new converts would receive the Holy Spirit.

It is interesting to observe that something happened even in the hearts of Peter and John because of their association with Philip and the new work in Samaria. Those apostles themselves were revived. While they had scrupulously avoided contact with the Samaritans on the way down, the return trip was another thing. They preached all the way back to Jeru-

salem, especially in the village of the Samaritans (Acts 8:25).

## Philip Who Preached Again (Acts 8:26-40)

An angel of the Lord told Philip to leave Samaria and go south toward Gaza and the desert. Human nature might have protested such orders. Leave the great work in Samaria? Go down to a desert area? Could it be that the heavenly channels of communication were confused? Could God really want him to leave this successful work for which he was personally responsible and go to the desert? Philip never seems to have raised such questions. He went.

Imagine Philip's surprise when he found out what it was that was so important to God in the desert near Gaza. It was one man, he was an Ethiopian, and a eunuch at that. Modern Ethiopians are a Semitic people who crossed to Africa from the Arabian peninsula in the centuries past, but in New Testament times "Ethiopia" was a kingdom in what is now the Sudan. Its people were black-skinned Africans. The Ethiopian was probably a castrated male, for castration was the practice in connection with those who served a queen; some, however, think the word "eunuch" by the time of the first century simply designated any high court official and had no reference to his physical condition. This man was probably among the "God-fearers" who had been attracted to Judaism because of its monotheism and high moral teachings. If the Ethiopian were truly a eunuch, he could not have been a fully received proselyte into Judaism because his physical mutilation would have made him unacceptable to the priests. This may be what the Ethiopian meant when he asked Philip whether anything hindered his being baptized.

Philip ran to catch up with the Ethiopian who was reading aloud (such seems to have been the custom in ancient times) from Isaiah 53. This incident in Acts is the most direct New Testament application of that famous Old Testament passage to

Jesus. Philip preached Christ to him, and the Ethiopian requested baptism.

Note that verse 37 is left out of the later versions; it does not have adequate textual support in the ancient manuscripts and is thought to have been an early confession of faith that was interpolated into the text.

We shall meet Philip again after twenty years (Acts 21:8). At that time he was still preaching, and his family had grown to include four teenage daughters who, like their father, were bearing a faithful witness for Christ.

## Saul Who Was Destined to Preach (Acts 9:1-31)

As we have noted, Stephen the martyr had left his influence on Philip, but the conversion of Saul (later to be called Paul) was another sequel to Stephen's sacrifice. Saul was unable to forget Stephen, and he transferred his hostility to all disciples of Jesus everywhere.

We know that Damascus had a large Jewish population, and among them were many who were followers of "the Way." This seems to have been a derivative name given to Christianity (see Acts 19:9,23; 22:4; 24:14,22), but Christians accepted it as a truth and proclaimed Christ as "the Way" (see Isa. 40:3-5; 42:15-17; 43:19). Saul set off for Damascus in order to persecute Christians there.

Before he reached Damascus, Saul was stopped by a vision of Jesus himself. This is the first of three accounts in the book of Acts of Saul's experience on the Damascus road.

Whereas Saul had been persecuting the believers, Jesus asked, "Why do you persecute me?" Jesus identified himself with his persecuted church, and some believe that Paul's profound conception that the church was the body of Christ (1 Cor. 12; Rom. 12; and other passages) was born in this personal experience, in which the persecuted church became the "me."

Blinded by his experience, Saul was led into Damascus. God was

working both within the man and without; for the Lord spoke to Ananias in Damascus and told him that he had already introduced him to Saul in a vision, and now it was time for Ananias to go to Saul and to baptize him. How human it was for Ananias to object and to seek to bring God up-to-date on Saul: "Lord, I have heard by many of this man" (Acts 9:13)—and what he had heard wasn't good.

In spite of his fear, with the Lord's assurance that Saul was a chosen vessel, Ananias went to find him. When he found Saul, he began by addressing him as "Brother Saul." One can only speculate as to what Saul felt while he waited in blindness for the coming of a man whom he had intended to persecute. How sweet the words "Brother Saul" must have sounded to his ears. And what a testimony those words were to the feeling that Ananias had to overcome in going to Saul.

Immediately Saul began to preach. It should be noted that in Galatians Paul wrote of a time spent in Arabia following his conversion. The Arabian ministry is not mentioned in Acts. This episode probably came between the events mentioned in verse 25 and verse 26.

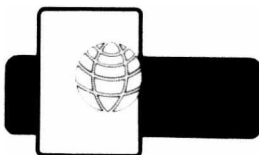
Saul went to Jerusalem and tried to join the disciples there, but they were all afraid of him. They did not believe that this former persecutor of the church could possibly have become a true follower of Jesus.

Barnabas, that wonderful man who looked for the best in others to help them realize their spiritual potential, befriended Saul and was able to convince the believers of the genuineness of Saul's conversion, telling about his experience on the Damascus road. When the question is asked as to how it was that Barnabas knew about that which Saul had experienced when the others did not, the answer seems to be that Barnabas had run the risk and taken the time to know Saul whereas the others had not. Barnabas had been able to recognize the life of the Lord in this most unlikely convert.

Saul argued with the Grecian Jews—the same people who had stoned Stephen. Saul may even have been their former leader. No wonder they were determined to kill him. For this reason, the Christians brought Saul to Caesarea and sent him on to Tarsus where quite possibly Paul lived for six to eight years before the book of Acts takes up his story again.

Verse 31 is another of the summaries that characterize the style of the author of Acts (compare Acts 2:43-47; 4:32-35; 5:12-16; 6:7). Three important revelations appear in this brief statement. First, the term "church" is used for the believers in a large area, not just a local congregation. Second, the church in Galilee is not mentioned outside the Gospels except in this place. Third, the Holy Spirit is said to rest upon the entire church and not just the special few.

No wonder the church was growing and becoming increasingly effective. God's servants were reaching out, whatever the cost, to claim people—even those who were despised, different, or dangerous.



juanito m. wilkinson

#### AIM

As a result of this month's study, each member should be willing individually to confront the question, How do I measure up to the demands of discipleship?

#### LEARNING AID

From your kitchen bring a measuring cup and some measuring spoons.

#### LEARNING METHOD

Every cook knows the importance of accurate measurements in prepar-

ing a recipe. A teaspoon of vanilla extract is as important to some cake as the cupful of sugar. The test of discipleship focuses not on the number of talents a person has but on the measure of commitment of self to Christ.

Our Bible study this month centers around three persons who took seriously the demands of discipleship. For each ounce of commitment, they yielded full measure in response.

Ask three members to assist you in leading this study. To one assign Philip, Acts 8:1-40. To another assign Ananias, Acts 9:1-22. To the third assign Barnabas, Acts 9:23-31. Ask each woman to be familiar with Dr. Drumwright's comments on each personality.

After your introductory statements, the three women will present summaries of their study. With their help, lead the entire group to discuss these questions:

1. Why did the early church hesitate in spreading the gospel to Samaria?

2. In what way is my church like the early church?

3. To the early church, the Samaritan, an Ethiopian eunuch, and the persecutor Saul were unwanted. What groups of people in my community compare with these?

4. Have I ever wanted to bypass the "Samaria" of my town or cross over on the other side of the street to avoid showing Christian love?

Call attention to the summary statement in Acts 9:31.

#### PLAN FOR FOLLOW THROUGH

This month is the first month of a new year. New resolutions for Christ and his church can be made today. Ask members to consider including the following in their personal commitments for the new year—and to add others. (Make copies of the list to pass around if women do not have their own copies of ROYAL SERVICE.)

1. I seem to have few talents, but I can write notes, make telephone

calls, or visit persons with special needs this year.

2. The Lord has given me some talents that I have not returned to him. This year I will use what the Lord has given me for his glory. I will

3. I have been like some of the first-century Christians in my prejudices whether they have to do with race, economic condition, or social standing. I am now willing to ask the Lord to help me shed these and measure up to his call for total commitment.

4. I want to pray this prayer: Undemanding more deeply than ever the cost of Christian discipleship, I am now willing, Lord, to go where you want me to go; say what you want me to say; be what you want me to be.

#### CALL TO PRAYER

Many missionaries work day by day in areas where some of us would hesitate to walk the streets. Others work in areas where people may be prejudiced against Americans or Westerners. The missionaries' growth in discipleship did not end at the

appointment service. There is a continuous, daily commitment. Separated from their families and friends and sometimes misunderstood by the people among whom they live and work, they need our prayer support. Ask God to give them strength for today's demands. Ask him also to help you in your measure of response to his call.

#### PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Be sure that each member knows about next month's Baptist Women meeting: the topic (see Preview, p. 22) and the date, time, and place. □

## Meet the Missionary



O. R. (Benny) Delmar may be "a shirt-pocket missionary", but out of that shirt pocket, he has pulled seventy churches.

A. B. Cash, late director of pioneer missions for the Home Mission Board, once said, "A missionary should operate from his shirt pocket. When he can no longer carry on his business affairs out of his pocket, he should move to the trunk of his car; but when he has to set up an office in his home, he becomes more of an administrator and less of a missionary."

Brother Benny, as his friends dub him, now serves as Wyoming's director of associational missions. Even with his responsibility of 98,000 square miles, missionary Delmar has always worked out of his shirt pocket. Yet, he concedes that he has helped establish seventy Southern Baptist churches throughout Wyoming, Montana, and North Dakota. "Wherever there is the need for a church, I am compelled beyond anything else to help a church get started in that place," he says.

The work isn't easy. Benny Delmar spends at least 130 nights a year away from home encouraging pastors and searching out areas for new churches. "I average 5,000 miles a month."

He has developed definite ideas about how to establish a mission, and apparently these ideas work. The first step requires entering a community in search of at least one Southern Baptist couple

willing to hold Bible study or Sunday School in their home.

Mr. Delmar tells of one Southern Baptist woman whom he invited to the scheduled services. When she asked how many members the church had, he answered, "When you and your husband join, we'll have three." The woman was not impressed.

Many sponsoring churches make mistakes when beginning a mission, Benny Delmar has observed. "If a sponsoring church provides the workers, the program, or even the church building, the mission congregation will not participate nearly so well as if they did these things themselves," he explains. "If you don't find enough workers, carry on the best you can with what you have." He believes that as soon as the mission obtains a pastor and permission of the sponsoring church, it is ready to constitute into a church.

He remembers the time that Southern Baptists almost had an "underground movement" in the area because so many of the pastors lived and churches met in basements of buildings. Although much of the new work in this area still faces an underground situation, Southern Baptist missions in the Northern Plains have grown and developed into strong stable churches. Many of these began with the influence of Benny Delmar.—Charlotte Decker □

round  
table

The detention center was unusually crowded. As I scanned the television room for Jane, my court-appointed young friend, she waved me over to a table.

Monopoly described not only the game in progress but also the conversation. Everyone was intrigued by the fourteen-year-old's bragging about her escapades: herself the superstar, surrounded by dozens of ardent admirers who were at that very moment planning a momentous escape plot.

Without changing the tone of voice, she said to me, "You must work here. I see you almost every day." Before I could clarify my presence, Jane answered: "No, she does not work here. Mrs. Calvert is my friend."

The fourteen-year-old's haughty head slumped and the once-boastful voice whimpered. "I wish I had a friend."

The pathos of that plea is never far from my thoughts. I yearned for the power to turn her life back to the hour before she made that damaging decision; to make it possible for her to hear a concerned woman say, "I want to be your friend. I care."

What a difference caring makes! This quarter's study in Round Table will center on Christian social ministries in our communities. Next month we will consider caring for individuals and families caught in the nation's number one drug problem: alcoholism. The session for March will focus on caring for the aging in our communities.

Today's study session is based on three books designed to renew our caring capacity.

#### Books for Reading and Study

*Sammy Tippit: God's Love in Action*, by Jerry B. Jenkins (Broadman, 1973) \$3.95\*

Sammy Tippit is a young man excited about Jesus, burdened for a lost

world, and filled with the Holy Spirit. *Sammy Tippit: God's Love in Action* is the story of how God can use a person who believes this truth: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39). Sammy's surrendered life has surfaced in unusual ministries: witnessing on street and in nightclubs of large cities, marching to Washington behind a wheelbarrow full of Bibles, preaching in Germany, ministering to radicals at the Democratic National Convention. Through these experiences many people from all walks of life have been introduced to Jesus Christ and the church.

The purpose of this study is not to duplicate Sammy's activities, but to observe how an ordinary life—emptied of self and filled with the presence of the Holy Spirit—can become an extraordinary witness in the neighborhoods of America.

*Candles in the City* by G. Curtis Jones (Word Books, 1973) \$3.50\*

A study of the book of Revelation! Immediately our minds turn to deep symbols or expository preaching. But this book makes the reader feel she had walked the streets and attended the churches in Ephesus, Smyrna, and Pergamum. Dr. Jones compares the early congregations' lack of love, faith, obedience, and enthusiasm to our present-day situation. He helps us to understand that "there is a vast difference between organization and spirit, building and ministry, membership and mission, institution and charisma."

The church is often compared to a warning, guiding beacon light; this concept has its place. More and more, however, the church's beam is lost in the neon glare of our cities. Women identify more easily with the church described as a candle—"less complicated, more exposed, more beautiful because they consume themselves while providing light for others." We are challenged to rekindle our individual tapers, allowing the glow to

dispel darkness in the kitchen and at school, in the hospital and in the nursing home, in detention centers and slums.

*Where the Love Is* by Gordon R. McLean (Word Books, 1973) \$3.95\*

To finance his own drug habit, Frank became a pumber. After several arrests, he was on his way to an institution. One day, sitting in juvenile hall, Frank became acquainted with Gordon McLean who introduced him to the love of Jesus Christ. This love became a reality in Frank's life; and he has shared his experiences in speaking engagements, on national television, and in a motion picture.

This book relates "the changes Christ can make in the lives of people."

Jesus Christ is where it's at—what's happening right now where the love is." The woman who shares this love in her community "needs a mixture of sanctified sense and holy daring that will attempt the big, the unusual, or the unlovely and the unnoticed and come out on top to the glory of God." To achieve this mixture the reader is challenged to like people, to pray for results, to benefit from criticism, and to risk being misunderstood. The one who gives the incentive and the power to put love in action is the Holy Spirit.



AIM

"I wish I had a friend." Has the hurry and scurry of our days and the happy conversation we have with each other dulled our sensitivity to this plea? If we do distinguish it among the many voices surrounding

us, do we care enough to be a friend? This study should lead us to examine and improve our caring capacity.

#### AT YOUR MEETING

1. As an opening meditation, play from the recording *Joy* by Ed Seabough and Bill Cates\* either "Push Me, Lord" or "You Come to Care."

2. Ask a member to tell some positive facts from *Where the Love Is*, chapter 2. Pose a question: Is not the greatest evidence of God's love, concern, and power expressed in the transformation of a human life?

3. Lead a brief brainstorming time, using this question: How can my church create a caring attitude? After everyone who wishes has spoken, call on a member who has read the book to share several ideas from *Where the Love Is*, chapter 5, and from *Candles in the City*, chapter 5. Direct attention to your own church. Using as a guide *Candles in the City*, discuss some caring deficiencies in your congregation. For example, a church may lack enthusiasm (chap. 7); another, obedience (chap. 6). Talk about how your church can become more like congregations with the stamina and faith of ancient Smyrna and Philadelphia.

4. Ask several members to present a series of vignettes based on material from the books. Each of these demonstrates the caring quality.

(1) Recreate the dialogue between Jamie and McLean, chapter 11, *Where the Love Is* (sincerely loving people).

(2) Relate in first person Lesma's experience, chapter 12, *Where the Love Is* (consistent prayer life).

(3) Assume the roles of Gordon McLean and Cliff in their encounter, chapter 8, *Where the Love Is* (committed involvement).

(4) Share from *Sammy Tippit: God's Love in Action* the impact of a caring person who is willing to be filled by and to follow the Holy Spirit.

\*Borrow from someone in your church, or buy from Baptist Book Stores \$4.95

#### PRAYERTIME

During a quiet time, ask each member to make up a caring situation involving people in crisis, to think about the person's needs and desires, and to decide how she would minister to this one who needs a friend.

Read Matthew 14:1-2. Then quote: "Wow! Can you grasp what the Bible says there? Jesus was mistaken for John the Baptist. John, the one who said 'He must increase, but I must decrease' (John 3:30). Would anyone ever mistake Jesus for you? If Jesus visited a friend of yours, would your friend feel that he'd seen Him before in you?"

Lead a prayer for missionaries on today's prayer calendar (see pp. 42-48), asking that they develop a genuine love and concern for the people with whom they live.

#### PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Be sure that each member knows about next month's Baptist Women's meeting: the topic (see Preview, p. 22) and the date, time, and place.

#### book forecast

##### Books for February

*God Is for the Alcoholic* by Jerry G. Dunn (Moody Press, 1965) 95 cents, paper\*

*Alcohol: Our Biggest Drug Problem* by Joel Fort, MD (McGraw-Hill, 1973) \$3.95\*

*My Son, My Son* by Bernard Palmer (Moody Press, 1970) \$3.95\*

##### Books for March

*Retire to Action* by Julietta K. Arthur (Abingdon Press, 1969) \$5.95\*

*Crafts for the Elderly* by Elaine Gould and Lynne Gould, MA (Charles C. Thomas, 1971) \$8.00\*

*The Nursing Home Visitor* by Frances Avery Pearson (Abingdon Press, 1969) \$4.00; \$2.45, paper\*

\*Available through Baptist Book Stores. Be sure to check early with your book store in case it will have to order the books you want.

prayer

"Well, it seems to be a good book. Strange that the white people are so better, after having had it so long." This was the comment of an old Cherokee chief when, years ago, he read a Cherokee translation of the New Testament book of Matthew.

We understand his comment all too well as we think of the treatment Indians received from white people. According to an oft-repeated story, an anthropologist asked an Indian, "What did you people call America before the white man came?" The Indian replied simply, "Ours."

Many Indian tribes live in the United States today. Our Home Mission Board has Indian missions work in twenty states. Today, however, our concern is with work among the Cherokees in two states, Oklahoma and North Carolina.

#### 1. How many Indians are in America, and how many of them are Cherokees?

The 1970 census reported about 800,000 Indians, so they are not "vanishing Americans." An estimated 50,000 Cherokees live in Oklahoma, and 4,500 in North Carolina.

#### 2. How old is Southern Baptist work with the Cherokees?

Most people are surprised to find how long we have had ministries to the Cherokees. This work actually predates the beginning of the Southern Baptist Convention (1845). Humphrey Posey, the first Baptist missionary among the Cherokees, began his work in 1818. Converts were won, churches were established, and mission schools were organized.

#### 3. Many people take vacation trips to the Great Smoky Mountains and see the outdoor drama *Unto These Hills*. Is it true that early settlers were cruel to the Indians?

One hundred and thirty-seven years ago, in 1838, the Cherokee Indians were moved forcibly from their mountain homes in the East to what is now Oklahoma. About 17,000 Cherokees

were in this removal. Four thousand of them died en route to their new home. History calls this the "Trail of Tears." About 1,000 escaped and hid in the hills, forming the nucleus of the group in North Carolina today.

#### 4. What has happened since then in Baptist work in Oklahoma?

The Cherokees are the largest Indian tribe in Oklahoma. And Southern Baptists represent the largest group of Christians working among the Cherokees. The Christian Indians took their religion with them on the sad trek to Oklahoma. The first Cherokee churches there date back to about 1845. In 1869 the Cherokee Indian Baptist Association was organized, and it has had a continuous history.

Today J. R. Stogdill of Tahlequah is general missionary to the Cherokee Indian Baptist Association. One difference between North Carolina and Oklahoma is that there are no reservations in Oklahoma. Cherokees live anywhere they choose. Of course, some communities are predominantly Cherokee.

In Oklahoma the Cherokee Indian Baptist Association is composed of 43 churches located in a six-county area in the northeastern part of the state. The 43 churches have over 4,000 members, an average membership of 97. All the pastors except Mr. Stogdill are Cherokees.

#### 5. What about Baptist work among the churches in North Carolina?

The name to remember is Roy Cantrell, pastor of Cherokee Baptist Church in Cherokee. He began his work there in August 1970 with the dual responsibility of acting as pastor and as director of the child-care center. Beginning in 1974, Mrs. Sylvia Walkingsluck, who had served as assistant director of the center, became director, and Mr. Cantrell now is able to give his full time to his church.

The Cherokees in North Carolina live on a reservation. There are 18 Baptist churches in the Cherokee Indian Baptist Association with just a

few more than 1,500 members. If all churches were the same size, which they are not, the average membership would be 33. Pray for these churches and their pastors, most of whom must hold secular jobs to make a living. About half the churches have Indian pastors and about half have white pastors. Only three of the pastors have training beyond high school.

Perhaps the greatest need is for Cherokee people to recognize God's definite call to leadership so that they will be willing to prepare themselves for this service.

Pray for the Cherokee young people and children. They speak English. When services are held in the Cherokee language to accommodate the adults, a language barrier is created between the generations. Sometimes services are conducted in both languages.

The Cherokee people in both North Carolina and Oklahoma tend to be a happy and lovable people, making it a joy to work with them. Pray that white Southern Baptists will have a deepened interest in and understanding of these fellow Americans representing a different culture. Pray that Christian white people will live their faith by setting an example of Christian action.

specialize on North Carolina and the other in Oklahoma.

Prepare slips of paper with the italicized questions given in the content material. At the meeting hand these out to members who will question the two "experts."

An optional but helpful extra is the booklet with many pictures, *My Friends the Cherokees*, prepared by Roy Cantrell, Box 208, Cherokee, North Carolina 28719. Price, \$1.25. If you order it, let the "North Carolina expert" use it in preparation for the meeting; then pass it around for members' study at the meeting.

Prepare the chart for use in notebooks as suggested below.

Secure dollar bills or play money to tape on the world map (use "Southern Baptist Missions Around the World," which you probably ordered earlier from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23230) as suggested under "Call to Prayer."

#### AT YOUR MEETING

1. In your first meeting of the new year, lead members to make two resolutions. First, ask each member to resolve to renew and increase her faith in God. To emphasize this, read the Indian's version of Psalm 23 found in *Christ and the Fine Arts* by Cynthia P. Maus, page 603 (borrow this book from your church or public library or from a friend's library). The prayer begins "The Great Father above is a Shepherd Chief. I am His and with Him I want not. He throws out to me a rope, and the name of the rope is LOVE."

The second suggested resolution is to refrain from being critical. A prayer attributed to the Indian people goes: "Grant that I may not criticize my neighbor until I have walked a mile in his moccasins." Emphasize these two personal goals by reading these Scripture passages: Joshua 1:5b; Isaiah 26:3; Deuteronomy 33:27d; Matthew 7:1; Romans 14:13.

2. After sharing the introductory material on page 32, explain that you

have asked two members to be ready to answer questions about one Indian tribe, the Cherokees. Introduce them and call on five other members holding the five slips to ask their questions in turn.

3. Display the chart with the following information members will add to their notebooks:

Cherokee Indians: 50,000 in Oklahoma; 4,500 in North Carolina. Baptist missions work began in 1818, but never sufficient missionaries or funds.

Specific prayer requests discovered in question and answer times.

4. Divide into two groups with one "expert" in each. Ask each group to pray sentence prayers for the needs mentioned. Or, if members have had some practice in conversational prayer, encourage them to use this method.

#### CALL TO PRAYER

Money for missions is on the mind of each member. Announce the total amount given thus far by your church to the Lottie Moon Christmas Offering.

Remind members that the Cherokees who are Southern Baptists also give to the Lottie Moon Christmas Offering, as well as to the Annie Armstrong Easter Offering for home missions and through the Cooperative Program—this year having its fiftieth birthday.

Using dollar bills or play money, tape a bill on the world map at the location of each missionary on today's prayer calendar as their names are presented. Pray for them and for the two missionaries in today's discussion. Pray for the people to whom they minister, who are represented to missions money not only as receivers but also, in many cases, as givers along with us.

#### PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Be sure that each member knows about next month's Baptist Women meeting: the topic (see Preview, p. 22) and the date, time, and place. □



#### AHEAD OF TIME

Ask two members to study the content material and be prepared to answer questions at the meeting. Although they both should be familiar with all the information, one may

Several years ago a turbaned young visitor from India toured the United States, sent four thousand picture postcards to his friends, and wrote up his experiences for *National Geographic*. He said:

"I am bewildered by the generosity of Americans, their interest in a foreign visitor. . . . It adds up to a feeling of sincerest welcome, a feeling that America is a home with a door always open to the rest of the world."

Wouldn't it be wonderful if every international guest could experience a similar sense of welcome?

Phil Card, Baptist Student Union director for Colorado, has worked with international students for the past eighteen years. Out of his experience comes much of the information on these pages about the needs and characteristics of internationals. "The longer I work with internationals," he says, "the more I realize they are more 'human' than 'national.' Their needs are much like those of American students."

Because of the distance they have come to study and the cost involved, international students may sometimes have higher motivations than US students. They are deeply idealistic, hoping their studies here will better them and their countries. But some fall in love with our American way of life and remain indefinitely.

Many are mature persons working on advanced degrees. Some are persons of wealth. "I have been astounded at the wads of bills some bring to student retreats," comments Phil Card. Many are persons of culture and accomplishment: professors, executives, government officials. One, working on a dump truck here, came to the States not knowing how to drive; he had a chauffeur back home. Each international must be approached with dignity and respect, with his background in mind.

Many need help in seeing America. Kailash Narayas of India said, "A trip to a distant place in a bus with everyone together is an appealing idea." Camilo Antonio of the Philip-

pines called ours "a delightful surprise."

They want to observe American family life. "They would rather share a black-eyed-peas-and-cornbread supper on Thursday evening than a roast beef dinner on Sunday." And they enjoy sharing in our holiday traditions.

See how human they are. At a student retreat Chung Lai Ying of Taiwan wrote: "Food: nice; accommodations: nice; girls: few!"

Zamante P. Razmilic of Chile: "I am glad to see older people interested in me."

Another: "Your careness and affection shows us more than words can possibly tell."

"Having been to Gloria and having been spoiled, I think Ponderum was lacking in some of the luxuries," wrote Navaid Nazki of Pakistan.

But another: "Place good. I feel comfortable."

Some are not accustomed to Southern Baptist camp life. "Some people enjoy themselves too late and disturbed others; couldn't sleep until those people stopping disturb."

But Michitaka Yokoo of Japan wrote: "I enjoyed a deep discussion after midnight, met a very charming Taiwanese girl and a girl from Mexico who was very friendly and smart and cheerful."

About food they can be "particular." T. Natarajan of India said: "I want Americans to understand that there are pure vegetarians in this world and that it is important to provide cooked vegetables, cooked rice, etc."

Another: "Food good but too much pork. I do not eat pork because I am a Muslim."

Atique Mufti of Pakistan suggested "one cup of coffee be added about ten in the evening."

Others were thrilled when the cooks allowed them to prepare chicken curry, "a real change!"

And Aslam Pasha of Pakistan insisted, "I badly need eggs in the breakfast because of the cold."

About talking politics: Dave Alexander of New Zealand "did not like the political arguments that occasionally broke out."

A. A. All of India said, "Speakers should study Islam which is a solution for all problems."

Yet they want to do all they can to promote international interests. They like to share their culture and are delighted to bring along slides and costumes. On the other hand, they dislike being put on a pedestal and treated as oddities. They yearn to be accepted more than to be honored.

When it comes to faith-sharing, all are not as well informed about their religions as we might assume.

But others "I wish people of other faiths were also invited to speak on their religion. Maybe each religion could have contributed an insight."

"Some non-Christians have a hard time understanding just why they are being talked to about Christianity when they already have their beliefs and customs."

"We Orient peoples like Chinese, Indian, Japanese, have a long historical philosophy of religion. So it is very difficult for us to change our minds."

Some internationals have commented about the purpose of retreats (which of course might apply to other church-sponsored activities): "If to get conversions, very bad."

"We talk too much about Christ-

ianism."

"The direct-gospel approach continues non-Christians."

Most have only a fragmented knowledge of Christianity. "We hear only a part, bits and pieces of the Bible. We just cannot appreciate it unless we know the whole."

Internationals can be wary. One refused to sign a meal ticket at a retreat at a YMCA campus because it read, "I will conduct myself in a Christian manner while on these premises." He thought he might be counted a convert.

Because they are "outsiders," visitors from overseas often see us much more objectively than we see our-

selves. One said to a group of young people: "You Christians sing, 'We Serve a Living Saviour,' and then go out and get emotionally and physically involved with the opposite sex in ways that don't say so."

But Mr. Card notes, "I believe most respect the fact that we are involved in our churches and that we do love our Lord, in spite of the fact that we are inconsistent at times."

International students need a home away from home. When a group of students discover such a home, they pass the word on.

One, having heard of the friendliness of Southern Baptists in his college town, wrote on his entry card "Religion: Muslim; church preference: Southern Baptist."



# AIM FOR IN-SERVICE TRAINING

To understand the needs and characteristics of internationals more clearly in order to minister better to them.

## HOW TO DO IT

Type or write on index cards the comments in the content material about and by international students.

Pass the cards out and ask group members to read them under the following headings: Background, Seeing America, Food, Opposite Sex, Politics, Religion.

As comments are read, ask group members to react and to discuss how internationals they have known have had similar or dissimilar characteristics or needs.

Talk about similarities and differences between American and international students.

Depending on the group's interests,

make this a time for updating information about specific needs the group might fulfill. Use one-minute couple buzzers to formulate prayer petitions for internationals with whom you work (and for those in your vicinity who may not have found the great American "welcome" thus far). Pray with these in mind.

## FOLLOW-THROUGH

An interesting project might be to inquire of your local Baptist Student director (or the state director) for information on international student retreats in your area, and how your group might tie into their efforts. Preliminary overtures need to be made, but follow-up also is vital.

Look into the possibilities of befriending—through family friendships—professionals who are working on advanced degrees. How many family mission action groups fulfill needs of international guests? The booklet "The Ministry of Baptists to Internationals—the World in Our Midst" (free on request from Home Mission Board Literature Service, 1350 Spring St., N.W., Atlanta, GA 30309) provides help. Other sources of ideas are the BYW magazine *Contempo*, November 1974 issue, which you may be able to borrow from a BYW member or your church library; and *Mission Action Group Guide: Internationals*, which you may be able to borrow from your church library (or see WMU order form, p. 48).

## CALL TO PRAYER

"Unrest causes all kind of trouble," an international student wrote. Read 1 Timothy 6:6. Lead in a prayer that missionaries on the prayer calendar (see pp. 42-48) may have a sense of godly contentment—with their unique capabilities, their place of service, and the unique way God is using them.

## PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Be sure each member knows about next month's Baptist Women meeting: the topic (see Preview, p. 22) and the date, time, and place. □



Here's a skill you can present at your church's  
Love Thy Neighbor banquet during WMU  
Focus Week, February 9-15

# Love's Labor

Ann Allen

## Characters:

Mr. Marvin Meyers  
Mrs. Meyers  
Sherry, about 15  
Roger, about 11  
Male voice from outside

## Setting:

The Meyerses' kitchen, table in center; cookie jar on table to one side; clipboard, paper, and pencil in table drawer; plate, glass, carton of milk on table.

For scene 2: rolled up piece of paper and newspaper

## SCENE 1

(Mrs. Meyers is pouring a glass of milk and laying out a plate of cookies when Roger bursts in the door and flings his coat on a chair.)

ROGER: Hi, Mom, got anything to eat? I'm starved! Unnnnn, cookies! Homemade, too. (Grabs a handful and begins gobbling them down.)

MRS.: Hey, take it easy, there, Mr. Cookie Monster.

ROGER: They're sure good. Are there any more? (Takes all but one.)

MRS.: No more for you until after supper!

ROGER: Aw, Mom.

MRS.: What's new at school?

ROGER: Nothing much, same old stuff. You know that funny kid I told you about? The one that lives across

town? Well, nobody much likes him 'cause he's, well, different and nobody talks to him. The other day the only seat left in the cafeteria was right across the table from him, so there I was facing him. He has a nice smile, and he is clean, even if he doesn't have nice clothes. Anyhow, we got to talking, and he's really pretty nice. Today I asked him what church he went to, but he said hardly anybody in his whole neighborhood goes to church. You know, he didn't even know what Vacation Bible School was?

MRS.: Where does he live, Roger?

ROGER: He lives over there where lots of warehouses are.

MRS.: I wonder if they don't have a church over in that neighborhood? I heard that several families from our church are planning to hold schools in the same areas we held them last summer, but I imagine we could have a new one in his neighborhood if everything could be worked out.

ROGER: Say, that would be swell. He says there are millions of children there. (Mr. Meyers enters.) I think he said he lives on Lippitt Street.

MRS.: (Takes off hat and coat and adds them to Roger's on chair.) Did I hear somebody say something about Lippitt Street? That's where I have been all day, going over some records with the foreman of our warehouse there. (Reaches for last cookie.) Hmm, only one cookie left?

ROGER: I didn't know your com-

pany had a warehouse on Lippitt Street.

MRS.: We sure do. It is loaded to the gills with the new shipment of materials that just arrived this week. You had there are no more of those delicious cookies. Looks like the cookie monster beat me to them.

ROGER: Then there would not be a room where we could have Vacation Bible School for the kids in that area? I have this friend who lives over there and

MRS.: No. And that would not be possible anyhow, for security reasons. But there is a vacant lot next door, which belongs to the company. It is grown up with grass and weeds, but there are several shade trees. And it is pretty level.

ROGER: What if it rains?

MRS.: Not much protection. I'm afraid.

MRS.: We could borrow Miss Tappan's tent that she and her brother use when they go camping. It's not large but it would give some protection.

MRS.: Do you think she would want us to use it? What if somebody damaged it or stole it?

MRS.: We would just have to pray that the Lord would protect it from all those things so we could tell those children about Jesus. (Sherry enters.)

MRS.: Here we are talking about the Lord protecting Miss Tappan's tent when we haven't even asked permission to use it or the lot, or figured out

how to get all those weeds cut down if we are allowed to use it.

SHERRY: Hi, y'all. I see you didn't save me any cookies, Cookie Monster. (She touches Roger's hair.) Whatever that problem is you were talking about, just tell Sherry Meyers, the girl who can solve everybody's problems but her own.

MRS.: You must not have made much headway with Mark today.

SHERRY: Right you are, but I haven't given up. What were you all talking about, anyhow? (Joins others seated at table.)

ROGER: Well, there's this guy at school who is my friend. Nobody else is friendly to him because he is, well, different. Anyhow, he didn't know what Vacation Bible School was. Mom suggested we have one in his neighborhood (the rest of his sentence tumbles out in a rush) which turned out to be right where Dad's company has a warehouse which has a vacant lot which we might use for the school if it didn't have so many weeds and there weren't a lot of other things we need. SHERRY: Easy, boy! Maybe we could get the RAs to help us get rid of those weeds. Mark's an RA, you know.

MRS.: Good thought, Sherry. Isn't the RA meeting tonight? Why don't you go call Mark and have him bring up the subject at the meeting and see what kind of response we get?

SHERRY (excitedly): Mom, do you mean it? (Hugs Mom.) You mean, me? Go call Mark? What would I say? Never mind, I know what to say! Boy, what a switch! It's usually, "Now, Sherry, you know that refined young ladies just don't call boys on the telephone!" Telephone, here I come! (Sherry exits.)

VOICE FROM OUTSIDE: Maass! viiin. Oh, Marvin, come out here a minute. I have something to show you.

MRS.: That sounds like Dr. Charles from across the street. He is home from the office early after being "down in the mouth" all day.

MRS.: (laughs): Maybe everything "came out" beautifully today. (All laugh.)

MRS.: Smart aleck! (Exits with coat.)

MRS.: When Sherry gets off the phone I'll call Brother Chaney and see if he knows anything about that area.

ROGER: Say, I just happened to think—I bet Grandma and Papa would help us with the handicraft activities, at least planning them. I'm going over and ask them right now. (Grabs coat and exits.)

MRS.: I had better jot all this down (gets clipboard from drawer) so we can prepare in an orderly way. Now, let's see, there was the place: Marvin will ask about that. Then the workers: guess I had better coordinate that. Then, things for the opening assembly, the music, and what else? Oh, oh, there's that hazzar; my clothes are dry. I'll have to finish this later. (Picks up all props on table and exits.)

## SCENE 2

(Sherry and Roger enter. Roger holds a piece of paper rolled up.)

SHERRY: What's that you've got, Roge?

ROGER: Just something I've been working on Mom, oh, Mom, where are you?

(Mrs., with clipboard, and Mr., with newspaper, enter. He sits down to read.)

## to help thee love thy neighbor

Every family needs these three books for practical guidance in mission action.

Persons, Not Things is the basic, why-we-do-it book in the series. Like the other two, it is heavily illustrated and easy to study.

How to Use Community Resources in Mission Action shows how to work with people in your community who are equipped to help you help.

Special Skills for Mission Action #1 provides pointers for skills like how to listen, how to avoid dependency, how to establish trust, and several others.

Each book is \$1.00, available from Baptist Book Stores or Woman's Missionary Union (see WMU Order Form, p. 48).



Mrs. Eugene M. Allen, Dallas, Texas, and her family are involved in family mission action and active in their church.

**ROGER:** I was wondering, Mom, did you ever find out anything more about holding that Bible school over on Lippitt Street?

*(The next three speak simultaneously.)*

**SHERRY:** Oh, Mark said the boys would be . . .

**MRS.:** I talked to Brother Chaney and he . . .

**MR.:** *(speaking out from behind paper)* The boys said . . .

*(All laugh. Mr. lays paper aside.)*

**MR.:** Looks like we all got a little excited about this project.

**MRS.:** Looks like it. But I can solve that problem by reading off my list and you answer with your plans when your area comes up. The place: Marvin, that's you.

**MR.:** The boys said we were welcome to use the lot. Just not to ask him to help cut the weeds—chiggers, chiggers!

**MRS.:** Yes, the weeds are next on the list. Sherry, that's you.

**SHERRY:** Mark said the RAs were going on a trip later in the summer, but they all wanted to help if we did it in June.

**MR.:** Dr. Charles has a new ride lawn mower. That's what he wanted to show me that day he came home early. He said if the boys would chop down the big weeds and get any boulders out of the way he would finish up the job with his mower so it would be real nice.

He's interested in starting some kind of dental clinic in that neighborhood—but that's another cup of tea.

**MRS.:** Next are the workers. That's my department. Mary Anne Grey said she and her big kids would help if you would be the principal, Marvin.

**MR.:** Of course you told her I would, didn't you?

**MRS.:** Of course! How else am I supposed to bribe workers? Mary Anne said she would lead the singing if Gary can figure out the chords on his guitar.

**SHERRY:** The way he plays, that should be no trouble at all! He is really neat! Wish I were about four years older!

**MR.:** I thought you were keen for Mark.

**SHERRY:** Oh, Daddy!

**MRS.:** After I talked to Brother Chaney, he went out there and found a little church just a block away from the warehouse, with the pastor living in a tiny house next door. It's a new work, struggling, and just beginning to grow, but both buildings need paint. Brother Chaney said the paint was available if someone could put it on.

He also said that in that area someone would have to go from house to house and invite the children to come each morning. I thought if the RAs and some of Sherry's girl friends could help, they could go around and collect the children for us and then go on over to the little church and paint. By the time the Bible school was over the buildings would be sparkling and inviting-looking for a follow-up work there. Brother Chaney suggested we invite the pastor to bring a short message at a commencement service on Thursday night at the lot.

**ROGER:** Wow! It sure is going to be hot out there in June!

**MRS.:** I asked Miss Tappan about using her tent, but she sold it last fall because her brother isn't able to go camping anymore and she didn't want to go alone. But she did offer to see that there are cookies and drinks for each day's refreshments. She has those big camping coolers. By the way, the church will furnish the Bible story pictures and other materials we use in our own Bible school including the flags.

**MR.:** Some of the Baptist Men members thought it was a great idea, they took up an offering which amounts to about fifty dollars. I found that we can get enough paperback Gospels of John to have enough to use during the week and let each child take home one at the end.

**ROGER:** Well, can I put in my two cents' worth, now?

**SHERRY:** Considering that you were the one who brought up the subject. I think you ought to have a small turn. *(Looks at watch as if timing a race.)* Starting . . . Now!

**ROGER:** Well, Grandma gave me a list of things to save between now and then and showed me how to use each one for a handcraft project. *(Unwrapping paper he has held all this time, he begins to read.)* "Eggs" (the kind ladies' hose come in), scraps of ribbon, rickrack, sequins, beads, juice cans, baby-food jars, plastic meat trays, Christmas cards, berry baskets, colored egg cartons, *Adventure* magazines, and colored paper—just to name a few. I have already been to every house in this block asking people to save all these things for me, so we should have plenty by June. I'm to pick up the things every Saturday morning.

**MR.:** Poor garage! I can see that won't be room for the car for a while.

**MRS.:** Well, I'm already looking forward to holding that school this summer. We will have to talk to Brother Chaney about canvassing the neighborhood before then.

**MR.:** Why so sad, Sherry? Surely Mark hasn't backed out already.

**SHERRY:** Oh, Daddy! I'm just wondering how we are going to get all that stuff over there. I know I need to firm up my muscles, but running along behind the car doesn't appeal to me too much.

**MR.:** Oh, I nearly forgot! Papa said he would carry it all over in his pickup truck if the young folks would load and unload it.

**SHERRY:** Pops to the rescue! I never did exactly want to be a jogger.

**MR.:** *(looking at watch)* There are still lots of other details to be worked out, but it's seven-fifteen and I have to be at deacon's meeting at seven-thirty. Let's just kneel here for a minute to ask God to bless our efforts and preparations and to begin working now in the hearts of the people over in that neighborhood so that many lives may be won through this effort.

*(He leads in prayer as all the family kneel around the table. Lights go out as prayer is ended and family exits in dark. Curtain call after lights go on again.)* □



# i have a problem

editions books

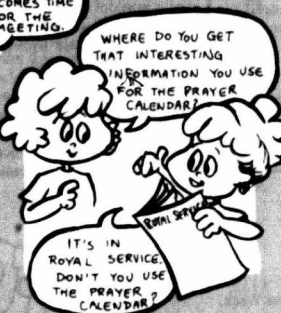


WOULD YOU BE ON THE PANEL THAT'S SUGGESTED FOR THIS MONTH'S BAPTIST WOMEN MEETING?

DO YOU HAVE AN EXTRA ROYAL SERVICE I NEVER CAN FIND MINE WHEN IT COMES TIME FOR THE MEETING?



IS THERE ANYTHING OUR OFFICERS COULD DO TO GET WOMEN TO USE THEIR ROYAL SERVICE?



WHERE DO YOU GET THAT INTERESTING INFORMATION YOU USE FOR THE PRAYER CALENDAR?

IT'S IN ROYAL SERVICE, DON'T YOU USE THE PRAYER CALENDAR?

## WHAT WOULD YOU DO?

Answer: You are right. It isn't enough for members to get ROYAL SERVICE; they have to use it. Help them develop good habits (and be sure your habits are good). Here are some ways: Use ROYAL SERVICE in all meetings, asking members to read for certain ideas, to underscore points, to clip pictures, etc. Encourage daily use of the prayer calendar. Assign articles (apart from the study material) to be reviewed in connection with study sessions. Encourage members to read study material before they come to a meeting (far from being bored with repetition, they will hear things they didn't remember reading). Encourage them to read material for groups they don't belong to. In your Baptist Women newsletter or church bulletin, call attention to interesting articles or ask questions that will cause women to read. If your church library keeps a vertical file on foreign and home missions, several members might volunteer to regularly clip and sort the content of ROYAL SERVICE.



to be a better member.

# forecaster

forecaster helps each woman on the Baptist Women council know what to do and how to do it

eline fuselier

## AGENDA for Baptist Women Officers Council Meeting

### Plan—

- study of *Missions in the Mosaic* (see p. 41)
- WMU Focus Week (see below)
- for officers and members to attend Glorieta or Ridgecrest WMU Conference (see p. 41)
- general meeting (see pp. 19-22)

Conduct mini in-service training for officers council (see p. 41)

## WMU Focus Week

Baptist Women can participate in WMU Focus Week, February 9-15, through several activities.

1. A Love Thy Neighbor banquet will be a part of the focus week observance. Baptist Women will be responsible for presenting a skit. A suggested skit appears on pages 36-38 of this month's *ROYAL SERVICE*.
2. If no activities have been planned for singles in your church, plan one. "Singles" means persons without spouses, both men and women. Encourage singles to choose a mission action project. One idea: paint and perk up a ghetto house, apartment, or section. Spend a Saturday or a weekend on the project. Coordinate the

plans with other groups working in the ghetto in order to provide an ongoing ministry.

3. Make a Baptist Women display in the church. Ask permission, through the WMU director, to make the display. Ideas: Create a *ROYAL SERVICE* collage for a bulletin board. Cut and paste covers, pictures, articles, prayer requests, or other information from recent issues of *ROYAL SERVICE*. Choose areas of the magazine that tell the story of activities in Baptist Women. Or, make a Baptist Women rebus, a story in pictures that shows how Baptist women are involved in missions in the church and around the world. A rebus is a representation of words or syllables by pictures of objects whose names resemble the intended words or syllables in sound.

4. Prepare a slide presentation of Baptist Women activities in recent months. With the help of someone who knows about audiovisuals, set up a slide show in a hallway to run continuously during periods when people are at the building.

WMU FOCUS WEEK  
LOVE  
Thy Neighbor



## Missions in the Mosaic

*Missions in the Mosaic* (\$1.00)<sup>1</sup> is the adult Home Mission Graded Series book. A Teaching Guide<sup>2</sup> is provided.

The study may be a churchwide activity. If so, encourage all Baptist Women members to participate.

To promote attendance, set up a contest between Baptist Women and Baptist Young Women. (The Baptist Women president should discuss this idea with the Baptist Young Women president before it is announced.) Count attendance on a percentage basis. Advertise the competition all over the church: church bulletin, posters, telephone campaign, conversation.

If a number of Baptist Women members do not participate or if a churchwide study is not conducted, plan a Baptist Women study.

### Use this checklist

- Choose a time and place for study.
- Select a teacher or teachers.
- Provide the teacher(s) with book and Teaching Guide.
- Make copies of the book available for members to read. Urge every member to read the book. If you cannot afford a book for every member, pass a few books from member to member, asking each member to sign her name in the book as she finishes reading it.
- Publicize the meeting with posters and announcements. Contact Baptist Women members by telephone calls, cards, newsletters.
- Make provision for children during the study.

<sup>1</sup>Available through Baptist Book Stores.  
<sup>2</sup>See WMU order form, page 48.



## Mini in-service training for officers council

Conduct a ten-minute training activity during the officers council meeting. Use the cartoon on page 39. Ask officers to read the cartoon from *ROYAL SERVICE*; or enlarge the cartoon on a poster. Discuss: Have you had a similar experience? If so, how did you handle it? Review the suggested solutions.

## GLORIETA RIDGECREST

The following Baptist Women conferences will be offered to officers and members this summer at Glorieta and Ridgecrest WMU Conferences:

- New presidents
- Experienced presidents
- Mission action chairmen
- Mission study chairmen
- Mission support chairmen
- Prayer group leaders
- Mission action group leaders
- Mission study group leaders
- Baptist Women members

In addition, there will be presentations for all Baptist Women officers and members: how to train officers, planning for 1975-76 (emphasis on the calendar of activities for the year).

The dates for the WMU Conferences are: Glorieta, July 19-25; Ridgecrest, August 9-15.

For reservations, write: Reservations, Glorieta Baptist Conference Center, Glorieta, New Mexico 87535, or Reservations, Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770. Registration fee is \$15.00.



## call to prayer...

martha t. robinson

"If you remain in me, and my words remain in you, then you will ask for anything you wish, and you shall have it" (John 15:7 TEV)."

Mrs. Donald W. Robinson, writer for *Call to Prayer* this quarter, is a special education teacher and a Sunday School teacher in Northside Baptist Church, Rock Hill, South Carolina.

\*Used by permission, American Bible Society

### 1 Wednesday Joshua 1:1-9

"I felt called to Africa when I was fourteen," writes Helen Gilmore, Mombasa [moh-BAH-mah], Kenya. She does WMU work including GA and RA camp and retreats. "We have had evidence of the Holy Spirit's moving among our students. Those who are Christians are witnessing to their classmates. Even the Muslim students are interested." Pray for Miss Gilmore.

Natalia Camarillo, kindergarten, Texas  
Mrs. Peter Chan, Chinese, California  
Mrs. Earl Jackson, Indian, Idaho  
Mrs. David Jomast, West Indian, New York

Mrs. Oliver Marum, Indian, Montana  
Rafael Mallon, Spanish, Louisiana  
John A. Meuser, Indian, Arizona  
Samuel F. Torres, retired, Texas  
Mrs. Isabel Warren, Spanish, Indiana  
Melvin J. Bradshaw, mission administration, Japan  
Mrs. J. Virgil Cooper, home and church, Korea

Helen Gilmore,\* social work, Kenya  
Cecile Lancaster, retired, Japan  
Mrs. C. Donald Langford, home and church, Hong Kong  
J. Daniel Jasper, education, Equatorial Brazil

Mrs. Lawrence E. Rice,\* home and church, Venezuela  
Mrs. Ralph A. Whinn, home and church, Honduras

### 2 Thursday Joshua 4:14-24

Pray today for three missionaries who serve (or have served) in Nigeria. Gordon Robinson planned and directed seventeen city-wide evangelistic crusades during 1973 and 1974; thousands came to a saving knowledge of Jesus Christ. Barbara Epperson, editor-in-chief of WMU publications for Nigeria, asks that we pray that Nigerian women will soon hold all positions of leadership in the WMU Edyibe Mootroy, now retired, taught at Iwo [EE-woe] Baptist College. She writes, "This work was very fruitful, as many Christian young men went out better prepared to witness for Christ."

Mrs. Hyeon Larry Barnett, deaf, Louisiana

Mrs. Jess Correa, Spanish, New Jersey  
Mrs. John Ray Long, US-2, church extension, Colorado

Carol Truett Smith, National Baptist, Florida

Mrs. Herbert L. Barrett, home and church, Taiwan

Mary Demarest, retired, China, Taiwan  
Mrs. Kenneth Z. Filkins, home and church, Indonesia

Barbara Eggerson, women's work, Missouri

Mark P. Jones,\* education, Uruguay  
Edythe Mootroy, retired, Nigeria  
Gordon E. Robinson, preaching, Nigeria  
Mrs. C. Ray Rogers, home and church, Indonesia  
Edward B. Truett, preaching, North Brazil

### 3 Friday Joshua 5:10-15

Rebekah Naylor arrived in Bangalore [bang-gah-LORE], India, in May 1974. Dr. Naylor spends about four hours a day in language study and serves as a general surgeon in the new eighty-bed Bangalore Baptist Hospital. "The hospital provides excellent opportunities for evangelism, as we can talk with patients, expressing concern for the whole man and not just the body. Pray that we may always give highest quality medical care while maintaining our primary purpose of sharing Jesus."

Carl B. Crawford, director of associational missions, California  
Mrs. Mark H. Daniel, associational services, Arizona

E. B. Ishell, Indian, Alabama  
Mrs. John W. Pinneo, Spanish, Ohio  
Gee Martinez Sanchez, Spanish, Texas  
Hiroshi Suzuki, Japanese, New York  
Mrs. J. P. Fletcher, home and church, Oklahoma

Mrs. Victor L. Frost, publication, Hong Kong

Mrs. Edward H. Langbridge, home and church, St. Lucia  
Hubert N. Lindwall, preaching, Panama  
Mrs. Dewey E. Merrill, home and church, Nigeria

Charles D. Mullins, English-language, Hawaii

Rebekah Naylor, doctor, India

### 4 Saturday Joshua 7:6-15

James H. Bitner teaches in a theological seminary and directs the program of theological training by extension, thus helping to prepare others to lead Baptist work. "There are evidences of a vast movement toward evangelical

Christianity in Chile. We need the prayers of fellow Christians."

J. Paul Breck, pastor-director, Pennsylvania

Mrs. Elizabeth H. Harbode, kindergarten, Texas

Mrs. D. A. Mangus, retired, California  
Antonio T. Ramos, Spanish, Florida

Mrs. W. D. Sharp, associational services, West Virginia

James H. Stone, education, Chile  
L. Raymond Bradburn, retired, Nigeria

J. Franklin Mathis, journeyman, education, Ethiopia

Robert L. Perry, preaching, Mexico  
J. Neil Starvo, journeyman, music, Japan

Mrs. Murray C. Smith, home and church, Uruguay

Marjorie Spence, retired, Chile  
Mrs. Alvin E. Spence, home and church, Oklahoma

Frances Talley, retired, Japan  
T. Bradley Thompson, business administration, Mexico

Mrs. C. James Tibbitts, home and church, Chile

Mrs. Leslie Watson, general administration, Japan

Edith Rose Weller, retired, Brazil  
Rudolph M. Wood, preaching, Belgium

### 5 Sunday Joshua 8:1-8

"We praise the Lord because of his goodness to us," writes Gloria (Mrs. Joe G.) Turman. "We served in Nhatrang [nah-trang], Vietnam, (two years before going home on furlough. The people seemed to be responding to slowly. Now the economy is hurting, but the people are seeking the Lord. Our prayer request is that God would call more Vietnamese leaders, and that their wives might be dedicated Christians so that they might be helpmates to their husbands in reaching people for Christ."

Mrs. James W. Dole, Spanish, Louisiana  
E. J. Cobb, retired, Arizona

Ester L. Hamrick, Baptist center, Virginia

Mrs. Rafael Mallon, Spanish, Louisiana  
Perry C. Minton, US-2, student, Illinois

Mrs. P. Callaway,\* preaching, Morocco

Daniel Graves, medical, Panama/Canal Zone, San Blas Islands

Mrs. H. Barry Mitchell, social work, North Brazil

Bill R. Pencock, preaching, Korea  
Mrs. John N. Thomas, home and church, Colombia

Mrs. Joe G. Turman, home and church, Vietnam

Bobby E. Telford, business administration, Rhodesia

### 6 Monday Joshua 9:3-15

Gilbert Nichols directs a theological institute in Asuncion [ah-soon-see-ON], Paraguay. He also coordinates the activities of four centers around the country which train workers for service in churches. Ninety-four students are enrolled in these training centers. Pray for Mr. Nichols, who writes, "I believe that the field of theological education is one in which we are making a major contribution."

Domingo Fernandez, Spanish, Florida  
Mrs. Anita Dale Maddala, associational services, Indiana

Mrs. Armando G. Virgo, Spanish, Texas

Richard N. Horn, preaching, Japan  
Mrs. William E. Moffitt,\* home and church, Oklahoma

Gilbert A. Nichols, education, Paraguay  
Joseph L. Richards,\* preaching, Dominican Republic

Mrs. A. Clark Semmon, home and church, Middle America

Mrs. James E. Smith, home and church, Japan

Mrs. Harold B. Watson, home and church, Philippines

### 7 Tuesday Joshua 10:8-14

"Give me men to match my mountains" is an oft-quoted statement in Alaska. Missions work in that state demands big thoughts, big plans, and big hearty-filled to overflowing with God's love. Virginia (Mrs. James D.) Beck and her husband concentrate their efforts on Christian social ministry in the growing town of Fairbanks. Pray that this couple may have God's strength and wisdom for the task.

Mrs. James D. Beck, Christian social ministries, Alaska

Julius Valdivia, retired, Texas  
Mrs. Doyle L. Bailey,\* social work, Argentina

Mrs. E. Preston Bennett, home and church, Japan

Richard D. Chism, preaching, Ecuador  
Mrs. R. Perry Ellis, home and church, South Brazil

Mrs. James D. Johnston, home and church, Nigeria

Mrs. Keith I. [Higley], home and church, Tanzania

Gene A. Phillips, preaching, France  
Mrs. Charles F. Purdie, home and church, Dominican Republic

John W. Ray, journeyman, student work, Taiwan

Mrs. Anthony Stella, Jr., home and church, Korea

Dale G. Thomas, education, Israel

Mrs. Norval W. Welch, home and church, South Brazil

Blaine W. Western, preaching, Japan  
Carol Whitaker, journeyman, education, Japan

### 8 Wednesday Joshua 11:15-23

Ruby (Mrs. Richard) Ashworth works with her husband, director of associational missions for southern and eastern Utah. They spend much time traveling in this territory of approximately 75,000 square miles. "My heart breaks," writes Mrs. Ashworth, "as we pass through towns after town with no true Christian witness. We covet your prayers for more trained and dedicated workers and the means to establish new work."

Mrs. James Anderson, Indian, Ohio

Mrs. Richard Lee Ashworth, associational services, Utah

Graciela Pena, Spanish, Texas  
J. J. Spence, National Baptist, Louisiana

Mrs. Jerry P. Bullock, home and church, Ethiopia

Mrs. Harold G. Gentry,\* home and church, Korea

William E. Lewis, Jr., preaching, Ethiopia

Mrs. M. Love,\* preaching, Japan  
Mrs. B. W. Orrick, retired, Uruguay

Matthew A. Sandford, Baptist Spanish Publishing House, El Paso, Texas

### 9 Thursday Joshua 14:6-15

"My typical day sounds like many an American mother's," says Ruth (Mrs. Marcus) Reed. She and her husband are down parents for MKs (missionaries' children) who live so far to commute to the American International School near Tel Aviv, Israel. In the dorm, the Reeds try to create a "home away from home" for the children who range from fifth-grade to high school age. "Our most fervent prayer requests are for a lasting peace in the Middle East and the acceptance of the Prince of peace by both Arabs and Jews."

Mrs. Joseph L. Adams, weekday ministry, Georgia

Mrs. James V. Hamilton, associational services, Maryland

Mrs. Goddard Rodriguez, Spanish, Texas  
J. C. Shagard, language missions, California

Julian Vigil, Spanish, Texas

James W. Ward, Jr., education, Uruguay

Laurel Dawdy, retired, Taiwan  
Clayton K. Hulet, preaching, North Brazil

Leila G. Kaye, preaching, Honduras  
Mrs. James E. Langerfeld, retired, Brazil

Mrs. T. Engann Odey, home and church, Liberia  
Mrs. Marcia C. Reed, home and church, Israel  
George H. Watanabe, preaching, Japan

#### 10 Friday Joshua 15:13-19

Home missionary turned foreign missionary. That's Naomi Page, a nurse at the Baptist hospital on the San Blas Islands off the coast of Panama. The Panama missions field has been transferred from the Home Mission Board to the Foreign Mission Board. Pray that each missionary involved in this transition will work well with the others.  
Mrs. Ciro E. Garcia, Jr., Spanish, Texas  
Richard Chisholm, retired, Florida  
Mrs. Robert N. Holland, associational services, Indiana

Joe T. Howard, retired, Oregon  
Mrs. M. E. O'Neill, Spanish, Texas  
Mrs. Paul Park, Korean, California  
Mrs. Armando P. Ramirez, Spanish, Texas  
Mrs. Hollister Silva, Spanish, Texas  
P. Franklin Crosby, preaching, Mexico  
Mr. Dwight N. Dudley, home and church, Japan  
Mrs. Hubert A. Fox, home and church, Thailand

James V. Holland, preaching, Angola  
Charles R. Middleton, publication, Malawi  
Naomi Page, nurse, Panama/Canal Zone, San Blas Islands  
Anastasia Seagren, religious education, Nigeria  
Sidney P. Schmidt, education, Singapore  
Timothy G. Smith, journeyman, religious education, Austria

#### 11 Saturday Joshua 18:1-10

Robert Stuckey describes his work in Indonesia as "church planting." "We probe new areas and groups—befriending, meeting needs, and seeking any opportunity opened by the Holy Spirit. A dire need of our work is for more missionaries in church planting. Large tribes and vast areas exist without any significant Christian witness. Southern Baptist missionaries are working on only two of the over 3,000 islands in this nation. We request prayer that the Lord will fill us with his strength."  
Mrs. Matias C. Garcia, retired, Texas  
H. B. Hammond, Spanish, Texas  
Mrs. James R. Howell, home and church, Peru  
Vivian L. French, education, Hong Kong  
Mrs. D. Frederick Harner, home and church, North Brazil

O. D. Martin, administration, South Brazil  
Mrs. Marlen F. Moorhead, home and church, Japan  
Mrs. J. Olan Mann, home and church, Mexico  
Lewie I. Myers, Jr., preaching, Vietnam  
Mrs. Paul A. Rhoads, home and church, Korea  
Mrs. Carl F. Ryther, home and church, Bangladesh  
Robert H. Stuckey, preaching, Indonesia  
Mrs. Hubert B. Tatum, home and church, Hawaii  
Wilcox B. Tatum, preaching, Lebanon

#### 12 Sunday Joshua 20:1-9

Norman and Beverly Coed are the second couple of Southern Baptist missionaries to be appointed to Upper Volta in French West Africa. "We have rented a building near the home of a man who feels called to preach. This will be our first church in Upper Volta. The services are in both French and More. Everything we do in the church sets a precedent for the other churches to follow. Pray that what we are doing will be in accordance with the will of God."  
Mrs. Francisco Robles, Spanish, Texas  
Mrs. Dolbert Fenn, Indian, Arizona  
Norman L. Coed, music, Upper Volta  
William D. Corp, preaching, Ethiopia  
Mary Evelyn Frodenburg, nurse, Nigeria  
C. Kenneth Jacobs, education, Hong Kong  
Mrs. J. Walton Moore, retired, China  
Rita Roberts, social work, North Brazil  
Donald M. Stearns, preaching, Guatemala  
Brita E. Towery, Jr., preaching, Hong Kong  
Vae W. Williams, doctor, India

#### 13 Monday Joshua 21:43-45

Pray for W. Mack Burrie and his Jac S. Weller, both of whom have birthdays today. Pray for their fellow missionaries in Singapore who work among the many ethnic groups that comprise the island's population of over 2 million.  
Vern H. Burrie, pastor, Hawaii  
W. Mack Burrie, preaching, Singapore  
Mrs. Daniel H. Bart, Jr., women's work, South Brazil  
Samuel Carter, journeyman, student work, Japan  
Mrs. Donald R. Duffin, home and church, Tanzania  
Mrs. Thomas W. Graham, home and church, Japan

John E. McGee, home and church, Nigeria  
Mrs. Jay S. Walker, home and church, Singapore

#### 14 Tuesday Joshua 22:1-6

Jesse Pedrosa works with Spanish-speaking people as associate pastor of First Baptist Church in Van Horn, Texas. A roving missionary, he pastors three churches along the Rio Grande. He and his wife serve as interpreters for doctors and dentists who volunteer their services among the Mexican people. They drive a mobile medical unit along the river. "Pray for the Mexican people—that they might receive God's word."  
Mrs. John Maldonado, Spanish, Colorado  
Jesse Pedrosa, Spanish, Texas  
Mrs. A. Benjamin Bedford, religious education, Argentina  
Stanley D. Clark, education, Argentina  
Mrs. Marshall G. Demara, home and church, Kenya  
Mrs. George H. Hays, home and church, East Asia

Joseph W. Mefford, Jr., music, Spain  
Marlene Monahan, women's work, Ghana  
Mrs. Paul W. Noland, home and church, South Brazil

#### 15 Wednesday Joshua 24:14-25

In the Bridgeport and New Haven areas of Connecticut are the beginnings of a strong Southern Baptist witness. Eugene Travick serves as pastor of the New Haven Fellowship of Christ. Much of the outreach of this church is centered on the college student population of about 40,000 in the New Haven area. In the Bridgeport area, a weekly Bible study is provided for young adults who have no church affiliation. Pray for these young people.  
R. Duane Highlander, center director, Tennessee

Mrs. James R. Mathison, Christian social ministries, Tennessee  
Eugene F. Travick, church extension director, Connecticut  
Mrs. Forrest Wiggins, Spanish, Texas  
Andrea Ram, journeyman, education, Laos  
Mrs. Donald W. Jones, home and church, Taiwan  
Mrs. L. B. Olive, retired, China  
Mrs. R. Jay Stewart, home and church, Kenya

#### 16 Thursday Joshua 1:1-8

F. Wesley Miller has served as the Foreign Mission Board's radio-television representative for Europe and the Mid-

dle East since 1967. He has led in the building or securing of studios in Rueschlikon, Switzerland (where he and his family live), and other cities. Pray that millions of people in that part of the world will listen to the message of spiritual rebirth.

Mrs. James W. Ahernathy, associational services, Pennsylvania  
W. W. Grant, director of associational missions, Colorado  
Mrs. Fidel Gorman, Spanish, Texas  
Mrs. James Elmer Jones, church extension, Missouri  
Charles E. Evans, preaching, Kenya  
F. Wesley Miller, radio-TV, Europe/Middle East  
Mrs. A. Bruce Oliver, home and church, North Brazil  
Mrs. Donald L. Smith, home and church, Tanzania  
Graham B. Walker, business administration, Singapore

#### 17 Friday Judges 2:6-13

Jim Harlan serves the youth of Barranquilla (bar-wrong-KEY-yah), Colombia. One of his projects has been the construction of a regional camp which will provide recreation programs for youth. Jim requests prayer that God will call more Colombian young people to be church workers.

Antonio Del Carmen, Spanish, Arizona  
Jose Sells Ramirez, Spanish, Texas  
Antonio Rodriguez, Spanish, Illinois  
Robert B. Rodriguez, Spanish, Texas  
Mrs. Calumma D. Charles, home and church, Japan  
Mrs. Charles W. Dickinson, education, North Brazil  
A. Jackson Glass, Jr., education, Argentina  
James C. Harlan, religious education, Colombia  
Benjamin E. Shope, preaching, South Brazil  
Mrs. Joseph A. Thomas, home and church, Jordan  
Hugh W. Young, education, Japan

#### 18 Saturday Judges 4:10-16

Pray for Mildred (Mrs. Willard) Martin who has served with her husband in Michigan for over twenty years. Mr. Martin is director of missions for two associations which include twenty-five churches. The work of Michigan Baptists is growing; the number of churches, missions, and Bible study fellowships continues to increase.

Lee Chapp, retired, Texas  
Mrs. Henry M. Cohen, associational services, South Dakota  
Mrs. Miss Davidson, international, Washington, DC  
Mrs. Ruben M. Guerrero, Spanish, Texas

Mrs. Alagna LaPrade, retired, Louisiana  
William S. Larch, Division of Missions, area director, Puerto Rico  
Mrs. Willard Martin, associational services, Michigan  
Theodore Veltin, Spanish, Nevada  
Mrs. Stanley E. Burgess, home and church, Taiwan  
Mrs. James H. Shaw, home and church, Chile  
Harold L. Shattuck, English-language, Libya  
Gordon D. Grohar, education, Equatorial Brazil  
Charles M. Hobson, preaching, Argentina

Mrs. E. A. Jacob, retired, China  
Mrs. Lloyd W. Mann, home and church, Dominican Republic  
Linda E. McCall, English-language, Guam  
Mrs. Samuel A. Eikstrom, education, Taiwan  
Mrs. Clarence E. Smith, home and church, Venezuela  
Bill Clark Thomas, education, Malaysia  
Samuel M. Waldron, preaching, Philippines  
James L. Waters, preaching, Japan

#### 19 Sunday Judges 6:11-18

Richard Mefford is pastor of Morning Star Baptist Chapel in Lame Deer, Montana, pastor of a mission "up Muddy Creek", and missionary on the Northern Cheyenne Indian Reservation. Pray for Mr. Mefford as he seeks to minister to the spiritual needs of the Indians.  
Abraham Abingo, Spanish, Texas  
Mrs. Cabie C. Craig, Jr., National Baptist, North Carolina  
Fidel V. Flores, Spanish, Texas  
Mrs. Corabelle Motton, Spanish, Texas  
Robert L. Mefford, Indian, Montana  
John G. Salazar, Spanish, Texas  
Mrs. Larry Albright, home and church, Zambia  
Mrs. William J. Denson, home and church, South Brazil  
Mrs. L. Ray Feltman, home and church, Ghana  
Mrs. A. L. Gilstrap, home and church, Japan  
Mrs. Robert L. Perry, home and church, Mexico  
Arville E. Souder, preaching, Tanzania



# 20 Monday Judges 7:1-4

Honduras, located in the middle of Middle America, is still trying to recover from last September's devastating floods. Among the twenty Southern Baptist missionaries serving in Honduras is Shirley (Mrs. Joe W.) Brace. Pray that she may have the strength and wisdom of God's Holy Spirit.

Loren B. Ames, director of associational missions, Michigan

Mervin R. Hale, church extension, New York

Larry G. Wilberson, Spanish, Puerto Rico

Jeanette Beall, retired, China

Dutton A. Bonnell, Jr., preaching, Dahomey

Ronald N. Boswell,\* preaching, South Brazil

Mrs. Joe W. Brace, home and church, Honduras

Mrs. Harold T. Canales, home and church, Kenya

Donald G. Duvell, doctor, Indonesia

Mrs. W. Chandler Lander, home and church, Israel

Mrs. John W. McFadden, home and church, Nigeria

Arnold A. Peterson, preaching, Korea

Mrs. John C. Rahn, home and church, Hong Kong

Mary Sampson, student work, Taiwan

# 21 Tuesday Judges 8:13-23

US-2ers are appointed by the Home Mission Board to serve two years in the United States, usually alongside missionaries on the field. They are college graduates, twenty-one to twenty-seven years of age. Iris Ann Perry is a US-2er in West Yellowstone, Montana. Pray for her as she serves God in this resort area of natural beauty.

Iris Ann Perry, US-2, resort ministry, Montana

Joan Sanchez, retired, Texas

Donald Wanda, Baptist center, Indiana

Mrs. Thomas O. Barnes, home and church, Indonesia

Mrs. Everett H. Croston, home and church, France

Donald B. Higdon, preaching, South Brazil

James V. Hudson, Jr., education, Korea

Mary Frank Kirkpatrick, student work, Nigeria

Fred L. Williams, English-language, South Brazil

# 22 Wednesday Judges 10:10-14

Billy F. Cruce describes his work in Tanzania: "I work as a station evangelist in the bush (rural area). There is only one small church in this area. An African evangelist, Daniel Kierthia, works with me; already he has started three preaching points. Pray for the new converts, who need teaching in Bible and doctrine."

Mrs. Manuel Alamos, Spanish, Florida

Mrs. Gennaro Ojeda, Spanish, Texas

Mrs. F. Leroy Smith, associational services, Arizona

Mrs. Elmer Zahner, Spanish, New York

Quinn M. Bowman, Jr., business administration, Korea

Billy F. Cruce, preaching, Tanzania

Mrs. Billy G. Gilmore, home and church, South Brazil

James L. Gross, retired, China, Malaysia

Lawrence P. Hardy, men/boys, Liberia

Mrs. Irvin L. Northcutt, home and church, Peru

W. D. Richardson,\* doctor, Ghana

W. Russell Rowland, doctor, India

# 23 Thursday Judges 11:29-40

B. Frank Belvan is Indian field consultant for the Home Mission Board. He advises state Baptist conventions, associations, and SBC agencies on matters of Indian culture and helps develop materials for Indian congregations. "Among the urgent needs," he says, "are more native Christian leaders, the opening of new fields in pioneer areas, and equipment for missionaries so that they can do the work."

Mrs. David Anguiano, Spanish, California

B. Frank Belvan, Indian, Oklahoma

Mrs. Hubert O. Black, associational services, California

Mrs. Allen Elston, Indian, Oregon

Mrs. Valdemar Gardner, center director, Oklahoma

Mrs. Clifford Horne, Baptist center, Tennessee

Mrs. Clyde E. Lake, Sr., associational services, California

Mary Lucy Parsons, weekday ministry, Maryland

Mrs. Earle Pina, retired, Florida

Romeo Reyes, Spanish, Texas

Mrs. Pedro J. Rivera, Spanish, Louisiana

Mrs. Cam Vincent, language missions, Indiana

Mrs. Herbert W. Barker, home and church, Taiwan

Ted E. Cromar, preaching, Liberia

Mrs. Ray T. Fleet, home and church, North Brazil

Doris Garrett,\* education, Nigeria

Mrs. John E. Ingold, home and church, Indonesia

Earl E. Langley, business administration, Taiwan

Mrs. John W. Moore, home and church, Rhodesia

Mrs. Russell B. Morris, home and church, Kenya

Mrs. S. Peyton Myers, home and church, Nigeria

Graham W. Stodder, retired, China, Malaysia

William L. Wagner, student work, Austria

# 24 Friday Judges 13:2-14

Betty (Mrs. James) McKinley reports: "There continues to be a growing interest in God's Word in Bangladesh. New churches are being organized as people are won to Christ. Pray for wisdom for us during these days, that we may have courage to move out into some difficult areas." Pray for Betty, Jim, and the five children.

Mrs. Robert Hall, associational services, Ohio

Mrs. F. Harold Mahony, Indian, South Dakota

Mrs. E. R. Smith, Indian, Alabama

Donald D. Jackson, director of associational missions, California

Donald W. Knapp, pastor-director, Pennsylvania

Mrs. Farley Reed, retired, Alabama

Mrs. Eugene Valamanna, Spanish, Texas

Donald C. Williams, Christian social ministries, California

Mrs. C. Ray Woodall, Jr., home and church, Tanzania

Mrs. Robert F. Crider, home and church, Spain

Mrs. Van Gladen, home and church, Mexico

Van Gladen, preaching, Mexico

S. Eugene Hockaday, education, Chile

Mrs. Lachlan, education, Liberia

Mrs. John F. McCoy, home and church, Nigeria

Mrs. James F. McKinley, Jr., home and church, Bangladesh

Robert V. Myers, religious education, Panama

Mrs. Kenneth R. Nicholson, home and church, Liberia

J. Ligon Templeton, Jr., business administration, Hong Kong

# 25 Saturday Judges 15:9-17

"I am kept on my toes by many alert non-Christian students," writes Ruth (Mrs. Jerry) Move, who teaches English at Hong Kong Baptist College. "I become excited as I share the hope that I find in Christ. God is free to act in unexpected ways. The best witness is not found in easy formulas but in allowing Christ's love to become incarnate in us."

Edgar Eduardo Hernandez, Spanish, Florida

W. E. Allen, retired, Brazil

J. Rudolph Dixon, preaching, Peru

Mrs. D. Leon Mitchell, home and church, Indonesia

Mrs. Jerry E. Myers, home and church, Hong Kong

W. J. Roberts, preaching, Kenya

Mrs. T. Brudley Thompson, home and church, Mexico

Mrs. Don R. White, home and church, Spain

Mary Ellen Yancey, women's work, Nigeria

# 26 Sunday Judges 16:21-31

As you anticipate your gift to the Anne Armstrong Easter Offering this year, be aware that a vital segment of the allocations will go to church extension. The primary thrust of this home missions program is starting new churches and missions. Pray for Dewey Wayne Hickey, pastor of a church in Nebraska.

Dewey Wayne Hickey, pastor, Nebraska

Mrs. Ramiro Rivera, Spanish, Texas

Mrs. Jim Ruiz, Spanish, Florida

Mrs. Fred H. Anderson, home and church, Italy

Charles L. Bollinger, dentist, Botswana

Mrs. W. Lowrey Cooper, music, Argentina

Clara Henson, journeyman, education, Mexico

Mrs. James V. Hoffman, home and church, Angola

Mrs. Jamie L. Kidd, women's work, South Brazil

Mrs. G. Barry Nelson, home and church, Indonesia

J. Christopher Pool, retired, Nigeria, Liberia

Mrs. Robert L. Stanley, home and church, Philippines

Mrs. James L. Waters, home and church, Japan

# 27 Monday Judges 17:1-6

Two missionaries with birthdays today serve in Christian social ministries. John Cross and Fay Hughes. Pray for these two men as they respond to people's deep human needs, seeking the best approaches to carry out the threefold goal of mental health, spiritual maturity, and relationship-building.

John H. Cross, Christian social ministries, Georgia

Mrs. John A. Garrison, Sellers Home, Louisiana

ROYAL SERVICE • JANUARY 1975

H. Fay Hughes, Christian social ministries director, Illinois

Mrs. Charles B. Brock,\* home and church, Philippines

Mrs. Thomas H. Barnes III, home and church, Israel

Mrs. A. E. Crabtree, retired, Brazil, Portugal

Donald H. Duffin, preaching, Tanzania

William M. Halsey, Sr., student work, Indonesia

Pauline Martin, education, Nigeria

Mrs. W. C. Strickland, Jr., home and church, Italy

Mrs. James C. Tarrag, home and church, Iran

# 28 Tuesday Judges 19:16-21

"Our work centers around and in the city of Philadelphia, Pennsylvania, where the Ukrainian ethnic population exceeds 70,000 people," writes Felicia (Mrs. John) Berkuta. "I feel God has a purpose in our ministry and our worship in the Ukrainian language. Please include our work in your prayers, that we may show more people the road to salvation and true happiness."

Mrs. John Berkuta, Ukrainian, Pennsylvania

Frank D'Maggio, retired, Louisiana

Mrs. Joe S. Martins, Spanish, Arizona

J. Ed Taylor, migrant, South Carolina

Mrs. L. E. Mulligan, home and church, Germany

Russell Beck, journeyman, religious education, Vietnam

Mrs. L. Glenn Bracken, home and church, Colombia

Mrs. J. Wesley Brundage, home and church, Guam

Mrs. Robert L. Hensley, home and church, South Brazil

D. Leslie Hill, education, Philippines

B. Carl Moore, retired, Chile

Mrs. John E. Palmer,\* home and church, Thailand

Bobby E. Simmons, English-language, Hong Kong

Lawrence A. Walker, business administration, South Brazil

Leon S. White,\* preaching, Argentina

Kerry C. Yeasay, journeyman, student work, Indonesia

# 29 Wednesday Judges 20:24-28

Whenever Clifford Bruffey, Alexandria, Virginia, hears of a place without church services for the deaf, he tries to find an interested church and a person willing to learn sign language. Soon another church is providing services for the deaf. Within a radius of forty miles of Washington, DC, are four schools for the deaf. Gallaudet





2 7501 F  
DARGON CARVER LIBRARY  
127 9TH AV N  
NASHVILLE TN

37224

TEL SERVICE  
1 PM

TRANSPORTA  
WEEK

NATIONAL  
ATION ARE  
1TH WEEK

## ***Dear Pastor:***

June 25-29 are special dates for girls twelve through seventeen. To celebrate the fifth anniversary of Acteens, the second National Acteens Conference will be held in Memphis, Tennessee.

A program of high-level appeal will provide a once-in-a-lifetime opportunity for Acteens members.

All the happenings will center on missions. Missiognaries and staff members will interpret the work of the Home and Foreign Mission Boards. A missionary commissioning service will be held. Girls will share testimonies about Acteens work. They will take part in dramas, banquets, and many other fun things.

No, the pastor is not invited to attend this special meeting; but there is something you can do. You can see that girls in your church have opportunity to attend this event. Talk with the WMU director; if plans have not already been made for the Acteens in your church to go to Memphis, you can get the ball rolling.

Looking at recent issues of Accent magazine, talking with the Acteens director or leader, contacting the state WMU office are ways to find additional information about the conference.

The National Acteens Conference is designed to be a life-changing event for girls who attend. You and your church can help girls find God's purpose for their lives.

WMU Staff

NATIONAL

WEEK

WEEK