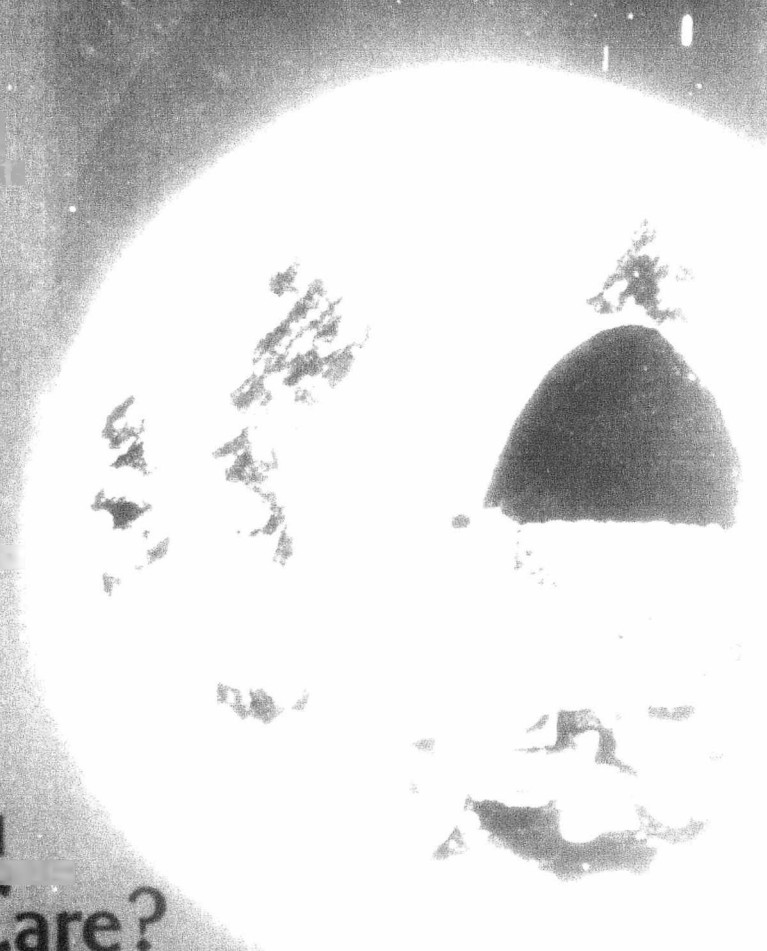


Americans Abroad

JUNE 1975

ROYAL SERVICE



Do You Really Care?

Before my family and I went overseas to live for four years, many people tried to prepare us for the culture shock we might experience the first few months in an undeveloped country. No one prepared us, however, for the culture shock of returning to the States. In those undeveloped countries we had time to enjoy life at a slower pace, read books, and dream dreams. We came back to a society of hurried meals, TV, and mod clothes. From a land of bullock carts, bicycles, and donkeys, we emerged into a land of super highways.

Culture shock! As I viewed rack after rack of clothing to make me look beautiful and stylish, I thought of the Indian family with one new garment a year, purchased not for style but for comfort and to cover nakedness.

As I went to the supermarket and saw shelves stocked with abundant supplies of food and my own grocery cart overflowing, I thanked God for my blessings. But with burdened heart, I thought of the millions dying from starvation.

As I have seen hundreds of people worshipping in our churches who have heard the gospel many times over, I thought of the man who died along the roadside without ever hearing the story of Jesus' love.

Many times the words of a song have come to my mind: "I look around in the place that I see people with so much to give; yet still those who are dying to know just that someone cares. Do you really care? Do you know someone who shares with people everywhere? Do you really care?"

Just as our salvation experience must be felt and go beyond the superficial level, it must be real, so must our concern. Our concern must be more than a passing thought; it must be a concern that sets our souls on fire and sends the world to bring others to Christ.

Do you really care? Do you care enough as Isaiah said—"Here am I, Lord, send me into my community or into the world of the suffering and bring the light to Christ."

SOROTHY (MRS. E. H.) HUDSON is an adult teacher and co-director of First Baptist Church, Jackson, Tennessee, and Soul-Women director for Madison-Chester Association. This article appeared in *Baptist and Reformer*, October 34, 1974.

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THIS MONTH'S SPECIALS

ROYAL SERVICE this month is dedicated to the hundreds of Southern Baptists and other American Christians who live and travel overseas—tourists, students, short-term and career missionaries, military personnel, diplomats, and business people. Features in this issue focus on Americans overseas in varied settings.

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FIRST 100 days

ELIZABETH (MRS. JAMES W.) SMITH, Baptist representative in Israel

What can happen to a new missionary couple in their first one hundred days on the field, thousands of miles from their native home? They can get a grip on a new life-style and feel confident that they are where the Lord wants them.

John F. and Betty Anthony of Arkansas arrived in Israel in June 1974 on career assignment with the Foreign Mission Board. In just one hundred days they moved into an apartment in the Shofat suburb of Jerusalem, learned to walk on its marble-like tile floors and to keep them dust-free for the crawler in the family, little daughter Allison.

In their first summer in Israel, they came to love the pinkish-yellow limestone of the buildings and were awed by a "Jerusalem of gold" each evening at sunset. They felt the powerful surge of the history of this important ancient-modern capital city. The couple have found new friends among their Muslim Arab neighbors, using smiles and gestures when their newly-acquired supply of Arabic words runs out. They have learned to shop for *halls* instead of bread, *halls* instead of milk, and *jaridah* instead of a newspaper. Visitors are now greeted with "*shlaim wasslaim*" and made to feel welcome with a cup of Turkish coffee, the symbol of hospitality among Arabs.

Betty Anthony has learned to wage chemical warfare on an invading army of ants around the kitchen sink and to scrub vegetables with soap and boil the drinking water. John has built a table from the wood packing crate for their stereo. Betty has placed an order for straw chairs for the kitchen table, so the dining chairs can be returned to the dining room. Study is also a big part of the Anthonys' lives. They spend four days a week at the Hebrew University.



John and Betty Anthony study the Arabic language in Jerusalem with their teacher Omar Otman. Mr. Otman teaches them at the Hebrew University, but they also have private lessons twice a week. They listen to language tapes during regular work duties for added study.



Whenever Betty Anthony goes shopping, her daughter Allison rides in a backpack. In this main market in West (Jerusalem) Jerusalem they choose fresh vegetables. Kathryn (Mrs. Norman N.) Burpee helps Mrs. Anthony.

Rest between one and four o'clock in the afternoon is a necessity with the summer heat so intense. Their first summer they wondered whether they would ever see rain again and eagerly believed those who assured them that plenty of rain falls from November to March.

They found a doctor, the pharmacy, the post office, the supermarket, and the best fruit vendor. They collected recipes for *coasa* dishes (as the local squash is called) and ways to use *anaber*, the nut of the pine tree.

They have disciplined themselves to find more time for devotions and for playing with Allison. In

his first one hundred days, John preached twice. They have become aware of some of the special problems a Christian worker faces in a society which stresses that a man is born into his religion—whether Islam, Judaism, or Christianity—and should not change it.

The Anthonys, in just one hundred days, were well on their way to being "at home" in their adopted culture, among a new people, speaking a new language. They are confident that the Lord will use them to give the old message of his love to their new friends. □

a cool drink of water

ideas for families

lynn madison barrett

"OUR LOVE SHOULD not be just words and talk; it must be true love, which shows itself in action" (1 John 3:18 TEV).¹

CAN YOU BELIEVE it's June already? When will your family have its vacation? We can't decide whether to go to the beach (that's near Mother) or to the Rockies (we had a taste of that beauty last summer), or camp out way to the alluring Northwest (that was my vote.)

We took a family poll on where to go. My youngest responded with a naïve yell: "Yea! No more school, choir, piano, Sunday School, Training Union, or GAs!"

Now, I wouldn't tell that to just anybody, for it doesn't reflect a very good mother image. But my daughter's response opened a dusty corner of my thinking. My parent ego reasoned that this young one was being, not sacrilegious, but expressing the need for a

break in routine and anticipating new experiences.

We all need respite from responsibility and week-after-week sameness. But we do not need—we cannot afford—a vacation from the work of our Lord. And we are never free of the responsibility of sharing his love.

"THE COLLIERIES ARE beach-bound." Their two teen-agers have been so involved with mission action that their minds begin to search for ways to minister during their beach days.

Linda offers the complete idea and plans begin to evolve. Dad reminds them that permission for a fire will be necessary. (The motel owner usually bans fires; but, touched by their plans for worship, he relented.) The girls decide to publicize by meeting others on the beach and asking for help in getting driftwood in the morning so it will dry by dark. (The first day enough was collected to last all week.)

Guitars are a must. Bessie is best at that. She will type a song sheet and make several copies. (Three guitars showed up the first night.) Linda will plan the order of the activities. She thinks a testimony will be best; then they will let the talk develop. Mom secretly secures a book of inspirational talks for youth and tucks it in her suitcase. (It was not used.)

And they are on their way. This same plan would be adaptable in a campsite, lake-side, or mountain resort. The simplest is most effective around a campfire. The natural setting provides inspirational features not found in other settings.

MORE VACATION IDEAS Teen-agers need privacy. During a vacation trip let your older youngsters get away from their parents. Let them have a separate motel room demonstrates that you consider them to be mature and responsible.

Try this: See if everyone (parents included) can be completely silent until the speedometer registers a particular number or until a specific object, service station, cow, or red license plate is spotted. Keep the length of time reasonable for the little ones.

Ten ideas for pleasant family sitting in restaurants, action games, motel games, travel songs, forty-eight pages of family travel fun and helpful hints for all ages, plus twenty-five pages of prepared activities are available in *Read McNally Family Travel Fun* (Read McNally, \$1.95, available through the Baptist Book Store). This volume is invaluable when traveling with children.

MY TASK ON an adult weekend beach retreat was a Sunday School class for four through twelve-year-olds.

The word was spread that morning to all the kids to don bathing suits and meet on the beach. The children were told to play (they could never sit and listen unless they were wet) until a whistle blow. During this time I

watched to see how far the waves were washing in. Picking a spot that was occasionally covered with water, I blew the whistle and sent the children to work building a castle in the sand. Just as the "work of art" was almost finished, a wave rolled in and left not a trace of their handiwork.

We then moved to a log back from the noisy surf—and can you guess our Bible lesson? Matthew 7:26. To let you think me clever would be nice, but creative I'm not. Faced with the challenge of competing with the beach for the attention of ten children, I had called our church's children's director, Barbara Vandergriff. She didn't even need time to think. The idea was hers.

Your vacation might need some creative planning. Try your church staff and leaders. Or a copy of *Mission Action Group Guide: Resort Areas*.²

IN THE EAST Teens from Marshall a group of young people started a channel through which to show their love of Christ. Approaching paint and hardware dealers, they found ready donors of discontinued brands or colors of paint and various repair supplies. These young people located retired or disabled low-income persons whose houses needed paint and repairs. The only difficulty the youths encountered was convincing these people that they sincerely wanted to work to show the love of Jesus.

If you are not a travel bug, or if you just want to spend a vacation at home, consider such a service. A ghetto home or apartment would be a great project. Contact a community agency if you are not aware of such a need. Your family could spend a Saturday, weekend, or part of a vacation in such a ministry. A family mission action group could combine efforts with that of a regular mission action group or another family mission action group and make this an ongoing ministry.

A church near our home keeps a list of members who are on call to make repairs and meet emergencies in the homes of widows and elderly people. This idea could be incorporated in a family mission action group.

"WELL, IS AM another holiday—the overlooking (state) of having nothing to do and plenty of money to spend on doing it." This statement by George Bernard Shaw is pertinent to our society today. Many persons have been in pursuit of rest or pleasure but their attitudes toward leisure turn it into misery. Statistics show that more suicides occur during weekends, holidays, and vacations than at other times.

Opportunities to aid persons who are despairing or just plain bored are unlimited if you live near a resort area. Make a survey of your locality, take your family to areas frequented by tourists, watch the flow of people for a while, and decide what you might do to minister to their needs. Consider some of the following ideas.

Plan late-night short services, informal worship services on Sundays or weekends.

Set up and maintain a refreshment on weekends.

Plan a musical program with the help of another family.

Arrange a counseling service.

All of these are attractive projects and call for the resources of a group of families—families who are willing to be involved with people. Guidelines are offered in *Mission Action Group Guide: Resort Areas*.³ Write to the Department of Special Mission Ministries, Home Mission Board, 1330 Spring Street, N.W., Atlanta, Georgia 30309, for information on the type ministry suitable for your area.

For one family, no matter how small, storytelling and reading sessions provide a good opportunity for witnessing in resort areas. A good reader or storyteller can attract small children to a porch or shade tree for a daily session. The same reader could visit several sites in one morning. If word is publicized, parents will send children. The children will return for the next session and bring friends. Opportunities in witness could result.

WE CAUTION OUR YOUNGESTERS about accepting rides, playing in lonely places, not opening the door

until they know the caller, but we seldom prepare them for the obscene phone call.

One mother of a teen-ager has shared the shattering experience of her daughter who had just begun her baby-sitting career. Katie had just been left alone with the children when the phone rang. A man asked for the "lady of the house," who inquired if the "man of the house" was in. Katie offered to give them a message when they returned.

This was a perfect situation for the father. He immediately called back and vented his sick mind and vile tongue on Katie. He told her if she hung up he would "come and get her." She listened in terror until he stopped. Then, in a state of shock, she called home.

For weeks Katie was quiet, anxious, and unable to sleep well. "As long as I live, I'll never baby-sit," she insisted. Understanding parents and friends slowly urged her back into baby-sitting, with parents or friends accompanying her in an attempt to overcome her fear.

Perhaps, if Katie had had proper instruction, this experience could have been avoided. Katie's mother felt it could have been prevented, and has shared some suggestions that might save your child a similar experience:

1. Never reveal that you are alone. Say the man of the house is busy and can't talk and that you'll take a message.

2. Slow the phone down immediately. Don't listen, and don't respond. (Obscene callers are not molesters.)

3. Do not answer the phone again for the next few minutes.

If you have an open relationship with your child, make a discussion of the obscene phone caller a part of continuing sex education.

A FAMILY WITH ADULTS WILLING to minister outside their neighborhood might plan a Vacation Bible School for disadvantaged children. Schedule it for Saturday mornings, after work, or during vacation. Locating space may be a problem. A recre-

ation facility in a housing project, a tent, or just under a tree would serve well. Offering to conduct a Vacation Bible School for a mission would be a double blessing. Consult your director of associational missions if your church does not sponsor a mission of its own.

"I'M BORED!" "There's nothing to do!" "My boys are no fun!" There's your clue, Mother. Be ready with suggestions for ministering. Start the children planning an outing to a nursing home. They could do a superb job of acting out the parable of the Good Samaritan.

Call your Baptist Women mission action chairman or the social director of a nursing home for further directions and suggestions.

The children's efforts will be appreciated for their simplicity, so bake a pound cake and let the children plan.

"SO I STOOP AND BEND and dry the brown body of a migrant's child, whose sad, dark eyes stare back in wonder. He may not know that showers and clean clothes are provided here because they are missing at his home, but he can accept them because they come with love.

Love will not let me stop with soap and water and towels; love leads me to demand, for him and his parents, justice and equality. My helping must extend to freeing them from their prison the 'system' in which they are caught without the strength to free themselves."

No group in our land has more needs than migrant workers, modern-day nomads. If migrants come to your area, go and see the needs. Your heart and soul will reach out. Jimmy Joseph, in writing of his summer missions experiences with migrants, concluded that the most important thing he did was form personal relationships with the people.

Perhaps some other groups in your area are providing ministries in which you and your family could join. Through

this contact, invite a migrant family into your home. Plan an all-day picnic or a meal or another outing to introduce them to your area. When you have been built, attempt to share practical ideas to improve their life-style, such as child care, nutritious cooking, grooming, sewing. Perhaps enlist the family's help to offer these ministries to other migrants.

DEAR LORD,
Our next two weeks are free.
Free to live and laugh and love.
Free to seek out those who cannot live
and laugh and love because
they have not met you.
Come with us, we pray.
Amen.

¹ Used by permission, American Bible Society.
² See WBU order form, page 46.
³ See How Love Works by Walker Knight (Nashville: Broadman Press, 1971), page 38. Used by permission.

A Family Affair

A Foreign Mission Board feature — Photo by Mrs. Maurice Randall

Robert Barbe, a physician in Tarboro, North Carolina, wanted to "help by doing what I know how to do." That desire took him to Sanyati, Rhodesia, where Southern Baptists support a hospital, for three weeks several years ago. Then, last summer he went back with his wife and one of his sons.

The chirumba chemaziso (doctor of eyes) saw many patients, among them three blind men. Dr. Barbe carefully examined each of the men. He said, "I believe we can help them." And he did. Each can see again.

Dr. Barbe did more than perform surgery. He fitted patients with new glasses, examined eyes for disease, treated infections, and repaired damaged eyes.

His wife Carolyn, a registered nurse, worked with children in the "Under-Five Clinic." Mrs. Barbe also helped a midwife in a prenatal care clinic and served as a nursing instructor in the Baptist hospital.

One day a woman came to one of the clinics conducted at some distance from the hospital. She desperately needed medical care, and the nurses planned to fly her back with them to Sanyati. She had never been away from the village or on an airplane. Carolyn Barbe tried to comfort the woman. "I wanted to be able to speak reassuring words to her, but I could not say anything in her language. I just reached out my hands to her; and as I patted her, I tried to communicate my love and concern. You know, somehow she seemed to understand and began to relax."

David, the Barbes' son, worked with Ira Milliman, a volunteer from Louisiana, to help "keep things going"—things like generating systems, diesel pumps, sewage disposal systems, tractors, ambulances, and school vehicles.

The Barbe family contributed a summer in their lives to the Sanyati Baptist Hospital and the Mission compound. They spent a summer doing what they knew how to do. □

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).

please pass the bread

ann west granberry

"Mommy, I'm hungry!" These are not frightening words to most of us. In fact, I often delight in hearing them because they indicate a healthy appetite in a healthy body. The words do not frighten me because I know I can find some nourishing food to fill that need.

As I prepare a snack or meal, however, I find myself wondering what it is like for a mother to have nothing to feed her children. I wonder whether I must someday experience the desperation of a mother with a hungry child and no food to offer. I realize anew the significance of the prayer, "Give us this day our daily bread" (Matt. 6:11).

The World Food Conference in the fall of 1974 made many Christians painfully aware of a starving world. We were presented an even more frightening picture than ever before of growing population and

smaller food supplies. Afterwards I found myself praying earnestly, "Give us this day our daily bread."

Why did Jesus teach us to pray, "Give us this day our daily bread"? What can we learn from that prayer? First, it causes us to recognize our dependence on God for our most basic needs. We realize that God alone can send the sunshine and rain in right proportions for a good harvest. We become aware of God's constancy in these passages: "The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater" (Isa. 55:10).

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

We see God's tender, personal

provision as he fed Elijah in the wilderness: "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook" (1 Kings 17:6). As Elijah lay under the juniper tree, wishing to die, an angel prepared his meal for him. "And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head" (1 Kings 19:6). We remember that God provided manna (food) for the Hebrews in the wilderness after they left Egypt. Ruth 1:6 declares food during famine in Bethlehem to be a direct visitation from the Lord. Do we truly acknowledge God to be our provider?

One of the most important aspects of an honest prayer is our willingness to be part of the answer. Are we willing to do our part in taking the necessary steps to see that starvation does not overcome

the world? At one time in the history of the world being a part of the answer meant simply being willing to work for our bread. "He that tilleth his land shall be satisfied with bread" (Prov. 12:11).

But even Old Testament laws remind us of our responsibility to others. The people of Old Testament times were reminded that the land is the Lord's and that human beings are simply allowed to use it (Lev. 25:23). If this is true how does such a concept affect our sharing with others? Our prayer says, "Give us our bread" not "Give me my bread." It is not a selfish prayer. Leviticus 23:22 reveals a plan of God to provide for all. "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest, thou shalt leave them unto the poor, and to the stranger." Those of us who have an abundance of material wealth must realize our obligation to provide jobs and means for the poor to provide for themselves. We must help guard their self-image and dignity by allowing them to do some work for their food. In Old Testament days the food was made available to the poor, but it was not gathered and placed at their doors. The people in the wilderness had to gather their own manna.

Are we willing to be part of the answer to our prayers? Are we willing to look for innovative ways to help the poor meet their needs? Can we urge our government to do the same?

"Give us this day our daily bread." What about the people in Bangladesh, sub-Saharan Africa, north Brazil—areas where hunger is widespread? Are these people hungry while we are overweight? The fifty-eighth chapter of Isaiah seems to indicate that the Lord is not pleased by our religious observances and acts of piety unless they are accompanied by practical acts

of relief of human oppression and misery. "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house, when you see the naked, to cover him?" (Isa. 58:6-7 RSV).

Do we give money to alleviate need throughout the world?

As God gives us our "daily bread," he wants us to show our faith in his love and power to provide each day. We are not to hoard our goods in lack of faith. God provided for Elijah meal by meal; he provided manna day by day. Our food will surely grow stale if, in fear and selfishness, we take more than we need. God will provide. It might not always be the amount or the flavors we had in mind. May God forgive us on those days when we complain of lack of variety in our menu!

Perhaps there is another dimension to this prayer for bread. "He humbled you and let you hunger and fed you with manna, which you did not know . . . that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord" (Deut. 8:3 RSV). Job understood that; he declared, "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

Jesus recalled these Old Testament words in rebuking Satan when tempted to turn stone into bread (Luke 4:4). Jesus said, "For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst" (John 6:33,35). Is this what the Lord meant when he spoke through Isaiah: "Wherefore do ye spend

money for that which is not bread? and your labour for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

If Christ is the bread of life, can our prayer for bread mean, "Give us your spirit, your nature"? When we feel discouraged, we say, "Give me your encouragement." When we lack love, we pray, "Give me your love." When we need patience, we can ask for God's patience. Our prayer is, "Give us that part of you that we lack right now." He is what we need, for he is "full of grace and truth."

Again we need to remember that word "us." The prayer ("Give us this day our daily bread") extends toward fellow human beings in many different circumstances. Christians suffering in Communist governments may need our prayers for them to have Christ's strength in a new way. Missionaries who are facing a day of frustration or intolerance may need a special sense of Christ's presence. We must remember to pray for all God's children and their needs. "Give us your nature."

What can "daily bread" mean in a spiritual sense? How often do we offer a testimony that is five, ten, even twenty years old? Has it really been that long since God blessed us? Has he answered a prayer this week or today? "Great is his faithfulness; his lovingkindness begins afresh each day" (Lam. 3:23, *The Living Bible*). How often we make the mistake of trying to live from one revival to another or one special experience to another! We are weak and ineffective Christians if we deprive ourselves of the bread of life offered freely to us. No one needs that kind of diet.

How wonderful is God's promise, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6). □

*The Living Bible used by permission of Tyndale House Publishers.

Europe Without Reservations

Planning a trip to Europe for the Baptist World Congress in Stockholm? If you are, don't miss this article. If you're not, don't miss this article.

Katharine Bryan, Baptist Women director for Tama WNU

The Englishman who owned the nearby travel agency peered over his reading glasses and offered one comment, "Just two of you? I wouldn't advise this!"

Airline ticket agents would confidently comment: "Friends are meeting you when you land. That's good!" We had no time to correct the false impression.

Friends and acquaintances had mixed emotions. Some were frightened for our safety. Some were envious. Others assured us and themselves that they would pray for us if we would promise to be very careful!

These responses all came to the news that I would be going to Europe for several weeks with only one other person. The fact that the other person had been before did not help the anxious reactions. There were even more profound reactions when people learned that I was selling my American car and had purchased a VW to be ready when we arrived at the airport in Frankfurt, Germany.

Thousands of Americans travel to all parts of the world each year. I chose to go without benefits of tour group, tour guide, or hotel reservations! Impressions of history, of missions, of personal responsibility are a direct result of a trip taken on one's own schedule. Such a trip demands a lot of "homework" in preparation. You read history books because there will be no tour guide to fill you in on background information.

The prospective traveler to Europe studies maps and travel guides carefully as the trip is planned. This requires converting kilometers into miles in order to determine how far you can drive each day. At this point (before the trip!) this seems more important than learning to convert liters into gallons in order to purchase gasoline for the car.

You make a tentative schedule and put it carefully alongside the passport, international driver's license,

and traveler's checks. You dare not let any of these out of your sight.

A few friends who still cannot believe you are doing it this way see you off at the airport. And you are on the brink of discovering another world.

This other world is not just large cities such as Rome, London, Frankfurt, and Madrid. For eight days we were the only tourists in the quaint little Swiss village called Fribourg. From that spot we could drive to several major cities within a few hours.

In this other world there was time—so important to coming to know, understand, and love other people.

...time to listen to sounds of cars on the streets early in the morning as people bring milk to town

...time to listen to church bells as they peal out a reminder on Saturday evening to prepare for worship

...time to hear tiny bells on the sheep on hillside and better to understand the beautiful poetry of the Psalms

...time to stand in awe and wonder and absorb the beauty of the works of Michelangelo in the Sistine Chapel in Rome

...time to watch people, to observe reactions, to participate in customs

...time to sit in the living rooms of missionary friends and ask questions from the feelings and impressions of the day

...time to have lunch by the side of beautiful Alpine streams and to fix our eyes higher than they had ever looked before on the majesty of the Alps

...time to sit in sidewalk cafe, and rest a bit, knowing that we could never be satisfied again limiting ourselves to only a small section of the world

In this other world people's lives touched ours. We were never to be the same after meeting the maid who cleaned the room in a small hotel in Spain. With the language barrier

becoming more insignificant by the minute, we pointed to objects in the hotel room and taught each other the word for the object in our particular language. With my tragically poor Spanish vocabulary I tried to thank the maid for teaching me and assured her that if she would come to my country I would teach her. At that moment the relaxed, happy atmosphere changed abruptly. She conveyed her feelings of resignation and hopelessness that she felt with her place in life. She had no anticipation of better things ever for her or for her children. My gratitude for feelings of hope, security, anticipation—even the unknown—overwhelmed me at the moment. I was aware again of my debt to history and to those who have created the atmosphere of hope in which I was born, in which I grew, and in which I live and work day by day.

I was never the same after meeting the director of the Spanish home for the aging, for I felt I was meeting an answer to prayer. It seemed a long time since I had heard in a GA camp about the women of Spain praying for a home for elderly Spanish Baptists. To me as a girl, Spain was a country so faraway that even dreaming did not put me there. But I had been touched by the need for this home. Years later I knew that it actually existed in a country not so faraway anymore.

In this other world, experiences waited for me that would change my perspective, my attitude, my life, my commitment.

I walked along the street in West Berlin that adjoins the Berlin Wall. Crude monuments to those who had tried to escape but didn't make it reminded me that we had never paid very much for freedom. I chafed back the tears as I stood beside a man on the western side communicating with a friend in a building on the eastern side. They were able to see each other only through the use of binoculars. Their only communication was a wave of the hand. And

I realized I took closeness of family and love of friends so much for granted.

A small congregation in Cadix, Spain, meets in a building it has outgrown. Its members struggle under social pressures, but respond heartily to the teaching, preaching, and leading of their dynamic young pastor who came from Cuba with his wife and two sons. Worshiping with these people was a great experience. Somehow we forgot that the entire service was in Spanish. Christian love, warmth, and fellowship seemed to have a language all their own that bright cold November day.

Being a part of a meeting with Spanish WNU leaders from all over that country in a missionary home in Madrid brought mixed feelings. One moment I felt pride in being so closely involved in missions. The next moment I was chagrined to realize how little I had done personally. My prayers for missionaries—anywhere in the world—would never be the same. My money would never be given in the same compassionate spirit. My interest was sharpened to the point of hunger.

A car, a map, and travel do not transform a person into a world citizen. Nor does seeing another part of the world mean that one will commit her life to mission service.

But the following things did happen to me:

An awareness that the need for Christ is not limited to those in primitive circumstances and to those with whom I can feel a bit superior socially, economically, and intellectually. What frustration I felt in wanting the young, intelligent, well-dressed, multi-lingual European to know the peace and freedom found in a personal and profound relationship with Jesus Christ.

An appreciation of some very small things which took on new meaning. All of my Christmas I had sung about "chimneys roasting on an open fire." Now I could hardly

stand still with the snow blowing in my face as I watched an elderly woman roasting chestnuts in a basket of coals on the sidewalk.

An ever-increasing sense of responsibility for the world without Christ, and for knowing the world—all of it. God is at work in tiny villages and large cosmopolitan cities where people are living, working, loving and worshipping God. Many still do not know God.

A growing sense of understanding that Baptists in other places are my brothers and sisters in Christ.

When we boarded the plane that would take us to this other world, history, maps, schedules, miles, gasoline all seemed so important. But what we remembered when the plane landed as a place called home, USA, were faces, experiences, feelings!

"The Baptist World Congress meets in Stockholm, Sweden, July 8-13. Baptists from all parts of the world are expected to attend."

Reprinted from *Accent*, August 1974.



Peace in Life Now

Friendship Tea in Tokyo



Both Mrs. J. W. McGarmon spent a year in Japan, where her husband served as pastor of Kanto Plains Baptist Church. The McGarmons are now back of home in Fort Worth, Texas.

What happens when a group of Japanese women who speak no English and a group of American women who speak no Japanese get together for a social occasion? Two such groups met together recently at Kanto Plains Baptist Church in Tokyo, Japan, for an international tea. They learned there can be fellowship and fun in spite of a language barrier.

This church is made up of an English-speaking congregation (largely from adjacent US Yokota Air Base) and a Japanese-speaking congregation. The church maintains a Japanese kindergarten of 30 four- and five-year-olds. Each year the Parent-Teacher Association from the kindergarten and the women from the English-speaking congregation get together at the church for an afternoon tea. Each group hosts the occasion in alternate years.

Last year the Japanese ladies served as hostesses. They delighted the American group with a colorful and

interesting orientation to Japanese society. They decorated the room simply but tastefully, with shobone [so-hay-bah-nah] flower arrangements around the room along with origami [oh-ee-gah-mee] paper birds and dolls. A low stage, covered by tatami [tah-tah-mee] straw mats, was set up at one end of the hall. A large gold-colored screen decorated with a few open fans was placed at the rear of the stage as a backdrop. As each woman arrived she was greeted with "Konichi wa" [koh-nee-chee wah] (Good afternoon) and was presented with a program and a paper Japanese doll.

The Japanese women were dressed in their elegant kimonos, white mitten-like tabi and geta [gay-tah], or thonged sandals. Since it is not considered proper to wear shoes on the tatami mats, all performances on the stage were done in stocking feet. Many of the women had their black hair pinned up in the traditional Jap-

anese hairstyle.

Missionary Ed Oliver served as interpreter. FTA president Mrs. Kikuyoshi introduced the program by attending warm and gracious greetings to the group. WMU director Mary Broome responded for the Americans. Several of the Japanese ladies then performed colorful and graceful dances.

Then four women (including Mrs. Broome) participated in the shobone tea ceremony. Japanese women go through a long period of training in order to perform this. Every movement is meticulously exact and significant, designed to assure the guests of the hostess' honor and esteem of them. Each woman sits on her knees during the entire twenty-minute ceremony. The Japanese have been trained for this since early childhood, but it is uncomfortable and hard for Americans. Mrs. Broome, however, got through the ceremony without evidence of discomfort or fatigue!

After the tea ceremony, one of the Japanese played a long lyra-like instrument called the koto. This skill also requires a long period of training, and it is considered an important feminine skill, like the administering of the tea ceremony.

At teatime, typical Japanese food was served. The tables were beautifully decorated with flowers and origami birds and dolls. Following the pattern of previous occasions hosted by Americans, food was served buffet style, though this is not customary among the Japanese. The Americans made noble efforts to use the wooden chopsticks. Some of the goodies served were mochi [oh-som-bah], cookies and crackers made from rice; anko [ah-noh], cold rice wrapped in seaweed; and the ever-present achi [ah-cheh], a most unexciting green tea.

Following refreshments, there were demonstrations of kimono rubbing. Pastor Jack McGarmon, his wife Ruth,

and their two daughters, Linda and Debbie, served as models. The Japanese women allowed Dr. McGarmon to be robed behind a curtain, but having women dress him was something of an embarrassing experience. So embarrassing, in fact, that when he was instructed to model the outfit by walking across the tatami-covered stage, he committed a faux pas by forgetting to remove his geta! Kimono rubbing involves so many different garments that usually two women are required to accomplish it. There are several undergarments in addition to the outer kimono and a long sash called an obi. Men always wear sash-colored robes—either navy blue, gray, or black—and wooden geta or clogs on their feet. Married women wear dark kimonos for all dress occasions such as funerals or weddings, though they often wear contrasting lighter-colored obi with their outfits. Unmarried women wear brightly-colored kimonos with shawls which hang down much lower than those

worn by married women; they also wear a large bow at the back of the obi. In former days a man in search of a bride could tell just by looking at her dress whether a girl was eligible! In modern Japan, especially in the larger cities, many women wear Western-style clothing. Traditional kimonos appear on special holidays such as New Year's.

After the rubbing demonstrations, the American women sang two familiar hymns, "To God Be the Glory" and "What a Friend We Have in Jesus." Some of the Japanese sang their own words softly along with the English singing.

The program closed as the Japanese women performed a group dance. Then, each took an American partner.

When it was time to go, the bridges of friendship and understanding had been strengthened, and the group was reluctant to say, "Sayonara" [say-yoh-nah-rah] as they parted. □

MISSIONARIES AND INFLATION

Mary Ann Ward, now editor of *Contempo*, WMU's magazine for the Southern Baptist Young Women, prepared this article when she was a pastor in the Southern Baptist Young Women's office.

Many Americans are outraged about inflation. Some are seriously suffering. Most simply pay the price, "bite the bullet," and go their merry way.

For many Southern Baptist missionaries, the problem is much more serious.

They have to pay exorbitant prices for some goods purchased overseas—\$2.12 for a box of cornflakes in Ethiopia, \$1.51 for a 15-ounce can of corn in the Ivory Coast, \$2.50 a pound for hamburger in Tokyo, and almost one dollar for either a can of frozen orange juice or a box of facial tissues in the Bahamas.

High prices for a few items don't begin to tell the story, though. Many factors, including the devaluation of the American dollar, greatly increased oil prices, inflation in the United States and other countries, have hit the missionary where it hurts—his or her blifflod.

The Southern Baptist Foreign Mission Board has had to budget \$3.5 million more for 1975 to support missionaries than it did in 1974.

While some prices in other countries might not seem too bad by United States standards, they still

affect missionary morale. If a housewife here could take a shopping spree in the Philippines she'd find bananas are three cents each—a real bargain. To her maybe—but the missionary says, "Not so." Last year bananas were a penny a piece—inflation at 200 per cent.

In the Ivory Coast one kilo (about 2.2 pounds) of rice had gone up to 74 cents in August from 38 cents in January. Mrs. Betty (James W.) Smith in Israel said the medium jar of mayonnaise that cost 45 cents in January was \$1.50 in September, before a recent devaluation of Israel's currency.

Harbert D. Billings in Guatemala reported electricity jumped 90 per cent on October 1. In Ethiopia, the land rover purchased by the Mission for \$7,000 five years ago now costs \$14,000.

In some countries missionaries pay prices equivalent to the United States, but they're also affected by inflation because in many of those places it wasn't too long ago when prices were much less than Stateside prices.

What are missionary families doing to adjust to changing economic patterns? Robert L. Stanley in the Philippines reports that most missionary families in Manila are using air-conditioners sparingly and are turning hot water heaters on only once or twice a week because electricity is so expensive. G. Edwin Engstrom, who directs a dormitory for missionary

children in Manila, said the dorm has eliminated use of all air-conditioners and only turns on the hot water two nights a week.

In the Bahamas, missionary Antonine Cantoneri bought a freezer to economize while Ernest and Marian Brown have stopped eating out once a week and she now only uses her clothes dryer for permanent press, hanging out the others.

Sara (Mrs. David L.) Martin in Trinidad says her family changed its eating habits. This means less meat, more beans, dried peas and cheese, fewer items at each meal and using more bread to fill out the meal. "We have steak once a quarter, literally," she says. "Missionaries buy wholesale goods when they can."

Missionaries in the Ivory Coast also buy wholesale. When they found food companies would sell wholesale to missionaries as a group, they began buying food by the case and dividing it among the missionary families.

"The wife must spend her time bargain-hunting in order to feed and clothe the family," says Lois (Mrs. Charles L., Jr.) Whaley, missionary to Japan. Missionaries seldom do the quick thing, she says, because it's usually the most expensive thing. This means instead of using frozen and convenience foods, meals must be prepared from scratch. "We don't just walk in, look in the freezer and set out a quickie meal."

Although all missionary wives have "homemaker" in their job description, time spent shopping for bargains and cooking meals from scratch (making bread instead of buying it, making their own mayonnaise, using fresh vegetables instead of canned or frozen, etc.) is time that most would rather spend doing some ministry-related task.

Cost-of-living adjustments are a standard part of the Foreign Mission Board's missionary support structure, according to Winston

Crawley, director of the Board's overseas division. The amount of the supplement is determined in relation to different costs-of-living in different settings. Currency exchange rates, availability of goods and services, differences in living patterns and rates of inflation are taken in account to determine the amount of income adjustment for missionaries in each country. The basic intention of the Board is to provide and maintain for each field roughly the same basic purchasing power.

Missionary James O. Teel, Jr., in Argentina says the Board has kept up with the times. "In spite of runaway inflation and complicated matters of exchange and cost-of-living within each country, somehow cost-of-living adjustments are made in time to avert dire financial difficulties for missionaries. I am grateful for this, and for the fact that the Foreign Mission Board has remained on such a sound financial basis."

Ordinarily, cost-of-living adjustments are made annually in the operating budget. But when inflation or decline in exchange rate is as much as eight to ten per cent in a calendar year the Board may take emergency action.

Even then, Robert Stanley (Philippines) notes that inflation is so rapid now that "adjustments seldom can be made quickly enough to avoid some budget stretching."

Wayne and Linda Hassenmyer in Japan were hindered in their evangelistic outreach when they could not reach work on time. They finished language school in Tokyo and planned to move directly into pioneer evangelism on the northern island of Hokkaido. Their move was delayed because of rising construction costs of their home. "Our simple house with three small bedrooms cost 300 per cent as much as it would have cost seven years ago," according to Mrs. Whaley.

In Israel, Mrs. Smith says, "We are reluctant to launch any new projects because we can't depend on the financial picture being in focus from day to day." Devaluation of Israel's currency now provides some relief, but prices will probably rise further to cause a pinch again, according to Dr. Crawley.

"In making necessary allocations to protect missionary income from overall decline," says Dr. Crawley, "the Board has had a reduced buying power left for capital needs, support of institutions and other aspects of our work budgets."

What the Board does and will do in the future is up to Southern Baptists. "History has indicated that Southern Baptist giving has run slightly ahead of inflation in the United States, but in worldwide inflation, we're losing ground," said Jesse C. Fletcher, former director of the Board's mission support division.

"We have only one safety valve and that's proportional giving by Southern Baptists," he said. □



anna and the children of saigon

anna m. ackerman adams, houston, texas

After my husband died, I felt I wanted to give time as a volunteer worker in the life of my denomination. Several summers I served as a staffer at Glorieta [Baptist Conference Center].

Two summers I traveled—Alaska and South America and Central America—with Roberts Ryan, one of our missionaries from the Spanish Baptist Publishing House in El Paso, Texas. Roberts edits several missions magazines published in Spanish as well as other literature used by Baptist women in Spanish-speaking countries.

During a Foreign Missions

Conference at Glorieta, I talked with Eugene Grubbs of the Foreign Missions Board and offered myself as a volunteer under the Laymen Overseas Program.

Dr. Grubbs asked whether I would be afraid to go to Vietnam. In reply I told him I had depended on the Lord through many experiences for many years and was not afraid to go anywhere as long as I felt I was within his will and under his care.

After a complete physical, I was on my way to Saigon to work in the business office for the Mission treasurer, Scotland F. Loughbottom, Jr. En route I stopped to visit missionaries in Tokyo, Taipei, and Hong Kong. I was especially glad to have a good visit with my friend, Jack Short, in Hong Kong.

Practically the entire group of Saigon missionaries met me at the airport. I immediately felt at home. It was as if I had a new family when a number of the missionaries' children began calling me Aunt Anna (although I really thought Grandma would have been more accurate).

I had thought I was busy at Glorieta; but there was no comparison between the volume of work there and of Saigon, where all the business for all the Southern Baptist missionaries and their families (about seventy-five people) is cared for.

Although I spent most of my time in the Mission treasurer's office, I also taught a Sunday School class in Trinity Baptist (English-speaking) Church, at-

tended by both Vietnamese and Americans.

I also spent a lot of time at Halfway House in Saigon, a new Baptist project of foster care for Vietnamese children. These are orphans or dependent children whose parents cannot take care of them. Halfway House gets them off the street, cleans them up, gives them loving discipline, and then places them in Christian foster homes in Vietnam.

In the pictures I am visiting with some of the children and playing with their puppy, newly acquired from Gene Tunnell, missionary who is serving as director of social services for the Mission.

I feel much concern for the Vietnamese people. Twenty-odd years of war have done something to their mind-set. Most of the Vietnamese have little to look forward to, and much of the time their facial expressions reflect this hopelessness. I found that it is difficult to get a smile out of an adult unless you know him well. The hope of Vietnam, I feel, is in its children and young people.

I am proud to be a part of a denomination—the Southern Baptist Convention (through the Foreign Mission Board)—which is trying to do something for the people of Vietnam at a time when many Americans are trying to forget Vietnam, at a time when the people need our help more than ever before. My concern for the Vietnamese will last much longer than my year of service in that country. □



Dear Editor

* Our women have found a great interest in the work of our teacher, Carl Rydner, in Bangladesh. We read of his work in the December issue of ROYAL SERVICE.

We want to share in his ministry as he distributes "Baptist ducks" to families in Bangladesh. We want to send money. We need to know the cost of each duck and would appreciate information about the project so we in our church could share in it by sending our support.

We see the urgent needs and are anxious to help for Jesus' sake.

Dorothy DeBryer, Ashland, Kentucky

EDITOR'S NOTE: Please read "Bangladesh," page 21. Gifts marked "For World Relief" can be channeled through your church and state convention and sent to the Foreign Mission Board, SBC, P. O. Box 6597, Richmond, VA 23230, from which they will be disbursed directly to points of greatest need throughout the world.

* I am responsible for ordering books for our Baptist Women (Round Table) group. I ordered the book *Wasted* for last August. *Wasted* by William Chaplin. After reading several chapters, I was shocked that the book was recommended. The book contains many vulgarities and profanity. I felt I should not allow this book to be read by our women.

Since drug addiction is a severe problem in our world, I think it should be dealt with carefully. But a book of this type is, to me, more harmful than helpful. I believe there are authors who deal with this matter in a more effective way, not having to resort to vulgar language.

Perhaps this book was recommended by someone who had not examined its contents. I hope this area of the magazine will get more careful attention in the future.

I do feel ROYAL SERVICE is a good magazine and provides many helps for our study of missions.

Mrs. Karl Whitzel, Rosane, Illinois

* I have been asked to write concerning what appears to be the magazine's endorsement of the book *Wasted: The Story of My Son's Drug Addiction*. Our library committee ordered the book from the Baptist Book store. As pastor, customarily I scan books ordered for our church library before they are placed on shelves. In about twenty minutes I discovered several instances of profanity, indecent sexual references, etc.

Why, in the name of all decency, do you list such a book? How can you possibly include this in what is called a Christian magazine? Why drag people's minds through the gutter to teach them about life? I do not believe the reading of this book can possibly help anybody. There is

no spiritual profit in consuming what is low, filthy, and vulgar to the extreme.

It should not be necessary for me to write this letter. You people ought at least to check things out before listing them in your magazine.

Harold O'Bryan, Cabot, Arkansas

EDITOR'S NOTE: The book *Wasted* was not chosen with-out being "checked out." The editor and the writer work together in selecting books to be featured for Round Table group study. Our reasons for listing the book are as well evinced in a letter written by Mrs. Calvert, the writer of that study material, that we print part of it here:

Your feelings are important to me, and I appreciate your sharing them.

When I was a child, I ate some bitter chocolate. The results were awful and even nightmares in which someone was making me eat bitter chocolate. Occasionally the same feeling returns as a reaction against something I cannot read fitfully fiction; the bitter "chocolate" overwhelms.

Imagination is one thing; reality is another. I can react with a minimum amount of resentment to unsavory speech because I see a redeemable human being. This attitude has opened many doors for me that otherwise would be closed.

The Chapters are real people—not the figment of an author's imagination. Their conversations and expressions are evidences of a life-style dominated by non-Christian principles that most Baptist women are not accustomed to. Nevertheless, it is a prevalent life-style in homes across our country.

Over a year has passed since I studied the book. I do not remember the language. I do remember the desperation and the loneliness.

I work as a volunteer counselor with delinquent youth. I spend several hours weekly in homes similar to the Chapter's home. Every time I hear vile expressions from parents or youth, I cringe, and I hope I never lose that sensitivity. But I refuse to let their expressions and manner of living keep me from trying to be a minister of reconciliation. The transformation I see takes place in life and language when our Lord takes control is worth the little embarrassment and depression I feel in the process.

Our object in including this book for study was to join complicity and cause concerned women to look for help in their own situation. We anticipated reaction to these books, therefore, I included a warning that the books would

be "shocking and in some instances sickening." I am sorry that this warning was not sufficient.

Thank you again for writing to me.

Stuart Calvert

* (From a letter to Dr. Huber Drunwright, Bible study writer): It is my privilege to present the Bible study each month in our group. I find your guiding comments most helpful.

You are making our study of this familiar book a truly rich experience and I want to thank you for providing the explanations that make it so. All of us in the group approach our Bible study with unusual enthusiasm.

Susan (Mrs. Bill V.) Carden, Lebanon, Missouri

* The Week of Prayer for Foreign Missions was a blessing to each one in our Baptist Women this year. Our women were full of praise for the very interesting informative programs. We especially like programs talking about a missionary, what (like does, his background, and hearing from the national Christians who have been reached for Christ.

Rosalie (Mrs. R. E.) Lowrie, Winslow, Arizona

* After finishing our week of prayer at First Baptist Church in Cairo, Georgia, we just had to let you know how thrilled we were.

We all felt that dividing into smaller prayer groups was fantastic. The programs were just long enough to hold interest completely. Please convey our excitement and appreciation to Mrs. Joiner; she was truly an instrument of God in writing this material.

Ellen Hester, Cairo, Georgia

* I want to tell you how much I'm enjoying ROYAL SERVICE and look forward to receiving it each month. One of my favorite features is "With Wings as Eagles." I have just finished reading the January issue and this article was very helpful to me. We all need to improve our personal spiritual growth.

My thanks and prayers go for each writer of ROYAL SERVICE.

Mrs. Janice Woods, Spencer, Virginia

* Thank you more than words can say for our ROYAL SERVICE magazine. What made me stop and write was the Week of Prayer for Foreign Missions material. These programs came alive.

And I join you in the prayer (from "A Cool Drink of Water"): "Dear Lord, focus our hearts on the Christ Child, our minds on the world, our hands on the needy nearby."

Mrs. W. C. Swan, Jr., Houston, Texas

* The week of prayer programs were great. Barbara Joiner did a fine job.

We are a small church, but our meetings were well attended and everyone enjoyed the information in them. Our prayer and aim is to surpass our goal of \$110.

Louise (Mrs. James) Jackson, Eight Mile, Alabama

* We thoroughly enjoyed the December ROYAL SERVICE, containing the Week of Prayer for Foreign Missions materials.

Mrs. Homer Joiner certainly did a good job. Small groups or large had no problem in adjusting program plans. We particularly liked studying one missionary's life, as well as the people he/she had touched.

We want to convey our appreciation for work well done. Barbara (Mrs. Russell) Danley, Mt. Airy, North Carolina

* Everyone got so much out of each day's program (week of prayer, December) because of the way they were written and because of the testimonies of the missionaries. As each person gave her part, it was as if the missionary were speaking to us. They really touched us with their words.

Please keep writing programs like this. Our church goal for the Little Moon Christmas Offering was \$1,000. By January 9 we had received \$1,313.26.

I love the suggestions for Call to Prayer.

Mrs. Deloris Ross, Gulfport, Mississippi

* Compliments are in order for the excellent material for the Week of Prayer for Foreign Missions. Thank you for using Barbara Joiner's talents and for continually seeking and discovering others who make distinctive contributions.

At a recent Baptist Women meeting a friend mentioned her renewed interest in ROYAL SERVICE and her anticipation for the features "With Wings as Eagles" and "A Cool Drink of Water." The section I use daily is the prayer calendar.

Flora (Mrs. Charles W.) Burns, Livingston, Alabama

* Thank you for the wonderful week of prayer program in the December ROYAL SERVICE. It was informative and inspirational, and so easy to adapt for any size church. We are a small country-village church with a membership of about 350, and we used many of the ideas suggested. Let Mrs. Joiner know how much we appreciate the materials she prepared.

Thank you, too, for all of the other regular features in each issue of ROYAL SERVICE—it is always interesting and practical to use.

Anne Book, Powhatan, Virginia

* I want to express appreciation for the approach taken for the week of prayer programs this year. Our ladies enjoyed them more than ever before and we wanted you to know. Please pass the word along.

Betty Peeble, Florence, Alabama

* As we read the calendar of prayer, we find there are many missionaries' job titles we don't understand. Could we have a brief explanation of some of the less obvious ones, such as "interfaith witness," "home and church," "associational service"? These explanations would help the women in our group pray more specifically.

Martha (Mrs. J. C.) Dicker, McAllen, Texas

EDITOR'S NOTE: Thank you for an excellent suggestion. We will try to follow through as soon as possible.

worldbeat

what some Americans overseas are doing

zambia

Patricia Frost is a US teacher doing a job with the government of Zambia—a teaching job that involves more than classroom work. It involves her commitment to Christ and to missions.

Miss Frost found her job in Zambia through the efforts of the Laymen Overseas office of the Southern Baptist Foreign Mission Board. She is the first to go to this position through the efforts of that office.

It began when the Baptist Mission of Zambia (the organization of Southern Baptist missionaries) voted to help the Zambian government in its search for capable teachers from abroad. The missionaries contacted W. Eugene Grubbs, the board's consultant for laymen overseas. Grubbs contacted the people.

One of the ways Grubbs used to get information to the people was a pamphlet, "Teaching in Zambia." It was through this pamphlet that Miss Frost first became interested in teaching in Zambia. The pamphlet emphasized the need for Christian teachers. "Not only is Bible knowledge part of the curriculum, almost every school will have a Christian club," the pamphlet states.

Miss Frost, a native of Arkansas, has been employed in the office of Ray Roberts, executive secretary-treasurer of the Ohio Baptist Convention, for the past year. She is a graduate of Ousachita Baptist University in Arkadelphia, Arkansas, and attended Southwestern Baptist Theological Seminary, Fort Worth, Texas. She has taught seventh, eighth and ninth grades.

Contracts with the Zambian government are from two to three years. The academic year follows the calendar year and is divided into two terms, but teachers may begin work at any time during the year. Miss Frost began teaching in September.

All teachers are required to take part in extracurricular activities such as games, clubs and, in boarding schools, supervision of study time and hostels.

One teacher described his experiences in Zambia as "full of purpose and joy." This is one of the hopes of the teachers from abroad program—to provide education for Zambian children and a joyous experience for the Christian teacher.

guyana

While a Singapore Baptist pastor holds a patient's hand, Robert Becker, a dentist from Chicago, Illinois, prepares to extract a tooth. Dr. Becker traveled to Guyana at his own expense for a two-day clinic. In one day he saw 40 patients and pulled 140 teeth, while other volunteer American dentists handled equal numbers. Children of missionaries helped in scrubbing and sterilizing instruments, distributing pills, and connecting patients. (Foreign Mission Board photo)



honduras

In response to needs for medical personnel following the massive destruction by Hurricane Fifi which hit Honduras last September, six Baptist physicians and one nurse volunteered for several weeks of relief work in that Central American country.

Sponsored by the Foreign Mission Board, they worked in San Pedro Sula with W. David Harris, Southern Baptist medical mission-

ary to Honduras. They helped in a section of the city designated for Baptist relief efforts by the Honduran government.

Wilbur C. Lewis and his wife, a nurse, from Oklahoma City, Oklahoma and William J. Bickers from Memphis, Tennessee arrived in October. Dr. Bickers and Dr. and Mrs. Lewis are former Southern Baptist medical missionaries to Paraguay.

A Southern Baptist medical missionary to Paraguay, William Skinn-

er also arrived in Honduras from Paraguay.

A team of physicians from Bowman Gray School of Medicine, Winston-Salem, North Carolina, the only Baptist medical school in the United States, also visited the Honduras missionaries.

The work of medical relief volunteers is coordinated through the office of the Foreign Mission Board's medical consultant, Franklin T. Fowler.

rhodesia

Part of A. David Chandler's summer as a medical missionary in the Sanyati Baptist Hospital was spent teaching dental hygiene (above, right). He also cleaned and polished teeth (below). The missionary program is a joint venture Southern Baptist medical and dental students give short-term service to foreign missions. (Photos by Donald G. Harvey)



bangladesh

Dollars are the most rapid and efficient form for relief, according to Trey Bennett, a pioneer missionary in Bangladesh who is now an area missionary in the Middle East.

"The news from Bangladesh is not good," he reported last winter. "Unless something dramatic happens in the hearts of those able to help as well as those who receive, it seems likely that millions will die of starvation and millions more will have to live with the awareness that there ought to be something we can do about it."

To those who would help, Bennett said, "It is best not to send material goods to missionaries in Bangladesh unless you hear from them with clearance to receive it."

He warned those who are eager to send clothing or food directly to Bangladesh: "Your contribution may be thrown aside somewhere for lack of permission to receive it. You can, however, send money to the Foreign Mission Board."

Money received by the Board for relief is immediately placed at the disposal of missionaries for approved relief projects.

Missionaries in Bangladesh are helping to erect new shelters, dig shallow, fresh-water wells, fund agricultural projects for long-range

solutions to hunger, and purchase and distribute food and medical supplies.

The Foreign Mission Board is an authorized channel for Southern Baptist overseas relief money. "No other agency or source of relief provision Southern Baptists can direct a channel to needy people overseas," said Jesse G. Fletcher, former director of the Board's Mission Support Division. "Because of its on-going endeavor in many of the areas threatened by famine or devastated by disaster, the Foreign Mission Board is able to translate relief funds—dollar for dollar—into relief work without overhead or administrative costs."

Dr. Fletcher pointed out that, while Southern Baptist Convention agencies are prohibited by the Convention's business and financial plan from making direct appeals for relief funds, the Foreign Mission Board is encouraged by its program statement to distribute goods and purchase projects currently being funded by money given by Southern Baptists.

Noting that every dollar sent for relief designated for a particular place goes directly to that place, Dr. Fletcher concluded, "The Foreign Mission Board is the most efficient channel Southern Baptists have."

baptist
women
meeting

English-speaking people from all over the world live in Santo Domingo, capital city of the Dominican Republic in the Caribbean Sea. Many are Americans; others speak English as a second language.

Almost everywhere that United States citizens live overseas, Southern Baptists are represented. Southern Baptists who had moved to the Dominican Republic recognized the spiritual needs of Americans living away from home; they started an English-language ministry. The First Baptist Church of Santo Domingo was established in 1967. This church is only one of more than 100 such churches in countries where English is not the native language.

The number of Americans living and working outside the United States now exceeds 2 million. Military and government employees, with their dependents, represent over half this figure. Some 3,200 major US corporations operate 15,000 businesses overseas, accounting for a part of the large number of Americans abroad. Many other Americans overseas are teachers, students, professors, and industrial workers. A round-figure estimate of Southern Baptists among these Americans could be as high as 100,000.

Many Southern Baptists are realizing that an assignment overseas is a call to Christian service. The successful development of an English-language church lies in the combination of a dedicated pastor and committed lay persons.

Just as the spiritual sensitivity of the members is strategic, so is the physical location of the church. The building of First Baptist Church in Santo Domingo is in a spot where many English-speaking people will notice it. Many North American parents see the church building on their way to deliver their children to the international school which the majority of English-language students attend. Also nearby is the hotel where most English-speaking tourists stay.

Former worship facilities in a rented house became cramped, so members began praying about a new

location. Several sites were considered. In the fall of 1970, two valuable lots were offered for public purchase. Quick action secured them for the future site of First Baptist Church. The money was available because Southern Baptists had given through the Cooperative Program and the Lottie Moon Christmas Offering for foreign missions. In August 1974 the new church building was completed.

On any Sunday, the service resembles an international meeting. Participants in the church represent many countries: Canada, Australia, Brazil, Mexico, Finland, Italy, and Scotland as well as the United States and the Dominican Republic. Missionary E. V. May, Jr. is pastor.

WHAT EFFECT DOES BEING OVERSEAS HAVE ON AMERICANS?

A young woman from a college in the United States worked in Santo Domingo as a practice teacher in Spanish. She was staying with several other teachers, most of whom the church had not been able to reach. Because of her Christian enthusiasm and witness, two of these friends made professions of faith. Another teacher became active in the church. Still another was greatly strengthened in her commitment to Christ.

Teaching in an international school is difficult. The church offers support and encouragement through a simple but flexible ministry program.

Some of the most difficult people to reach for Christ are those who use the time spent in overseas jobs as extended paid vacations, giving no thought to God or to spiritual things. They use their influence for adventure, their salary for travel, their time for sight-seeing.

"People living overseas," writes E. V. May, "are not restrained by the cultural patterns in which they grew up in the United States. Depending on their relation to Christ, this might be reflected in one of two ways. The devout Christian seeks out a church. God's people, in order to keep vital his relationship to Christ. For others,

nothing seems to inhibit even their least desire."

One young American discovered a vibrant relationship with Christ—the very thing he was trying to escape. He arrived in the Dominican Republic in the middle of the school term. His conversations revealed that he was running away from the Lord. A year later he responded to the invitation at the close of a worship service. He said, "I'm tired of running. I've got to go back!" He and his wife returned to the United States where he enrolled in a seminary to train for a church-related vocation.

HOW MISSIONARY CAN A LAY PERSON BE?

W. Eugene Grubbs serves as the Foreign Mission Board consultant on laymen overseas. He describes Southern Baptist lay persons who establish residence abroad as "the greatest potential lay force in missions."

Concerned Christian lay people in an overseas situation have an unusual opportunity to expand their witness for Christ. First, through their own personal testimony, they incorporate Christian standards into business ethics and social activities. Their day-by-day witness is expressed to nationals with whom they are associated. Knowing that the spiritual well-being of their families calls for a vital church life, they participate in English-language churches. English-language ministries provide worship opportunities for the entire American community and an outreach potential for all English-speaking residents.

The English-speaking people of an overseas community feel a close unity, much like that of a small town in the US. Few Americans move into Santo Domingo without a member of First Baptist Church knowing about it. By helping a new family in their physical and emotional adjustment to a strange culture, the church provides a useful ministry. A friendly relationship is established from the first contact.

An American businessman and his wife were shopping in a supermarket in Santo Domingo. They overheard a conversation in English in the next

aisle. Approaching the English speakers, they discovered one was Pam (Mrs. Jimmie L.) Richards, a Southern Baptist missionary.

When the businessman and his wife explained that they were moving to the Dominican Republic and needed help, Mrs. Richards answered, "Why, we have a friend who lives just four blocks from here who would be glad to help you." Within minutes they arrived at the home of E. V. May and soon after began house hunting. During that day the couple confessed that they seldom participated in church activities. They had never known a personal experience with Jesus Christ.

The English-language church has continued to minister to this couple, helping them adjust to their new location. Members of the church are praying that they will be won to Christ, and they invite Baptist women in the States to join them in this prayer.

Characteristic of the dedication found among those who serve Christ through the English-language church is the example of Larry and Jere Vest. In April 1970, Larry's tour of duty with the American Embassy ended and the family prepared to leave for the United States. Many friends, including Pastor May, expressed the hope they would return. Larry commented, "I want to be where God can use me best."

In 1973, God opened the way for the Vest family to return to the Dominican Republic. Larry now serves as a deacon, Sunday School teacher, and chairman of the building committee. Jere teaches in Sunday School and leads the Sunday evening youth groups.

Members of this Baptist church find visiting on a regular schedule is difficult to plan. The year-round tropical climate is ideal for weekend beach trips and sight-seeing around the island. Also competing with church activities is the busy social schedule of the English-speaking community. The lay person also faces demands of employment that are unpredictable.

First Baptist Church ministers to

spine of barriers. Reaching those who are new to Santo Domingo claims their first attention. When a new family establishes regular church attendance soon after moving, members visit them during the week. They have also found that invitations into homes for Wednesday Bible study provide an effective personal approach.

US citizens living in the Dominican Republic have special needs. Daily life can be a frustrating experience unless help is available. They need to become acquainted with the customs, the people, and the language. One necessity is knowing laws about immigration, driving, and tax—and how these laws affect US citizens. Another problem is learning how to economize within the high cost of living. They need to know how to adapt to tropical weather and temperatures. They need guidance in health precautions, in guarding against fatigue, and with sanitary procedures to be used constantly.

To all these needs, Christians in the English-language church reach out with friendliness and willingness to help. They discover that, for many new families, the experience of living in a new country makes them aware of the need for God in their lives. In many cases, the families become open and responsive to the gospel message.

WHAT IS THE ROLE OF THE BILINGUAL CHRISTIAN?

Most US citizens living in the Dominican Republic have a working knowledge of the Spanish language. Those who speak it fluently have greater opportunities to witness for Christ.

Cal and Aurora Vasquez (VAH-KAYS), who moved from San Jose, California, are of Mexican ancestry.

They taught Sunday School. Cal was elected church treasurer and deacon. Aurora helped medical teams from the United States by translating for them.

Through her gentle manner, Aurora shows friendship and bears witness to Christ. First, she begins praying for a friend who does not know Jesus as

Saviour. Later, she invites two people to her home on Friday mornings for Bible study. Sometimes they talk for two hours while they read the Bible and enjoy snacks. Through Aurora's ministry many persons have come to Christ and others have grown in their Christian experience. Aurora learned this effective method from her father-in-law who guided her to Jesus in the same way.

Cal and Aurora have been transferred to Guatemala. Pray for their continued witness there.

Evangelistic efforts among the Spanish-speaking people have always been a part of the outreach ministry of this English-speaking church. Soon after First Baptist Church was organized, it began a Spanish-speaking mission. The mission fast became an organized church and called a Dominican as pastor.

The English-speaking church conducts one Sunday School class in Spanish for those who do not speak English well. It is taught by one of the first people won to Christ by Howard and Dorothy Dell Shoemaker. The Shoemakers are the first Southern Baptist missionaries to the Dominican Republic, having arrived in 1962.

The church plans to expand the Spanish-speaking program. More of the members will be involved in the ministry to the national community surrounding the church.

One man in the church hopes for an opportunity to witness in the national prison. His involvement at First Baptist Church began one Sunday when he arrived too late for the 8:30 A.M. service. On that day and during the following week, Pastor May was able to share a Christian testimony. The businessman was a Christian but had not attended church for years. His Dominican wife died four years earlier and he had the care of five children.

He attended services regularly and later was active in weekday Bible study. Soon he began using his musical abilities for the Lord. The Lord worked in this man's life, changing it daily and leading him to become useful.

WHAT DOES THE PASTOR OF AN ENGLISH-LANGUAGE CHURCH DO?

Most pastors are preacher-teachers. Almost as often, the overseas pastor also serves as music director, education worker, financial planner, visitation leader, counselor, administrator, property manager, and in several other functions.

As soon as a member of the church accepts a responsibility, the pastor prepares and trains him for the task, knowing that he may have to repeat the training in a year or two. The turnover in an English-language church overseas seems to be constant; short career assignments are typical of overseas Americans.

In addition to culture and language differences, a pastor overseas daily confronts people of diverse religious backgrounds. He must minister and witness without antagonizing people. He needs to know the Bible and feel a positive conviction that God led him to this place to serve. He needs to be secure in his relationship with God when he meets indifference. He must maintain a steady enthusiasm for Christ even when his efforts show little results.

Consider some of the duties a missionary-pastor may have other than those within his church. E. V. May has served the Dominican Baptist Mission (organization of missionaries) as treasurer and legal representative.

Mr. May has directed three cantatas for the English-speaking communities of both Santo Domingo and Bonao. All denominations freely participated.

The competition often felt between denominations in the United States is minimal overseas. Missionary May assists in providing camps for the children of English-speaking people. Missionaries of evangelical denominations work together to make the camps possible. Many conversions take place each year in the camps.

As E. V. May looks to future needs at First Baptist Church, he cites some plans. The first is to increase the outreach ministry since the new building allows more space for growth.

Members will extend their visitation and personal witnessing and provide orientation for new families. The church also hopes to involve its members in evangelistic activities among the Dominican people.

Another goal is to begin a music ministry and offer more weekday Bible study and prayer groups. Emphasis on the Bible will continue to strengthen effective teaching through the Sunday School.

The English-language church in Santo Domingo, because of what it does overseas, bears a witness to its sister churches of the Southern Baptist Convention in the United States.



BEFORE THE MEETING, do this

1. Get these things: colored poster board, black and white construction paper, double-faced tape, felt-tip pen.

2. Prepare a chag chart. At the top of the poster write "What's an English-Language Church Doing Overseas?" Place this on an easel in the meeting room.

Next, cut five silhouettes from black paper. Have them ready to be attached to the chart during the study session. (See In The Meeting, do this.)

The first silhouette is a church building. Fold one sheet of paper in half lengthwise and cut a simple structure outline. Leave the paper creased for a three-dimensional effect when mounted. The remaining four shapes are figures of people. Cut these from half sheets of paper. Place a strip of double-faced tape on the back of each.

Now cut four strips of white paper 2 by 6 inches each. Write one of these questions on each strip.

What is the influence of an American teacher?

How missionary can a lay person be?

What is the role of the bilingual Christian overseas?

What does the pastor of an English-language church do?

Mount the strips on the figures. The stick figures should appear to be carrying the question toward the church (symbolizing the contribution of time and influence each person brings into an English-language church).

Ask four members to help you present the information in the study article.

IN THE MEETING, do this

Hymn: "The King's Business" (Baptist Hymnal, No. 433)

Call to Prayer

Read Acts 8:1-4.

Just after the stoning of Stephen, the Christian believers scattered to distant cities. Acts records that everywhere these laymen journeyed, they preached the good news of Jesus.

Ask two women to lead in prayer. One will pray for the efforts of Christian lay persons as they witness for Christ overseas. The second member will read the names of missionaries listed on the prayer calendar (see pp. 42-48). Then, she will pray that missionaries' witness will be enriched and their work load shared by Christian lay persons, both local and international.

Study Session

Direct attention to the chart (see Before the Meeting, above) and read the question. Ask members to listen for an answer during the study.

Continue by saying, So that we might discover why English-language churches are needed overseas, let's explore one unique ministry.

Attach the church silhouette to the center of the chag chart. Ask, What's an English-language church doing in the Dominican Republic? Each of the four prepared members will place a stick figure on the chart, read the question, then tell of that area of work in Santo Domingo.

Close with directed prayer using these requests from E. V. May.

Pray for English-language mission-

aries in non-English-speaking countries. Pray that they will have compassion and be faithful witnesses to Christ and the Bible. Pray that the churches will grow in number, in spirit, and in outreach. Pray that the churches will be more effective in ministry.

Another Way to Do It

If any Baptist Women members have participated in an English-language church overseas, enlist them as panelists for discussion. Ask them to share facts from the study article and to include personal testimonies in answer to the question: What did this church mean to me?

Use an opaque projector for printed photographs to be shown enlarged on a screen. Pictures of the Dominican Republic are included in the book *Intrigue in Santo Domingo* by James Hefley. The story of Missionary Howard Shoemaker, this book was a Round Table group selection in April, so you may be able to borrow it from another Baptist Women member, or your church library. Or, order it through your Baptist Book Store; \$3.95.

Something to Do Because You Learned

1. Work with your pastor to plan a dedication service for members who are going overseas. Write to W. Eugene Grubbs, Consultant for Laymen Overseas, P.O. Box 6597, Richmond, Virginia 23230, giving the family's name, ages of the members, where they are going, the length of stay, and employer. A packet of material will be prepared for the family's use containing information on an English-language church, the pastor, and Baptist missions work. Also, a planned dedication service for those going abroad will be included in the packet.

2. Maintain contact with members of your church or community who are overseas. Take seriously your opportunity for prayer support.

Preview July Baptist Women Meeting

Be sure each member knows about next month's Baptist Women meeting; the topic (see Preview, p. 39) and the date, time, and place. □

current missions

From all over the world people come to Kenya, on the east coast of Africa on the Indian Ocean. From the cities of Mombasa (mom-BAH-sah) and Nairobi (nah-ROE-beh), one can arrange a safari (a trip into the back country) to anywhere in East Africa. Most people come primarily to see and photograph the wild animals protected in game preserves. Other tourists come to see and climb Mt. Kenya. And it is possible to arrange a climb up Mt. Kilimanjaro (kill-ih-man-JAR-oh), just across the border in Tanzania (tan-zann-EE-ah).

Southern Baptists are also interested in Kenya as a missions field. In 1954 the Foreign Mission Board sent two missionaries from Nigeria to investigate the possibility of opening missions work. Two years later the first Southern Baptist missionaries went there, and work began to grow rapidly.

Problems in Kenya Today

The 1950's were violent in Kenya, as the African majority fought to achieve two goals. The Africans wished to achieve political equality with the wealthy foreigners in their country, and they wanted the land returned to Africans. By 1963 Kenya had achieved independence. And the new government has set about building a nation.

The government of Kenya emphasizes that the enemies of the people are ignorance, poverty, and disease. In many ways Kenya is a wealthy country, with fertile volcanic soils, and people who are hard-working and clever. The growing population puts additional pressure on the country, especially in the farm areas. A father with many sons cannot split up a four-acre farm, and there is little land available for purchase. Farms must produce food for increasing numbers of people, and those who are not landowners must find ways to support themselves and their families.

Cities are crowded, because people in the farm areas have moved to town to find jobs. Jobs are scarce, however, and the cost of living high.

Poverty and crime and environmental pollution, problems in the United States, are also problems in the new Kenya.

Realizing that education is a part of the answer to the nation's problems, the government has made great strides in public education. Most school age children are in school, and in many communities literacy courses are provided for adults.

In entering Kenya, Southern Baptists have attempted to recognize the problems of the country and to organize and sustain ministries to ease those problems. A variety of work is carried on. In the rural areas Baptists conduct training programs for lay leaders of churches. In the cities evangelism and church development are emphasized.

In speaking to the need for education, Baptists have a student ministry in Kenya. In the vicinity of the capital, Nairobi, community centers offer adult education classes, kindergartens, and other community services. In Nyeri (ny-YFA-reel), there is a high school.

Nyeri Baptist High School

Education is expensive in Kenya. For students who finish elementary school there are not enough openings in high school. For those who complete high school, jobs are often not available.

In 1966, Baptists established a high school in Nyeri, a trading center near the foot of Mt. Kenya. There are several strong churches in this rural area, which has been one of the most responsive to the gospel. These churches have helped to support the Baptist High School.

The people in the area expressed strong feeling that the main subject taught in the high school should be agriculture. Southern Baptist missionaries Jay and Laura Lee Stewart had just arrived in Nyeri, expecting to do evangelistic work. They had been told that, because of the new school, they might have to teach a little. The little turned out to be much, for they taught most of the classes. But the Lord had been preparing the Stewarts, for Jay

Stewart had felt since college days a strong urge toward agricultural missions. He had majored in animal husbandry.

With no textbooks and no outline, Mr. Stewart began teaching agriculture in the Baptist high school in Nyeri, the subject most needed and wanted by the people. Feeling that the future of Kenya is in its land, Jay Stewart has developed a strong program of agricultural education. All students, boys and girls, take the subject.

The students at Nyeri Baptist High School are involved in the life and work of their community. That the young people are developing into well-rounded people is indicated by some of their activities.

Joshua Muya (MOO-yah), a student at the school, asked permission of headmaster (principal) Jay Stewart to attend a Sunday afternoon meeting of the Christian Union, an interdenominational organization for Christian students. Mr. Stewart said no, not because he did not approve of the meeting, but because Joshua had failed to ask permission soon enough. On Sunday afternoon Joshua found Mr. Stewart, thanked him for his decision, then explained why. Unable to leave the school, he had stopped to talk with a friend who was not a Christian. As a result of his witnessing, his friend accepted Christ as his Saviour. When Joshua Muya reached the graduating class, the teaching staff named him the outstanding member of the class. This popular student had found time to exercise his Christian faith.

Last year in the United States people were concerned about the famine victims in Ethiopia. So were the students at Nyeri Baptist High School. As other Kenyans were contributing to the Ethiopian Famine Relief Fund, the students took an offering that amounted to 375 shillings—more than fifty dollars.

Journeymen and Students

Sam Caudill of Texas was a missionary journeyman in Kenya several

years ago. (Missionary journeymen are college graduates under twenty-six who work overseas for two years.) His assignment was to teach math, physics, and chemistry at the high school. He felt that his spiritual ministry among the students was as significant as his academic ministry. Although he was given many opportunities to preach in nearby churches, he put his major emphasis on working individually with students. He began a Sunday School class of boys in the two top grades. From this class emerged another class of boys who wanted to learn how to witness. Sam and six boys met once a week. Soon Joshua Muya asked to join the group, and through him Sam learned that not all the boys in the group were Christian.

As Sam talked with the boys individually he found that Johnson Meina was not a Christian. Johnson had joined the group because, even though he was not ready to commit his own life to Christ, he wanted to learn how to tell others. He explained that his widowed mother, with several children to send to school, earned money for school fees by entertaining people with beer parties. He said he felt a Christian could not accept money earned in such a way.

During the holiday period, however, Johnson accepted Christ, even though he had no idea how he would now get the necessary school fees. He found a job, and with the help of friends, he was able to continue school.

Another missionary journeyman of recent years, Doris Glenn, taught English at the high school. She shared a moving story about one of her students, John Muhelia (moo-HAY-uh).

"One Saturday afternoon as I was getting ready for Sunday, John reminded me that I had promised to visit his house that day.

"After driving about eight miles, we started walking. On the two-mile trek we stopped at five huts, where I was greeted by members of John's family. Obviously they were expecting me. As we neared John's house,

a mud structure with three rooms, I noticed pictures on the walls. Then I was able to recognize faces—Kurt Kaler, Baker J. Conthen, Norma Zimmer. I was amazed. We walked into the house; and I saw covers of magazines, old Christmas cards, pieces of wrapping paper, and other familiar things.

"Then it dawned on me that those things decorating the walls had come from my trash can. My immediate reaction was to cry, but I couldn't do that. John was beaming as he invited me to come see his prized possessions, a Holstein cow.

"Later I took pictures of the family, the cow, and the house. I drank tea and ate food, and accepted gifts of oranges and potatoes. But my eyes kept wandering back to the walls of the house. I wondered how many other things I had thrown away—words, opportunities, clothes, food—that many people in the world would consider treasures."

Other Types of Students

The cities provide many different kinds of opportunities for Christian missions. Mombasa (mom-BAH-sah), like the village of Nyeri, has a Baptist high school. It is widely known throughout the country and is highly respected by government leaders.

The Bible Way Correspondence Course, begun in 1972 and centered in Nairobi, has as its aim reaching large numbers of people in a systematic study of the Bible. Also in Nairobi is a community center, where adult education classes are offered. There also is a kindergarten.

Bible schools for training African pastors have opened in Kisumu (key-SOO-moo) and Kiule (key-TAH-lay), rural towns in western Kenya. Efforts are being made to train lay leaders for the churches.

As in Peru, Indonesia, and other overseas areas, missionaries are concerned about reaching university students. In 1971, a witness was established among university students in Nairobi.

God Calls High School Students

In the United States today are boys and girls in high schools whom God may be preparing for missions work. Helen Gilmore, missionary to Kenya, was a high school girl of fourteen when she felt God calling her to Africa.

Telling of her work among high school students in Mombasa, Kenya, Helen Gilmore said, "I've used everything I learned, and wish I'd learned a lot more!" She continued, "We've seen evidence of the moving of the Holy Spirit among students. Even Muslim students enrolled in the Baptist school are interested and are listening to the gospel."



CALL TO PRAYER

From magazines cut pictures of trees, plants, flowers, farm animals, and farm tools. Paste each on a piece of colored paper. On the paper write the name of one missionary. (see Call to Prayer, pp. 42-48), place of service, type of work. Distribute these to the women as they assemble.

Read Psalm 65:6-13. Consider using *The Living Bible*.

Someone has said, "Bloom where you are planted." Refer to Jay Stewart in the study material, mentioning how he went to Kenya to do one type of work, then had the opportunity to develop a school. Ask each person to look at the name of the missionary she was given. Read again verse 9. Then ask that each person pray silently for her missionary, asking that God will give to each "rich harvests" in the work (she is doing). Close with a spoken prayer of thanksgiving for the beauty of the world which God has given to us. Sing "For the Beauty of the Earth" or read it aloud.

AIM FOR STUDY

As a result of this study, members should be able to (1) tell how the needs of Kenya have shaped its min-

istry to students and (2) list one result of the ministry of the Nyeri Baptist High School.

This session concludes the quarter's study of student ministries overseas. Each member should be able to contrast the work of missionaries among students in Indonesia, Peru, and Kenya.

HOW TO DO IT

If you are adventuresome, plan a one-dish meal for the group meeting. For atmosphere use bright cloths on the tables, and decorate the room with pictures of East African animals, flowers, and scenes. Perhaps some members of the group have African wood carvings they might share at the meeting.

Posho is a stiffly cooked cornmeal mush. Scoop it out with an ice cream scoop, and top it with a stew of almost any kind. In Kenya you would use whatever is in your garden at the time. There would almost certainly be maize (corn) and beans, but there might also be onions, tomatoes, cabbage, and a bit of meat. *Posho* is eaten throughout East Africa.

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If you prefer a more familiar dish, find a good curry recipe in a cookbook and prepare it for serving.

If you decide not to eat a meal, have a tea party, Kenya-style. Make tea with loose leaves. While it is in the pot, add milk and sugar, and continue to heat. Strain mixture into a teapot for serving. Serve with plain cookies, bread and butter, and almost any fresh fruit.

After the meal, introduce the study. If possible, move to another room, where you have arranged chairs behind tables, creating a classroom atmosphere. Handle the study session as a class period.

First class is *Reading*. Ask members to turn to page 26 in *Royal Service*. Ask them to read the introductory material and the section on problems. If you prefer, ask someone to read aloud. Then lead the group to discuss what they have read.

Second class is *Writing*. Hand to each person a pencil and a piece of paper. Ask that each write a brief paragraph on what she thinks missions work might be in Kenya, in light of what she has just read. If your group is large, divide into buzz groups to work on this.

Third class is *Rhymetic*. Remind the group that work began in Kenya in 1956. Talk about how different kinds of work were added, more missionaries came to add to the missions force, and the Christian witness was multiplied by Kenya Baptists who work side by side with the missionaries. Then share the information in the remaining study material.

Fourth class is *Prayerful Guidance*. Share Helen Gilmore's comments. Talk about the youth in your own church. Perhaps you will want to call them by name, if your church is small. Lead the group in prayer for the young people of your church, asking the Lord to direct them as they seek his will for their lives.

LEARNING AIDS

Use a map of Africa,* with Kenya circled. If you can find pictures of missionaries to Kenya, especially the

ones mentioned in the material, attach them to the map.

Ahead of time, write on the chalkboard or on a piece of poster board the African names mentioned in the study material (with the pronunciation) and other significant items of information.

REVIEW

Take time during this meeting to review the quarter's three sessions. Be sure that everyone has made a definite connection between student work overseas and the work that is done among students in our own country. Emphasize again the need for prayer for students from your church.

PLAN FOR FOLLOW-THROUGH

1. Plan for a bulletin board display somewhere in your church that will feature the need for missionaries who

will specialize in a ministry to students.

2. Through the Baptist Women officers council bring suggestions of things your Baptist Women organization might do about the things you have learned in these three sessions. Perhaps you can involve more Baptist Women members in active support of students from your church. Discuss the need for more families to be involved in "adopting" international students. See page 10 of April *Royal Service*.

PREVIEW JULY BW MEETING

End the summer dokdrums with enthusiastic attendance plans for July's Baptist Women meeting. The topic is anything but dull (See Preview, p. 39). Announce the date, time, and place of the meeting. □

KNOW THE STATE LEADERS

Sara Ann Hobbs, executive secretary, North Carolina Woman's Missionary Union



"In my eighteen years of working in Woman's Missionary Union I have never known a church, association, or state W MU program to fail when it had trained leadership. On the other hand, I have rarely seen one of these organizational units make significant progress with untrained leaders.

"The average woman (and which of us is not?) can move from mediocrity to excellence if she is willing to take the time to be trained. She can do this by taking advantage of training opportunities in her church, association, state and through the national W MU.

"In this day of emerging leader roles for women it is imperative that women take seriously their development opportunities. Women need, as never before, to be ready to seize opportunities as they open



up. It is doubly imperative that a woman develop herself to her fullest potential for her Christian leadership role. I cannot imagine offering less than one's highest self to Christ for his mission."

Kathryn Bullard, Baptist Women director, North Carolina Woman's Missionary Union

"I believe that no organization moves ahead of its leadership. Good leaders can make an organization. This means that leader training is essential.

"With changing times, moods, and methods, leaders in Baptist Women must be trained in order that they can use the best techniques to involve other women in the missions enterprise. Time spent in developing leaders is repaid many times.

"Trained leaders help members have a good image of the organization. And the organization's image, to a great extent, determines members' participation in it. The greater the participation, the greater the desire for training. As trained leaders and members work together, they will attain the objectives of the organization and experience fulfillment in contributing to God's plan of redeeming humanity."

Passage for study: Acts 16:1 to 18:17

Until the whole world has been won to the Lord, the thrust of missions activity must be to enlarge the area where the gospel is proclaimed.

Missions always faces out toward untouched fields and unreached peoples. It was so with Paul and his new helper Silas. They set out to visit again the churches established when Paul and Barnabas had gone together (not to Cyprus, however, because Barnabas and young John Mark were headed there). Going by land instead of sea, Paul and Silas followed the great highway through Syria to Cilicia, then north through the mountains into the area of Galatia.

The missionaries were not content to visit only the places where the gospel had been preached. Something drew them toward new territories and unevangelized regions. Although work still needed to be done with those new and struggling churches, the Holy Spirit would not permit the missionaries to ignore the vast regions that waited for the gospel. The spiritual magnet of the lost multitudes was at work, and Paul and Silas concluded that "God had called us to preach the gospel to them" (Acts 16:10 RSV).

From this study of Acts 16:1 to 18:17 we will learn that a Christian's vision must be farsighted enough to reach the horizons where the light of the gospel has yet to shine. Today those new horizons may not always be geographical. They may be racial, or sociological, or economic. In our generation the vast multitudes of lost persons are growing much faster, proportionately, than the number of Christians.

We must first become aware of lost people. We must pray for them. We must help them. We too must widen our circle of urgent caring.

TIMOTHY, A NEW HELPER (Acts 16:1-5)

At Lystra the young man Timothy joined the missionary party, apparently taking the place that John Mark had filled previously. The son of a mixed marriage—a Gentile father and a Jewish mother—Timothy had never

been circumcised as Jewish law required.

Christians are surprised that Paul, who fought hard to advance the view that circumcision was not necessary to Christianity, required this for Timothy. Technically, Timothy was a Jew because his mother was Jewish. In this case salvation was not the issue; Paul was concerned about Timothy's usefulness in service. Endless controversy would have resulted wherever he might go among Jewish people. The circumcision simply gave legitimacy to what was Timothy's heritage by birth.

THE VISION AT TROAS (Acts 16:6-10)

In the port city of Troas on the Aegean Sea, Paul had a vision of a man of Macedonia, a province in what is now Europe. Paul interpreted the dream to be a signal of God's leadership to go to that new field with the gospel.

An interesting feature of Acts is encountered in this paragraph. For the first time, the pronoun "we" is used, seemingly to include the writer of Acts in the actions of the missionary party. Some have thought that Luke was the doctor who came to minister to Paul when he was at Troas. Some have thought that Luke was the man whom Paul saw in the vision. Many Bible students have concluded that the "we" does not refer to the author of Acts at all, but rather shows the use of excerpts from a missionary journal that was one source from which Luke took material.

ENTERING A NEW FIELD (Acts 16:11-15)

Having sailed across the neck of the sea, Paul and his party landed at the small port town of Neapolis. They headed for the important city of Philippi, a Roman colony. Philippi was populated overwhelmingly by Gentiles (Romans, no doubt) who as former soldiers had been settled in the colony, a bit of home transplanted to foreign soil as far as Rome was concerned.

So few Jews, if any, were in Philippi that there was no synagogue. But the

missionaries did find a group of God-fearing Gentile women worshipping outside the city, outdoors by a stream. Paul's first convert in the new missions field was a prominent woman of this group. Lydia serves as another example of a person who was religious and godly but who needed to be brought to Christ.

In Philippi, Paul preached in the streets. A slave woman who served as a fortune-teller followed him, crying out her identification of the preacher as the servant of "the most high God." Paul was led to set her free from the strange spirit that controlled her, and in so doing was attacked by the men who owned her and profited by her strange power.

Having been beaten and imprisoned, the missionaries impressed others in the jail with their songs, prayers, and testimonies. A great earthquake freed all the prisoners of their chains, but they did not try to escape. Paul and Silas had the opportunity to lead the jailer to faith in Christ. Out of seemingly impossible circumstances, God brought a harvest of souls.

An amusing note in this account is Paul's refusal to leave the jail when the authorities, having discovered that they had treated a Roman citizen illegally, became anxious to be rid of him. Paul's insistence on an apology was probably not stubbornness so much as a practical move designed to protect the new converts from further persecution.

Another "we" section does not appear until Paul returns to Philippi (Acts 20:5-6). This fact has led some to believe that both Luke and Timothy were left behind in Philippi. Luke remaining there but Timothy eventually rejoining the missionary party.

THESSALONICA, ANOTHER NEW FIELD (Acts 17:1-9)

Leaving Philippi, taking the famous highway that reached west toward Rome, Paul followed his usual pattern of moving as quickly as possible to the next major city. At Thessalonica he hoped to establish a center of influence from which the gospel would radi-

ate into the surrounding countryside. Thessalonica was the most important city in the area, having become in 146 B.C. the capital of the Roman province of Macedonia.

In Thessalonica Paul apparently worked among a group made up of the Jews of the synagogue, Greek proselytes to Judaism, and some women of high social standing (Acts 17:4). The Jews soon became jealous of Paul; and, stirring up a mob, they attacked the house of Jason where the missionary party was staying. Although a Greek name, "Jason" was often used by Jews who bore the Hebrew name Joshua. This Jason had apparently become a believer.

Paul did not stay long in Thessalonica, almost literally being run out of town. He did, however, succeed in establishing a church there which is remembered as having received two letters from Paul which became books in the New Testament: 1 and 2 Thessalonians.

Two men, Aristarchus and Secundus, mentioned in Acts 20:4 as Thessalonians, were probably converted while Paul was there.

BEREA, ANOTHER NEW WORK (Acts 17:10-15)

When Paul and Silas left Thessalonica, they went to Berea, some sixty miles to the south. As usual, Paul began his work in this new place among the Jews of the synagogue. He set them to searching the Scriptures to see for themselves the correctness of his claims for Jesus.

Timothy may have been left behind at Philippi, but he was present again in the missionary party at Berea. Silas apparently had been with Paul all the time. The reunited missionaries were blessed in their work, for many persons believed.

But word of their effectiveness got back to Thessalonica. Jews from that city came down and started another riot. Paul was forced to flee again, leaving behind Silas and Timothy. Eventually he arrived at Athens. The Christians who escorted Paul to Athens were told to ask Silas and Timothy to come to Athens as soon as possible.

The name of only one convert from Berea is known to us; in Acts 20:4 Sopater is mentioned as coming from Berea.

PAUL IN ATHENS (Acts 17:16-33)

While Paul waited in Athens for his companions, he spoke in the synagogue and in the marketplace, getting the attention of the philosophers who were accustomed to debating there. They forced Paul to appear before the Areopagus which was both a hill in Athens (Mars Hill) and a court of law which met there and shared that name. By New Testament times this court was the chief local authority and met instead in the porches of the marketplace. Paul was there not so much as a prisoner as a curiosity. In fact, the author of Acts seems to make gentle fun of the Athenians and their constant public discussion (Acts 17:21).

Paul welcomed the opportunity to preach to the court and the crowd. Taking an inscription from one of their altars—"To the unknown God"—as a starting point, he spoke to them about the nature of the true God: Creator of all things, living not in temples but in persons, providing for the needs of humanity, belonging not to one nation but to all people (Acts 17:24-27). Paul reminded them that even their own poets had spoken of a great God in whom men live and move and have their being. Men are made in the image of that God and should not identify lifeless idols with him (Acts 17:28-29).

Paul announced that God would no longer overlook the ignorance of the Gentiles. Men everywhere must repent. God's judge had come, a man whom he had appointed. The term "man" would be more understandable to such a crowd than the Jewish term "son of man." The authority of that judge had been authenticated by his resurrection from the dead (Acts 17:30-31). It was the mention of "resurrection" that broke up the meeting.

CORINTH, A MOST IMPORTANT CITY (Acts 18:1-17)

At Corinth Paul stayed in the home of Aquila and Priscilla, Jewish refu-

goes from Rome, with whom he shared the trade of tentmaking. He spoke in the synagogue each Sabbath and worked as a tentmaker during the week.

Silas and Timothy may have rejoined Paul at Corinth. The record of their movements is uncertain. They seem to have come from Macedonia but they may actually have rejoined Paul at Athens (although Acts takes no note of that.) For 1 Thessalonians 3:2 indicates that Timothy had gone back to Thessalonica from Athens.

As often happened, Paul was the center of a riot. The Jews drove him out of the synagogue, and eventually charged him before the Roman governor, Gallio, who was in office about A.D. 52 or 51. Because Gallio rejected the case as simply a matter of Jewish custom or religion, the incensed Jews are said to have seized Sosthenes, the ruler of the synagogue, and beaten him before the tribunal. This reference creates a problem because in the preceding paragraph the ruler of the synagogue was named Crispus. The explanation may be that Sosthenes had been appointed to take the place of Crispus (who had become a Christian), his fellow Jews beating him because of his failure to plead their case. Sosthenes may have been another name for Crispus, or another ruler of the synagogue who had become a Christian since Crispus.

During Paul's lengthy stay in Corinth—over a year and a half—he wrote 1 and 2 Thessalonians, probably within a few weeks of each other. When Paul sailed from Cenchræa, Corinth's port town on the east, he took with him Priscilla and Aquila. Landing at Ephesus, the metropolis of Asia, Paul remained only a short while. He hurried on to Antioch, by way of Caesarea and probably Jerusalem. Priscilla and Aquila were left behind, apparently to strengthen the work at Ephesus in Paul's absence.

Paul was a man who felt the pull of people. Wherever there were people he felt compelled to take the gospel. From one place to another he went discharging his spiritual responsibility

to share that gospel. He seems to have been especially attracted by great concentrations of people. The cities were his specialty. Wherever he went, in spite of difficulties, he left churches that spread the gospel to the surrounding area. The twentieth century calls for Christians and churches to be similarly sensitive to this responsibility.

The modern world is an urban world. The cities are where the people are. Widening the circle for Christians today inescapably involves the cities. There are multitudes of people to whom we should be drawn, no less than Paul was by the teeming multitudes that thronged the great cities of his day.



juanito m. wilkinson

AIM FOR STUDY

As a result of this month's study, each member should consider new ways and areas she could proclaim the gospel.

BEFORE THE MEETING, do this:

Bring to the meeting a variety of recipe books or a recipe card file. Also borrow from a Sunday School class a map of Paul's journeys (or enlarge the map on paper).

Ask several members in advance to be prepared to locate the cities on the map and summarize what happened there.

Lystra (Acts 16:1-5)
Troas (Acts 16:6-10)
Philippi (Acts 16:11-15)
Thessalonica (Acts 17:1-9)
Berea (Acts 17:10-14)
Athens (Acts 17:15-34)
Corinth (Acts 18:1-17)

IN THE MEETING, do this:

Review. For the past eight months we have been preparing a "recipe for being missionary." We have prepared

our utensils, combined ingredients, mixed, measured accurately, blended, sifted, folded, and added. We will soon be ready to place the dish in the oven. (We will do that next month.) Today, let us examine our basic recipe and see how we can increase its success.

Call attention to the display of recipe books. Say: All the recipes in this display represent the imagination and initiative of many persons. The early Christians displayed both imagination and individual initiative to proclaim the gospel in new, unexplored areas. Paul and Silas set out on a second journey to share the gospel where it had not been preached before. Several of our members will now locate these new areas on the map and relate significant events which the writer of Acts recorded concerning these cities.

Plan for follow-through.—The population growth of our world is phenomenal. There are many more lost people than there are Christians. We must widen our circle of missions endeavor. We must explore new geographical horizons that have not been touched by the gospel. We must also explore economic, racial, and sociological areas untouched by the gospel.

Lead members to ask themselves these questions: Would I be willing to share my summer vacation working in a Vacation Bible School in another area of my city or taking a telephone survey? Is my church willing to increase its prayer support and financial support of missions needs? Am I willing to give myself, my resources, my talents? Am I ready to encourage my family to become involved in missions?

Drawing on ideas in one of the following, lead the group in making plans (as a group, as individuals, or as members of families) for specific activities they will begin.

"A Cool Drink of Water," a monthly feature in ROYAL SERVICE (see pp. 4-6).

Mission Action Projects Guide for Baptist Women and RYW (see WMU order form, p. 48).

Familis Missions Guide (see WMU order form, p. 48).

Call to Prayer.—Like the first-century missionaries, Southern Baptist missionaries are eager to widen the reach of the gospel message. Radio, television, cassette tapes, and mobile clinics are a few of the increasingly effective means of reaching more people for Christ.

Are any of the missionaries with birthdays today in one of more of these kinds of work? (See Call to Prayer, pp. 42-48.) Pray for the persons who use these ministries to spread the gospel. Pray by name for each missionary on today's list.

Preview July Baptist Women Meeting.—Foil the summer doldrums with enthusiastic attendance plans for July's Baptist Women Meeting. The topic is anything but dull. (See Preview, p. 39) Announce the date, time, and place of the meeting. □

Reading Program

Summer



PLAN A MISSIONS READING SUMMER

(Mission study chairman, in encouraging Baptist Women to read mission books, you fulfill a requirement in the Baptist Women Achievement Guide: Advanced Achievement) under Teaching Missions. See page 33 of WMU Year Book 1974-75.)

What to read? Include books reviewed and recommended in ROYAL SERVICE (see p. 34 this month and Round Table pages in the last several issues). Some of these include:

Beyond Call by Robert James Coulter (Broadman, 1973) \$1.95

Intrigue in Santa Domingo by James Hefley (Word Books, 1968) \$1.95

A Complete Guide to the Christian's Budget by Michael L. Speer (Broadman, 1971) \$2.95

It Is Required of Stewards by John M. McMan (Broadman, 1972) \$1.95

The Gift of Belonging by Johnnie Johnson (Broadman, 1971) \$1.75

Yes: A Woman's View of Mission Support by Adrienne Burdman

If the organization buys books for missions reading, make a list of all Baptist Women members in the front of each book. As books are passed from member to member, suggest each one read a book and check her name, then pass the book to the next person on the list.

You may need to borrow books from the church or public library. When this is done, make a bookmark for each book. Include a list of Baptist Women members so that the names can be checked off and the book passed on to the next person.

Or, make a poster with the names of Baptist Women members and books to be read. As a member completes the reading of a book, place a Baptist Women Seal beside the reader's name.

—Alison Pugh

1 See WMU order form, page 48.
2 Available through Baptist Book Stores

round
table

"Redeeming the time, because the days are evil" (Eph 5:16). The Bible verse was typed on a binding of a packet of materials given to some of us who attended the Baptist World Youth Conference held in Beirut, Lebanon, in 1963. As we visited the Baptist publication center, we were given tracts printed in Arabic; the suggestion was made that we distribute them to individuals in hotels, restaurants, taxis, and at historic sites. Some of these pamphlets told who Baptists are, their beliefs, and about Baptist meeting places in Arab lands. Other pamphlets pointed the way to salvation. Although we could not read one word of Arabic, we were thrilled to know that we could use this means of recommending Christ to those who did not know him.

This opportunity of witness was made possible to us through Baptist publications work in the Arabic-speaking world. Much of the effort behind this work was that of Virginia Cobb, who served as a missionary among the Arabs from 1952 until her death in 1970.

I met Virginia Cobb during her first furlough, which she spent in study at Southwestern Baptist Theological Seminary. Since we were from adjoining states of Georgia and South Carolina, we rode together as we traveled to our homes for holiday vacation. From this intimacy with a "real live missionary" I found Virginia Cobb to be an exceptional individual. Later, I was excited to see and talk with her in her Arab surroundings in Beirut.

Because of her unique abilities with the Arabic language, and because she had such a deep love for the people, Virginia Cobb indeed was one who sought to "redeem the time" among the Arabs.

This study session is based on one book, an account of Virginia Cobb's life after her college years.

The author, John Johnson, now a production specialist in program and product development for the For-

sign Mission Board, formerly served as a missionary to Japan.

The Gift of Belonging by John Johnson (Broadman, 1975) \$1.75 from Baptist Book Store

Virginia Cobb went after college graduation to Reidsville, North Carolina, to teach Bible in the public schools. The Lord used her experiences in this position to prepare her for something else. During this time the missionary idea began to dominate her thinking. At first, India seemed to be the place. She could visualize herself teaching. During her seminary days, she became convinced that the Lord wanted her to serve among the Muslims.

As God's will was unfolded to her, Virginia discovered it was not to India that she was to go. In 1952, she arrived in Beirut, Lebanon, where there were only three other Southern Baptist missionaries. She learned the Arabic alphabet the first day she was in Beirut. She finished the basic two-year language curriculum in eleven months. The language—one of the world's most difficult—constantly challenged and fascinated her.

During her years in Lebanon, she arose early each morning for a time of Bible study, meditation, and language study. The more she studied, the more dedicated she became to the task of putting the Christian message into the Arabic language and getting it out to the people. She insisted, "The gospel has never yet made the impact on the Muslim world that the risen Christ is most certainly able to make." It was this goal that urged her to work so diligently in editing and translating. After seven years in Lebanon, she was named coordinating director for Baptist publications.

Virginia Cobb did belong! She was often mistaken for a Beirut native. She had an unusual understanding of the Arabs. She lived a life of love among them.

Virginia Cobb "saw a green light for Christians witness where others thought the light was red."



For an opening meditation, ask someone who can do so with expression to read 1 Corinthians 13 and then to read the following quotation:

"You do not win anyone without love, because first of all, the God to whom we would win is love. Our message is love, a distinctive kind of love, love that is unselfish. Unlike human love, based on some return, God's love is the most powerful instrument, the only effective method toward those who differ from us, especially Muslims."

Give a brief overview of the life of Virginia Cobb, pointing out that she was an example of unselfish love.

Summarize the first section of Part One of the book. Call on individuals to dramatize "Seminary Experience" and "Missionary Appointment."

In connection with Part Two, use a map of the Middle East (Map, "The Middle East," is available free from Foreign Mission Board Literature, Box 6597, Richmond, Virginia 23230.) Point out Lebanon. Tell something about the country and Baptist work there. This information may be obtained from the book.

To help members learn something about the Arabic language, do some research. Use an encyclopedia. Compile some interesting facts about the language. Write some Arabic words or letters on flash cards and write the facts on the back. Display these as facts are read. If your church library or someone in your church has the Adult Teachers' Guide for the 1969 graded series mission study, *Sons of Pharaoh*, you will find information on pages 8-9.

Give one person the assignment of reporting on the publications work in which Miss Cobb was engaged (Parts Three and Four of the book). Be sure to include the work in *Karantina* and

how it began. Set a time limit of five minutes for this report.

Prepare a flip chart with the following words, placing one word on each page: Attitude; Contact; Rapport; Decision; Results. Condense the section "An Approach to Witness," using the flip chart as you present the information.

Have a hidden voice read "In Memory of Virginia Cobb" by Bassam Alftah. If you prefer, make a tape recording of this in advance of your study. To conclude, ask group members to consider individually this challenge made by Miss Cobb: "The gospel has never yet made the impact on the Muslim world that the risen Christ is most certainly able to make. Is God waiting for us to take up that burden more seriously in prayer and faith?"

Lead participants to consider prayerfully these questions:

Will I take up the burden of the Arab who does not know Christ? Will I pray more seriously? Give more generously?

Is there an Arab in my community to whom I may show love and friendship?

Prayer time—Prepare a circle cut from green construction paper for each missionary on the prayer calendar (see pp. 42-48). Write the name of one missionary on each circle and distribute the circles to members. Give this quotation about Virginia Cobb: "But her patient persistence pushed fellow Christians to look for God's green lights in Christian witness among Muslim people."

Then read Colossians 1:9 from *The Living Bible*.

Lead members to pray for the missionaries they have been assigned, asking specifically that God will fill them with wisdom and understanding so that they will recognize "God's green lights" as they witness.

Preview July Baptist Women Meeting—Be sure each member knows about next month's Baptist Women meeting; the topic (see preview p. 39) and the date, time and place.

book forecast

Books for July

The Fractured Family by Leonora Young (McGraw-Hill, 1973) \$6.95

Now Is the Time to Love by John M. Drescher (Herald Press, 1971) \$3.95

Handbook for Parents by Evelyn Mills DuVall (Broadman Press, 1974) \$2.25 paper

Books for August

Family Problems and What to Do About Them by Wallace Dugan (Westminster Press, 1971) \$2.65, paper

Drugs at My Door Step by Art Linklater (Word Books, 1973) \$5.95

Teaching Your Children About Sex by John C. Howell (Broadman, 1973) \$2.50, paper

Books for September

Women in Church and Society by Georgia Harkness (Abingdon Press, 1972) \$4.75

On Being a Deacon's Wife by Martha Nelson (Broadman, 1973) \$3.95

Beyond Feminism by Marilyn Brown Oden (Abingdon Press, 1971) \$3.50

After the Flowers Have Gone by Beatrice Decker as told to Gladys Koolman (Zondervan, 1973) \$4.95

Christian Freedom for Women and Other Human Beings by Dr. Harry Mellis, Jr., with Dr. David Mace and others (Broadman, 1975) \$1.95

All books are available through Baptist Book Stores. Be sure to check early with your book store to see the books you want have to be ordered.



"Never give up Africa," Nannie Bland David said to her husband on May 28, 1885 as her thirty-year-old body succumbed to an African disease. She gave her last thoughts to her missions field.

To Mrs. David and the Southern Baptist missions workers of that time, Nigeria was Africa. Through the ninety years since Nannie David died, Africa has been a continent of emerging nations. Although directors of Southern Baptist missions work may not have remembered her words, Mrs. David's request has not gone unheeded.

While Mrs. David served in Nigeria, German colonists were settling in Togoland. Togo's people still have high regard for Germans. At the end of World War I, the area was divided between France and England. The Togo portion was under French control. Later divisions formed the country of Togo. Independence was granted in 1960. French is still the official language.

Evangelical missions work parallels Togo history. German Lutherans sent missionaries, many of whom died on the field. French Protestants came after World War I. Methodists have had representatives in one region. Americans of the Assembly of God mission serve effectively.

Many of Togo's people still worship their ancient gods; others are Muslim and some are Roman Catholic. It is estimated that only 3 percent are evangelical Christians.

In Nigeria, Baptists have had strong work among the Yoruba tribe. Christian Yoruba traders traveled around the hump of Africa, north and west. Some settled in new areas and proclaimed the Lord as Saviour.

When Ghana, Togo's neighbor to the west, became independent, our missionaries were accepted. The Yoruba traders then reported interest in Togo. Ghana Christians and missionaries went to meet with believers in Lome (LOW-meh). Togo's capital. An appeal was sent to the Foreign Mission Board, and messengers were sent to investigate the needs and pos-

sibilities. In October 1964 Clayton and Helen Bond arrived in Lome. It was that Yoruba traders helped answer Mrs. David's appeal.

The name "Togo" is said to be the combination of "To" (water) and "Go" (shore), two things that impress the arriving traveler. This alluvial land, about 75 miles in average width, appears on the map as if a jigsaw puzzle had been cut wrong and a sliver was made to fill in. Some 2 million people live in the country. The people are our prayer list today.

Two top-priority missions personnel needs are on our prayer list today, also. An agriculturist-evangelist is needed, and a student worker is needed. The present attitude of the people indicates both would be welcome.

An agriculturist would major on farming procedures and nutrition. Many of the people depend on their farms for food. Such a missionary would make time for talk of spiritual matters as he shares his practical skills and advice in farming.

The two centers of Baptist mission work, Lomé and Sokodé (sok-koh-DAY) are crowded with students. Young people have left their villages, traditions, and religions and are seeking new ways of life and belief. These youths are the leaders of tomorrow. Their schooling period is a strategic, critical moment in their lives.

If personnel and other matters can be worked out, a Bible-Way Correspondence Course will be underway soon. This provides an opportunity for persons who can read and write to study the Bible at home. Often the study leads people to accept Christ. The correspondence course has been a dream for several years, but the missionaries have been wise in waiting to launch such a program until workers are available to administer and maintain it.

The first graduation class (1973) of the Togo Baptist Pastors' School was made up of six men who had completed two years of study. More are expected to graduate this month. Three wives are in the first class of-

ferred for pastors' wives.

Carol Ann (Mrs. Morris) Pruitt, Southern Baptist missionary, introduces us to the people of Togo. They have very dark skin and black curly hair. Married Muslim women wear over the head a lacy veil that hangs to the fingertips.

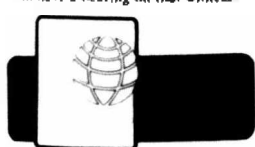
Three women in Pagala, eighty-five miles from Sokodé, have accepted Christ but are afraid to be baptized. The eighty-year-old village chief was the first of thirteen men to be baptized. Some villagers worship the crocodiles in the river. A man of Pagala, Maurice, has a burden for the villagers. He has not been a Christian long, but he can read and interpret for others. Missionary Morris Pruitt tries to spend portions of two days each week in Pagala.

Theresa and Simon Attah were among the first converts in Sokodé about four years ago. Simon has a special gift for witnessing and leading a person to a decision. The serious illness and then the recovery of the Attah's son helped them yield their lives for service; they have been attending the pastors' school in Lomé.

Work with women is limited since only a few read and write. The women are very submissive to their husbands.

The people of Aghandi, Pagala, Chanunda, and Sokodé hope to erect their own church buildings this year. Money from our mission support will place tin roofs on the buildings.

Through eleven years these faithful missionaries and their fellow Togolese Christians have established a Baptist witness in Togo. The prayer support of Baptist women in the United States will have a bearing on that witness.



BEFORE THE MEETING, do this:

If you do not have a copy of *Know Your Baptist Missions 1973*, or cannot borrow it from another Baptist

Women group or your church library, write for one copy (free) from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230.

Ask one member of the group to study the Africa section and note the countries Southern Baptists have entered in the last fifteen years.

CALL TO PRAYER

Say: When Paul wrote to the churches he repeatedly reminded them he was praying for them, giving thanks, rejoicing in their work.

Hand to members slips of paper on each of which you have written one such reference along with the name, place, and kind of work of a missionary on the prayer calendar today (see pp. 42-48). Suggestions for references are Romans 1:9-10, 1 Corinthians 1:1-4, Ephesians 1:15-17. Have each member read her Scripture passage and the name of the missionary.

At the close read John 17. Ask members to clasp hands and pray sentence prayers for the steadfastness of missionaries and members.

PRAYING FOR TOGO

Ask: How many nations of Africa can you name where Southern Baptists have entered in the past fifteen years? As members respond, make a list on a large sheet of paper. Then ask the member whom you made this assignment to help complete the list. Note that Togo in West Africa is one of these countries.

Continue by saying: Two missionaries in Togo furnished most of our prayer requests: Helen Bond in Lomé and Carol Pruitt in Sokodé. Their requests emphasize the needs of the people among whom they live and work. These two missionaries have already expressed thanks for our prayers.

Call on a member to find on page 36 the statement of two priority needs (agriculturalist and student worker). Ask: How would you decide which you would send if only one could go? Lead in a period of brief, sentence prayers that the right persons for these jobs may be preparing, be discovered, and that funds will be available to send

both an agriculturist and a student worker.

Now lead in directed prayer for the pastors' school. Pray for the teachers. Pray for students who find it hard to study. Pray for money to be provided to maintain and improve the school. Pray that the wives will be happy in service. Pray that the courses for the wives will increase in effectiveness.

Now ask members to think about the correspondence course. Pray for the missionaries and the Togolese Baptist who prepare the course, announce it among the people, and handle all the follow-up work.

Invite the women to put themselves for five minutes in the place of one of the Togo missionaries and write a letter home to the States sharing the deepest felt prayer need. Then ask each woman to pray silently about that need. Suggest each person take her letter home and use it in her individual prayertime.

PREVIEW JULY BAPTIST WOMEN MEETING

Roll the summer doldrums with enthusiastic attendance plans for July's Baptist Women meeting. The topic is anything but dull. (See Preview, p. 39.) Announce the date, time, and place of the meeting.

*If every member does not receive ROYAL SERVICE, now is a good time to secure subscription. Print for annual subscription is \$3.00. Available from WMBF, 600 North Twentieth Street, Birmingham, Alabama 35203. For subscription outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Please enclose remittance.

mission action

The following questions and answers are based on an interview with a retired US Air Force chaplain, Brigadier General William L. Clark, now serving as associate director in the Chaplaincy Division of the Home Mission Board.

1. Do churches still need to minister to the military?

I think we will always have a military force. We live in a world where war is a daily danger. The need for a standing military force continues to take young men and women away from home. Hundreds and thousands will serve with the military.

One important thing every church can do is provide each young person going into service with the booklet *A Guidebook for Baptists Away From Home*.^{*} Away from home, youth need answers about many questions. The booklet helps them to know what they believe and how to express it.

2. How do military families respond to their peacetime roles?

Military families in times of crises are separated from husbands and fathers. However, most military families today are together. This does not mean the servicemen are not absent from the family unit, because he may be sent on maneuvers or special assignments for three months or maybe a year.

Military life is not nearly as popular in peacetime as in wartime. The uniform is not as glamorous. The person in uniform in peacetime is apt to be neglected or forgotten. (She may not even be liked because of what (s)he represents.)

In peace or war, military families are somewhat isolated from the rest of society. They are considered a "different" group. Christians need to do some bridge-crossing from the non-military to the military communities.

3. What are the greatest needs of military families?

Military people need to feel that they are a part of the total life of the community. In order to meet this need, Christians in the community must make efforts to include them, and the military persons themselves must take steps to become part of the

community.

We often major on differences, but actually civilian families and military families are more alike than they are different. They face many of the same problems: periods of separation, teenage and family problems, economic problems, being accepted in the community.

4. How can a local church relate to the chaplains on a military installation?

Churches, both in the States and overseas, should always relate to the senior installation officer or installation chaplains. The tone of the relationship should always be cooperative. Most chaplains will cooperate with you, then you will be able to function together.

5. When families are left in the States while servicemen serve short terms overseas, what needs can a church meet?

Do everything possible to make the family feel part of community and church life. Offer opportunities to the family which you offer to everyone: worship activities, social activities, opportunities to serve. If members of the family are not Christians, treat them as you would other newcomers to the community and witness to them as friends.

Many military wives are young and have babies. They long for company and companionship. Make your friendship available to them.

Baptist women could form a mothers' group for servicemen's wives. This can be helpful if enough of the women from the church actively participate (otherwise, such a club tends to segregate).

Some military wives are foreign-born. Literacy teachers from Southern Baptist churches have reached out by teaching English, becoming friends, and sharing Christian love. Many foreign-born wives have come to know Christ through this ministry.

6. What about unmarried service people?

Unmarried service persons have the same needs other single young people have. They need Jesus Christ as Ser-

ious and Lord of their lives. They need to express their faith through the church. They should be enlisted.

In addition to US service personnel, there are many foreigners on our military installations. They come to this country to be trained.

Baptists should reach out to them offering hospitality, social activity, and a Christian witness. Some people have become Christians while in the US and returned to their own countries as key leaders. Reaching out to visitors from overseas is really foreign missions work at home.

Contacts with men from overseas should be made through the special liaison officer for foreign students on the military installation. Baptist families could draw these men into at-home settings and into church experiences.

7. If a church is not located near a military installation, how can it extend a ministry to the military?

A church should be aware of retired military people who settle in their communities. They will be outsiders until drawn in.

When servicemen come home, the church needs to help them become reoriented in their communities.

This ministry should include those who have left the country to avoid the draft. Some of these men will be returning to church communities, others will need a church community.



IN-SERVICE TRAINING

Secure copies of *Mission Action Group Guide: Military*, *Mission Action Group Guide: Nonreaders*, and *Mission Action Group Guide: Internationals* (see WMU order form, p. 44).

Assign to three women study of the orientation and survey sections, ask them to be prepared to share information with the group.

Ask two people to present the preceding material as an interview.

Divide the group into two listening teams with the following assignments:

Team 1: List specific needs of service personnel and their families that you hear mentioned.

Team 2: List things we can do in our church community to reach out to service personnel and their families when (a) they are just entering service, (b) on active duty, or (c) retired.

If the following activities are not suggested, mention them as possibilities: sponsor a monthly military fellowship; prepare announcements about church activities to be made at airports or other transportation centers; provide game and reading centers, talk areas, coffee and doughnuts, keep up through a ministry by mail.

Make specific plans as individuals, as a mission action group, or as family groups, to minister to military persons, and/or their families.

PRAYERTIME

Intercessory prayer is rooted in love. Have a period of quiet as each person considers the quality of her love for God and for her neighbor. Read these questions aloud or have group members read them silently:

How much do you love the foreign-born woman in your neighborhood? How much do you care for the young mother down the street who is alone for days and weeks while her husband is away on assignment? Does it matter to you?

What is your attitude toward young persons in duty with the military? Have you tried to recognize their needs, separations, problems? Pray for love in your own heart and appreciation for persons in military service.

Intercessory prayer usually begins with the family and those closest to us. Pray for your own family. Pray that your family will be willing to share its faith with your neighbors.

Pray for missionaries whose names are on the prayer calendar today (see Call to Prayer, pp. 42-48).

PREVIEW JULY BAPTIST WOMEN MEETING

Announce the topic of next month's Baptist Women meeting (see Preview, this page). Provide information about the date, time, and place of the meeting.

*Copies are available from Home Mission Board, Chaplains Commission, 1150 Spring Street, NW, Atlanta, Georgia 30349.

preview of July Study-Action Plans

Baptist Women Meeting: Language Missions Among Europeans in the US

Current Missions Group: Love Is Not Enough (Preparation for Mission Action)

Bible Study Group: Doing It Again and Again (Acts 18:23 to 21:16)

Round Table Group: Family Life in the Seventies (Books are listed on p. 35)

Prayer Group: Hawaii

Mission Action Group: Understanding the Sick



forecaster

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

aline fuselier

Agenda for Baptist Women Officers Council Meeting

- Conduct study of *Working in a Missions Group*¹ (See May Forecaster)
- Plan for study of *Persons, Not Things: Principles of Mission Action*²
- Discuss family camping and missions; plan for promotion
- Consider plans for promoting summer reading
- Plan Baptist Women meeting
- Make final plans for Glorieta and Ridgecrest
- Plan mission action as a follow-through to study
- Consider needs for enlarging the Baptist Women organization; make these needs known to the WMU council
- Discuss buying and using officer orientation kits³
- Plan for Baptist Women Leader Manual⁴ study

Mission Action Training

Mission action chairman and mission action group leader, take note: Urge members to undertake individual study of *Persons, Not Things: Principles of Mission Action*.²

Provide each member with a copy of the book, or purchase enough copies for all members to have access to the book. Some members may choose to purchase a copy.

Provide an instruction sheet to be given to each member. Possible instruction sheet contents: (1) Your purpose in the study is to know better how to understand people and treat them as persons, not things. (2) How to study? Plan for a slot of time. Choose an uninterrupted afternoon of four hours, or several hours during a week. (3) For your study collect paper, pencil, and favorite trans-

lations of the Bible. (4) Follow through by putting into practice all the insights gained as you work with persons in mission action.

Family Camping & Missions

In officers council meeting discuss missions opportunities available through family camping activities. The Baptist Women president or someone she asks should lead this discussion.

Order copies of the leaflet "Campers on Mission"⁵ for families in the church who are interested in camping. Distribute the leaflet to families who show interest. The leaflet encourages families to join Campers on Mission, a fellowship of Christian campers who want to share their faith. There is no fee for joining COM. Members of Campers on Mission will receive two emblems for auto and camping vehicles, suggesting on how to witness in camping areas, and other information.

Here are suggestions for promoting family camping: Place an article in the church bulletin. Ask someone to share a testimony of good experience in family camping.

Urge one or more interested families to invite other families to camp with them and join in the experience of sharing faith.

Encourage families to include missions activities in camping experiences. Two helpful resources are *Mission Vacation Atlas*⁶ and *Family Missions Guide*⁷. Also refer to the May issue of ROYAL SERVICE which includes features on "Make a Mission Summer."

Mission Vacation Atlas lists many missionaries and ministries, including those in resort ministries. Historic Baptist sites are named.

Family Missions Guide is for use by families who are searching for ways to minister and witness, study missions and support missions.

Enlargement Study

The officers council, led by the president, should consider enlarging the Baptist Women organization. If your enlistment techniques have been effective, you will need to enlarge the organization. How effective have your enlistment efforts been? Do you need more organizations? Is it time to expand and have groups in Baptist Women?

Enlargement is the responsibility of the WMU council. The Baptist Women president should express the organization's expansion needs to the WMU council.

Consider the following steps in enlarging:

1. **DETERMINE NEEDS.** Consider the number of prospects and possible meeting times. Study carefully the church rolls. Look at all organizations: Sunday School, Training Union, music. Make a list of every woman over thirty years of age who is a prospect. She is a prospect unless she is a member.

2. **SET UP AN ORGANIZATION.** The number of people determines the organization necessary. Provisions must be made for these prospective members. More than one organization may be the answer. One organization might meet in the day and one in the evening. If more than one organization is not appropriate, the formation of special interest groups might be the answer.

3. **PROVIDE MATERIALS. ROYAL SERVICE**⁸ is used to plan meetings of the organization, current missions group, Bible study group, Round Table group, prayer group, and mission action group. For the best work, every member needs her own copy of ROYAL SERVICE.

*Mission Prayer Guide*⁹ is an additional resource for prayer groups. *Mission action group guides*¹⁰ are available for mission action groups.

4. **SECURE LEADERS.** This is the responsibility of the Baptist Women nominating committee. The nominating committee should secure the mission study chairman, mission support chairman, mission action chairman, any group leaders, and a secretary (optional). The president is suggested by the WMU leadership committee to the church nominating committee and is elected by the church with other church officers.

Possibilities for groups include mission study groups: Bible study, current missions, and Round Table; mission action groups: aging, sick, non-readers, economically disadvantaged, headliners, and others; mission prayer groups.

Groups are formed on the basis of interest expressed by members, community needs, convenient meeting times.

Follow these steps in forming groups: (1) Tentatively determine the number and kinds of groups needed. (2) Inform women of the groups to be formed and invite them to sign up. Give women opportunity to express first, second, third choices when signing up.

How will you tell women of opportunities? Invite them to a coffee or tea. ☐ Present a slide presentation of group opportunities. ☐ Announce the group opportunities in other church meetings. ☐ Prepare and distribute booklets announcing opportunities.

(Pages 22-28 of Baptist Women Leader Manual⁴ provide detailed suggestions for forming organizations.)



Did you always want to know
—some things the Bible has to say about leadership?
—what annual planning—and regular planning—is all about?
—where to get help for planning Baptist Women meetings?
—how to assist other officers?
—some books to help you in your work?

All these answers and others can be found in your BW/BYW Officer Orientation Kit¹. Each new officer should receive a kit when she is being enlisted. The Baptist Women nominating committee should use the kits in enlisting officers.

manual study

Calling all Baptist Women officers! Study the Baptist Women Leader Manual⁴ in July. It is time to
—provide each new officer with a manual
—provide teacher with manual and teaching guide²
—look for July Forecaster for other suggestions.

¹See WMU order form, page 48.
²Order free from the Home Mission Board Literature Service, 1150 Spring Street, N.W., Atlanta, Georgia 30308.

³From Woman's Ministry Clinic, 600 North Twentieth Street, Birmingham, Alabama 35201. Price \$5.00 per year, single copy 35 cents. Please enclose remittance. For subscription outside the U.S. add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.



call to prayer...

"God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23).

Mary (Mrs. J. L.) Ford, a pastor's wife, living in Nashville, Tennessee

1 Sunday Psalm 9:1-9

Wayne and Jeannine Buck host Baptist tourists in the Holy Land and conduct English-language worship services. Not all who visit the Holy Land are believing Christians. In those services some persons make professions of faith in Christ while others rededicate their lives to him. Pray for the Bucks and their ministry to tourists as well as for their witness among their Israeli neighbors and friends.

Mrs. Annals Dahl-Jensen, Spanish, Arizona

George Mathews, inner city missions, Michigan

Mrs. Adelle Morris, retired, Texas

Augustine Salazar, migrant, California

Arham Wade, retired, Oklahoma

Theresa Anderson, religious education, Philippines

G. Wayne Buck, business administration, Israel

Mrs. Clarence O. Griffin, home and church, Indonesia

Mrs. Bob W. Hunt, home and church, Taiwan

Harold W. Lewis, preaching, Surinam

Oliver Hadden, retired, China

2 Monday Psalm 16:1-11

Theresa C. Pena, wife of a Baptist deacon in Iglesia Templo Bautista San Antonio, Texas, is a kindergarten teacher for Spanish-speaking children. Children in her class, many of whom come from Catholic homes, are learning to pray, share, play fair, take turns, and help. Through kindergarten activities entire families are reached with the good news of God's love. Recently mothers of two of the children made professions of faith.

E. McKinney Adams, church extension, New York

Mrs. Arturo Cance, Spanish, Texas

Mrs. Andrew Foster, retired, Louisiana

Floyd Merrill, pastor, Oregon

Mrs. Theresa C. Pena, kindergarten, Texas

Ronald James Pinkerton, Christian social ministries director, North Carolina

Wayne Duane Pratt, Indian, California

Mrs. Delaine M. Ryan, church extension, New York

William D. Swank, director inner city missions, Texas

Mrs. Jerry B. Guitney, home and church, Nigeria

Forrest L. Lavelle, administration, Hong Kong

Mrs. William T. Robinson, home and church, Vietnam

James R. Williams, journeyman, business administration, Ethiopia

3 Tuesday Psalm 19:1-14

After living and serving for a time in Bangkok, Dottie and Paul Montfort returned last fall to Songkhla in south Thailand. "For the first time we are going to work in a place where there is a church with a pastor." Two other couples also serve in the area. Pray for them three couples.

Herman T. Chances, Spanish, New Mexico

Mrs. Frank Chalmers, associational services, Kansas

Phyllis Ruggan, Baptist center, Louisiana

Ron B. Fryer, Jr., education, Indiana

Mrs. Robert H. Garrett, home and church, Rhodesia

Mrs. Paul C. Matthews, home and church, Thailand

Mrs. Marvin E. Reynolds, home and church, Botswana

Ralph L. Rummage, preaching, Rhodesia

4 Wednesday Psalm 25:1-10

Carol Jean and Vesta Blake live in Tanzania's capital and port city of Dar es Salaam. They work with the Baptist center which offers a kindergarten; classes for older students; domestic science, literacy, and commercial courses. Bible is taught in each class. Pray that people will hear the gospel at the center, and that the gospel will find a place in their hearts. Pray also for the center staff.

Mrs. Donaciano Bejarano, retired, New Mexico

Mrs. James Adam Brown, Indian, New Mexico

Roberto Gonzalez, Spanish, Texas

Nathaniel Milton, US-2, campus ministry, Maryland

Mrs. Charles Phares, Spanish, Texas

Mrs. Vesta N. Blake, home and church, Tanzania

Clair R. Brumby, business administration, South Brazil

Mrs. S. Eugene Hockaday, education, Chile

Mrs. I. Grundy Jones, Jr., education, Chile

L. Parker Marler, English language, Guam

Mrs. James E. Goddard, language missions, Illinois

Mrs. Ricardo H. Hernandez, Spanish, Texas

Floyd K. Kendall, pastor, New Mexico

Mrs. Frank S. Ramirez, Spanish, Arizona

Mrs. Robert T. Collins, home and church, Thailand

Ned L. Omeron, preaching, Uruguay

Mrs. H. Marshall Flannery, home and church, South Brazil

Jack D. Moore, education, Tanzania

Carl R. Owens, preaching, Tanzania

Mrs. Jack L. Martin, home and church, Thailand

Mrs. David Mein, education, North Brazil

Mrs. Lee M. Nichols, home and church, Korea

David H. Roberts, education, Zambia

5 Thursday Psalm 27:1-14

Interpreting in church every Sunday is only part of the ministry of Patricia (Mrs. David B.) Richardson, missionary to the deaf people of Montgomery, Alabama. She also interprets for them during conferences with doctors or during court proceedings. Pray with the Richersons that a camp will be established for deaf young people and that more deaf people will be able to receive a Christian college education.

Mrs. Efrail F. Flores, Spanish, Arizona

Ralph Mallon, Spanish, Texas

John P. Morgan, Spanish, California

Mrs. David Richardson, deaf, Alabama

Mrs. Paul B. Vandehey, Spanish, Texas

Richard Wilson, center director, Louisiana

Sally Amble, education, Nigeria

J. Beryl Burrell, preaching, Peru

Mrs. Dwight C. Clark, home and church, Bahamas

Mrs. A. Jackson Clark, women's work, Argentina

Florence P. Gray, English language, Oklahoma

Mrs. Charles P. Lang, home and church, Belgium

Mrs. W. Harold Matthews, home and church, Philippines

Ally Moore, retired, Italy

6 Friday Psalm 33:1-12

James and Dorothy Goddard's missions field is Chicago and northern Illinois—a ripe field for foreign missions here at home because so many ethnic groups live in the area. Dorothy, a reading specialist, does literacy work. Pray that God will help the missionaries choose the projects that will make the most efficient use of available time, energy and money.

Mrs. James E. Goddard, language missions, Illinois

Mrs. Ricardo H. Hernandez, Spanish, Texas

Floyd K. Kendall, pastor, New Mexico

Mrs. Frank S. Ramirez, Spanish, Arizona

Mrs. Robert T. Collins, home and church, Thailand

Ned L. Omeron, preaching, Uruguay

Mrs. H. Marshall Flannery, home and church, South Brazil

Jack D. Moore, education, Tanzania

Carl R. Owens, preaching, Tanzania

J. W. H. Richardson, Jr., preaching, Nigeria

Mrs. Paul W. Shaffer, home and church, South Brazil

7 Saturday Psalm 37:1-9

Pray for Oliver and Ellie Lee Marson, missionaries among Indians on the Fort Peck Reservation in Montana. Their ongoing work gets a boost during the summer from student missionaries who conduct Vacation Bible Schools and Bible clubs, and work in Indian youth camps.

James Carroll Brinkley, pastor-director, Maryland

Mrs. A. J. Carver, Spanish, Texas

Oliver W. Marson, Indian, Montana

C. Melvin Rathall, director of associational missions, Arizona

Maurice L. Caldwell, social work, Peru

Mary Clark, nurse, Rhodesia

Mrs. Wilfred N. Congdon, home and church, Nigeria

Oswen W. Gwyn, pilot, North Brazil

Rebecca Hill, journeyman, education, Peru

William C. Mason, business administration, India

Mrs. Hugh P. McCormick, retired, Nigeria

Mrs. Buddy V. Norville, home and church, Ivory Coast

Glenn Smalley, journeyman, nurse, Colombia

Mrs. Donald J. Spigel, home and church, Equatorial Brazil

8 Sunday Psalm 46:1-11

Pray for Orville and Alma Reid, now in retirement from service in Mexico. They say, "Oh, to be new missionaries again and to have the thrill of putting into practice all our ideas and plans. In a different way, in a different place, we will be working with new ideas and methods. Thrilling adventure still be before us."

Calvin Brown, Baptist Center, Arizona

Mrs. Debra V. Hagan, Indian, Mississippi

Mrs. R. Wayne Wilkerson, associational services, California

Nore Robert Wilson, US-2, student work, Montana

Mrs. Thomas W. Hill, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Bobby G. Magee, home and church, Colombia

Mrs. J. W. Merrill, home and church, Germany

J. Wendell Powers, English language, Taiwan

Mrs. Orvil W. Reid, home and church, Mexico

Joe G. Turman, preaching, Vietnam

9 Monday Psalm 51:1-13

Summer activities of Baptist Community Center in the inner city of Lexington, Kentucky, reach people who are not being ministered to by any church. Sutherland Walker directs the center which offers backyard activities, day camps, family fellowships, field trips, Bible study and growth groups, crafts classes, and many sports events. These activities are climaxed by Vacation Bible School and a three-day family retreat. Pray for Miss Walker and for the many volunteers who assist her.

James Deguire, Spanish, Ohio

Edith (Baldwin), Baptist center, Texas

Samuel M. Hernandez, Spanish, Arizona

Paul R. Pagnano, Spanish, Texas

Mary Sutherland Walker, center director, Kentucky

Mrs. Thomas M. Wan, Baptist center, Texas

Mary Frances Gould, education, Thailand

Mrs. L. Wayne Graham, home and church, Philippines

Mrs. Eudora D. Moore, home and church, Tanzania

Ronald C. Phipps, journeyman, business administration, Zambia

Mrs. James E. Spaulding, home and church, Trinidad

Mrs. Luther Williams, home and church, Equatorial Brazil

10 Tuesday Psalm 56:1-13

Eugene Bragg serves among the 1,500,000 persons representing twenty different ethnic groups in Michigan. He expresses concern for 40,000 Greeks in the area who have no evangelical witness. The Slavic people (Ruman, Polish, and Ukrainian) need a missionary. There is need for concerned lay people to give themselves to a women's ministry in Detroit. Pray about these needs.

Eugene Bragg, language missions, Michigan

Emory Price Collins, retired, California

Mrs. Servando Morán, Spanish, Texas

Mrs. Robert Nyberg, Spanish, Colorado

Spurgeon Anthony, Jr., weekday administration, Virginia

Robert Terrell, pastor-director, Florida

Mrs. John F. Anthony, home and church, Israel

Michael Calka, journeyman, nurse, Rhodesia

Mrs. Robert C. Davis, Jr., home and church, Vietnam

J. Hunter Hammett, mission administration, Taiwan

11 Wednesday Psalm 42:1-12

The first Filipino Baptist church to affiliate with the Southern Baptist Convention has been constituted in Los Angeles, California. There are 65,000 Filipinos in the Los Angeles area. Pray for the pastor, Eduardo Pool, Jr., a native of the Philippines and a graduate of Golden Gate Baptist Theological Seminary.

Mrs. John Arnold, Jr., Spanish, California
 Ruthrich C. Franks, student work, West Virginia
 Fortunado Gonzalez, Spanish, Texas
 Mrs. Oscar Hill, retired, New Mexico
 Mrs. M. L. McKay, Eskimo, Alaska
 Eduardo Pool, Jr., Filipino, California
 Robert F. Rangel, dorm parent, Zambia
 Mrs. Sigfried G. Fager, home and church, Argentina
 Mrs. Robert D. Hardy, home and church, Japan
 Mrs. Wayne E. Maness, home and church, Philippines
 Mrs. Peyton M. Moore, home and church, Vietnam
 John E. Patten, preaching, Thailand
 Mrs. Harry L. Riley, home and church, Taiwan
 Mrs. Avery T. Wells, Jr., home and church, Indonesia

12 Thursday Psalm 66:8-20

Japanese people are looking for something to believe in. Some are turning to "new" religions. There is a renewed interest in community shrines, temple drums, and festive parades. Pray for Mary Frances (Mrs. William L.) Walker and her husband as they seek to guide people in their search for spiritual truth.

And P. Chavez, Spanish, Texas
 Jacob Diering, National Baptist, Florida
 Eldon W. Hale, director of associational missions, Michigan
 Harvey L. Holloman, National Baptist, Texas
 Mrs. Aurelio Gutierrez, retired, Texas
 C. B. McCull, retired, Virginia
 Glenn David Shreve, US-2, church extension, Nevada
 Mrs. Larry S. Thomas, church extension, Hawaii
 Mrs. Norman K. Wallace, associational services, Maryland
 Mildred Criswell, student work, Nigeria
 Donald B. Small, music, Trinidad
 Mrs. William L. Walker, home and church, Japan
 Mrs. Nancy G. White, retired, Brazil
 David G. Wynne, student work, Mexico

13 Friday Psalm 72:1-19

Allen Elston pastors the Warm Springs Baptist Church on the Warm Springs Reservation in Oregon. The Indian men feel church is for children and women. "They do not think they can be Christians and still do many things," Mr. Elston says. "Pray for our men to see that they need Jesus. Pray that our young people will be faithful to the Lord."

Allen Elston, Indian, Oregon
 Mrs. David R. Purdon, church extension, Pennsylvania
 Manuel Salinas, Spanish, Kansas
 David L. Chrynes, journeyman, social work, Kenya
 Mrs. Bobby T. Head, home and church, Argentina
 Mrs. James C. Rindling, social work, Peru
 Charles E. Swathmore, preaching, Paraguay
 Mrs. Tony Ray Wanda, journeyman, religious education, Zambia

14 Saturday Psalm 77:1-12

Because of transportation difficulties (poor roads and a large area), establishing large congregations is not feasible in the region of Indonesia served by Wendell and Betty Smith. They seek to form small groups for Bible study and to develop leaders who can then aid in developing strong churches. Pray that they may have physical strength and spiritual power so that their visits with groups may have a lasting effect for the kingdom of God.

John Beane, pastor-director, Georgia
 Mrs. Raul Gonzalez, Spanish, Florida
 Elliott LaRita, Indian, Oklahoma
 Mrs. Paul Whitaker, Indian, Oklahoma
 J. Robert Burde, preaching, Argentina
 Mrs. Herbert C. Edmister, home and church, Rhodesia
 Y. Franklin Harkins, preaching, Korea
 John E. Lantieri, preaching, Guatemala
 Dorothy Lott, secretary, South Brazil
 J. Wendell Smith, preaching, Indonesia
 Jalyne Wallace, medical, Gaza

15 Sunday Psalm 79:1-13

Lura Pitts Hughes works with the Home Mission Board's Department of Special Missions Ministries which handles volunteer work. Pray for Mrs. Hughes as she recruits people for summer missions, Christian Service Corps, Sojourners, and related programs.
 Mrs. Yvonne Ahlman, Spanish, Texas
 Mrs. William C. Burdick, weekday minister, Texas

David Edwin Crandall, pastor, Idaho
 Mildred Jaffer, Spanish, Texas
 Terry A. Mayson, US-2, Christian social missions, Pennsylvania
 Lura Pitts Hughes, field work, Georgia
 Mrs. Michael Noriega, Indian, New Mexico
 Mrs. Albert G. Orell, retired, Texas
 Mrs. Douglas Pringle, Spanish, Mexico
 Mrs. C. E. Wiley, associational services, Indiana
 Mrs. L. V. Lamm, retired, China, Taiwan, Philippines
 Mrs. James E. McPherson, home and church, Labador
 Mrs. Lewis L. Myers, Jr., home and church, Vietnam
 Don W. Reed, student work, Peru
 Mrs. R. L. Slauch, home and church, Zambia

16 Monday Psalm 84:1-12

"We treasure the prayers of our people at home. In fact, we feel that prayer is our greatest need." Ginny (Mrs. Logan) Atrop asks us to pray for the work of the Baptist publishing house in Bulawayo, Rhodesia. Pray also for the Bible Way Correspondence School, in which 5,555 are enrolled. Around 700 persons have written to tell they have accepted Jesus as Saviour as a result of the correspondence Bible course.
 Samuel Keith Boone, student intern, California
 Edwin Dine, Spanish, Florida
 Ed Dominguez, Spanish, Texas
 Mrs. K. Medford Hudson, church extension, Utah
 Mrs. Sidney Plummer, kindergarten, Ohio
 Mrs. Logan C. Atrop, home and church, Rhodesia
 Orla M. Hill, doctor, Colombia
 Mrs. Hal E. Jarch, home and church, Indonesia
 Mrs. Charles P. Love, home and church, Guyana
 Ward W. Nicholson, education, Nigeria
 Mrs. James D. Watson, education, Paraguay

17 Tuesday Psalm 86:1-17

A group of Latvian people who emigrated to Brazil gave their property in Sao Paulo to the Brazilian Baptist Convention in 1964. This has been developed into a national assembly center. Pray for Robert Erwin who directs the work of the farm with plans to develop it into an economic enterprise capable of supporting the camp program.
 Mrs. Bob Wayne Brackney, church extension, Kentucky

Edward Johnson, cantor director, Virginia
 Mrs. Jean Burns, Spanish, Florida
 Mrs. Celia Villaverde, retired, New Mexico
 John L. Blum, retired, Brazil
 Donald L. Courtney, preaching, Guatemala
 G. Edwin Engstrom, dorm parent, Philippines
 Robert S. Lewis, agricultural, South Brazil
 Boyce Jane Evans, education, Nigeria
 Mrs. Don T. Pflieger, Jr., home and church, Jordan
 Mrs. W. Guy Henderson, home and church, Philippines
 Minnie Lou Lamb, women's work, South Brazil
 Mrs. Frank F. Lida, retired, Hong Kong
 Jane Manne, women's work, Tanzania
 Mrs. Esther H. Morphie, home and church, Germany
 Leslie Watson, preaching, Japan
 Mrs. Michael H. Wilson, home and church, Taiwan

18 Wednesday Psalm 90:1-17

A typical day for Elmo and Elizabeth Marble in Ecuador might include checking on the Baptist primary school; keeping treasurer's books for the station. Mission and school; checking on upkeep and license of Mission cars; going to meetings; working on commitments; counseling. In all that is accomplished, they say, "To God be the glory. Great things he has done and continues to do."
 Carlos C. Cohen, Jr., Spanish, Wisconsin
 Mrs. James Daguito, Spanish, Ohio
 William L. Kaufman, Christian social minister, Kentucky
 Mrs. Roberto Morales, Spanish, Texas
 William A. Park, Spanish, Texas
 Mrs. Frank J. Thomson, Christian social minister, New Mexico
 Donald P. Vannoy, director of associational missions, California
 Thomas Walsh, director of associational missions, Arizona
 Mrs. T. Galen Bradford, home and church, Malawi
 Catherine Bryan, retired, China
 Johnny N. Burdick, religious education, Equatorial Brazil
 Mrs. George C. Hartwick, home and church, Paraguay
 Mrs. W. Alvin Hutton, education, South Brazil
 Elmo B. Marble, education, Ecuador
 Mrs. Bobbie B. Reed, home and church, Malawi
 Anthony Reale, religious education, Korea

Robert E. Wainfield, dorm parent, Singapore
 James D. Watson, preaching, Mexico

Robert E. Wainfield, dorm parent, Singapore
 James D. Watson, preaching, Mexico

19 Thursday Psalm 100:1-5

Nancy Bridges is a WMU worker in the Philippines. Pray that she will receive a greater outpouring of God's spirit to meet a tremendous challenge. Pray that the Filipino women can serve the Lord in a land plagued by turmoil, yet ready for spiritual harvest.
 Mrs. Clifford B. Colman, associational services, Ohio
 Mrs. Carlos Goddard, Spanish, Texas
 Mrs. Ernesta Augusta Lopez, retired, Florida
 Nancy Bridges, women's work, Philippines
 Gwen Crotts, education, Hong Kong
 B. Layton Lynch, preaching, Taiwan
 Mrs. Joseph W. Mofford, Jr., home and church, Spain
 Mrs. Marilee L. Randall, home and church, Rhodesia
 Mrs. Charles L. Whaley, Jr., home and church, Japan

20 Friday Psalm 103:1-14

An acute shortage of nurses at Japan Baptist Hospital in Kyoto has closed an entire patient section and further aggravated the hospital's financial crisis by Japan's spiraling inflation. Pray for Dr. C. F. Clark, pediatrician, who is the only missionary doctor in the hospital and for Mrs. Clark, who teaches in the school of nursing.
 Nathaniel Brockman, National Baptist, South Carolina
 Mrs. Lloyd W. Jones, Indian, Oklahoma
 Mrs. Ruby McGowan, retired, Illinois
 Mrs. Francisco Moratin, Spanish, Texas
 Mrs. Graciele Porras, Spanish, Texas
 Mrs. L. B. Williams, Spanish, Kansas
 Tullis Blish, student work, Ghana
 C. F. Clark, Jr., doctor, Japan
 Mrs. Jackie B. Cooper, home and church, Costa Rica
 Harriette King, retired, China, Malaysia, Singapore
 Mrs. James L. Rice, home and church, Uganda
 Mrs. Gerald F. Riddell, music, Chile
 Maxwell D. Shadd, education, Nigeria

21 Saturday Psalm 107:1-9

In Gaza's Baptist hospital Kenneth R. Mullican, Jr., is laboratory director and teaches laboratory and nursing students. He writes: "Our greatest need is for equipment. We have only one of most items, and when something needs repair we must attempt to function without it." Pray today for the hospital staff.

Adam Espervon, Spanish, Texas
 David Pelt, Indian, Oklahoma
 Mrs. E. B. Harris, National Baptist, Mississippi

David Lamm, Spanish, Louisiana
 Mrs. Laurel Mahan, Indian, New Mexico
 Mrs. Bonnet Byers, Spanish, Texas
 Robert R. Blum, Spanish, Texas
 Mrs. Charles A. Chilton, home and church, Philippines
 Mrs. M. Giles Fort, Jr., doctor, Rhodesia
 James E. Foster, English-language, Spain
 Raymond H. Hill, business administration, Ghana
 Kenneth H. Mullican, medical, Gambia

22 Sunday Psalm 111:1-10

At the Baptist Academy in Tamaraco, Chile, Clara Brincefield teaches English and Bible and serves as housemother in a girls' dormitory. Bible is a required subject in all grades, and evangelistic services are held daily at the school. Pray for Mrs. Brincefield, other teachers, and students, many of whom face family opposition if they make commitments to Christ.
 James W. Abernathy, director of associational missions, Pennsylvania
 Mrs. Manuel Adams, Spanish, Texas
 Mrs. Fernando G. Dixon, church extension, New Jersey
 Robert I. Haglund, retired, Maryland
 Mrs. John Ingram, Spanish, Texas
 Lloyd A. Ward, Spanish, Texas
 Clara Brincefield, education, Chile
 B. Frank Coy, religious education, Chile
 Robert W. Crockett, preaching, Argentina
 Mrs. Ernest V. May, Jr., home and church, Dominican Republic
 F. Michael Norstrom, preaching, Korea
 S. Don Sprinkle, Jr., preaching, Costa Rica

23 Monday Psalm 116:1-19

Pray today for Shirley and John Hopline. The main thrust of their Christian Social Minister program for Kansas and Nebraska has centered around delinquent youths and their families. Shirley's literacy work with internationalists recently resulted in a young Korean making a profession of faith in Christ and becoming part of an English-speaking Southern Baptist fellowship in Kansas City.
 Mrs. Lee T. Blum, associational services, Connecticut
 Mrs. John Haglund, Christian social minister, Kansas
 Mrs. Donald B. Jackson, associational services, California

Robert T. Mills, Christian social ministries, Missouri

John F. Vahden, Spanish, Texas

Mrs. Burgess Riddle, retired, Texas

J. Allison Smith, business administration, Yemen

James H. Durwell, education, Ivory Coast

Mrs. J. G. Goodwin, Jr., home and church, Korea

Tom C. Hollingsworth, religious education, Argentina

Samuel L. Jones, radio-TV, Rhodesia

Mrs. Jerry S. Key, music, South Brazil

Bobby L. Spurr, preaching, Thailand

Henry S. Whitlow, education, Mexico

24 Tuesday Psalm 119:9-15

Donald W. Jones teaches industrial arts and directs student activities at Morrison Academy, Taichung (tie-JOONG), Taiwan. The academy is a school for missionary children but also has among its 450 students many dependents of military personnel. Pray for the witness of Don and Helen Jones and their five children on Morrison campus. Pray also for Chinese students to whom Mr. Jones teaches English, using the Bible as a textbook.

Jack D. Comer, Indian, New Mexico

Jose Gomez, Spanish, Texas

Ronald D. Hefner, center director, Wyoming

Daniel Molina, Spanish, Arizona

Mrs. Marshall W. Moore, Christian social ministries, Indiana

Wallace Parham, Indian, Arizona

Mrs. Lupa Randa, Spanish, Oklahoma

Charles L. Alexander, business administration, Peru

Mrs. John D. Bates, home and church, South Brazil

Donald W. Jones, education, Taiwan

Mrs. Thomas L. Watson, home and church, Peru

25 Wednesday Psalm 119:105-112

New York is a city of internationals and a city of a unique missionary challenge. It is a place where foreign and home missions meet. Anna Kasa and her husband John face this challenge. He is pastor of the Polish Baptist Church, Brooklyn. Pray for this couple as they share the gospel with Polish people.

Miguel A. Calistro, Spanish, Florida

Guillermo Garza, Spanish, Texas

Natividad Garza, US-2, Spanish, Washington

Mrs. John Kasa, Polish, New York

Mrs. Raymond Ozawa, Japanese, California

Karen Schaffner, journeyman, dorm parent, Ghana

James A. Williams, Jr., preaching, Mexico

26 Thursday Psalm 119:161-168

Kenneth and Beth Glenn live in Wiesbaden, Germany, where he pastors an English-language church (military congregation). The Glens express concern for a deeper, more meaningful relationship with German co-workers. "We are free to witness to the American community but not with the Germans." Pray that the Glens may form friendships through which they can witness more effectively.

Nathan M. Carter, retired, Alabama

Paul H. Garcia, Spanish, Texas

Mrs. Pedro A. Hernandez, retired, New Mexico

Mrs. Carl Holden, weekday ministries director, Massachusetts

Mildred McWhorter, center director, Texas

Mrs. Patricia Velasquez, retired, Texas

Jerrill R. Ballard, medical, Colombia

Mrs. H. Earl Benge, Jr., home and church, Vietnam

Gerald W. Doyle, radio-TV, Ecuador

Mrs. C. Kenneth Glenn, home and church, Germany

Jay Hall, secretary, Nigeria

Mrs. Tom C. Hollingsworth, social work, Argentina

W. Wayne Lagau, dentist, Nigeria

John W. McFadden, doctor, Nigeria

Mrs. John L. McNair, home and church, India

27 Friday Psalm 126:1-6

Thousands of Iranians in the city of Teheran know English and have studied in the United States and Europe. Many of them attended Christian churches while they were students, but once back in a Muslim society, they steer clear of the Christian message and fellowship. Pray that missionaries Loren and Cherry Turnage may be able to reach some of these Iranians for the Lord and bring them into the fellowship of Teheran Baptist Church.

Hubert O. Black, director of associational missions, California

Mrs. Kenneth Chadwick, Spanish, New Mexico

James Truett McLoughlin, US-2, resort ministries, Arizona

Mrs. Marvin Southard, Baptist center, North Carolina

Frank Venable, Indian, Oklahoma

Mrs. Conale M. Bowers, home and church, Nigeria

Woodrow E. Fletcher, preaching, Peru

Mrs. Beryl C. Lovelace, home and church, Japan

Gary W. McCoy, music, Korea

A. Bruce Oliver, preaching, North Brazil

Mrs. Harrison H. Pike, home and church, Angola

Loren C. Turnage, English-language, Iran

Mrs. James M. Wolf, home and church, Taiwan

28 Saturday Psalm 138:1-8

James C. Oliver, Jr., director of missionary extension in Cali, Colombia, trains pastors. In four extension centers in Colombia over one hundred men are working toward degrees. Pray for James Oliver and others who teach in the extension centers, training present and future Christian leaders.

Harold E. Cunningham, Sr., retired, South Carolina

Mrs. Daniel Ehm, Christian social ministries, Texas

Mrs. Leslie Gunn, retired, Oklahoma

Mrs. Mario Hernandez, Spanish, California

Mrs. Alejandro Luel, Spanish, Texas

Mrs. Aurelio Travieso, Spanish, Florida

Norwood Waterhouse, pastor, Connecticut

L. Bynum Atkins, preaching, Taiwan

Mrs. William P. Carter, Jr., education, Chile

Mrs. G. Chylene Courney, home and church, Kenya

Linda Crawford, social work, North Brazil

Mrs. Ella G. Fulbright, home and church, Zambia

Mrs. Donald R. Kummertseuer, home and church, Spanish East South America

James C. Oliver, Jr., religious education, Colombia

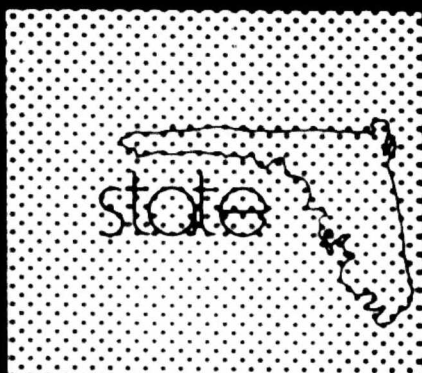
Violet Popp, nurse, Jordan

Robert R. Stewart, preaching, Thailand

29 Sunday Psalm 139:1-14

Robert and Ida Davis are missionaries in the city of Hue, Vietnam. Evangelism and church development and theological education by extension are Mr. Davis' major responsibilities. He asks us to pray that God will call out more missionaries to serve in Vietnam's cities which have no Baptist witness.

(Please turn to p. 48)



Kathy Egan, Baptist center, Tennessee
Mrs. Young Glover, National Baptist,
Florida
Kenneth W. Noland, church extension,
Illinois
Mrs. John E. Park, Korean, California
Paul R. Vengas, Spanish, Texas
B. Wayne Wilkerson, director of asso-
ciational missions, California
Robert C. Davis, Jr., preaching, Viet-
nam
Mrs. W. M. Gilman, doctor, Nigeria
Mrs. T. Freddie Martins, home and
church, Korea
Glen L. Johnson, preaching, Argentina
Mrs. Gilbert A. Nichols, home and
church, Paraguay

Mrs. Charles A. Ray, home and church,
Thailand
Mrs. Don W. Reed, home and church,
Peru

38 Mowley Psalm 145:14-21
Alton and Fairy Harpe serve at the
United States Military Academy at West
Point conducting worship services and
directing Baptist Student Union activi-
ties. Several cadets have made decisions
for Christian service. Pray that the ca-
dets will continue their spiritual growth
while at West Point and that when they
graduate many of them will serve as
leaders in Southern Baptist churches

around the world.
Mrs. A. L. Davis, Indiana, South Dakota
Dulbert Pann, Indian, Arizona
Allen H. Harpe, Jr., special mission
ministries, New York
Kathleen Commons, retired, Brazil
Mrs. Ray M. Douglas, home and church,
Dominican Republic
Billy R. Frazier, business adminis-
tration, Ecuador
Mrs. A. Douglas Kala, home and church,
Spain
Mrs. P. W. Hammett, retired, China
Mrs. Robert G. Laffoon, home and
church, Kenya
Mrs. Larry K. Seal, home and church,
Japan

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WHAT MAKES A NATION GREAT?

(Walter Gaddy, Director of Christian Citizenship Development
Christian Life Commission 1987)

What makes a nation great? The Bible answers that question with the word "righteousness." Not the power of military forces, not the quantity of the gross national product, not the richness of a noble heritage, not the citizens' commitment to one form of government—none of these guarantees national excellence. The author of Proverbs 14:34 stated it concisely: "Righteousness exalteth a nation."

Only when power is exercised with justice, when wealth is accumulated and distributed with equity, when the glory of the past inspires responsible involvement in the present, and when citizens are faithful to more than a structure, does a nation move to the threshold of greatness. The decisive factor is the establishment of righteousness as the motivation, guiding criterion, and goal of those who make up the government.

Christians are responsible for serving both as the corporate voice and individual agents of righteousness. Whether the concern is garbage collection, a school board proposal, property taxes, a federal welfare program, state highway funds, or whatever, Christians are to be involved in support of what is just and right. The political arena is merely another sector of life in which commitment to the lordship of Christ is to be lived out. Democracy invites participation in government. Christianity demands it.

Christian Citizenship Sunday was added to the denominational calendar of the Southern Baptist Convention in 1973 to encourage local churches to nurture the development of responsible citizenship among their members. This special day's emphasis, which is sponsored by the Christian Life Commission of the Southern Baptist Convention, provides church leaders an excellent opportunity to develop sermons, lessons, discussions, special worship services, clinics, and other related programs for helping individual Christians to become more responsibly involved in civil affairs. Attention can be given to the biblical basis of the Christian's participation in political affairs, the unique contributions which Christians can make to the processes of government, crucial governmental issues in which Christians have a special concern, and specific ways in which Christian citizens can effectively influence the political process.

This year many churches will use Christian Citizenship Sunday, June 19, for the purpose of alerting Christians to the need for responsible citizenship and for challenging them to persistent action in the arena of government. In the past, some churches have invited local, state, and national leaders of government to attend and participate in the special services of this day. Sermons as well as study groups have been devoted to a consideration of biblical passages such as Luke 20:25, 1 Peter 2:13-14, Romans 13:1-7, and 1 Timothy 2:1-3 which speak directly to the Christian's relationship to government. Special weekend seminars have been planned to allow for discussion of pressing issues and to learn the most appropriate methods for moving from the question, "What can we do about it?" to making a significant impact for good. God can use the emphasis of this one day to inspire lifelong devotion to the practice of Christian citizenship.

Christians who love their nation and want their lives to count for Christ as citizens will raise their voices and exert their influence in a political process which operates in response to the collective thoughts and efforts of the citizenry. The often-quoted statement from the French writer Alexis de Tocqueville underscores the importance of Christian citizenship and reaffirms the truth of Proverbs 14:34. In his nineteenth-century assessment of America's greatness de Tocqueville wrote, "America is great because she is good." He also warned, "If America ever ceases to be good, America will cease to be great."

Christian Citizenship Sunday is an excellent time to share this word from God and make some long-term commitments in relation to it. "Righteousness exalteth a nation."

Will your church observe Christian Citizenship Sunday? Talk with your WMU director and pastor; make suggestions and offer your help.

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Dear Pastor:

July 4 makes you think patriotic thoughts. That is true especially this year as the nation approaches its bicentennial celebration. July 4 also makes you think of picnics and family fun.

Combine these two thoughts—patriotism and picnic—with Love Thy Neighbor (WMU and Brotherhood's yearlong emphasis on churchwide and family mission action), and you have a July 4 Love Thy Neighbor Patriotic picnic.

Such a picnic is suggested for each Southern Baptist church participating in Love Thy Neighbor. This is a special kind of picnic. It involves families: church families and families of special need and circumstance to whom church families are ministering and witnessing through mission action. Family units will bring family units to the picnic.

Picture the scene. A park, the church parking lot, or a member's farm. Beginning at midafternoon and ending just after dark, the picnic will major on activities designed for informal mixing between church families and families they are helping. There will be relays, softball, crafts, volleyball, and other planned picnic activities. Surely the food will include barbecue, homemade ice cream and all the trimmings.

After supper a spectacular drama or musical activity will climax the day's events. The focus will be on our national heritage and freedoms, with a spiritual emphasis. Traditional fireworks could end the evening.

It will take wise and careful planning to have a good July 4 Love Thy Neighbor Patriotic Picnic. Specific how-to-do-it helps are included in the July-September issue of Dimension (see p. 34). Your WMU director and council should be well up on these plans.

WMU Staff