

OCTOBER

ROUGH SERVICE



The Baptist Women organization helps me significantly with that balance I need constant inspiration and enrichment. Through the activities of my local organization and in the meetings provided by my state WMU (such as house parties and seminars), I find many sources of inspiration.

Just as study and prayer and life enrichment opportunities deal with the "taking in" part of the process, so Baptist Women is equally helpful in the other part of the process. Through mission action and financial giving I have opportunities to "give out." All around me are people with needs that I can help to meet, if I just care enough to link my gifts with their needs.

It boils down to this: balance is necessary, or there will eventually be staleness. Baptist Women provides balance. I "take in" through study and prayer and "give out" through mission action and financial giving.

Baptist Women also helps meet my need for fellowship. Some of my favorite serendipities are the friendships that have developed through participation in Baptist Women.

I confess here another need. I need to belong to something bigger than myself—something that will make me stretch and live on tiptoes. I need to be a part of something that calls for my best thinking and abilities and asks that I do things I did not even know I could do. Baptist Women is this kind of organization to me.

**Baptist Women ministers to others' needs**

Not only does Baptist Women deal with God's purposes for his people and meet many of my own personal needs, but it also is an organization that ministers to the needs of others. I am proud to be a part of that! For I want to make a constructive contribution to the world in which God has placed me.

I remember that decision to this day. I had a great deal of involvement in my city. I had a number of my life. I had a great deal of responsibility. I had a great deal of family. I had a great deal of friends. I had a great deal of Ridgecrest. I had a great deal of sessions. I had a great deal of question. I had a great deal of: What are you going to do with your life? In the concluding moment of the last session we stood to sing the theme hymn of the week.

O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of His grace!  
My gracious Master and my God,  
Assist me to proclaim,  
To spread thro' all the earth abroad  
The honors of Thy name.

Charles Wesley

In that moment, I knew that I wanted my life to be given to matters of ultimate importance—I wanted to be a vital part of things that have eternal value. Do not misunderstand me. I am not "putting down" club and civic work. I still contribute to and benefit from participation in them. But my major thrust changed at that moment. For I realized that with all my heart I wanted to "spread through all the earth abroad the honors of his name."

I felt that God wanted me to give back to him the gifts he has given me to link my life directly with points of need around me.

I came to believe that every gift (remember the definition) I have represents something that God wants done in the world. Someone said that gifts are keys made to fit certain locks. In other words, what I have to give is exactly what is needed by someone else. The challenge is to take the gifts that are in me and apply them to the needs around me. Although I have failed again and again to meet that challenge, that Ridgecrest commitment remains the desire of my heart. More so now, in fact, than ever before.

I continue to struggle each day. But a new dimension of joy and fulfillment comes with my imperfect efforts to live in harmony with my commitment.

The organization called Baptist Women helps me with that commitment. Baptist Women is designed to give women opportunities for discovering the needs of people and for becoming redemptively involved through ministry and witness. Baptist Women gives me direction and motivation. I am proud to belong.

I admit that I belong to an outstanding Baptist Women organization. The individuals with whom I am privileged to learn and serve are the world's most loving and caring women. I long for you to be a part of such a group. Could it begin with you?

Hebrews 10:24-25 reads, "Let us consider how to stir up one another to love and good works, not neglecting to meet together" (RSV). It seems to me that the organization of Baptist Women is constantly doing this. That's why I am a Baptist Woman today—and proud of it!

**ROYAL SERVICE ROYAL SERVICE ROYAL SERVICE**

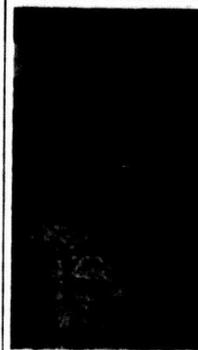
YESTERDAY TO TODAY

The three Baptist women of yesterday on the front cover:

Lottie Moon (1840-1912), missionary in China for nearly forty years, urged Southern Baptist women to give the first Christmas offering in 1888.

Annie Armstrong (1850-1938) led in founding Woman's Missionary Union in 1888 and served as first corresponding secretary.

Kathleen Mallory (1879-1954) was for thirty-six years corresponding (and executive) secretary of WMU.



ROYAL SERVICE salutes a great task of missions today. Marie Mathis. See page 12.

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A people of deep and complex religious traditions, a people who have in the modern era achieved technological and material success, the Japanese today are looking for



Lois (Mrs. Charles) Whaley, missionary in Tokyo, Japan

## Something to Believe In

Japanese people are looking for something to believe in, and many are turning to religion.

Along with a renewed interest in Christianity, there is also a renewed interest in traditional Japanese religions characterized by the community shrines.

With a lively revival of festivals all over the country, community shrines have organized the most colorful parades seen in modern Japan. The sound of temple drums and voices chanting can be heard almost daily as gaily dressed groups pull portable shrines through the streets. Stores dealing in religious articles are doing a prosperous business. All of this creates an atmosphere of festivity which is infectious and impossible for the average child to resist.

Some Christians say this festival atmosphere is simply an aspect of Japanese culture and should be regarded as just another game, a club activity, or an athletic meet. These Christians contribute to the community shrines and allow their children to participate

in the parades and bazaars, although they say it has no religious significance for their family.

But Mrs. Soeda, a pastor's wife, writer and mother of a well-known sociologist, does not agree. "It is not just another game for children," she said. "It is the gateway into a lifelong commitment, and Christians should be very careful of the effect on their children."

Why this new interest in traditional religions? The government's efforts to re-establish a national Shinto shrine in the center of Tokyo is a major cause. Christians have spoken out strongly against this controversial move. They fear a return to a national religion which would make it difficult for Christians to practice and preach their convictions.

A wave of nostalgia may also be a reason for this revival. Tired of the noisy, impersonal cities, many Japanese people long for the happy camaraderie of their childhood. Festival songs and dances bring back memo-

ries of carefree days in quiet villages, of the past when people knew who they were and what they believed.

Financial insecurity also affects the mood of the people. Along with other nations, Japan has felt the "oil shock." Inflation at home makes Japanese products abroad more expensive, and they suffer in a competitive market. Bankruptcy and unemployment make personal incomes uncertain. With the shiny world of materialism tarnishing, people grasp for some constant value.

The Japanese also are sensitive and artistic by nature. They have always appreciated spiritual discipline. After an extended period of material pursuits, it is only natural that some return to a time of meditation.

The Christian churches are aware that lonely, uncertain people seek answers for life in a complicated world, and almost every congregation is excited about finding and winning these people. Autumn is a popular time for evangelistic meetings: last year at

this time some churches which hadn't had additions for years baptized new Christians.

The fifty-five member Okubo Baptist Church in Tokyo organized home meetings, team visitation, and prayer meetings to prepare for a fall "revival." Sixty-six decisions for Jesus Christ were reported during the week, with Pastor Arase of Mt. Zion Baptist Church of North Kyushu preaching. Eleven persons asked for baptism, another twenty-eight requested special instruction leading to baptism, and others signed statements promising to attend services and study Christianity.

The harvest continued for months as the Christians led and taught these new prospects. Already the results are exciting.

What is the future of Christianity in Japan? It may be difficult, but it can be victorious as Jesus' disciples do his bidding and preach the gospel. □



**OUR PHONE RANG AT 8:42 A.M.**

"Hello," I said.  
 "Lynn, I've got a problem with the man who is to donate the cups for our European coffeehouse at Baptist Women Tuesday. Will you be home today to take a call from him?"

"Yes, I'll be home. Be glad to take a call for you. Your problem is much easier to solve than mine."  
 "Can I help you with your problem, Lynn? I'll be free most of tomorrow."

"Ginger, I doubt if anyone can help me with this one. For my new writing assignment I've been asked to produce something with reading appeal for Baptist Women, something to help with spiritual growth. Ginger, this is just too big for me. I'm not creative enough, and I certainly don't have that kind of knowledge reserves."

Silence.  
 Then, "Lynn, have you read Psalm 139?"

"Sure. But I don't remember what it says."  
 "Go read it from The Living Bible. Then try your writing."

The first twenty-two verses literally made me sing. Verse 5: "You both precede and follow me, and

place your hand of blessing on my head." Verse 7: "I can never be lost to your spirit! I can never get away from you, God!"

Then the prayer of verses 23 and 24: "Search me, O God, and know my heart; test my thoughts. Point out anything you find in me that makes you sad."

"I've got a problem. I must produce. I could use help with my problem."

Once again I'd become concerned about results. Once again I had become dependent on my resources—my power. And I had none.

Now Lord, use me to do your work. Give me your strength and knowledge. Freedom is mine again! Thanks, Ginger.

**COSTLY BURDEN.** This report was recently given in Congress by Representative William F. Goodling from Pennsylvania:

• One-half of all homicides and one-third of all suicides are related to the use of alcohol.

• Alcohol plays a key role in one-half of all highway fatalities each year.

• At least 10 million Americans had alcohol connected problems last year.

• Alcohol dependence is the most serious drug problem in the country.

Last Easter my choir performed a choral cycle by Bob Burroughs entitled "The Week Before." One line of the beautiful message expresses my feelings about the preceding report. "We stood by and watched it happen. . . . And we did not say a word."

**A SWELLED HEAD** got in the way of clear thinking. I had been asked to perform a job that only the very best are asked to do! Probably someone else had cancelled at the last moment, but that made no difference. My name would really be impressive on that program.

Into that crowded brain walked my better self. There's not enough time for your preparation. Already you're neglecting a Sunday School class. Already you can't finish last projects you've started. And you aren't qualified to do this. Hours of preparation would be required.

But Better Self didn't have enough room in that swelled head to miss herself here.

Lesser Self took over. This job's the Lord's work. And it was. You always manage to squeeze in what

you WANT to do. And I do. The WMU officers won't need you to hold their hands. They didn't. The trip would be fun. It was. You can begin now to study and cram. An hour or two every night would do it. It did.

But not without some tough times. A cross, irritable mother and wife, I distressed my family. Lack of sleep changed my perspective. A nervous rash popped out. I neglected household chores. Children were sent out to play when they wanted to chat. Lynn had made a mistake. Again. Have you made mistakes? We all make them. This is part of our maturing process. Rarely is a mistake irreversible or unusable.

Guidposts magazine told the story of some Scottish fishermen having tea in a small inn. The waitress set down a cup in front of one who was describing the day's events with elaborate gestures. Hand and teacup met, and a big ugly brown stain spread down the whitewashed wall.

One of the fishermen rose to his feet, reached in his pocket for a crayon, and began to sketch around the stain. The result was a magnificent stag with antlers spread. The man was one of England's outstanding artists.

Recognizing a mistake, we need to turn it over to God. He can use it. He used my mistake: the job was done adequately; I grew mentally; my family survived and acquired new experiences. It was still a mistaken decision, but when I gave it to the Lord, he accomplished his purpose.

**CORN SHUCKIN'S WERE** great events in our American past. Harvest time meant mountains of work for everyone. The corn crop had to take care of family needs, stock needs, and be part of the money crop. Realizing they couldn't do it alone, families planned "corn shuckin'" and invited all the neighbors.

Finding a red ear of corn meant kissing the prettiest girl, or a ten-dollar bonus. Men shucked while women cooked. Some women helped shuck

House-raising, log-rollings, quiltings—all impossible tasks alone, but with everybody working together anything seemed possible, even easy.

As a result of this need of togetherness, harvest time still carries an aura of excitement today. With crisp fall air and changing leaves come new beginnings for school and church years. The tasks seem large and impossible, but they excite us.

The Baptist Women harvest task is just this: seemingly impossible, but exciting. The barriers between us and our "harvest" seem insurmountable. We face barriers of all kinds: cultural, religious, socioeconomic, and geographic. Contemplating the vastness of this harvest devastates—if we tackle it alone. Set together we can "bridge the gap" the Lord has committed to us.

Sometimes corn shuckin' are necessary to enlist harvest workers. One quaint figure was quoted in a book of oral American history, "Why they had ever kinda fun in th' world. That made people love 'em to 'em. If you'd been contrary or hateful, wouldn't a'been nobody'd wanted 'em."

Some Baptist Women have involved "retired" members by holding quilting bees for needy persons. One group met and made dresses for an orphanage in Nigeria. Baptist Women in my church met for coffee and prayer, then went out by two's to visit invalids who needed someone. Our task is to stimulate enthusiasm, instruct and involve the entire church in the Lord's harvest. All of WMU is geared to this goal. The how to and the inspiration are at our fingertips. Study your task from the "planting" to the "shucking." Your vision will expand and your effectiveness will grow.

**HALLOWEEN** A ballroom or holy evening. A festival celebrated on October 31.

The Druids, an order of priests in ancient Gaul and Britain, believed that on this day, ghosts, spirits,

witches, and elves came out to harm people.

An Irish tale recalls a man named Jack who was too miserly to get into heaven and had played tricks on Satan and couldn't get into hell, so he had to walk the earth with his lantern until Judgment Day. Hence, the birth of the jack-o-lantern.

In the 700's, Roman Catholics named November 1 as All Saints' Day.

So a combination of pagan customs, Christian feast day, and legend has created Halloween—today just a time of fun.

Why not use this fun time to involve your family in sharing? Make paper decorations and use them to decorate nursing home windows. Cut a pumpkin from orange construction paper. Cut out jack-o-lantern features on the pumpkin. Paste squares of yellow crepe paper over the cut-out features. Place on windows or in front of lights, the jack-o-lantern's features glow. Cut witches and cats from black construction paper; cut slanted eyes and cover with crepe paper.

A group of Baptist Women purchased eight or ten small pumpkins (ones that could be handled from a sitting position) and carried them to a physical rehabilitation hospital. Two or three patients worked on each pumpkin to create their own jack-o-lantern. Candles, pine cones, nuts, and greenery were taken along and were added to the pumpkins to create attractive fall table arrangements that lasted several days. The patients were proud of their handiwork.

Did you ever burn your hand trying to reach inside a pumpkin to light a candle? Try opening your jack-o-lantern on the bottom. Place your candle on a jar lid, light it, and set the pumpkin over the candle.

Mothers, control your decorating instincts and let the children make their own this year. They love it, even if the eyes don't match. □

\*Used by permission, Tyndale House Publishers.



## Where Is the Rooster?

(or Japan, Then and Now)

Mary Neal Morgan, more than twenty years a missionary in Japan, now teaching at Mercer University in Atlanta

It was very quiet. As I awoke, I could smell the *tatami* mats on the floor on which we were sleeping until beds arrived from America. It was just beginning to get light. I could see the paper sliding doors dividing the two upstairs rooms. A slight breeze blew through the open window, chasing the lingering heat. "The others must still be asleep," I thought.

After many years of preparing for this day, at last I was in Japan. "It is good to be here," I exclaimed to myself remembering the happy events of the day before. It did not seem that I had arrived in a new country for the first time. I felt that I had "come home." Many

friends had been at the pier to meet me. Cheerful Japanese children had lined the streets to see the strange sight of all the Americans. They had waved and said, "Haro." I smiled as I remembered.

It was the first night in our new home. We six "single sisters" would live together while studying the Japanese language. What a beautiful old Japanese house it was! Located in a quiet residential area, it was just minutes from the bustling business area of Shibuya in the heart of Tokyo.

I lay there conscious of the stillness all around me. I recalled a former resident of Japan telling me that every morning he would wake up to

the sound of temple bells. I listened intently for the first "gong" of the bells. Instead, what did I hear? A rooster crowing! How different from what I had expected. However, many times in years to come, I was to hear the ringing of temple bells near my home in Osaka.

The "clip-clop" of wooden clogs on the walk outside and the clanging of dishes downstairs beckoned me into this new day in a new country. It was August 24, 1950. I was in Japan to start my work as a missionary along with twenty-six other new arrivals. Ours was the largest group of new Southern Baptist missionaries ever to arrive at the same time in one country. We almost doubled the Mission in one day. There were only thirty-three "older" missionaries when we got there.

Fortunately, we didn't try out a Japanese breakfast that first morning. It took us many years to learn to enjoy raw eggs, seaweed, rice, and soup for breakfast. We loved other Japanese meals, though, and ate them often. All except raw fish, that is.

During our devotional period before breakfast, God seemed very real and near. We sat around the floor on cushions and talked of our dreams for the future. Right now I don't remember what we said. I wonder how many of those dreams came true through the years. Perhaps there was more joy and more sorrow than any of us dreamed that day.

Lenora, the only old-timer in our group, had been in Japan for a year. So the five of us spending our first day there turned to her for all of the answers. When she asked us what we wanted to do that day, we all chorused, "Go shopping." I shall never forget the sights, sounds, and smells of that day. As we walked along the narrow streets, we had to make way for many bicycles and an occasional car. When we neared the marketplace, the crowd thickened. "Where is everyone going?" someone asked. Lenora explained that Japanese homes did not have refrigerators, so housewives must shop every day.

We stood looking at the neat rows of fruit and vegetables in baskets lining both sides of the road. "Why is the street wet when it hasn't rained?" someone wanted to know. Lenora patiently explained that the shopkeepers splashed

water on the street to keep the dust from settling on the food. Many of those passing by stopped to stare at six American women in the neighborhood market. The fact that one was six feet tall made the spectacle even more amazing.

On the way to Japan I had learned ten Japanese words which I was eager to try out. I walked up to one of the ladies selling apples and said, "Ohio." She answered something. Lenora interpreted. A short distance down the street Lenora explained that ladies don't say just "Ohio." Only men and young people use the plain form, Ladies must say, "Ohio gozaimasu" (go-aye-masu). Thus began my struggle to become like a Japanese lady. I doubt that I was ever successful.

An interesting example of this struggle soon occurred. During those days when we could still afford "help," a Japanese girl lived with us and cooked our meals. But the six of us took turns shopping and planning menus. One day not long after our first visit to the market, it was my turn to do the shopping. I put on my old blue slacks and rode off on the bicycle. On the way, I stopped at my "hideout," a small vacant lot which was usually empty until children got out of school. I would sit there and look out over the city meditating and dreaming.

As I sat there on that day, a Japanese woman cut across the field on her way to the market. She paused in front of me. "Are you the maid for the American women living in the big house over there?" she asked as she pointed in the direction of my house. "No," I said. "I am one of the American women living over there." We both laughed as I picked up my shopping basket and walked with her to the market.

Let me go back to my first day in Japan. After walking through the neighborhood market, we talked about the smell of Japanese pickles and dried fish. I learned to like these smells as well as that of new *tatami*. The smells always reminded me of that happy first day in Japan.

In Shibuya we walked through the four-story department store. This was very different from the neighborhood market. It had all the Western-style clothes and toys along with beautiful Japanese kimono. But here, too, Japanese food was sold in the basement. The smells of pickles and of fish filtered through the store. There were

many people. Could they all possibly be shopping? They looked alike to me. It was several weeks before I could see them as individuals.

All that day we walked through the stores and streets and lanes that led us through residential areas with beautiful yards behind high fences. We looked, listened, smelled, and felt, trying to take it all in. We wanted to be a part of this country that was becoming a part of us.

We arrived home tired and hungry. Sumie Sun had dinner ready. To our surprise and delight, she had hamburgers. We thought we had left hamburgers forever back in the USA.

I lay awake that night for a few minutes trying to sort it all out. It had been a great day. The one thing that stood out in my mind was that somehow it was different from what I expected. I had read books on Japan, heard speeches on Japan, and talked with people from Japan. Now the real Japan was stretching out before me.

During the next twenty years there, I found that many things were different from what I expected. Even when something turned out as anticipated, it didn't stay that way long. The country changed rapidly.

Almost exactly twenty-three years later, on August 20, 1973, I arrived in Japan again. This time on a 747 jumbo jet. As we got near, I looked out the window to catch the first glimpse of land and strained my eyes trying to see Mt. Fuji. I remembered the early morning several years before when I had flown into Haneda airport just as the sun, huge and bright red, was rising. When I saw that sunrise, I knew why Japan is called the land of the rising sun.

Looking in vain for "Fujisan," I remembered the time I had seen "her"—the mountain—from a plane. It was just at sunset. Fluffy white clouds surrounded her, and she stood there in majestic splendor with the purple and pink of the sunset reflecting on her snow crown. It was one of the most beautiful sights I have ever seen.

Suddenly the huge plane swooped down as if it would drop into the ocean. Land appeared just in time. A slight bump and we were there. Japan again. Home again. It was my seventh time to arrive in Japan and each time I had that same feeling of "coming back home."

As soon as we stopped at the gate, the 200 people in the huge jetliner headed for the exits. I noticed that this time most of them were Japanese. August is vacation time for the people of Japan. Many of these people were probably returning from the United States where they had spent their vacation.

I walked out into the terminal. Blinking my eyes, I looked again at the signs in Japanese. Was it possible that only thirteen hours before I had been in California? How different from that August trip in 1950 when we had rocked in a ship on the Pacific Ocean for fourteen days.

Within thirty or forty minutes, three other jumbo jets had arrived from other parts of the world, all with returning Japanese. The airport was filled with people. I thought all of the 100 million people of Japan must be there that day.

From where I stood I could see a throng of people moving down a stairway, their black heads hobbing along like a mighty ocean wave as it comes into shore at night. This powerful force of human beings was part of a great and wonderful country. As I stood there watching, my joy at being a part of that great country was mixed with sadness. It was the sadness of knowing that, in spite of their great accomplishments, many of Japan's people have not found meaning and purpose in their lives. Only one out of each one hundred has found God's love through Christ.

That night I stayed with friends near where I had spent my first days in Japan twenty-three years earlier. The window air-conditioner kept out most of the noise, but in the distance I could hear the roar of cars most of the night. As I dozed off, I was awakened by an earthquake. I lay there thinking of August 24, 1950. I remembered that on my first night in Japan we had an earthquake. I thought of the large concrete apartment building now sprawling on the lot where our beautiful old Japanese home used to stand surrounded by grass, trees, and flowers. I wondered, "Where is the rooster?"

I thought of how much Japan has changed through the years and how much I have changed. I couldn't help asking, "Is it all progress? Have they lost something of beautiful old Japan in the transition?" □

an exciting year for us in Baptist Young  
... called a tempo (that's ah ten-ge).  
I heard about it first at Glorieta this  
... told about it. Anyway, let me tell you

every woman of BYW age an opportunity to  
Young Women. The first thing we are doing is  
BYWs organized, I'm what they call a key  
ing women in my church. I am helping to or-  
ried working women. We have two other key  
BYW with married women who are not work-  
during the day, and we'll meet at night.  
BYW with students; I think they will meet

working to get the first tempo happening  
national fashion and style show. We are  
between 18 and ... script tells about  
we are putting ... booklet about our  
in this church.

church ... extra copies ... to give to pros-  
pects. You know ... really do like ... magazine. It has made me  
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Well, that is ... how much I like ...

Something I ... to start saving ... they do now is the na-  
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... we look at ... families in mis-  
sions. There ... a kaleidoseope ... in missions—or,  
... there will be ... a speaker and  
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# MARIE MATHIS

*President, Women's Missionary Union, 1956-61, 1969-75*

Last June Mrs. R. L. Mathis concluded her second span of years as national president of Women's Missionary Union. In between those terms she served in Birmingham on the national office staff as Promotion Division director. Prior to rising to national prominence, Mrs. Mathis was a leader in Texas W.M.U. During her nineteen years of convention-wide leadership Marie Mathis also served her native Texas as director of the Student Union Building at Baylor University, and she continues to hold the post. She has become a leader of distinguished achievement throughout the Baptist world.

Mrs. Mathis has left her handprints on the shape of Women's Missionary Union's future. Her vision and personal magnitude have stretched the organization into greatness in the years when upheavals in woman's roles might have weakened its vitality. Never content to maintain the status quo, she courageously created change before changing times could catch W.M.U. lacking.

She led W.M.U. out of itself and into the wider Baptist world. Denominational cooperation, church-wide missions leadership, and support of the Baptist World Alliance have been the guiding stars of her tenure.

Those who have been her co-laborers talk about her on the following pages.

Catherine B. Allen  
assistant to the executive secretary  
Women's Missionary Union

Photo: Bradford Barkash

## Dedicating Her Talents to Missions

Her beautiful brown eyes glowing with enthusiasm for the task, the young people's secretary of Texas W.M.U. brought the young preacher and his wife under her wing. It was just the day before yesterday, I feel sure, although I do remember a 1940 calendar hanging on the wall.

Soon the young people's secretary became the executive secretary of Texas W.M.U., and soon the young preacher was called to the First Baptist Church of Wichita Falls. Although the W.M.U. secretary lived in Dallas she said that Humble Landes was now her pastor, for he was ministering in her hometown and was pastoring the church into which she had been baptized.

As we turned the pages of the calendar Marie was elected president of Texas Women's Missionary Union, which continued to grow in the number of organizations and in the amount of its gifts to missions. We have not been surprised at the many posts of influence and honor she has been asked to hold. Marie has given her life, with the many talents and the great energy which are hers, to Women's Missionary Union. We salute her as she closes this term knowing that her love for missions will never diminish.

James H. Landes  
executive secretary  
Baptist General Convention of Texas

## Building Mission Support

Mrs. R. L. Mathis has rendered magnificent service in the cause of our Lord. Not only has she served as president of Women's Missionary Union, but also she has been a major force in the work of Baptists around the world through her contact with missionaries and national Christian workers and her service through the Baptist World Alliance.

The remarkable advance in missions since World War II has relied upon the growth of the Campaign Program and the Little Moon Christmas Offering. Mrs. Mathis has given strong support to these avenues of mission support, and has greatly blessed her efforts.

As a member of the Foreign Mission Board for a number of years, she was a great source of encouragement and strength. Those words reflect not only my personal gratitude for her great work, but also that of all my colleagues at the Foreign Mission Board, as well as missionaries throughout the world.

Baker J. Cauthen  
executive secretary, Foreign Mission Board

## Befriending Baptists

Someone has said, "Friendship is making your problem my problem with no need for recognition for I already have my reward."

Mrs. R. L. Mathis has been a friend to students, to missions and missionaries, to the Southern Baptist Convention, to you, and to me and Mrs. Baurth.

During her tenure as president of the Women's Missionary Union, she has been a member of the SBC Executive Committee. Usually, she has served on the Administrative Subcommittee and the Convention Arrangements Workgroup.

Mrs. Mathis was one of the moving spirits behind the Baptist Jubilee Advance. She has made it possible for many women from small nations in the world to attend the meeting of the Baptist World Alliance held every five years.

I suppose the most significant contribution Mrs. Mathis has made in Southern Baptist life has been her leadership in making the Little Moon Christmas Offering and the Annie Armstrong Easter Offering churchwide offerings rather than merely W.M.U. offerings. This has not only made possible the expansion of missions work, but also has given more of us the joy of sharing in this great outreach.

Yes, Marie Mathis has made the world's problems her problem—and thank you—no need for recognition.

Porter Baurth, executive secretary-treasurer  
SBC Executive Committee

## Feeding the Flames of Missions

I first met Marie Mathis when she served as executive secretary for Texas W.M.U. I was strongly impressed by her leadership ability as well as her concern for missions. As I sat in committee meetings related to the state work I saw her represent W.M.U. admirably while demonstrating interest in all phases of convention service.

As Mrs. Mathis concludes her present term as W.M.U. president I want to express my personal gratitude for her friendship and for her invaluable contributions to home missions. This outstanding missions leader has contributed immeasurably to Southern Baptists' knowledge of missions, providing a base for a deeper commitment to missions through prayer, finances, and personal involvement. I am convinced that it is W.M.U. more than any other human factor that feeds the flames of missions in Southern Baptist churches.

I thank God for Mrs. Mathis' valuable services in the furtherance of the gospel across America.

Arthur B. Rutledge  
executive director-treasurer  
Home Mission Board



Left: Alma Hunt, Helen Flieg, and Marie Mathis at WMU Board meeting in Birmingham, 1973.



Right: Mrs. Mathis moderates television interview with women's leaders from four other countries in Toronto, 1972.

## Leading World Baptists

Marie Mathis is one of the most remarkable women I know. Her vision, supported by competence and know-how, has made her a leader in Baptist world affairs. As a vice-president of the Alliance and a chairperson of the Program Committee for the 1970 Congress in Tokyo she rendered invaluable service.

Her work as head of the Women's Department of the Baptist World Alliance has brought her the respect and appreciation of countless numbers of women in all the countries she has visited.

V. Carney Hargrove  
past president, Baptist World Alliance

## Concerned for Baptist Women Everywhere

Marie Mathis has served the Baptist women of the North American continent and of the world as well as those of the Southern Baptist Convention. She held the office of treasurer of North American Baptist Women's Union, then of the Women's Department of the Baptist World Alliance before being elected president of the Women's Department in 1970. Marie has been regarded as an awe-inspiring orator by non-Southern Baptist women around the world.

She is respected for her planning and organizing ability; she is admired for her vision, which includes not only the "dreaming-up" but also the practical working out of plans; and she is loved for her warm response, her ready smile, her ability to empathize. The women at the African Continental Union meeting were delighted when the president of the Women's Department appeared in an authentic Malawi dress (it had been made in one day for her). But they thought it hilarious when she took off her shoes and entered a relay race where the participants had to shuffle the length of the room without losing or tearing the paper towel underfoot.

Recently, while discussing the myriad details handled by Marie in connection with the travel to Stockholm by some three hundred women from seventy-five countries, Dorothy Dahlman of the Baptist General Conference commented: "Isn't she Marie Mathis something? She makes the rest of us feel that we just don't get anything accomplished."

Mrs. Lawrence S. Cnagge  
president, North American Baptist Women's Union

## Dramatizing the Missions Challenge

Mrs. Mathis has made outstanding contributions to Convention life, one of the most obvious being in the area of presenting programs with tremendous mission impact. These have set the pattern of excellence followed today by state WMU organizations and other agencies of the Convention.

In 1956 when I was a frightened program chairman for the Oklahoma WMU Golden Jubilee anniversary in Oklahoma City, I scheduled the newly elected president of WMU, SBC, for a major address. Then I frantically called on her for help in staging because we were unprepared for backstage procedures in a large civic auditorium.

Mrs. Mathis not only furnished a beautiful painted backdrop, but also arrived early, wearing a vest coach, to direct the stage hands. Jeff, the stage manager of that era, had a reputation for being impossible and cantankerous. Mrs. Mathis instructed me, "Helen, the first lesson to learn is that the stage manager is always right." Then, she was Jeff over. Jeff inquired, "What time does your show start tonight, honey?" Then he yelled over the loud speaker, "Her show starts at seven tonight, boys!"

At the opening session, Mrs. Mathis, with her fashion flair, appeared in white suit, white hat, and gloves. She went backstage to give last-minute instructions to Jeff. Without recognizing her, the rugged old man let an exclamation slip, and said,



Left: Baker J. Caution with Mrs. Mathis during her first term as WMU president.



Right: Mathis and Hunt enroute, as usual.

"I'm sorry, Ma'am, but there's just one lady here I'm taking orders from, because she seems to know what she's doing." Mrs. Mathis replied, "Oh, Jeff, you know me!" He stared in disbelief for a minute, before they both burst out laughing. She charmed the stage hands into working overtime without charge. Dear old Jeff never knew he had met more than his match in an experienced backstage manager!

Prior to her first term as WMU, SBC, president, Mrs. Mathis led Texas WMU in celebrating the Diamond Jubilee in 1955. A spectacular pageant was planned in the Houston arena on three stage levels; the script called for covered wagons, galloping horses, and a cast of hundreds. "The horses had more sense than we did," Mrs. Mathis chuckles now, recalling dress rehearsal, when the horses balked at the prospect of being driven across the polished floor of the arena. However, she refused to be defeated and ordered loads of dirt hauled in to cover the floor for the pageant, all of which had to be removed overnight by extra cleaning crews. In the tense hours preceding the pageant, signs were placed where hundreds of costumed characters waited. The signs read, "Only God can do it!" Who will ever forget that gripping drama of courageous Baptist pluckiness?

In countless Mathis meetings since then, people have been stirred, sometimes by speakers, sometimes by music, sometimes by visual or dramatic presentations, but always moved toward more personal involvement in missions. True, "Only God can do it!" I have watched in awe and pride as he has done it again and again using Marie Mathis.

Mrs. Robert Flieg  
president, WMU, SBC, 1963-69

## Being Warmly Human in Her Excellence

Countless thousands of men and women have admired Mrs. B. L. Mathis in the past nineteen years of her national WMU leadership. Her platform

appearances and performance, her vivacious personality, and her creative abilities have been excellent. Yet behind the platform appearances is a warm, human every woman should have a chance to know.

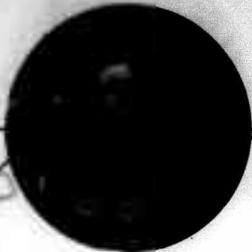
She is most charming at home—in it at Baylor University where she is director of the student union, at her daughter's with the grandchildren, or in her "proud lion" of an apartment.

She is also a charming executive in WMU business relationships, equal in any situation, never becoming rattled. She even forgave the bad start I made with her when she was first elected WMU president in 1956. I had arranged plane reservations for us to leave the Kansas City annual meeting for a conference in Chicago. We became preoccupied at the airport with people who wanted to offer congratulations. Suddenly I saw our plane slip from the runway—without us. Mrs. Mathis announced that she would attend to her own reservations in the future.

The next day, we went to see of Chicago's swankiest stores. Mrs. Mathis was wearing a black shiny straw hat with bright flowers and a crisp veil worn to just below her nose. A few steps inside the store we stopped at a water fountain. I-seeing with the courtesy due a new president—turned on the water for her as she leaned over the fountain. She immediately jerked back, flowers and veil dripping with water. Her restrained first words were, "Just like you to do everything, Alma, with all your might." So with executive charm she relieved me of further water fountain duty.

In several African countries we received gifts offered only to those who have gained acceptance. When Mrs. Mathis saw someone approaching with the gift—almost always a live, flapping chicken—Mrs. Mathis would say, "You receive the gift, Alma, while I make the picture." (Mrs. Mathis is talented in many things, but she is not a photographer.)

The love and care of human relationships with Marie have taught me that she is above all a whole, delightful person. She has blessed my personal life with her goodness just as she has blessed Women's Missionary Union. Nobody knows as well as I do.



Left: Wearing international dress and jewelry, Mrs. Mathis addresses audience at Glorieta.



Right: Mrs. Roy Snider, recording secretary of WMU, 1969-75, with Mrs. Mathis at their reelection in 1973.

her long, tireless hours at work on the details of leadership. She has earned the recognition and honors she has received—being the only woman ever elected to a Southern Baptist Convention office, and the only woman to serve as program chairman for a Baptist World Congress. Without hesitation I say Marie Mathis deservedly the most highly respected woman in the Baptist world.

Alma Hunt  
executive secretary, WMU, 1948-74

## Developing New "Laborers Together"

On February 13, 1974, I spent the night in the room with Mrs. R. L. Mathis! Yes, in the very room with Marie Mathis. That night I was in Atlanta, Georgia, invited by the WMU Finance and Personnel Committee to explore the possibilities of my becoming executive secretary of Woman's Missionary Union. With a casual note in her voter, in answer to my question about the plans for my overnight stay, she said, "Oh, you can just move in with me!" I was glad that I had brought along my brand-new nightgown with its matching robe.

Mrs. Mathis has been a special kind of friend through the years I have been in WMU work. Although she was the president when I began as an inexperienced state YWA director, she never treated

me as though I were inadequate. (I felt that way at times, but not because of the president.)

I remember the first time she called to ask me to serve on a committee. I was working in Florida at the time, and Madam President asked if I would chair the committee that was to make an extensive study of the Forward Steps program of Girls' Auxiliary. She instilled such confidence that I promptly agreed to serve, a decision that led to long hours of study, meeting, and plain hard work.

I remember another time week in Birmingham, when there were strong and conflicting feelings among the state leaders about mission action and evangelism. Mrs. Mathis was not willing for me to move in haste, so she called together a group of us who were state executive secretaries. We met and talked and met and talked and finally reached what seemed to be a momentous decision. This after-hours discussion illustrates the concern for agreement that marked the leadership of this president. I have heard that she once said, "There is a higher parliamentary law than Robert's Rules of Order—the law of Christian love."

Mrs. Mathis and Woman's Missionary Union—they just go together! Through years of leadership she taught us the true meaning of the WMU watchword: "For we are laborers together . . ."

Carolyn Weatherford  
executive secretary, WMU

**STUDY LEADER:** We're living in a world of chaos. The face of the land on our shrinking globe is changing from rural to urban. Village is becoming town, and town is becoming city, and city is becoming megacropolis. Megacropolis means city running into city, forming a huge urban sprawl. Yes, urbanization is what's happening all over the world—in America and certainly in people-packed Asia.

What's it like in one of the huge Asian cities? What are the people like? Most important, how do we share God's love with these masses of people?

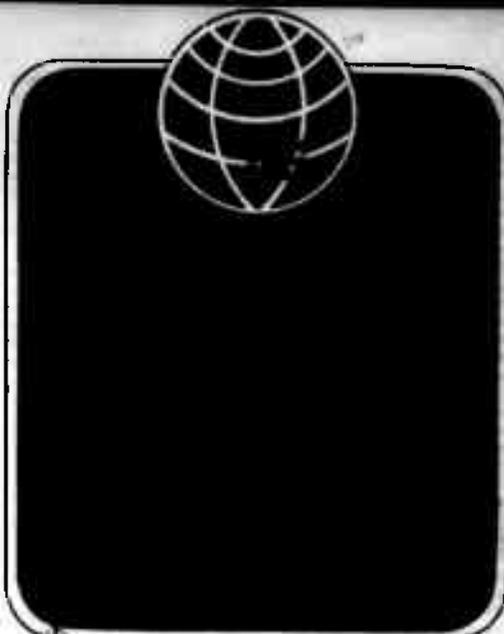
Let's take a look at one of the most exciting cities in the world—Tokyo, Japan. Because you're a Baptist woman you have been awarded a free flight today Your ROYAL SERVICE is your passport. The only shot required is a "booster" of missions concern. Through special arrangement with WMU, you may hear simply by repeating the watchword for this year: "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

(Enter Baptist woman, costumed in the manner of a Japanese airline hostess.)

**STEWARDESS:** *Ohio* Juanda just like the stige. I am your hostess, Kayoko [kay-oh-koh]. Welcome to our newest flight, Japan Instant Arrival. In one minute we'll pass through the flight corridor and arrive in Tokyo.

I had better prepare you for landing at Tokyo International Airport. Once on the ground you'll become aware of people—and more people. Tokyo is one of the largest cities in the world. Twenty-five million people live in a 37-mile radius of Tokyo.

In fact, be prepared for "more" of a lot of things. Tokyo has more neon lights than any other city in the world and more noise. It takes a full hour on the busiest New York street to produce the same number of decibels measured on a Tokyo street in ten seconds! Every day



there are at least nine or ten major traffic jams.

Nevertheless, you will be awed by the best public transportation system in the world. Trains and subways leave for everywhere every three to five seconds—always on time.

I'm glad we're not arriving at rush hour, however. During rush hour employed "pushers" shove the people into trains and subway cars. Many believe these pushers were former sardine packers. Missionary Norma (Mrs. Hugh) Young says after a train is packed and the doors won't shut, "pushers" push until all protruding tummies and elbows are in, and then the train moves on. "This can be a right clumsy experience," she says.

Follow me, please. (Guide the women down a hall or to an adjoining room which has been decorated to look like "Instant Japan." See planning helps, p. 21.)

Here we are. Welcome to the "Land of the Rising Sun." Step right over here and board our famed monorail. (Allow women to be seated.)

I'm so delighted that you're here during the fall month of October. You'll notice the trees are turning color as they do in parts of your own country. The September typhoon rains have swept our skies clean. If you will look to the left, you can see beautiful Mt. Fuji, although it is many miles away.

Now look to the right. There's Tokyo Tower. At almost 1,100 feet, it's one of the tallest towers in the world. Now notice on both sides of the monorail all the small houses, close together. Going at this speed, we decide that Tokyo looks like one continuous rooftop fringed with millions of television antennas. And don't miss a look at Tokyo Bay to your right.

Here we are in the city. Watch your step as we board one of the trains. I'll not give you the Japanese name. I'll just say remember the color—green. The green train circles the city and I want you to see as much as possible today.

On the train you'll receive many impressions. Perhaps the most vivid is that at every turn the ancient collides with the modern: the old temples, spacious gardens, and majestic shrines mix with huge stadiums, towering office buildings, and modern universities. Look to the left. The *torii* [too-ree] gate marks the entrance to Shinto shrines. This is one of the most famous—Meiji [may-ee-joo] Shrine Park. Meiji is one of 250 parks in Tokyo. Many of the parks surround Shinto shrines or Buddhist temples. You'll see many evidences of these two major religions of my country.

Now look to the right. Were you able to glimpse the Imperial Palace? The palace with its gardens is a 250-acre oasis in the center of the city.

Now you can see some of the government buildings. There are some of our famous cherry trees.

But we must get off the train at this station. Look for the red subway. Get on quickly and perhaps you'll get a seat. Don't worry if you don't; we'll be so closely packed there will be no danger of falling.

I am taking you to one of the places I'm certain you'll want to see—the Baptist Student Center. While we ride let me explain a bit about the coming of Christianity to Japan. Many years ago, in the eighth century, Nestorian missionaries from China came with the gospel to our shores. Only dim memories remain of that early contact.

In the sixteenth-century Jesuit missionaries successfully established the Catholic Church here and won thousands of converts. However, ruthless persecution by the Japanese crumpled the movement.

Modern missions in Japan began a little more than one hundred years

ago. Southern Baptists were among the earliest missionaries, coming in 1889.

You must realize that, at that time, being a Christian was very difficult. Limited religious freedom was permitted in the early part of the twentieth century, but government restrictions were severe.

Since World War II, Christianity has enjoyed complete legal freedom and today is considered one of the religions of Japan. In number, however, Christians are a small group—less than 1 percent of the total population. But able Christians have gained positions of leadership in the government and business world. Their influence gives Christianity a stature far greater than numbers would indicate.

In 1947 the Japan Baptist Convention was organized. Since then, Baptist churches have grown at a rate much greater than most other major denominations.

The Japanese Baptist Convention acknowledges its debt to Southern Baptists. In the past thirty years they have received millions of dollars for education, evangelism, land and church buildings, and medical work. But now they want to take responsibility for the work in their own land. Already, all 163 churches are completely self-supporting. They hope by next year to attain self-support for organized convention operations.

Perhaps you wonder why I know so much about Christianity in my country. I had an interview with one of your Southern Baptist missionaries, Lois (Mrs. Charles) Whaley. She is a homemaker just as many of you are. In addition, she finds a multitude of ways to share her faith here. Her husband is the treasurer of the Japan Baptist Mission, the organization of the nearly 150 Southern Baptist missionaries who serve in Japan. The headquarters for the Mission and Japan Baptists' publication work are both located here in Tokyo.

Here we are at the Baptist Student Center. I want you to meet one of your missionaries, Evelyn Owen. She and a Japanese couple operate the Center. They have arranged for us to go up to the *tatami* [tah-tah-mee] room and meet a Japanese student.

A *tatami* room is a meeting room whose floor is covered with *tatami* mats. The mats are called *tatami*.

Yes, we will take off our shoes when we go in.

*Ohio gozaimasu. Mitsugi-san* [oh-hah-yoh goh-zah-see-mah-soo, mee-too-gee-sahn]. (Good morning, Mr. Mitsugi.) These Baptist women would like for you to tell them about yourself.

**MITSUGI-SAN:** *Konnichi wa* [kohn-nee-chee-wah] (hello). I am just one of hundreds of thousands of students in this city. There are many fine colleges and universities in Tokyo. Perhaps you know that we Japanese are lovers of knowledge. Japan has been practically without illiteracy since before the turn of the century.

When I came here to school from a smaller city, I found Tokyo to be a big, impersonal place. In my loneliness I remembered the Baptist church back home. I had gone to Sunday School there and had found warmth and friendship. I began to attend services at Tokyo Baptist Church. Before long I accepted Christ as my Saviour.

I did well in school and decided to continue in graduate school. I've already received my Master's degree in business administration and I'm working toward my doctoral degree.

Although I felt I had a promising career ahead of me in Japan's prosperous business world, I was not satisfied. I rebelled against putting my life and talents on the altar of success. I sought God's will for my life.

Last year I knew that God was leading me into a church-related occupation. I asked for admission to Tokyo Baptist Seminary. All day I

work on my doctor's degree in business. Each night I go to the seminary to study theology, evangelism, and church history. On the weekends I practically live at the church. I teach a class of boys, sing in the choir, and visit prospects.

Last March I married a seminary classmate. She shares my commitment to Christian service. We pray that our faith will bear fruit in many years of service.

How do we reach other students here in Tokyo? This Baptist Student Center with its many activities is a vital instrument. So, too, is the outreach of local Baptist churches. But whether dealing with a million or a dozen, the most effective strategy is a personal one-to-one encounter. As more of us find Jesus Christ, we'll share with other students the priceless gift of salvation.

Tokyo is a city of 700,000 students. The challenge would be overwhelming except for the overcoming power of Christ our Lord.

**KAYOKO:** Thank you, Mitsugi-san and *sayonara* [sah-yoh-nah-rah] (good-by).

Let's hurry now or we'll be late for an important appointment. When we get back to the station, look for the red subway. We have been invited to the apartment of a Japanese homemaker.

Is everybody on? Oh, dear, please pardon being pushed on, Mrs. — (Call the name of one of your women.)

We're on our way to a high-rise apartment right in the center of Tokyo. We'll be meeting Mrs. Koyanagi [koh-yah-nah-gee]. I'm quite sure she'll serve us green tea and perhaps rice cakes. Here we are.

While going up on the elevator, let me tell you that Mrs. Koyanagi was a student when she became a Christian. Her dedication and ability so impressed her pastor that she became his secretary when she finished school. In this capacity she assisted him in planning and directing the New Life Movement, the

largest evangelistic campaign ever attempted by Baptists in Japan.

*Ohio Gozaimasu, Mrs. Koyanagi*

**MRS. KOYANAGI:** Welcome to my home. It is a joy to share what the Lord is doing in my life.

I became a Christian while a student and had the joy of working during the New Life Movement. At a youth conference the following year, I met a fine Christian young man. We fell in love. My pastor agreed to serve as "go-between." This is the Japanese custom. He talked with our families and arranged for our marriage.

My husband had a good position with a large company in Yokohama. Following the Lord's leadership, he resigned and became business manager for Jordan Press, the Baptist publishing house and book store.

We live in this high-rise complex with our two small children. I'm busy with the same household jobs that you have. I'm also busy with the Lord's work. I feel the Lord has given us wonderful opportunities to serve him here.

We have a church in the complex. As I visit my neighbors, I invite them to church. Many of them have attended Bible classes, women's meetings, and worship services. Our children take their friends to Sunday School with them.

It is so exciting to be God's contact point as we live and work in the center of Tokyo.

How can Baptists share their faith with the hundreds of thousands of families in apartments? It is difficult to enter without invitation, but nearly every home has television. If only we Baptists could take better advantage of radio and television evangelism.

Many innovative programs are underway to reach apartment dwellers. Providing quiet study halls for students becomes one contact point. Missionary Dottie Lane explains that in noisy Tokyo a quiet place to study is a real need for education-hungry Japanese.

My husband and I feel that committed Christians living in apartment complexes are vital keys to reaching apartment dwellers. Pray that the Lord will use us and our home to witness for him.

**KAYOKO:** Thank you, Mrs. Koyanagi. *Sayonara*.

Ladies, I know you're starving. You'll be pleased to know that Dr. Minohara [mee-noh-hah-rah], an outstanding research scientist and Baptist layman, has invited us to lunch.

Here we are back at the station. Look for the Ginza [gin-zah] line. Oh, I forgot, we're looking for the color—look for the orange subway.

As we ride let me explain about our Ginza. This famous street stretches a mile and a half through the heart of Tokyo. Some of our finest shops and restaurants are found on the Ginza. We're going to a lovely Japanese restaurant to meet Dr. Minohara.

Now, don't worry, you won't have to eat raw fish, although it is quite delicious. May I suggest *sukiyaki* [sue-kee-yah-kee] or *tempura* [tahm-poo-rah]. If you don't enjoy your lunch, I promise to take you to another place I know of just down the street—[mah-koo-doo-nah-ross]. Yes, that's McDonald's!

*Konnichi wa, Dr. Minohara.*

**DR. MINOHARA:** Thank you for being my guests today. I have ordered for us already. While you enjoy our Japanese dishes, permit me to talk with you.

I was won to the Lord through the loving witness of my dedicated wife. Both of us had studied in Baptist schools and had had the influence of Christian teachers. First my wife, and then I became Christians in Fukuoka [foo-koo-oh-kah] where we were then living.

My profession—I am a research scientist in the field of agriculture—brought offers to lecture abroad and to teach and work in the nation's capital. We moved to Tokyo

and settled in a new housing development north of the city.

We soon discovered there was no church in our area. We started a Sunday School for the children and asked for help in starting a church.

Missionary June Cooper helped with contacts and visitations. Missionary Charles Whaley became pastor of our little mission which met in a prefabricated "doffhouse" in the yard of the home of one of the members.

At the end of the year our mission had grown enough to support a Japanese pastor. The Japan Baptist Convention granted us a loan so we could erect a building.

We are grateful that God has used us. He gave us a vision of a church where there was none. He has allowed us to help build that church. My wife and I continue to serve by teaching and giving of our money and our time.

One committed family can begin God's work in a populous suburb of Tokyo. This is our prayer—that as Baptists move into suburbs and high-rise apartments, they will take the Lord with them.

**KAYOKO:** *Arigato* [ah-ree-gah-toe] (thank you), Dr. Minohara. Thank you for the luncheon and for your personal testimony. We must hurry. I promised to have you ladies back at the airport on time.

Oh, Dr. Minohara has ordered cabs for us. Pile in. I believe that is how you say it in America!

While we're riding in the airport, let us share one last thing with you. I hope you have been impressed today with the greatness of Tokyo, a prosperous, massive powerhouse. The crowds are everywhere—except in the churches. All the Baptists in this vast city wouldn't fill the auditorium at Ridgecrest or Glorieta—or perhaps even the sanctuary of your own church.

Don't despair. The Japanese Baptists you have met today are characterized by the kind of unbending

loyalty pictured in the classic Oriental literature. This loyalty has the strength of steel.

Lois Whaley says there is a spirit of excitement and dedication among Japanese Baptists. They face their task of evangelism with intelligence and responsibility.

Charles Whaley adds that although there are few shortcuts open to them, Japanese Baptists continue in daily personal witness. They will continue—with patience and sacrifice. Can they count on your prayerful support?

May we pray before I leave you here at the airport? It is the end of my run and I'm off duty now. I must hurry back to my apartment complex to visit. You see, I am one of those Japanese Christians, and I must be about my Father's business.

#### PRAYER

(Kayoko leaves saying "Goodbye, sayonara." American stewardess, Betty Baptist, enters or stands.)

**BETTY BAPTIST:** I know that you came "Instant Arrival," but that's not how you're going home. I considered a slow boat from China. Since we're in Japan, however, that won't do. I think I'll simply hijack this plane for a little TIME! Put your hands up. (Have someone put a *Baptist Women Member Handbook* in each member's hand.)

Now, on the way home we're going to fasten our seat belts and "nose dive" into this little book.

(If you're having a Japanese luncheon or refreshments, stop here for it. Proceed during or after luncheon with the handbook study.)

**CHAPTER I: The Challenge**—led by Betty Baptist (completes her study chapter and introduces the next). Now here is a word from the pilot—our WMU director.

**CHAPTER II: The Organization**—led by WMU director.

**BETTY BAPTIST:** I think perhaps we need to see somebody from a travel agency. After all, as Baptist

Women members we'll be doing a lot of traveling—through what's strength of steel.

**CHAPTER III: Mission Study**—led by mission study group leader.

**BETTY BAPTIST:** There's a lot of action in Baptist Women. How about a word from the one who charts our action, our Baptist Women flight engineer: our mission action chairman.

**CHAPTER IV: Mission Action**—led by mission action chairman.

**BETTY BAPTIST:** We wouldn't want to be flying without ground support. That tower control is important. As Baptist Women we must realize the vital role of mission support. Come in, tower. Come in, mission support chairman.

**CHAPTER V: Mission Support**—led by mission support chairman.

**BETTY BAPTIST:** The finest crew in the world is worthless if nobody flies with them. So, too, a Baptist Women organization without numbers is like an empty airliner headed nowhere. Passenger, tell us about being a member.

**CHAPTER VI: The Member**—led by a member.

**BETTY BAPTIST:** Fasten your seat belts; we're landing in \_\_\_\_\_ (your town or city). But, we hope we're ready to "take off" for a great year in '75 and '76.

(Stand at the door as the woman leaves, saying "stewardess" things. Have a nice day. Thank you for flying WMU.)



Three Baptist Women meeting; this year will focus on the chal-

lenges faced by Baptists in major Asian cities. This meeting spotlights Tokyo. In April we'll study Singapore; in September, Bangkok.

In this session we will also review the *Baptist Women Member Handbook*.

1. Read all the material first. Reread the questions asked in the study leader's introduction (p. 17). Because of this study, members should be able to answer these questions.

2. Enlist the people you need to present the session material: Kayoko, the Japanese stewardess (this is the most demanding part); Mitsugi-san, the student; Mrs. Koyanagi, the housewife; Dr. Minohara, the businessman, Betty Baptist, the American stewardess who teaches the *Baptist Women Member Handbook*. Betty Baptist should be the Baptist Women president. To assist Betty Baptist, enlist these people: WMU director to teach Chapter II; mission study group leader for Chapter III (since you, the mission study chairman, will be busy with total plans); mission action chairman for Chapter IV; mission support chairman for Chapter V; a member for Chapter VI.

Provide a *Handbook* for each member. Keep the handbook study brief and lively.

3. Ask someone to prepare the "Tokyo" room. Use travel prunes, maps, curios, lanterns—anything Japanese.

4. Ask someone to prepare refreshments. Consider a Japanese luncheon. Try the dishes suggested on this page.

If you're lucky, perhaps you have a Japanese friend who will help with the luncheon. Or maybe there's a Japanese student you should seek out; and a meal is a good way to begin a friendship.

5. Enlist someone to send out special invitations for the meeting. Make a stencil with the Japanese characters illustrated. They mean "come, please."



ROYAL SERVICE • OCTOBER 1975

## Japanese dishes



#### Pork Teriyaki

Marinate  $\frac{1}{2}$  to  $\frac{3}{4}$ -inch thick slices of pork in Teriyaki sauce (below) overnight in refrigerator. Turn occasionally. Heat oven to 350°. Place pork on broiler rack. Bake, basting and turning, about fifty minutes.

#### Teriyaki Sauce

Mix  $\frac{1}{2}$  cup soy sauce,  $\frac{1}{4}$  cup honey, and  $\frac{1}{2}$  teaspoon ginger.

#### Tempura

Batter: Combine 1 cup all-purpose flour,  $\frac{1}{2}$  teaspoon sugar,  $\frac{1}{2}$  teaspoon salt, 1 slightly beaten egg, 1 cup ice water, and 2 tablespoons salad oil. Beat until well moistened. Prepare batter just before use.

Vegetables: 2 large onions, sliced in  $\frac{1}{4}$ -inch rings; 2 carrots, cut in 3 x  $\frac{1}{4}$ -inch sticks;  $\frac{1}{4}$  pound green beans, but in 3-inch lengths; 2 green peppers, cut in  $\frac{1}{4}$ -inch rings; 1 large sweet potato, cut in  $\frac{1}{4}$ -inch slices. You may also use shrimp or meat strips.

Cooking: Use a large electric skillet. Heat  $1\frac{1}{2}$ -inches salad oil to 350°. Dip vegetables into batter and fry. Dip into tempura sauce (below) before eating.

#### Tempura Sauce

In saucepan combine  $\frac{1}{2}$  cup soy sauce,  $\frac{1}{2}$  cup water, 2 tablespoons sugar,  $\frac{1}{2}$  teaspoon salt, 2 teaspoons ground ginger. Bring to a boil, stirring. Cool; refrigerate.

Tempura is fun to prepare together. Let each woman fry her own. Serve with hot fluffy rice. Be sure to have green tea, and use chopsticks.



## Is a Class for Ann?

Joann (Mrs. Ray) Nelson  
Lynchburg, Virginia

One sunny spring afternoon Bea Archer left her home carrying several new prospect slips with her. One listed a family just three blocks away who had moved in only last week. "It's a good day to visit," she thought as she backed the car out of the drive.

A trim woman of about thirty-five answered the door, and Beatrice Archer introduced herself. "I'm so glad you have moved into our beautiful neighborhood." "Oh, hello! I'm Jennifer Dean. Do come in."

The women moved into the living room where Mrs. Archer noticed a child sitting on the floor looking at picture books. "This is my daughter Ann," said Mrs. Dean.

As the two women continued to converse, Mrs. Archer said, "I'd like to invite you and your family to attend Sunday School and worship services at my church—Longwood Baptist—this Sunday. We'd be delighted to have you visit."

"I'd love to come. I've not been able to attend Sunday School in so long. Other churches we've visited don't offer classes for Ann and she just can't go with children her own age. You see, Ann is mentally retarded. Is there a class for Ann at Longwood?"

Now would you answer the question: Is there a class for

Ann? For too many years the mentally retarded child and his family have been overlooked by our churches. Family members have had to take turns staying home while others have attended Sunday School; or too frequently, the whole family has stayed at home because there was "no class for Ann."

How many children like Ann are there? Authorities agree that in our country about 3 percent of the population can be considered retarded. Some are only mildly handicapped, while others are more severely retarded. This means that in a community of 10,000 there might be approximately 300 retarded individuals. What is your church doing to minister to these with special needs?

"But, we have no one trained to work with these children! What can we do?"

First, pray. Then be willing to try. Be willing to work, love, and give of yourself. Be ready for frustration over lesson plans that may not work as you think they should. Be ready for the grateful look that says, "I'm glad you care."

Now, let's get down to work!

### SELECT A ROOM

Choose a room that is neither too large nor too small. The fel-

lowship hall is out, and so is the little room under the stairs. The room should have good light. If possible, its windows should look into a garden or on some other pleasant view. This will offer opportunities to talk of God's love in nature.

Ideally, the room should be on the ground floor with easy access to outdoors, restrooms, and water facilities. A little planning, however, can make up for a bathroom down the hall when cleanup time is needed (i.e., a bucket of water, sponges, and paper towels set in a corner on towels).

The room should be a cheerful color, but not too bright and overstimulating. Tables and chairs should be of a size suitable for the children in the class. Storage space should include low shelves for materials that will be made easily accessible to the children, and higher, closed storage space for materials not currently being used.

### CHOOSE MATERIALS AND EQUIPMENT

The materials and equipment for special classes is much the same as for other Sunday School classes. The church budget allowance will, of course, dictate the full extent of items available. The list below can be expanded as funds allow:

large non-toxic crayons  
assortment of colored construction paper and plain drawing paper or newspaper (Many newspapers have ends of rolls and pieces they will donate, or sell inexpensively. Check with local printers for odds and ends of paper too.)  
modeling clay  
large-piece wooden puzzles (the number of pieces depends on the ability level of the children; usually six to eight pieces are right)  
picture books with large, clear, colorful pictures  
record player

records (songs for preschoolers, activity songs, marches)  
rhythm instruments (These can be made by the children during an activity time: simple drums of coffee cans and oatmeal boxes; shakers of detergent bottles; cardboard tubing filled with rice, beans, sand, pebbles, buttons; Christmas jingle bells strung on a ribbon)  
magazines from which to cut pictures  
paste.

Have a separate storage container for each item (i.e., crayon basket, scissors box, etc.) and a special place for each container. Identify the container and the storage place on the shelf with a matching picture to help the children learn to clean up independently.

Not all items should be out for use at the same time. Two or three well-chosen activities changed frequently are of much greater value.

### CHOOSE THE CURRICULUM

The curriculum topics for special children should center around God's Beautiful World, My Family, My Church, My Community, Working Together, and Sharing. These topics are well developed in special education materials available from Baptist Book Stores. Or you may adapt

materials for preschoolers.

Use teaching pictures, simple flannelboard figures to illustrate stories, and mural making (pasting precut pieces in place as a simple story is told).

The attention span of special children is very short, so teaching through an activity is more appropriate than trying to have them sit through a ten-minute story. In fact, you may not get everyone to sit with you at one time. Remember to talk slowly and use simple, exact terms. These children usually interpret things literally.

### SCHEDULE CLASS TIME

The class routine will be flexible and determined by each week's activities. The suggested schedule is based on a one-hour period. The times are only approximate.

10-15 minutes: Greet children and parents. Have activities ready for the children to choose and work with on their own: puzzles, books, dolls, blocks, etc.

5 minutes: Cleanup time (use a musical signal, record, or the song "It's Clean Up Time.")

5-10 minutes: Music—group songs, marching, rhythms—will usually get everyone together. The second adult in the room can help children clean up as the leader begins the group activity.

5-10 minutes: Group story-activity. Help children become less active through quiet songs or finger plays. The large group may either move to a table or sit on a rug for a simple story or activity.

10 minutes: Snack time. Let the children help to clean up.

10 minutes: Art or craft activity. Make a simple object or picture related to the story. Review the story as the children work so they can relate to the objects they are making.

5-10 minutes: Prepare to leave. Clean up activity materials. Assign a trip to the restroom

before the parents come to pick up the children.

### FIND WORKERS

Those who work with special children must love children. They must like to do things with them: take a walk, work with modeling clay, sit on the floor, look at a book, sing, do a finger play.

At least two adults should be in the room. Ideally there will be no more than five children.

Workers need to be aware of the special needs of the family. Family members may feel guilty, ashamed, bitter, or rejected about having this child. Be understanding and show genuine care, but not pity or superiority.

### FIND THE CLASS MEMBERS

A good way to begin finding class members is with a survey of your own church. Seek out members who have or know of a child who would be eligible. Conduct a community word-of-mouth advertising campaign. Ask the local Association for Retarded Children to announce the class opening in the area.

Begin the program small. Extend the program to include different classes for different ages and ability levels at a later time.

### COMMUNITY RESOURCES

For additional information on the characteristics of special children, teaching methods, and family needs, seek out community sources. These include the public or university library; members of the Association for Retarded Children on the state or local level; the Congress for Exceptional Children, state or local organization; special education teachers in public school classrooms; and the state department of mental retardation. All of these sources, as well as the U.S. Government Printing Office, Washington, D.C. 20402, can give current information and help on special children and their family needs. □



**Lambert** The next three months' study will focus on three Baptist communication centers in different parts of the world—Zambia (ZAMM-bee-ah), Philippines, and Uruguay. We will see what kinds of mass media missions are taking place.

The first study focuses on Zambia, a nation in southern Africa. Formerly called Northern Rhodesia, it first became known to the Western world through David Livingstone more than a century ago. He died in Zambia after more than twenty years of exploration and evangelism in Africa.

A little larger than Texas, Zambia has 4,635,000 people. Victoria Falls, on its border, is world famous. These falls are three times as wide and twice as high as Niagara Falls. Lusaka (loo-SOCK-ah), the capital of Zambia, is similar in size to Tulsa, Oklahoma.

(the official national language, Bemba, and Nyanja. Children's literature is available in two age levels, beginner and junior. Future plans are to expand into two more age-level quarters—for primary and secondary school students. The latter will be printed only in English, as that is the language of instruction in the schools of Zambia.

#### Women's Organization Literature

Materials on topics such as "The Christian Home" and "Women Who Served God" are produced for women's organizations. This literature is also produced in the three languages and used in weekly meetings in the churches.

Literature is printed for three weeks of prayer seasons. These include a week of prayer for the world, one for Africa, and one for Zambia. Zambians write these materials and observe these weeks of prayer quarterly. The fourth quarter is given to their annual meeting. Such WMU items as a yearbook, record books, and special tracts or programs are also printed from time to time.

The Baptist Publishing House produces literature for the children's organizations of WMU. *Little Helpers* is the name of the magazine for leaders of small children. The magazine for girls is called *Followers of Jesus*.

Books on Baptist beliefs, the Christian life, and evangelism are produced by the publication house. Tracts also are available from the center, including those on the plan of salvation and on problems faced by Christians.

Zambia does not have Baptist book stores, but literature is distributed by mail or hand to the churches. Printed materials are sold at a price most Zambians can afford.

The publication staff is totally Zambian except for missionary Franklin Kilpatrick. Mr. Kilpatrick has said, "We look forward to the day when a Zambian will take charge of the publications work under the

direction of the newly formed convention which began September 8, 1974."

#### Correspondence School

Students write letters to the publication center. One said: "I have just completed the study of 'Who Is Jesus?' which contains twelve lessons. I want you to know of my decision which I have made in my heart. I, too, have received Jesus Christ as my Saviour and Lord. This course has given me a clearer understanding of who Jesus is. It has also changed my life. I'll also try hard to do the will of my Lord.

Your sixteen-year-old student  
Elliott Maurus"

The Bible Way Correspondence School, begun in 1964, seeks to reach into areas where meager resources of personnel and finances prohibit missions work. The school has five courses written by missionaries called a "Five Star Plan." They are: "Who Is Jesus?" "Mark, Part I," "Mark, Part II," "God's Wonderful Plan," "Basic Bible Teachings."

The first course is free, and the others are 50 ngwee (about 75 cents each). A small certificate is presented upon the successful completion of each course. When a person completes all five, a Five Star Student Diploma is awarded.

Courses are offered in English. At first missionaries tried offering courses in the other languages of Zambia, but so few completed the courses that they concentrated on the English version. This is the language everyone is trying to learn.

In the last ten years, 44,000 Zambians have studied "Who Is Jesus?" the first course. Several churches have been established as a direct result of this course.

By 1970 additional courses were needed since so many people had completed the Five Star Plan. A Gold Seal Plan was begun with these book courses: "Old Testament Prophecy," "The Life of Paul," "Ten Rules for Living," "The Bible Answers Our Questions." Upon com-

pletion of the course, students are given a Gold Seal Diploma.

"The Lord has blessed and used Bible Way in a terrific way. Here in Zambia it is a well-known course, and the results have been wonderful," says Missionary Don Mason who has worked with the courses. Over 70 percent of the students enrolled in the first course have completed it. The remaining 30 percent includes those recently enrolled and those who have had time to complete the studies. Other Southern Baptist missionaries around the world have used these courses with similar results.

Students' names are filed by geographical location and are given to the nearest Baptist church for follow-up and further training. Students can be notified of nearby events by addressing letters to those living in that area. These events strengthen the new Christian and give him opportunities for growth.

One person wrote: "Truly I know that Jesus is my Saviour, my Lord and friend. I think it was God's decision that I apply to the Bible Way Correspondence School. Through this I have found a way to be strong enough in my belief in Jesus Christ. With my own strength I can't do anything, but I am praying to my Lord that he can use me. I ask you, sir, in the name of Jesus Christ that you do pray for me."

#### Communications Center

A communications center is also located in Lusaka. Missionary Frank J. Baker directs radio-television ministries. The programs are broadcast in English and several African languages: Bemba, Nyanja, Tonga, Lozi, and Kaonde.

The Communications Center produces radio spot (brief) messages, short devotional programs, dramas, and musical programs. For television the center produces two-minute devotionals to use at the end of a day's broadcasting. Musical programs, talk shows, and films are made also.

Radio spot messages are one-minute announcements to mention current events in the churches. Spot messages are better than longer preaching-type programs since they project a to-the-point idea and require a shorter attention span of listeners. They are aired more frequently than the longer weekly programs.

"The Epilogue," a five-minute program for the end of the day, is on both radio and TV. "The Thought for the Day" is a four-to-five-minute radio program featuring one thought related to the Christian life. "Thought for Sunday" is similar to the week-day presentation except that it is aired on Sunday and related to Sunday life.

Full-length radio programs are prepared for Sunday use. These forty-five-minute worship services may be live or recorded in the studio. Also, radio dramas of fifteen minutes and musical programs are prepared.

Thirty-minute TV programs include "Songs of Life," a musical program using local talent and local producers. Films on Bible stories with African characters have been well received.

An unusual TV program is called "Date on Sunday." This thirty-minute talk show features guests who discuss various topics. Interviews and singing are included. "Date on Sunday" is a good opportunity for improving public relations. "Magazine," also thirty minutes, gives church news and features interviews with visitors.

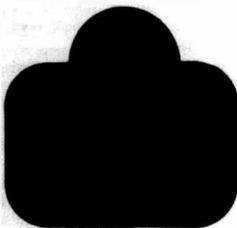
Friday Mwale (m'WAH-leh) is production manager of the Center. He travels around the country recording choirs and services in the churches. Back at the Center, he edits and rearranges the material into programs.

The only radio system in Zambia is government owned. Therefore, the programs must appeal to many people. A religious department of Zambia Broadcasting Service helps

schedule programs. Radio time is free and is provided on a sharing basis with other religious groups. Should another church group be unable to provide their program on schedule, Baptists have a stock of programs ready to substitute. Thus Baptists get on the air much more frequently than their regular schedule allows.

More people have radios than television. Many people who have no TV at home watch TV in public places. With only one channel, there is a captive audience.

Transistor radios are popular in Zambia because they are battery operated, thus use no electricity. Electricity is scarce outside the cities. Also, transistor radios are relatively cheap. Some are even made in Zambia. Missionary Kilpatrick says, "I suppose that every inch of Zambia has a radio station of some kind." Radio Zambia is building more and more powerful transmitters to reach throughout Zambia as well as outside the country. In some neighboring countries Radio Zambia can be heard more clearly than their own radio stations.



#### BEFORE THE MEETING

This is the first of three sessions on the use of mass media in missions. In the unit we will study the work of Baptists in three overseas countries: Zambia, Philippines, and Uruguay.

Through this study members will learn how Baptists in Zambia use the written word to communicate the living Word, Jesus.

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Plan for members to write a newspaper which will spotlight mass media in Zambia missions work.

1. Secure a large sheet of paper, (newsprint, butcher paper, or table covering) at least 22 by 26 inches. Fold it in half into the shape of a newspaper.

Title the paper *Zambia Times* or something similar. Draw lines to indicate columns. Perhaps four columns to a side of the newspaper would be sufficient.

2. Secure about half a dozen felt-tip markers (use crayons if your paper is porous).

3. On a separate sheet list: Radio-TV, Letters to the Editor, Women's News, Interviews, Pictures, etc. as possible areas of writing or drawing.

#### IN THE MEETING

Divide your group into as many subgroups as you have subjects from the list above and ask each group to write articles for the newspaper. Allow plenty of space since this will be handwritten. Women may wish to make a rough draft before writing it on the newspaper.

Allow time for research from study material and writing by the groups.

When the work is completed, ask each group to discuss what it has written or drawn.

#### BECAUSE YOU STUDIED

Consider the following follow-through activities:

1. Place the completed newspaper on the church bulletin board so others can learn about Baptist work in Zambia.

2. Use the written word as a means of witnessing in your own community. Discuss with your pastor possible tracts or magazines that could be ordered and distributed. Decide where they can be placed.

See the suggestions under "Something to Do Because You Learned," pages 33 and 41.

#### CALL TO PRAYER

Read Acts 1:8. Thank God for all in Zambia who are proclaiming the Word of God through radio, television, and the written word. Pray for each of these ministries, those who hear and read, and those who prepare the materials.

Read the names of missionaries on today's calendar of prayer (see pp. 42-48). Ask members to choose one name and pray for that person specifically. Allow time for silent prayer.

#### PREVIEW NOVEMBER BAPTIST WOMEN MEETING

Next month's study focuses on the Middle East and how missionaries live and witness in the context of tension. Announce time and place of the meeting.



#### OF NOVEMBER STUDY-ACTION PLANS

Baptist Women Meeting:  
Facing Tension in the Middle East

Current Missions Group  
Communication Center:  
Philippines

Bible Study Group:  
Lost Things  
(1 and 2 Thessalonians)

Round Table Group  
Europe  
(Book titles are listed on p 33)

Prayer Group Ghana  
Mission Action Group  
Why Witness? The Clear Command of Christ

in Eastern Europe, a Christian missionary faced violent opposition. He led a traveling group in establishing new churches in the face of mounting hostility. This pioneer missionary was forced to flee more than one city as antagonism to the gospel mounted.

After leaving these cities where he had led in forming small congregations, this courageous missionary sought to maintain contact with the churches through letters and through sending members of his traveling group back to see them.

We have a collection of letters from this pioneer missionary. His name is familiar to us. His letters are also well-known. The writer lived in the first century and is known to us as the Apostle Paul. His letters to struggling young churches will be the content of our year of Bible study. Biblical cities such as Thessalonica and Philippi were in what we now call Eastern Europe.

Our focus for this study will be on the missions implications of the biblical books from Romans through Philemon. Most of these are letters to churches in Eastern Europe and Western Asia which Paul led in establishing. Four are letters to individuals—1 and 2 Timothy, Titus, and Philemon. Timothy and Titus were members of Paul's itinerant missionary group.

These Pauline letters are missionary in tone and spirit, even though "Go ye therefore" does not jump out at us in every third paragraph.

We will study the books or letters approximately in the order in which they were written, rather than the order in which they appear in the New Testament. First Thessalonians is widely believed to be one of the earliest (if not the earliest) letters from Paul which exists today. So our study will begin with the letters to Thessalonica.

The order of our study will be: 1 and 2 Thessalonians (October and November), Galatians (December), Romans (January and February),



1 Corinthians (March), 2 Corinthians (April), Colossians and Philemon (May), Ephesians (June and July), Philippians (August), and 1 and 2 Timothy and Titus (September).

In addition to the specific missions implications of the Pauline letters, we will seek to determine the central theme of each letter. We will also look for twentieth-century applications of the biblical message.

#### Sourcebook on Paul

Wouldn't it be wonderful if we had a sourcebook with background information on Paul's missionary travels?

We do have one such source—the book of Acts. This is the only known writing in existence which gives eyewitness accounts of some of Paul's ministry.

Just before midpoint in Acts (chapter 13), Paul emerges as a pioneer missionary, an associate of Barnabas. After two or three paragraphs (depending on which translation you follow), Paul becomes the central human personality in the remainder of the book. The last half of Acts is the closest thing we have to a biography of Paul from the first Christian century. It is not intended as Paul's biography. But it provides information related to the life and times of the man who is credited with writing almost half the books in the New Testament.

Acts is extremely valuable in helping us understand the background for the letters of Paul, even though the record of his missionary travels is not always complete in Acts. At more than one point in the narrative, we could wish Luke (whom most scholars believe to have

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written Acts) had been a little more specific in some details.

One point at which the Acts account is sketchy is in the description of Paul's ministry in Thessalonica. Acts 17:2 indicates that Paul carried on dialogues for three sabbaths in the synagogue. At first glance, we could assume Paul was in Thessalonica only three weeks. Perhaps he was. On the other hand, Paul expressed appreciation to the Philippian church (Phil. 4:15) for sending money to him twice while he was in Thessalonica. This would suggest a longer stay in Thessalonica. Also, some commentaries point to the strong Gentile element in the Thessalonian church as indication that Paul's work was not limited to the three weeks in the synagogue.

If Paul did stay longer than three weeks in Thessalonica, we may assume Luke was not as concerned as we are about filling in all the details about how long Paul was in a certain city. It was Paul's pattern to start his work in a city among his fellow Jews (as in Acts 13:15-16; 13:43; 14:1; 18:4; 19:8). Perhaps Luke was simply pointing to this pattern and was not covering the complete stay in Thessalonica by his reference to the three sabbaths.

Obviously, the length of time Paul spent in a city is not crucial to our understanding of the spread of the Christian message. But perhaps this consideration of the time element gives us a better appreciation of the connection between Acts and the Pauline letters.

In Acts 16-20, we can trace the travels of Paul on the second and third missionary journeys. At Troas, on the northeastern coast of the Aegean Sea, at a point near the strait which divides Europe from Asia, Paul felt the urging of God to cross over into Europe (Acts 16:6-10). This was in a perplexing time after Paul's plans for going farther north in Asia were thwarted. The Bible is silent as to the hindrance Paul faced; but he believed God

closed the doors, that the Holy Spirit did not let him do what he had thought should be done.

At this point, Paul had the demons or vision in the night of a man of Macedonia calling to him to come over and share the gospel with the Macedonians. Through the man's identity remains a mystery, we know Macedonia includes Philippi and Thessalonica. In these cities, the seeds of the gospel fell on good ground, producing much fruit.

At many points during this year's study, we will refer to Acts for background information concerning the letters we study.

As one means of remembering more of what you have studied, you may wish to keep a notebook during this year. One element of the notebook could be a summary sheet for each book studied. This summary sheet could be organized as follows:

Book \_\_\_\_\_

Central theme or emphasis \_\_\_\_\_

Verses which sum up the theme \_\_\_\_\_

List of passages with missions implications \_\_\_\_\_

Missions implications found in passages listed above \_\_\_\_\_

Things I ought to do as an individual, through Baptist Women, or through my church or association, as application of these passages: \_\_\_\_\_

#### Encouraging Words

First and Second Thessalonians are letters of encouragement to new Christians who with Paul had had severe persecution.

Paul began both letters by identifying himself and those who were with him: Silas and Timothy (1:1). In Acts 17, these men are identified as Paul's co-laborers. The city had been set in an uproar by opponents of the missionaries (Acts 17:3). Paul and his associates escaped the city under the cover of darkness (17:30).

This violent opposition affected the Thessalonian believers, as well as the traveling missionaries. So when Paul wrote back to them, the letter we call 1 Thessalonians was filled with references to the suffering they had shared in the course of Christ (1:6; 2:14-16; 3:3-5). Paul had also been persecuted in Philippi before coming to Thessalonica (2:2; Acts 16:37-40).

Experience had taught Paul to expect persecution from opponents of the gospel. Indeed, before his conversion, Paul himself fought against the church and had Christians killed (Acts 7:58-60). Paul had predicted to the Thessalonians that they would face persecution (1 Thess. 3:4). Opposition came from their fellow countrymen (2:14), apparently Gentiles. In other situations, opposition had come from Jews (2:14-15). Resistance to the power of the gospel knows no racial or ethnic boundaries.

Though he had learned to "roll with the punches," Paul was concerned that these who were new in the faith might be tempted to give up their faith if the opposition got too strong. For this reason, he sent Timothy back to Thessalonica: "to establish" (strengthen) them and "to exhort or encourage them" (3:2).

Encouragement is a two-way street. Unless we are just "whistling in the dark," we will be encouraged as we seek to encourage others. When Timothy came back with a glowing report about how the Thessalonians were staying true to the call of Christ, Paul's spirit was

glad. Though he continued to face opposition, it gave him new life to know the faithfulness of these young Christians. Paul could say, "I'm really living if you remain faithful" (writer's paraphrase of 3:8).

News that the Thessalonians continued to think kindly of him also meant a lot to Paul (3:6). Perhaps the Apostle had imagined the Thessalonians would resent him for the persecution they experienced. Sometimes we can imagine the worst about a situation when we are removed from it and can exert no influence on it. "After all," Paul might have reasoned, "if I hadn't led them to Christ, they would not have been persecuted. Maybe they resent my telling them about Jesus." Then Timothy came back with good news about the Thessalonians. And Paul could say, "Even in this trouble and suffering, I have a new lease on life."

With this late word from Timothy, Paul's mind went back to encouraging aspects of the time he and Silas and Timothy had spent in Thessalonica.

The very thought of these friends was a source of thanksgiving and an inspiration to pray (1:2). The three

abiding Christian gifts of faith, hope, and love were evident among these new Christians: they put their faith into practice, love made them work hard, and their hope was firm (1:3).

To those who had suffered for the gospel, Paul offered twofold encouragement about God's attitude toward them: He loved them and had chosen them as his own (1:4). The expression, "brethren beloved," gathers up the idea that God's love began in the past, continues in the present, and will continue into the future. The concept of election can lead us down devious paths. In this brief discussion, let us simply say God chooses or elects to love us and save us. The initiative is his, not ours. These are encouraging words.

#### Motive for Ministry

What had prompted Paul to take up a missionary career? Paul must have been an open, direct person. He was bold to express his own deepest thoughts. Apparently, he was asked many times to explain why he was doing what he was doing. Rather, he had been challenged to defend what he was doing. We should probably expect this

when we remember that he went to Jewish synagogues as a Jewish-religionist-turned-Christian to debate—to argue his new faith among his own people.

In writing to the Thessalonians, Paul asserted that he and his partners did not bring the gospel "in word only, but also in power, and in the Holy Ghost, and in much assurance" (1:5). "In word only" indicates that the missionaries did not rely simply on human reasoning or eloquence. The Holy Spirit provided their power and gave them full assurance or conviction of the righteousness and necessity of their task.

One result of this unselfish witness was that the Thessalonians responded with joy, even in the face of suffering (1:6), following the example of Paul, Timothy, and Silas. But it didn't end there. Those witness to soon became witnesses themselves. Their courage in trial was a witness throughout Macedonia and Greece (as far away as Athens and Corinth where Paul had traveled and then some—1:7-8).

These oppressed Christians had "sounded out the word of the Lord" (v. 8). The word for "sounded out"

## Sick and Ye Visited Me

World-ranging medical ministries supported by Southern Baptists claim the concern of Dr. Franklin Fowler. He's the author of the new book **Sick and Ye Visited Me** which every Baptist woman should read this fall. Formerly a medical missionary in South America, Dr. Fowler now serves as medical consultant for the Foreign Mission Board.

\*Available from Baptist Book Stores, \$1.25.



has been related to the sound of a trumpet or of thunder. The English word "echo" is from the Greek word used here. The Phillips translation says, "You have become a sort of sounding board from which the Word of the Lord has rung out."<sup>1</sup> The emphasis here is on the Christians' living witness. But in such an explosive setting, people who lived it told it. The pious dodge we hear today, "I witness by the way I live, not by what I say," would not hold up under the pressures the Thesalonians endured.

In examining his motivation and concern, Paul twice used the analogy of a parent's care for a child. His concern was as deep and intimate as that of a mother or a nurse providing nourishment for a child (2:7), seeking to share his very life with them.

Again, he was like a father (2:11-12), exhorting, comforting, and charging his children. "Exhorting" suggests calling on, urging, or admonishing someone to follow a course of conduct. The word for "comforting" might be better translated as "tenderly persuading." "Charging" suggests appealing to someone on the basis of something sacred. Each of these suggests a father's desire to see his children live the kind of life that pleases God (2:12). The motivation is that of parents who earnestly desire to see their children grow up to be useful persons. This was the selfish concern Paul had for his Thesalonian children in the faith.

With this concern, Paul sent Timothy back to Thessalonica to find out how the "children" were faring without the "parents." Pressing the parental analogy, it must have been hard for Paul to send someone else to see how his own children were getting along. Timothy had shared in the spiritual birthing of the family at Thessalonica. But even one parent's report to

the other parent about the welfare of a child would be second-best to seeing the child personally. But in his great concern, Paul gladly accepted Timothy's report, since he could not go to Thessalonica himself.

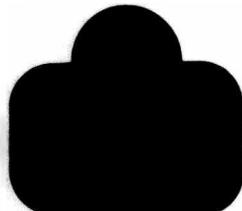
#### To Be Continued . . .

It would be an oversimplification to say a New Testament book was written about one single thing. Most biblical books deal with several subjects. The Thesalonian letters can be described in general as letters of encouragement to new Christians who faced persecution.

Another major theme which Paul deals with in the New Testament letters is the return of Christ. This relates to the general theme because Christ's return in triumph over evil is a powerful source of encouragement for Christians.

Our focus for November will be the return of Christ as Paul deals with it in 1 Thessalonians 4 and 2 Thessalonians 2. Paul also touches briefly on the subject in 1 Thessalonians 1:10; 2:19; and 3:13.

Next month, we will consider the Lord's return in light of its relation to missions.



Lawrence and Penny Webb

#### AIM FOR STUDY

At the end of the session, each woman should have identified verses of encouragement from 1 Thessalonians 1-3 which can be helpful personally and in relationships with others.

#### BEFORE THE MEETING, DO THIS

Prepare a chalkboard, poster board, or butcher paper for the first activity described below. Also have chalk or a felt-tip marker for writing.

Ask one member to report on Paul's ministry in Thessalonica as described in Acts 17:1-11, relating this to the introduction on page 27 and the section titled "Sourcebook on Paul."

#### IN THE MEETING, DO THIS

**Brainstorm.** Begin by asking members to mention facts or assumed-to-be facts about Paul to one member lists them on the chalkboard or poster board.

Then ask for major teachings of Paul. This will be harder to come by than the biographical material. After opportunity has been given to listing Paul's important teachings, point out that one result of the year's study should be more awareness of some of his specific teachings.

**Report.** Ask the member who prepared the report in advance to share this information.

**Search and Paraphrase.** Ask individuals or small groups to look for specific verses of encouragement from 1 Thessalonians 1-3. As time permits, members should select some of these verses and write paraphrases of them (put the meaning of the verses into their own words).

**Apply.** The group may wish to review briefly the material from ROYAL SERVICE and then discuss the following ideas growing out of the study:

1. How can I decide when to give a verbal witness instead of simply letting people see Christ in my life?
2. What would some Christians need to add to or subtract from their lives if they expect to witness simply by the way they live?
3. What parallels does Paul draw between his concern for the Thessalonian Christians and the concern parents have for their children?

4. What parent-child problems might be solved if we had the attitudes Paul expressed about this relationship?

#### ALL YEAR LONG, DO THIS

Encourage each member to keep a notebook this year, with a summary sheet for each book of the Bible you study together. This may follow the pattern in the box on page 28.

#### CALL TO PRAYER

Point out that present-day missionaries are like Paul and his missionary companions: They need God's encouragement in their own lives as they seek to encourage others. Review the names and areas of service of today's birthday missionaries. Ask the group to suggest needs for encouragement which

some of these missionaries may face today.

#### PREVIEW NOVEMBER BAPTIST WOMEN MEETING

Next month's study focuses on the Middle East and how missionaries live and witness in the context of tension. Announce time and place of the meeting.



Bernice Popham, WMRU director, Thonide

"My great concerns are for people," says Miss Popham, "people who are indifferent to the gospel message, people who do not want to get involved in the work of the church, people who are willing to let someone else carry all the load."

"As I look at my role in leader-member training, I see it in two ways.

First, I continually study to keep up with what is new and to know each organization's work. Second, I stress the need for leader and member training as I write articles, lead conferences, and speak to groups."

As hobbies Bernice enjoys crafts and needlework, crocheting, knitting, embroidery. She

makes most of her clothes. "My next project is to learn to decoupage."

Dorothy (Mrs. Thomas L.) Kilpatrick, Baptist Women Director (val-u-sour), California

Mrs. Kilpatrick, who recently returned to California after four years in Alaska, is "excited about the TIME (Training in Missions Education) plans. I believe training is vital to everything we do in Woman's Missionary Union." Mrs. Kilpatrick is planning training activities with associational leaders.

Reading and sports are her spare-time activities. Although "I'm a spectator in sports, I am fortunate to live where attendance at major league sports is possible."

# KNOW THE STATE LEADERS

<sup>1</sup>From *The New Testament in Modern English*, C. J. S. Phillips, 1954. Used with permission of the Macmillan Co.



I eased down into the little blue chair beside the table where Audrey Simpson teaches phonics to first-graders. Her training and experience as a Wycliffe Bible Translator had prepared her for this transitional time.

She shared with me her experiences with a tribe of people who had no written language. Patience was the word that continued to recur in my thoughts; patience in building their own house which the tribe named "Alabama" in honor of the family who had come to live with them. Patience in traveling several hours over rough seas to the nearest medical facility. Patience in walking one mile daily for one bucket of water and in waiting six months for a spark plug for the motor bike. Patience in understanding a people who keep their yards swept clean in order to see the tracks of evil

spirits. Patience in listening to sounds, writing them phonetically, forming words, compiling simple primers, teaching adults to read their own language for the first time. Patience in the painstaking process of finding the exact words to translate God's love. The result: hearing a grown man say, "God talks our language."

#### Books for Reading and Study

(Books are available through Baptist Book Stores; order well in advance.)

*Uncle Cam* by James and Mari Hefley (Word Books 1974) \$6.95

*Dawn Over Amazonia* by James and Mari Hefley (Word Books 1972) \$4.95

*Auca Downriver* by Ethel Emily Wallis (Harper and Row 1973) \$4.95

#### Book Reviews

*Uncle Cam* is more than the biography of William Cameron Townsend, the founder of Wycliffe Bible Translators. It is a testimony of how God blessed and used the dream of one man. Selling Bibles in Guatemala convinced Cam that the Indians did not respond to the Spanish Scriptures. They needed the Bible in their own language. He and his wife accepted the challenge to live with the Cakchiquel tribe and to learn their language. Ten years later, they presented the Cakchiquel New Testament to the tribe. Encouraged by Cam's enthusiasm, other volunteers were trained in linguistics. The merger beginning developed into the Summer Institute of Linguistics, the largest linguistic organization in the world. Translating the Scriptures opened other doors of service.

Cameron Townsend's dynamic, pioneering spirit and personal warmth blend into a unique path-

#### *Dawn Over Amazonia*

Translating the Bible into every language sounds glamorous. Behind the commitment of a linguist and the completion of a translation, however, are years of unglamorous work. *Dawn Over Amazonia* is a diary describing life at Yarinacocha, the Wycliffe base camp in Peru. It is a hub of activity, coordinating the work of translators and their support people. The Hefleys introduce us to people who make it possible for the linguists to spend time learning the languages and translating the Scriptures. To name a few, there are the medics who often diagnose via radio, and the jungle pilots and technicians who fly personnel and supplies up and down the Amazon.

This team effort aims at one goal: translate the Scriptures.

#### *Auca Downriver*

In 1936 Auca Indians in Ecuador spared five missionaries. The events of the intervening years are miraculous. Dayuma, an Auca girl, led

from the tribe to a civilized village. When Dayuma returned to the Tiwano Auca village, she persuaded the Indians to accept her Christian friends, Rachel Saint and Elisabeth Elliot. "For the first time foreigners hung their hammocks with a group of Auca killers who had never allowed outsiders to live in their midst." Gikita, Dawa, and Kimo began the list of Aucas who responded to God's love. Persons once filled with hate and revenge reached out in love and forgiveness to their Auca kinspeople downriver. Their persistence in sharing their faith led to harrowing experiences via plane, canoe, and jungle path. This story reaffirms our belief that the Scriptures truly set men free.

#### Before the Meeting, Do This

1 Write the longest Machiguenga word on a banner. The word is *Irupustinikaitempokitasanoigavetapakemperorokariyo*.

2 Draw a wheel on poster paper. It should have a hub, six spokes, and a rim. In the hub write: Linguists. On the spokes write: Aviation, Radio Control, Medicine, Education, Agriculture, Diplomacy. On the rim write the names of tribes that have been reached. Remind the members who read the books to look for information pertaining to these topics.

3 Make this acrostic from GOD'S CARVING: G—Gikita, O—Oncayo, D—Dayuma, S—Smith; C—Chapel, A—Aucas Downriver, R—Rachel Saint, V—Vocabulary, I—Intercessory prayer, N—New Life, G—Gospel of Mark.

#### In the Meeting, Do This

Say: The 20 million Indians in Latin America speak hundreds of dialects. The diversity of language plus superstition, mistrust, and ignorance caused intense animosity among the tribes. Today many are reaching out to others with a Bible rather than a spear. Our study will show how the Scriptures changed the lives of Indians in Peru and Ecuador. This session will revolve

around three "looks." First, a look at one man's dream to translate the Scriptures into every language. Second, a look into a jungle camp which is home base for the translators. Third, a look into a specific tribe, the once-fearful Aucas. Finally, we will survey some Scripture-sharing methods and pray that as we use them God will honor our faith.

Direct attention to the longest word (see "Before the Meeting"). Guess the meaning. Using information on page 46 in *Dawn Over Amazonia*, show how the linguist arrived at a translation.

Give a brief review of the formation of Wycliffe Bible Translators' Summer Institute of Linguistics (chaps. 12, 15-16 of *Uncle Cam*). Review the commitments made to the governments, page 65 in *Dawn Over Amazonia*. Call attention to the wheel, explaining the coordination of the ministries. Talk about the life of a linguist. (In *Uncle Cam* see pp. 47-49; 62-63; chaps. 11-12; in *Dawn Over Amazonia*, chap 4; pp. 73-74.) Discuss the support ministries in the spokes. Show how the tribes in the rim have benefited from this team effort.

Call attention to the acrostic. Say: Regardless of the consequences, the Christian Aucas were determined to follow God's Carving. The words in the acrostic illustrate the results of their faithfulness. Lead in a discussion of the words.

#### Something to Do Between You

##### Learned

Two contrasts may renew our appreciation for the Bible. First, the intricate methods of deciphering sounds stand in sharp contrast to the results: the simplicity of the Scriptures. Jesus loves Catherine Peeke, Wycliffe translator, PhD in Linguistics. Jesus loves Kimo, Auca Indian, who, until recent years, believed that the sky and earth touched just beyond the Napo River. How do I know? "Because the Bible tells me so."

Second, in the Amazon jungle, the sight of a plane bringing God's Carving elicits a joyful yodeling from the Aucas. The Cakchiquel celebrate the twentieth of May as the day they received God's Word in their own language. In contrast, notice the readily available translations and paraphrases stacked neatly on the shelves in our homes. How accessible! How neglected!

Perhaps this study has rekindled a desire to share the Scriptures. The American Bible Society suggests a volunteer method in which women

(Continued on p. 62)

## BOOK forecast

#### Books for November

*The Hiding Place* by Corrie ten Boom (Plumming H. Revell Company 1971) \$1.50 paper

*Selected in Love* by Johannes Ruth Dobuchlar (Plumming H. Revell Co. 1973) \$5.95

*Tramp for the Lord* by Corrie ten Boom (Plumming H. Revell Co. 1974) \$5.95

#### Books for December

*Blessings Unlimited* by George W. Weber (Plumming H. Revell Co. 1974) \$2.95 paper

*Let God Love You* by Lloyd John Ogilvie (Word Books 1974) \$4.95

*To Kiss the Joy* by Robert A. Raines (Word Books 1973) \$5.95

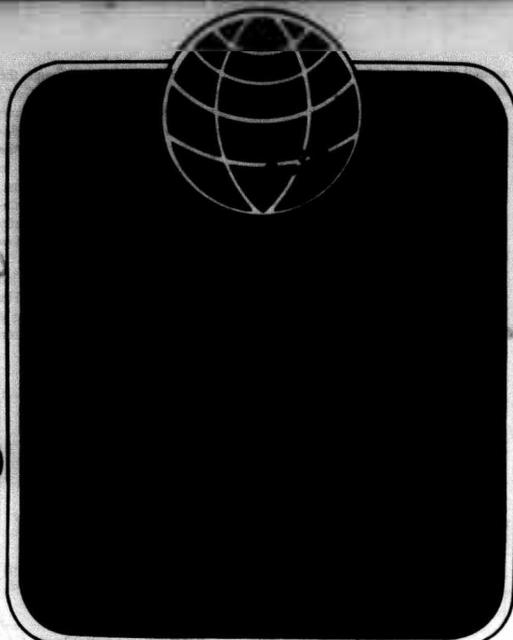
#### Books for January

*B. O. O. E. (Beliefs of Other Kinds)* (Home Mission Board 1975) \$1.00

*Confronting Popular Culture* by M. Thomas Starke (Broadman 1972) \$1.95 paper

*Christian Devotions* by Marten Davies (Westminster Press 1973) \$2.75 paper

Available through Baptist Book Stores. Be sure to check early with your Baptist Book Store to see the books have to be ordered.



Corrie ten Boom, once imprisoned in German concentration camps for harboring Jews during World War II, now spends her time traveling around the world proclaiming that God is sufficient in all difficulties and struggles. Her message is especially welcomed by the Christians the encounters along the way. Struggling church workers, missionaries in remote spots, and "secret" believers who meet behind locked doors find new hope from her testimony.

*Tramp for the Lord*, a book about Miss ten Boom, expresses the idea that we Christians are not isolated pockets of believers, but part of the body of Christ just as the Bible describes (see 1 Cor. 12:12-13a, Eph. 1:22-23). "If we are members of that same body—and we are—then we must suffer with them [other Christians], pray for them, and

where it is possible, help them," says Miss ten Boom.

Her statement reminds us who regularly pray for missionaries that our work is important. Here is another reminder, a statement by Richard Forrester, Southern Baptist missionary in Venezuela [ven-eh-ZWAY-lah]: "I know that you are praying for me—one of your more than 2,600 overseas missionaries. If I did not know it, I probably would not be able to stay here. . . . It's not that I don't enjoy living and serving the Lord in Venezuela—though I confess that I do miss family, the change of the seasons, and the Georgia pines—but humanly speaking the task is impossible and discouragement would win out. With God, however, all things are possible; and your prayers are a vital part of the victory that will surely come."

The impossible task Richard Forrester is talking about is sending Venezuela to Christ. Venezuelan Baptists hope to have one hundred churches by 1980. It took the twenty-seven years to establish the first forty-three churches, so you can understand why the task looks impossible.

But it won't be impossible if we do our part. We can pray for the three areas of concern that will determine whether Venezuelan Baptists establish fifty-seven more churches in the next five years. The three areas are Venezuelan leadership, seminary training, and radio ministry.

#### Venezuelan Leadership

A fine young engineer is president of the National Baptist Convention of Venezuela. Several other laymen serve in top leadership positions. And Venezuelan Baptists support three missionary couples through their own Christmas offering.

Southern Baptist missionary James Crawford reports that the three Venezuelan missionary couples represent the beginning of an effort to cover the entire country with the gospel. One couple, Mr. and Mrs. Enrique [ahn-REE-kay] Dummo [dah-MAHS-koh], began work in Cojedes [koh-HAY-dee], a state without a Baptist witness. They have organized one church. This church now sponsors four missions, most of which are led by lay people from the church.

The second missionary couple, Mr. and Mrs. Armando Casan, work on the island of Margarita where about 300,000 people live. The work has moved a little more slowly than the work in Cojedes, but four missions are in operation. These Baptists have faced many problems which have made the work difficult. One problem has been opposition from one other evangelical church on the island.

Just last year the third Venezuelan missionary couple, Mr. and

Mrs. Hector Navarres [nah-VAH-rohs], were appointed to the state of Falcon [fab-KOHN]. Even before they arrived in Falcon, the young couple had already visited several other communities in an effort to find the best prospects for beginning their work.

#### Seminary Training

Half of Venezuela's population is under eighteen years of age. The National Baptist Convention recognizes the need to prepare pastors to speak to the new generation.

Venezuelan Baptists used to send a few of their choice young people to the International Baptist Theological Seminary in neighboring Colombia; but in so doing they lost these pastors for three or four years during their theological training. So in 1969 Venezuelan Baptists opened their own seminary at Los Teques [lohss TAY-kehss], making it possible for students to participate in local missions work while training.

For church leaders who cannot attend seminary, the seminary provides extension centers throughout the country. The centers focus on preparing lay people in doctrine and methods. One required course is "How to Begin a Mission." In order to complete the course for credit, the student has to be involved in the beginning of a new mission.

Southern Baptist missionary Roy L. Lyon is president of the seminary. His goal is to help lead the seminary to be a place of spiritual enrichment. As the seminary grows and matures it will help the expansion of Venezuelan Baptist work.

#### Radio Ministry

How can a church grow in a remote area where a missionary has never visited? It sometimes happens through the radio ministry in Venezuela led by George and Veda Lozul.

Radio programs touch many people who have never visited a Baptist church. Persons who live in communities without an evangelical church have accepted Christ through

listening to the radio and have witnessed to people in their communities. As a result, new churches begin. Last year more than 160 people accepted Christ through the radio ministry in Venezuela.

Here are three important prayer requests related to the radio ministry:

1. Pray for the Baptists who work so diligently in the radio outreach.

2. Pray for people who accept the Lord through this ministry. In order to grow as Christians they need the fellowship and leadership of other Christians.

3. Pray for the Baptist churches growing up around these new Christians. Because they are new Christians trying to lead new Christians, they sometimes fall prey to movements that lead them astray from Biblical truths. The missionary is able to help these new groups if they write the radio office for help.

Venezuelan leadership, seminary training, and radio ministry are prayer concerns of Baptists in Venezuela. As fellow Baptists in another part of the world, they need our prayers. Let us make their prayer concerns our concerns.



#### BEFORE THE MEETING, DO THIS

Order the map "Southern Baptist Missions Around the World" for use in your prayer group throughout this year (free from Foreign Mission Board Literature, Box 6597, Richmond, VA 23230). Hang the map at the front of the meeting room.

Cut out twenty-four footprints from construction paper. If a pattern is needed, put a piece of paper on the floor and trace around a child's foot. Also out of construction paper, make large letters to spell TRAMP

FOR THE LORD. Plan to attach the letters and four footprints to the wall with double-edged tape. Save the other footprints to be used for the next five meetings as you tramp, prayerfully speaking, around the world.

Ask three people to be prepared to share with the rest of the group the three prayer concerns described in the content material. Ask each also to plan a way to lead the group in prayer (each may choose a different method).

If you do not have a copy of *Missioners Prayer Guide*,<sup>2</sup> secure this helpful booklet and consider the suggestions for prayer groups.

#### IN THE MEETING, DO THIS

Tell the opening illustration about Corrie ten Boom. Ask: Is there any way we can do something similar? (Allow time for response.) By praying, we can bring encouragement to fellow believers in other places. In the next few months as we pray, we too will tramp for the Lord. (Place the letters at the top of the map.)

Ask one person to read 1 Corinthians 12:12-13a and have another read Ephesians 1:22-23. Lead in discussing the significance these verses have for us regarding prayer.

Ask: What relationship does this discussion have to our fellow Christians at work in Venezuela? Take some of the footprints and place them on the map so they will lead from the letters in Venezuela.

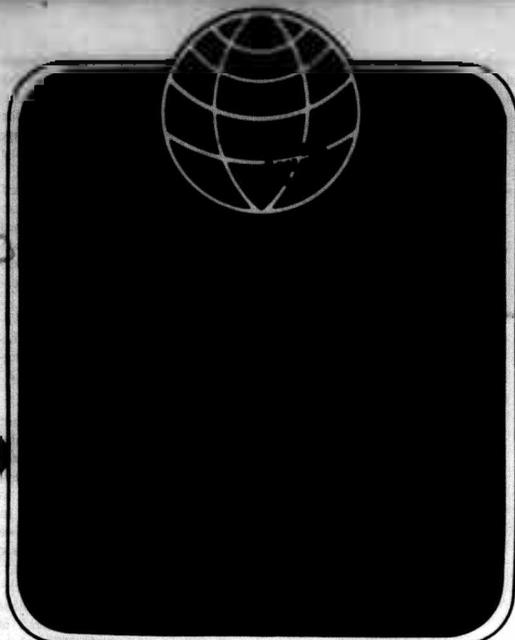
Call on the three members in present the prayer concerns and lead in prayer for each concern.

Now, pray for missionaries who have birthdays today (see pp. 42-48). Before reading their names share with the group the statement by Richard Forrester on page 34.

#### PREVIEW NOVEMBER BAPTIST WOMEN MEETING

Next month's study focuses on the Middle East and how missionaries live and witness in the context of tension. Announce time and place of the meeting.

<sup>2</sup>See order form, page 48.



Ministry and witness go together. They are two sides of the same coin. You cannot separate them. Ministry without witness is not really ministry; witness without ministry is not witness.

Take, for example, the group of Acts led by Mrs. W. As a ministry project they decided to provide Easter clothing for a needy family. So they gathered something in everybody's size. They washed, ironed, and repaired each piece. Then they collected money to buy shoes for all the children. So far, so good. But when they delivered the clothing, they did not tell the family they were from a church-related group. They did not share in any way the message of the resurrection that they were celebrating on Easter. They did not openly offer their love in the name of Jesus. They lost an opportunity for witness, and their ministry

was limited to physical things. You need ministry and witness.

Or take Mrs. G. She teaches a class of teen-age girls. She and her girls had been praying for Joyce, a prospect for their class, for many weeks. Joyce was not a Christian, and the class was praying for an opportunity to present Christ to her in an especially meaningful way. When Mrs. G. learned that Joyce's aunt had died in a distant city, and that Joyce's mother had gone to the funeral, leaving Joyce to care for her three young brothers, Mrs. G. felt that this would be a good time to witness to Joyce. When they got there, Joyce was sitting on the couch holding the youngest brother, who was quite fretful. Another brother was sitting in a corner, crying. Joyce explained that the baby had been so fussy that she had not been able to read to the child in the corner, and

that was why he was crying. Mrs. G. and the girls looked around at the home. The dishes had not been done. Joyce again explained that she had been holding the baby most of the day. "I guess he misses his mother," she said. The dishwasher sitting by the washing machine Joyce had managed to wash them, but had not gotten around to putting them up. Mrs. G. and her girls then sat down beside Joyce and presented to her the plan of salvation. They were very disappointed when Joyce said she was not ready to consider accepting Christ. They left, wondering why their witness had failed. If only they had taken the opportunity of ministry offered them, the door to witness might have been opened. You need ministry and witness.

For the next several months, we will be considering witnessing in mission action. The aim of this series of studies is to help you put into practice good methods of witnessing while you participate in mission action.

For three months, we will be looking at the why of witnessing. Later, we will consider the how, who, where and when. Always, we will be depending on God for guidance.

We know we should witness. But one of the most subtle temptations we have is to put off witnessing until a "better" time. "Later," we think. "Later, when I am better prepared, or when I feel better, or when she asks the right question, or when someone else is with me to help me." The problem is that we are never assured of a tomorrow. Today is all we have. If we do not witness today, then we will not witness, because tomorrow will be another today.

When my husband was a young pastor, he received a call from one of his members who said that his wife was in the hospital. My husband was very busy with studies and put off going to see the woman. The next day, he put it off again, because of some pressing business responsibilities concerning the church.

The third day, early in the morning, we received a call from the hospital saying that the woman had died. We learned a lesson. Since that time, my husband has made it a practice to go to the hospital to see the sick as soon as he finds out about them.

If it is important to respond to the call of the physically ill at the first opportunity, how much more important to minister to the spiritually needy as soon as we recognize their need. Many of us have had the experience of neglecting to witness, and then finding the opportunity gone. Those experiences are hard to remember. Easier to think about, but just as compelling, are the times when we have witnessed at what turned out to be the last minute. I went with my husband to see a beautiful young woman in East Texas one afternoon. She was receptive to the gospel story, and when we offered her an opportunity to accept Christ, she did so. Joy filled her face as it filled her heart. What a blessing! Three hours later, she was killed in a car accident. How thankful I have been that we did not wait until later.

To me, however, the most compelling imperative of the "now" is not that the person may suddenly die without Christ. To me, the reason for witnessing now is that those who are lost are living without Christ. Every moment I tarry means another moment that they do not have life, and have it more abundantly. When I realize what Christ means to me I want to hurry to help others know him so he can mean more in their lives.

On the back of a calendar are the following statements and Scripture verses:

God's love is for now  
 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16)

I may go to eternity now  
 "Boast not thyself of tomorrow;

for thou knowest not what a day may bring forth" (Prov. 27:1).

I must answer to Him for now  
 "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Salvation is for now  
 "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

These statements and verses make up a good philosophy for anyone who recognizes the imperative of the "now" in witnessing.



#### BEFORE THE MEETING,

##### DO THIS

Secure at least one copy of the new book *Special Skills for Mission Action #2: Witnessing Through Mission Action* (see order form, p. 48). This is an attractive, easy-to-read, individual study book. Encourage every member of your group to get her own copy and study it as a supplement to this year's emphasis on witnessing in mission action.

Enlist members to help you act out the incidents about Mrs. W. and Mrs. G. presented at the beginning of the article.

To show the overview of the year's study, make a poster like the following:



#### IN THE MEETING, DO THIS

Display the poster, and tell members that today's session is part of the discussion of the "why" of mission

action. Suggest that the aim of this in-service training is to help members see that ministry and witness are inseparably linked.

Act out the incidents about Mrs. W. and Mrs. G. Ask the rest of the group to act out two endings to each of the incidents, one ending as it is written, and another as it should have happened—that is, with ministry and witness combined.

Ask the women to relate any experiences they have had with last-minute witnessing. Point out that we never know when witnessing may be last-minute witnessing.

On a chalkboard or poster, print the question, *Why witness now?* Let the women respond, and write their answers down. Be sure that all of the following ideas are included:

Christ may come  
 The person witnessed to may die.  
 We may die.

Look what they're missing.  
 Challenge members to begin now learning at least one Bible verse a week to use in presenting the plan of salvation. The four verses listed in the article: John 3:16, Proverbs 27:1, Hebrews 9:27, and 2 Corinthians 6:2 would make good verses to learn this month.

Prayer time.—Missionaries, like us, too often get involved in other activities and forget the imperative of the now of witnessing. Read the names of the missionaries on the prayer calendar today (see pp. 42-48). Ask God to quicken their hearts to witness now, even as we wait him to quicken us.

Ask each woman present to examine her heart to see if she is willing to be used as a witness. Ask that each woman surrender herself to doing God's will in her life, now.

#### PREVIEW NOVEMBER BAPTIST WOMEN MEETING

Next month's study focuses on the Middle East and how missionaries live and witness in the context of tension. Announce time and place of the meeting.

How to Reach the Unreached - Katherine Bryson, Dallas, Texas

Baptist Women Division for 1975-76 - As a Member of Baptist Women

... these national leaders relate with other members. This feature is the first of a series of do-it-yourself learning guides for them through the month throughout 1975-76. TIME to be a better member!

Earnestness dominated the eyes and voice of the younger woman as we chatted between conferences. We had been discussing the new Baptist Women organization in her church, and she was discouraged. Phrases in the conversation I began to hear over and over again included: "They just don't understand." "You see, we are young women." "We're busy and simply don't have time to waste." "We listened I began to ask questions: Do you know those who don't understand you understand anyone? Is it possible that being young has a bearing on the frustration you feel? Do you get the impression that other (older) Baptist Women members consider priorities in others' lives and respect their time?

At a more conversation we concluded that the principles involved in understanding persons should have basic impact on efforts to enlist women to participate in Baptist Women. These principles are major factors in reaching any woman in a missions organization.

Now, let's turn to you, the reader, in your church today. To what degree do you feel you understand the "priorities"? Check your understanding quotient:

1. Do you make an honest effort to learn and understand the names of women not in your particular group, those with a different life-style or whose "path" at the church is not the same as yours? Can you name as many as three of these women?

2. After you invite a woman to a meeting, are you able to show sincere interest in her as an individual? What are some ways you can do this?

3. Are you willing to take the time to listen as she talks about her needs, to express her feelings about her relationship to her world? Do you keep your ear for clues as to how she might best respond through an organization designed to extend her to her world and involve her in it?

3. What do you consider the potential of the younger women in your church if they were related in a significant way to a missions organization?

4. In what specific ways could you effectively communicate with a younger woman your understanding of Baptist Women as a missions organization that can deal with her needs, involvements, and life-style?

Lucien Coleman in his book *Understanding Adults* offers excellent help in this area. Read and study the book. Especially helpful are the chapters entitled "The Guest for Meaning," "Adults and the Pressures of Life," and "Adults as Learners." Understanding also means showing respect for a person's time, energies, and priorities. An understanding woman may feel pressured by responsibilities at home, in school, in community activities, or a combination of these. How can you express respect for this situation? List some ways.

Respect can be expressed through listening; thoughtful and kind acts; allowing another person to arrange her own priorities.

Another tangible way to express respect is to determine appropriate times for Baptist Women meetings and other activities. The following questions may help along this line:

Do you prepare adequately for your Baptist Women responsibilities? Do you give others adequate time to prepare? Do you carefully evaluate the amount of time needed for different activities? Are you sensitive to the guarded time of others?

Understanding plus respect are basic steps in reaching any person. In this group, years are no exception. When you want to reach whom you want to reach with a genuine desire to help them and show respect for them.

*Understanding Adults* by Lucien Coleman, \$1.50 and up. Baptist Book Stores.

# Forecaster

Aline Fuselier

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

## Agenda for October Baptist Women Officers Council Meeting

(Use Baptist Women Officer Plan Book<sup>1</sup> to record plans.)

### Take TIME—for officers

Discuss the use of the record and reporting books and system (including master member roll).

Use the officer orientation kit<sup>2</sup> in this council meeting.

### Take TIME—for members

Plan member enrollment and orientation

Plan new member recognition

Plan member training activity. See "How to Reach the Under Forties," page 38.

### Plan Foreign Mission Graded Series study

Plan promotion of Lottie Moon Christmas Offering

Plan activities for homebound members

Plan for a lamp

Make final plans for October general meeting:

study session using ROYAL SERVICE<sup>3</sup>

mission action and/or direct evangelism projects as follow-through to study

mission support activities: promotion of Lottie Moon Christmas Offering; use of Call to Prayer.

Coordinate plans of groups.

## TIME

TIME—Training in Missions Education—is not new to Baptist Women; you have been discussing it since April. TIME is one of the two emphases in Women's Missionary Union for 1975-76.

The aims for TIME include:

- to strengthen motivation for participation as leaders or members in WMU
- to train leaders and adult members in general leader skills
- to train leaders for their jobs
- to train members for their responsibilities
- to motivate adult members to take leader positions in WMU

Now that you have read the objectives you know that TIME is for officers and members of Baptist Women. Each month Forecaster will help officers know what to do for themselves and how to help members be better trained.

## TIME for Members

1. A person is not properly enlisted until she is oriented in the purposes of the organization. Assign group leaders the responsibility of giving each new group member a copy of the Baptist Women Member Handbook.<sup>1</sup> The secretary should secure several handbooks to keep on hand. Give them to the proper group leader when there is a new member. The group leader should take the handbook to the new member and point out something of interest to that member and ask her to read the book. (If you do not have groups and group leaders, ask the other officers to give the handbooks to the new members.) Conduct this activity throughout the year.

2. Orient Baptist Young Women who will come into Baptist Women. The Baptist Women president should contact each incoming Baptist Young Women member. Extend a special invitation to attend the October general meeting, when the Baptist Women Member Handbook will be studied. If you have groups in Baptist Women, tell about the available groups and the opportunities that a group provides. (If the BYW was small and had no groups, it may be necessary to explain the entire group concept and the opportunities that are available.)

3. Plan for a brief time in the general meeting to recognize new members. Give special attention to BYWs who have been promoted to Baptist Women. Give each one a copy of the Baptist Women Member Handbook and a copy of ROYAL SERVICE if she does not have one.

4. A study of the Baptist Women Member Handbook will be conducted in a longer than usual October general meeting. The officers will lead in the study. Follow the suggestions for meeting in ROYAL SERVICE, pages 17-21. Be aware of other training articles in the magazine, like the one on page 38, "How to Reach the Under Forties." (More about TIME, next page.)

5. Group leaders should call all members to remind them of the Baptist Women meeting and handbook study. After the meeting the secretary or the president should write a summary of the study. Mail it and a handbook to absent members. At the next officers council meeting, make a written evaluation of this activity; place it in a permanent file for the officers next year.

## TIME for Officers

Basic help for officers can be found in the BW/BYW officer orientation kits.<sup>1</sup> There is a kit for each officer.

President: Use "Study the Bible" (activity 1) from your officer orientation kit in the officer council meeting. This activity is alike in each kit. Each officer should have worked through this individually. Let each officer share her response. Conclude with a period of prayer and dedication to the leader task.

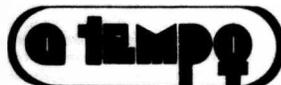
Each officer should have received an officer orientation kit when enlisted. If she was not provided with one, instruct her to work through a kit on her own. Buy the kit yourself if necessary.

## Lottie Moon Christmas Offering

Provide time in the general meeting for the mission support chairman to promote the Lottie Moon Christmas Offering. Use the feature on the back cover of ROYAL SERVICE.

## Homebound Members

Provide a subscription to ROYAL SERVICE<sup>2</sup> for each homebound member of Baptist Women. Encourage these members to pray for specific requests found in the magazine. Guide them in the use of Call to Prayer.



*a tempo* is one of the two emphases of Woman's Missionary Union for 1975-76. Aims for *a tempo* include: a new BYW organization in every church; associational BYW director and activities in each association;

young adult women involved in missions through orientation for new BYW members; strengthening the quality of work of present BYW members.

How can Baptist Women help? Check the Baptist Women member roll. If there are BYW-age members on the roll and plans are being made for organizing a BYW, give these names to the key BYW or the WMU director. These persons may become the nucleus for the BYW organization. A BYW's leaving the existing Baptist Women organization should be based on her willingness to do so.

## Foreign Mission Graded Series

*Sick and Ye Visited Me!* is the name of the Foreign Mission Graded Series book. It discusses medical and benevolent ministries of the Foreign Mission Board.

The book should be studied in October or November, before the Week of Prayer for Foreign Missions. The book study should be conducted as a churchwide activity. Follow the suggestions in the teaching guide.<sup>3</sup>

Arrange for a book to be provided each Baptist Women member through the church or WMU budget, or through the Baptist Women budget; or let each member buy her own copy.

Make a poster with the names of Baptist Women members. Request that each member read the book. Place a Baptist Women insignia seal<sup>4</sup> by the name of each member as she completes the reading of the book.

If too few Baptist Women attend the churchwide study, plan an organizational study. Choose a time, a place, and a teacher. Supply the teacher with the book, the teaching guide, and any available resources that are financially possible and are desired by the teacher. Publicize the meeting with posters and in the church bulletin. Make provisions for children of adults who attend.

During November, provide homebound members with copies of the book.

## Enlistment

To the president: Insert a copy of the Baptist Women enlistment article "I Don't Have Time for Baptist Women. I Make It!" in each church bulletin, or hand one to each woman one Sunday during October. Ask the WMU director to check with the pastor for permission. Include a schedule of Baptist Women activities in the church bulletin on the Sunday the enlistment articles are distributed.

## Records and Reports

Record and report forms for the organization are in the 1975-76 Baptist Women Record and Report Book.<sup>5</sup>

Reports are made by each Baptist Women group each month to the Baptist Women organization. Forms are

in the Baptist Women Group Record and Report Book.<sup>6</sup>

Two other reports are made during the year: the mid-year report is due April 1, 1976; and the annual report is due October 1, 1976. The president compiles these reports and gives them to either the Baptist Women director (if you have one) or the WMU director.

Reporting is simple when accurate records are kept. The reports are based on work done on the Baptist Women Achievement Guide. The 1975-76 Baptist Women Record and Report Book contains a check sheet based on the achievement guide. Keep this record up to date.

The Baptist Women Achievement Guide found in the 1975-76 Baptist Women Record and Report Book and the WMU Year Book is up to date and accurate.

To the secretary: A new item, the Member Record Pad,<sup>7</sup> is available to help your church maintain a master member roll of everyone in WMU. Slips in the pad are in two colors, with a piece of carbon. Fill out a slip for every member, keep the white slip, and give the colored

slip to your Baptist Women director or the WMU secretary.

Each member on the WMU roll should have a slip in the church office. The Baptist Women director or WMU secretary should provide you a Member Record Pad. Keep this roll updated. If your WMU does not have a roll, assist in setting one up. Work with the president to find a time convenient for all Baptist Women members to fill out slips.

<sup>1</sup> See WMU order form, page 48.

<sup>2</sup> From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price \$1.00 per year, single copy 35 cents. Please enclose remittance. For subscription outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

<sup>3</sup> Available through Baptist Book Stores.

<sup>4</sup> Any 10 enlistment articles for 25¢. Order from Woman's Missionary Union ONLY, 600 N. 20th St., Birmingham, AL 35203. Payment must accompany order. Make check or money order payable to Woman's Missionary Union. Cash sent at customer's risk. Handling charge on orders \$2.00 or less, 35¢; \$2.01 to \$3.00, 50¢; over \$3.00, 75¢. Alabama customers add necessary sales tax.

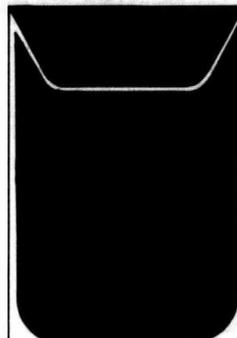
[Continued from p. 33]

can use their own creativity in distributing the Scriptures. One volunteer leaves a Scripture selection with every waitress tip. Another distributes Bible portions with cosmetics she sells from door to door. Another method is the Scripture Courtesy Center from which volunteers sell Scriptures. These small centers are set up in trailer parks, at state fairs, and in laundromats. How can you get started? Write to Miss Alice Ball, Executive Secretary of Women's Activities, American Bible Society, 1865 Broadway, New York, NY 10023.

## Call to Prayer

1. Ask each member to share a favorite Scripture passage and tell how this passage has blessed her.

2. Pray that missionaries may have more time for personal Bible study. Pray that they will find effective ways to interpret the Scriptures to the people with whom they live. Pray by name for missionaries listed in Call to Prayer today.



We Get Letters

## Customer Atlas

*We have been having some confusion about our subscriptions. To simplify, our church has decided to purchase subscriptions for all women in the church. Please suggest how we can handle this with minimum errors.*

We strongly recommend that all WMU magazine ordering in a church

be handled by one person. One person can become well trained in ordering and can keep accurate records. Ordering magazines is a duty assigned to the WMU secretary. In churches that employ office staffs, ordering is often done by the church secretary in consultation with the WMU secretary.

Once you have decided who will do the ordering, you can decide how you want to receive the magazines: (1) Magazines may be mailed in bulk to one person or to the church. The magazines are then distributed at church. (2) Magazines may be mailed directly to members. (3) Magazines may be mailed directly to members on the Common Expiration Date plan. This is the best plan for large orders. Write us for special help in setting up the CED plan.

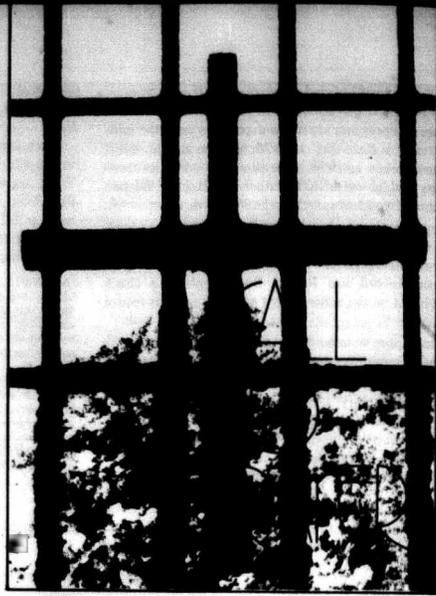
Here are some tips:

- Keep an accurate list of subscription information on every subscriber. Always use exactly the same name and address when writing us about a subscriber.

- Keep a copy of all orders and letters.

- Send payment with orders always.
- Allow five to six weeks to receive the first issue on a new or renewed subscription. Renew early!

- Ask members to give expiration notices to the secretary as soon as they are received.



Martin (Mrs. Donald W.) Robinson, Rock Hill, South Carolina

**1 Wednesday Acts 11:1-14**

Training volunteers to be Bible study leaders, literacy teachers, craft teachers, and recreation leaders consumes a great deal of Larus Farrar's time and energy at the Baptist Good Will Center in Fort Worth, Texas. "Pray that I will have wisdom and physical and spiritual strength to direct this work and that God will use these workers to minister to the needs of people." Mrs. Edward Y. Davis, church extension, California  
Gladys Larus Farrar, Baptist center, Texas  
Donald M. Meyerster, Spanish, Texas  
Max N. Alexander, business administration, Thailand  
Mrs. Ronald N. Barwell, music, South Brazil  
D. Frederick Harner, preaching, North Brazil  
Robert D. Hammond, business administration, Indonesia  
Vivian Hahler, education, Switzerland  
Mrs. Richard E. Kinsey, home and church, Switzerland  
Helen McCullough, retired, China, Hawaii  
Mrs. Elsa J. McNeil, home and church, Korea

Lilla Rogers, student work, Singapore  
C. Lamar Trillick, preaching, Chile  
Teddy E. Yarnough, preaching, Guatemala

**2 Thursday Acts 1:24-31**

Pray for the Southern Baptist missionaries who left Vietnam in April and are now in the States or in other Southeast Asian countries. Pray for the Vietnamese Baptists who are trying to live their faith in difficult times. Pray for Samuel and Marian Longbottom, now on furlough, as they prepare for reassignment.  
Richard Lee Ashworth, director of associational missions, Utah  
Mrs. T. J. Duffson, retired, California  
Mrs. B. M. King, Korea, New York  
Mrs. Gilbert Outley, Spanish, New Mexico  
Mrs. T. Howard Post, church extension, Colorado  
Harold Rindge, Sellers Home, Louisiana  
C. E. Wiley, director of associational missions, Indiana  
Martin E. Cooper, student work, Zambia  
Orlyne R. Evans, education, Liberia

Archie V. Jones, preaching, Texas  
Samuel F. Longbottom, Jr., business administration, Vietnam  
Mrs. Samuel F. Longbottom, Jr., home and church, Vietnam  
Donald L. Orr, music, Colombia  
Mrs. Hugh H. Young, home and church, Japan

**3 Friday Acts 1:3-8**

After working as teachers and business managers of a school for missionary children in Korea, Maeg and Paul Baker requested and received a transfer to Zambia five years ago. Maeg works with the women, teaches them on literacy and nutrition, and is assisted in compiling a new Baptist hymnal (printed in the Chibemba language).

Missionaries are listed on their birthdays. An asterisk (\*) indicates whereabouts on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P. O. Box 6390, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1310 Sprague Street, NW, Atlanta, GA 30109.

(Chiyaya dialect and English). Pray for the Bakars, now on furlough.  
Charles Jeffers, retired, Texas  
Mrs. Yvonne Mehta, associational services, New Mexico  
Cecilia Rangel, Spanish, Texas  
Mrs. Don F. Vanzandt, associational services, California  
Mrs. Frank S. Baker,\* home and church, Zambia  
Mrs. E. Franklin Bough, Jr., home and church, Tanzania  
Joe W. Brown, preaching, Honduras  
Larry E. Davis, education, Nigeria  
Mrs. William T. Dunn,\* home and church, Lebanon  
Mrs. Ray W. Johnson, home and church, Upper Volta  
A. Earl Park, preaching, South Brazil  
Joseph K. Gebrew, preaching, Equatorial Brazil  
Sharon Jones, journeyman, education, Dominican Republic  
William L. Jester, retired, Nigeria  
Jesse Pruitt, journeyman, education, Japan

**4 Saturday Luke 9:57-62**

"Our strongest ministry is with those citizens who live in the housing project," writes Dan Grubb of Pentecost Baptist Chapel Center in South Philadelphia. "They live in constant fear of street gangs, drugs, and muggings. We provide a shopping service twice a month and transportation to meet their medical needs. We also help them find safer living quarters."  
F. M. Casaday, retired, Virginia  
Mrs. North Fair, retired, North Carolina  
Lee Dan Grubb, weekday ministry director, Pennsylvania  
Mrs. Jack Lee Henth, associational services, Kansas  
William E. Sumner, Christian social ministries, Louisiana  
Frank W. Sullivan, retired, Arizona  
Nancy L. Swanson, preaching, Paraguay  
Mrs. Ralph T. Swain,\* home and church, Rhodesia  
Edward H. Swanson, English-language, France  
Harold A. Foss, preaching, Thailand  
Mrs. Jimmy J. Harshbarger, home and church, Mexico  
Russell B. Johnson, preaching, Spain  
Mrs. Charlin M. Johnson, home and church, Argentina  
Mrs. Glen L. Johnson, home and church, Argentina  
Mrs. Franklin A. Kasperlich, home and church, Zambia  
Mrs. J. Wanda Smith, home and church, Indonesia

Mrs. Edward S. Tusk, music, North Brazil  
H. Van Werten, preaching, Indonesia  
Kathy Young, journeyman, education, Tanzania

**5 Sunday John 21:15-22**

Because the John David Hopper family cannot obtain permits to live in Yugoslavia, a Communist-controlled country, they live in Salzburg, Austria. Mr. Hopper travels on a tourist visa to Novi Sad, Yugoslavia, to teach in the Baptist seminary. Mrs. Hopper requests that we "pray for the Christians in Yugoslavia who, in spite of obstacles, remain faithful to God. Also remember my husband as he travels and me as I stay home to care for our three children."  
James L. Boston, language missions, New York  
Johnnie F. Callery, retired, Oklahoma  
Harold H. Hensel, director of associational missions, Arizona  
Thomas Lewis, Chiapas, California  
Mrs. Lillian Robertson, retired, Louisiana  
Mrs. C. Ray Fry, home and church, Malaysia  
Mrs. A. Annette Giannetta, music, South Brazil  
Mrs. John D. Hopper, home and church, Austria  
J. Donald Mason,\* education, Zambia  
Mrs. McMillan Graham, home and church, Costa Rica  
Peggy Smith, journeyman, education, Korea  
Mrs. C. Thomas Stephens, Jr., home and church, Indonesia

**6 Monday Genesis 15:1-6**

"More than ten thousand deaf people in North Carolina live in silent and lonely worlds without telephones, radios, and doorbells." Jerry Potter, one of two missionaries serving the deaf of North Carolina, works with about forty churches seeking to minister to the spiritual needs of the deaf. Pray for Mr. Potter.  
Mrs. Lee Dan Grubb, weekday ministry, Pennsylvania  
Jerry Potter, deaf, North Carolina  
Mrs. Boris Ruch, Slavic, Pennsylvania  
Helen Stuart, secretary, Panama/Central Zone  
Mrs. Ellis Turner, associational services, New York  
R. E. Williams,\* preaching, Germany  
C. Donald Davis, preaching, Costa Rica  
Marlene L. Driggers, business administration, Chile

Bob Ann Hall, medical, Nigeria  
Mrs. D. Leslie Hill, home and church, Philippines  
Mrs. Doreen M. Lawton, retired, China, Thailand, Taiwan  
Mrs. Wesley W. Lawton, Jr., retired, China, Hawaii, Taiwan  
Carold F. Maddox, preaching, Chile  
Mrs. James A. Williams, home and church, Mexico

**7 Tuesday Genesis 15:7-16**

Dow Rollins, home missionary in King Salmon, Alaska, informs us that "Alaska is so big we cannot put missionaries in every village. But Baptists are trying to reach some of these people, who in turn can win their own villages to the Lord." He uses an airplane to reach the widely scattered villages that are inaccessible by road. He adds, "Thank God for all of you who make it possible; for all the people who sacrifice and pray and give to missions in your church; and thank God for all who dare to live for the Lord."  
J. L. Fossilberry, owner, director, Virginia  
Joseph Clifford Haver, director of associational missions, California  
Donald Justin Rollins, Eskimo, Alaska  
C. Roland White, India, South Dakota  
Mrs. Phillip M. Anderson, home and church, Philippines  
Mrs. Michael J. Ledbetter,\* home and church, Mexico  
J. Marvin Lamb, education, Indonesia  
James A. Lambert, preaching, South Brazil  
Harold E. Rouseff, preaching, South Brazil  
Mrs. Henry W. Schwabacher, home and church, Spain  
Mrs. M. Thelma Spence, home and church, Colombia  
Marie Van Lant, education, Nigeria

**8 Wednesday Genesis 18:9-15**

Since John E. Mills' work as field representative for West Africa requires that he travel to nine African countries, Virginia Mills attempts to be as self-sufficient as possible. "This is not always easy," she relates. "Pray that God will continue to bless our family in the midst of separations."  
Mrs. Billy Charles, Christian social ministries, Texas  
Mrs. Claudia McCombs, Spanish, Texas  
Mrs. John E. Robinson, India, Oklahoma  
Mrs. William H. Rothberg, Spanish, New Mexico

Mrs. Stanley L. Singleton, US-2, deaf, Oregon  
Mrs. David M. Davis, home and church, Bangladesh  
Mrs. John E. Mills, home and church, West Africa  
Mrs. J. Frederick Spain, home and church, North Brazil  
Mrs. Jack E. Talar, Jr., home and church, Nigeria  
Mrs. Dickson E. Yagi, home and church, Japan

**9 Thursday Exodus 6:2-12**  
Mexican Americans lived on this continent centuries before our nation was founded. Gradually they have become bilingual and bicultural, yet they have retained their own identity. Pray for associations who work with Spanish-speaking people, helping them to develop churches that they can govern themselves and that will meet their own particular spiritual needs.

Mrs. Thomas Robert Bellis, Christian social ministries, California  
Georgiana Barbara Byrnes, US-2, special mission ministries, Kansas  
Joe L. Buckner, deaf, Kentucky  
Annie Eglantine, Spanish, Florida  
Mrs. Victor Latta, retired, Texas  
Dorsey E. Mayfield, Christian social ministries, Alabama  
Mrs. Paula Niles, Spanish, Texas  
Mrs. Emma Simon, Spanish, Oklahoma  
Lloyd E. Spenser, director of associational missions, Illinois  
Annals D. Henson, preaching, Kenya  
Dorothy Latham, social work, Equatorial Brazil  
Mrs. Dudley A. Pflater, home and church, Malawi

**10 Friday Luke 24:1-12**  
Through the efforts of two Southern Baptist missionaries in Indonesia, Tjien An and Linda Tin became Christians. Now they reach out with the gospel to nearly five thousand Indonesians living in the Bay Area of California. "Pray that the Lord will open the minds and hearts of our people to embrace the truth of Jesus Christ."  
Mrs. Blanche B. Alvares, retired, Texas  
Frank M. Chinn, pastor, Massachusetts  
Mrs. Annie Eglantine, Spanish, Florida  
Mrs. Terry A. Hayman, US-2, Christian social ministries, South Carolina  
B. Clyde Ruckelshaus, pastor-director, Massachusetts  
Rudolph Rodriguez, Spanish, Texas  
Mrs. Constance Romano, Spanish, Texas  
Thom An Tho, Indonesian, California

Mrs. Charles N. Tillan, church extension, New York  
Mrs. Betty E. Woodhill, Christian social ministries, Arkansas  
James W. Cuff, business administration, Hong Kong  
Mrs. M. Jonathan Day, home and church, North Brazil  
Humbly Gagnon, education, Japan  
George H. Hays, field representative, East Asia  
J. Pamela Mitchell, preaching, Chile  
J. Lloyd Moore, education, Equatorial Brazil  
Mrs. Russell B. Ray, home and church, Korea  
Mrs. Robert H. Shaver, home and church, Japan  
Mrs. James B. Shack, home and church, Philippines

**11 Saturday John 20:24-29**  
In 1971 Dr. John Adams and his wife Martha, a nurse, along with other volunteers, set up a medical clinic in the Mathare Valley, five miles from Nairobi, Kenya. About fifty thousand people live in the slum area. Not only are medicines and bandages dispensed, but worship services are held and dietary counseling given. Pray for the people of this valley who have many needs.  
Mrs. Elsie Condit, director of associational missions, Indiana  
Mrs. LaVern Baser, church extension, Nevada  
Mrs. Frank R. Mosler, Spanish, Colorado  
Luis E. Quillo, Spanish, California  
Ann Elise Williams, US-2, special mission ministries, Arkansas  
Mrs. B. J. Williamson, chaplain's wife, Minnesota  
Mrs. John T. Adams, home and church, Kenya  
James D. Bryson, publication, Spain  
V. Walton Chumbley, Baptist Spanish Publishing House, El Paso, Texas  
E. Eugene Cook, journeyman, agriculturist, Ghana  
Mrs. Archie V. Dunaway, nurse, Rhodiola  
Gladys D. Dyeck, preaching, Chile  
Teddy C. Hamilton, education, Philippines  
Mrs. Dennis P. McEntire, music, Paraguay  
Orson C. Robbins, Jr., preaching, Liberia  
Mrs. Robert C. Shaver, home and church, Japan

**12 Sunday Romans 7:13-25**  
Lobby (Mrs. Grover F., Jr.) Tyner and her husband live in the lovely

mountain town of Baguio in the Philippines, where he is president of the district seminary. In the 1974-75 school year students won 1,429 people to Christ. "They became so enthusiastic," said Dr. Tyner, "we had to remind them there was also studying to be done!" Pray for the Tyners and 46 year's seminary students.  
Kenneth Pichler, field work, Mexico  
Marcel C. Edinger, education, Indonesia  
Robert A. Hollfeld, preaching, Italy  
Mrs. Albert L. Hoad, home and church, Thailand  
Paul D. Lee, radio-TV, Spain  
Mrs. Duane W. Moore, home and church, Ghana  
Mrs. Russell W. Murray, home and church, Singapore  
Jerold W. Parrell, preaching, Laos  
Mrs. Howard L. Shumata, home and church, Dominican Republic  
Mrs. Grover F. Tyner, Jr., home and church, Philippines

**13 Monday Matthew 19:16-24**  
Last spring Evelyn Schwartz, Jakarta, Indonesia, spent much time visiting her household helper in the hospital after she was hit by a bus. In the rush with the helper were two other women, one a Muslim. Miss Schwartz said that one day, "I finished praying and opened my eyes. What a wonderful surprise awaited me! There stood the Muslim woman who had slipped on to join us! I feel sure there are diamonds like her who would love to be the greatest jewels on earth!"  
Mrs. J. W. Gardner, retired, Texas  
Esperanza Ramirez, kindergarten, Texas  
Jerry M. John, deaf, South Carolina  
Mrs. Robert T. Galman, home and church, Malaysia  
Mrs. James D. Hoadler, home and church, Paraguay  
Mrs. Herbert H. Hoadley, home and church, Malaysia  
E. Conner Mangum, education, Hong Kong  
Mrs. Richard L. Nichols, retired, China  
Indonesia  
Mrs. Dennis B. Parlin, home and church, Equatorial Brazil  
Mrs. Oswald J. Quirk, home and church, Taiwan  
Mrs. Jerry A. Ruckelshaus, home and church, Indonesia  
Evelyn Schwartz, religious education, Indonesia  
Robert W. Sims, business administration, Ghana

Mrs. Robert H. Stubby, home and church, Indonesia  
Mrs. Paul J. Tchoroschoff, home and church, South Brazil  
Elizabeth Tudy, education, Nigeria  
Mrs. G. Kenneth Varner, home and church, Taiwan  
Mrs. Guy S. Williamson, home and church, Mexico

**14 Tuesday Mark 8:34-38**  
Israel, the small Middle East country of the Bible, the land where Jesus walked, is the site of almost continuous conflict between Arabs and Jews. Serving their twenty-fourth year in Israel, Dwight and Pamela Baker have just begun a new, pioneering ministry in Arad, a desert town. Pray that through the service of this couple, people around them will come to know the Prince of Peace.  
Michael P. Blywood, youth and family services director, Virginia  
Trevor W. Bray, Christian social ministries director, Texas  
William K. Pruett, director of associational missions, Washington  
Earley Runk, retired, Alabama  
James H. Sharp, church extension director, Kansas  
Mrs. Dwight L. Baker, home and church, Israel  
Mrs. William A. Buckham, home and church, Thailand  
Martha Ann Elliott, education, South Brazil  
Mrs. Stanley D. Clark, secretary, Argentina  
W. Burton Cook, Jr., preaching, Taiwan  
Mrs. George B. Cowart, home and church, South Brazil  
E. Kenneth Evenson, Baptist Spanish Publishing House, El Paso, Texas  
Mrs. Duane W. Guryan, home and church, North Brazil  
Mrs. Thomas D. High, home and church, Nigeria  
Mrs. W. Carl Hensler, home and church, Taiwan  
Mrs. Donald M. Shimm, home and church, Guatemala  
J. Boyd Sutton, music, South Brazil

**15 Wednesday Psalm 105:1-5**  
Robert Nyberg, a home missionary in Colorado Springs, ministers not only to Spanish-speaking people but also to Filipinos, Lebanese, Syrians, Vietnamese, and Koreans. He states that "language barriers are sensitive to compassionate." The proper attitude of anyone working with a language barrier should be, "I have come to share

with you." Pray that God will continue to guide the Nybergs in their ministry.  
Robert Nyberg, Spanish, Colorado  
J. F. Plinkfield, retired, South Carolina  
L. L. Richardson, retired, Texas  
Cordell D. Thomas, pastor, Maine  
Richard Veto, Spanish, Texas  
Cliff W. Brady, preaching, Guyana  
Martha Haggard, doctor, Nigeria  
Mrs. Robert C. Housley, home and church, Panama  
Carol Houston, religious education, Chile  
Mildred Lategan, religious education, Hong Kong  
Mrs. Duane F. Oshorn, home and church, Nigeria  
Mrs. M. Michael Owen, home and church, Guatemala

**16 Thursday Psalm 96:1-9**  
Lillie Mae (Mrs. Roy) Starmer, a veteran missionary in Italy, recognizes that the time is ripe for important spiritual changes. She points to the recent decision to make the Bible available to the people, after centuries of almost complete suppression, as a significant sign. "Pray that Italian Baptists will courageously preach the Word of God, and that many souls will come to know Christ."  
Freddie Mae Bates, Baptist center, Georgia

Mrs. Curtis L. Boland, Spanish, California  
Mylene Mays Brown, director of associational missions, Utah  
Mrs. Cassie Gommelin, Jr., Spanish, Texas  
Mrs. Ann de Genn, Spanish, Alabama  
Mrs. Carroll H. Adams, dorm parent, Liberia  
Mrs. W. Julian Blair, Baptist Spanish Publishing House, El Paso, Texas  
John M. Carpenter, preaching, Liberia  
Hubert L. Hardy, preaching, Chile  
Mrs. Eugene B. Kinsler, Jr., home and church, Venezuela  
Mrs. William E. Kaska, home and church, Yemen  
Bobby G. Mingo, music, Colombia  
Mrs. Harold E. Spence, home and church, Philippines  
Mrs. Roy F. Stumm, home and church, Italy

**17 Friday Isaiah 1:10-17**  
"We are excited about the spiritual climate in Liberia," writes Bob (Mrs. Ted E.) Cramer. Her special prayer request is for missionaries, especially preachers. "Several new areas are waiting to be opened, waiting for missionaries. It has been over six years since

a new field evangelist went to Liberia to do general evangelism. Would you pray . . . the Lord of the harvest, that he would send forth laborers."  
Efrata A. Alvarez, Spanish, Texas  
Mrs. Thomas Earl Freund, Christian social ministries, Arizona  
Mrs. Inah Valdivia, retired, Texas  
Mrs. C. Robert Bond, home and church, Taiwan  
L. E. Brock, Jr., preaching, North Brazil  
James L. Burham, preaching, Israel  
Mrs. J. Dale Carter, education, North Brazil  
Mrs. James E. Crutcher, home and church, Philippines  
Mrs. Ted E. Cramer, home and church, Liberia  
Mrs. Ronald M. James, home and church, Vietnam  
Jerry Jenson, journeyman, medical, Tanzania  
Edward B. Means, medical, Rhodesia  
Mrs. J. Kenneth Park, home and church, Chile  
Mrs. F. Calvin Parker, home and church, Japan  
Z. Don Reed, dorm parent, Nigeria  
Kathryn Rodgers, journeyman, music, Taiwan  
Edward O. Sanders, preaching, Indonesia  
Ray E. Shalton, preaching, Uruguay

**18 Saturday Hebrews 11:17-22**  
Around fifty Southern Baptist foreign missionaries work with churches whose congregations are composed of English-speaking people, mostly Americans living abroad. One such church is Galatia Baptist Mission, Ankara, Turkey, led by James Leeper. Because the Leepers have not been granted a residence permit by the Turkish government, they must leave the country every ninety days and reside as "tourists." Pray for the Leepers.  
Mrs. Curtis E. Bardsley, deaf, Georgia  
Roy Zimmerman, center director, Oklahoma  
Henry Herbin, retired, South Carolina  
M. E. McGlamery, director of associational missions, Nevada  
Miguel V. Moore, director of associational missions, Arizona  
Rudolph Rojas, Spanish, Arizona  
Jack L. Washington, Christian social ministries, Alabama  
Constance Chavez, journeyman, education, Argentina  
Mrs. David P. Dandell, home and church, Mexico  
Eugene Fontana, retired, Israel  
L. Byron Herbin, education, North Brazil

James F. Leeper, English-language, Turkey  
Jack L. Martin, preaching, Thailand  
Morris E. Minton, Jr., doctor, Gaza  
Mrs. James L. Rhythms, home and church, Dominican Republic  
Mrs. James A. Yashrough, home and church, Nigeria

19 Sunday Luke 20:45 to 21:4

David Warren serves as general missionary to all language people in Southwestern Oklahoma. The Warrens camp with the Indians of various powwows, conduct Bible schools, and hold monthly fellowship meetings for Koreans in the area. Pray that God will lead the Warrens in effective ways to meet the needs of these different language groups.

Mrs. John T. Davitt, associational services, New York

C. L. Blandford, director of associational missions, South Carolina  
Mrs. Donald Blandford, Christian social ministries, Tennessee

Delane M. Byers, church extension, New York

Mrs. Ed C. Thomas, Spanish, Colorado  
David B. Warren, Indian, Oklahoma  
Ranald W. Fuller, preaching, Hong

Koog  
James L. Moore, preaching, Kenya  
Mrs. Dale C. Lindstrom, home and church, Venezuela

Charles W. McClelland, preaching, Rhodesia

Robert H. Phillips, journeyman, music, Okinawa

Mrs. W. B. Sherwood, retired, Brazil

20 Monday Genesis 27:1-10

"Yanket, stay here!" urged an Argentine Baptist pastor at a conference held last March. Over one hundred Argentine pastors affirmed his message, directed to Southern Baptist missionaries present at the meeting, with a standing ovation of several minutes. Pray for Bobby T. Hood and other missionaries in Argentina as they respond to that pastor's challenge: "Find your new identity in this work. Stay and fill the place that God has called you to occupy."

Mrs. Yvonne W. Campbell, Christian social ministries, North Carolina  
Ranald W. Fuller, Spanish, Texas  
Mrs. Lester C. Bull, home and church, Portugal

Mrs. Fred C. Butler, home and church, Switzerland

Mrs. John C. Callahan, Jr., home and church, Guam

W. Lowrey Casper, retired, Argentine

Mrs. Edward J. Parish, home and church, South Brazil

Bobby T. Hood, preaching, Argentina  
Doris Knight, retired, China, Manchuria, Nigeria

Mrs. J. Loyd Minton, home and church, Equestrial Brazil

Dudley A. Palfrey, preaching, Malawi  
Edgar J. Turpe, preaching, Hong

Koog

21 Tuesday Genesis 27:11-17

Grady Nowell, missionary in Honduras, tells how he found a new village. A man from La Iguala read a tract printed by the Baptist Mission in San Pedro Sula; noting the address on the tract, he wrote to Mr. Nowell, who then searched on a map for the village. He discovered that he could travel most of the way by road, and that he would have to walk the last fifteen miles. "La Iguala can be reached. Everybody there ought to have the opportunity to hear about Jesus."

William J. Bentley, Jr., director of associational missions, Maryland  
Carrie Backmann, retired, Georgia  
Estelle Heath, Baptist center, Tennessee

Ruby Miller, Spanish, Florida

Mrs. Mary Smith, Jr., National Baptist, California

Willie V. Yalton, Spanish, Virginia

Mrs. Emma F. Brown, Jr., home and church, Bahamas

Mrs. P. Primitivo Cumbly, home and church, Mexico

Annie Hoover, religious education, Japan

Mrs. William P. Malone, Jr., dorm parent, Argentina

Mrs. Major C. McDonald, Jr., home and church, Korea

Jerry E. L. Mays, education, Hong

Koog  
C. Grady Nowell, preaching, Honduras

22 Wednesday Genesis 27:18-29

Joseph Williams, regional missionary in Baton Rouge, Louisiana, works in cooperation with National (black) Baptists. The purpose of this program is to build reconciling relationships between Southern and National Baptists and to develop stronger churches. Pray today for this work that draws members of both races closer.

Lee Budson, Spanish, Arizona

Nam Chih-wei, Chinese, Arizona

Joseph Paul Glenn, Jr., church extension, New Hampshire

Mrs. Charles E. Magruder, associational services, Ohio

Mrs. J. Howard East, Christian social ministries, Kentucky

Mrs. Maura A. Vailin, Spanish, North Carolina

J. E. Williams, National Baptist, Louisiana

Mrs. L. Byron Martin, home and church, North Brazil

Ann Hamlin, journeyman, student work, Taiwan

Mrs. E. Williams Lopez, home and church, Mexico

Alton May Jewson, education, Philippines

Mrs. Thomas J. Kennedy, education, Uganda

Mrs. H. G. Margrett, retired, Argentina

Hubert B. Tuton, English-language, Hawaii

23 Thursday Genesis 27:30-40

Don Laing is superintendent of production for the Baptist Publishing House in Rio de Janeiro. He supervises the printing plant and the preparation of all types of study material including twenty-one quarterlies, study books for churches and seminars, millions of tracts, and two hundred thousand Bibles a year. Pray that these publications may effectively reach the people of Brazil for Christ.

Isabel A. Hunt, retired, Texas

Mrs. Ellen Dolgoff, retired, California

Mrs. Dean Prosser, Christian social ministries, New York

Mrs. Jean L. Rantala, kindergarten, Texas

Mrs. Spurgeon Swainey, Jr., weekly ministry, Virginia

G. Webster Carroll, preaching, Uganda

Wilfred H. Cooglin, construction, Nigeria

Mrs. William Cuyfenth, home and church, Philippines

Jacqueline Harris, retired, Hawaii

Mrs. Orla M. Hill, home and church, Colombia

Berlin Lee Kendrick, religious education, Hawaii

Donald E. Laing, publication, South

Brazil  
Mrs. Rosalinda R. Lawrence, home and church, Italy

Joseph A. Navarra, education, Jordan

Mrs. Robert R. Parker, Jr., home and church, Rhodesia

Mrs. Bobby E. Simmons, home and church, Hong Kong

Mrs. Howard L. Stevens, education, Mexico

24 Friday Genesis 27:41-46

"I have found great joy working in the area of music. For music has a

quality in the African culture. The people are always ready to sing," reports Glenn Boyd, music consultant for Baptist churches in Kenya and Tanzania. Glenn teaches music at the Baptist Seminary in Arusha, Tanzania, works with other leaders to develop a new hymnal, and directs music clinics in churches. "Pray that the Lord will open up new avenues of service."

Richard Armitage, Spanish, Texas

Mrs. William L. Burnett, associational services, New Mexico

Mrs. Cruz Carreras, Spanish, Texas

Dallas V. Higgins, Indian, Mississippi

Carl Haldim, Christian social ministries director, Massachusetts

Mrs. El Duane Frey, church extension, New Jersey

Merle Elmore McRae, Baptist center, Michigan

Michael Narupoo, Indian, New Mexico

John C. Shoemaker, Indian, New Mexico

Mrs. Otha Warrington, associational services, Minnesota

Hubert L. Barrett, business administration, Taiwan

Mrs. Della L. Bowman, home and church, Kenya

Glenn T. Boyd, music, Tanzania

Mrs. L. Raymond Brathton, retired, Nigeria

Mrs. Olive R. Buttsmore, home and church, Costa Rica

David M. Callahan, business administration, Rhodesia

Charles W. Edelman, education, North

Brazil  
Mrs. W. B. Johnson, retired, China, Indonesia

John W. Marvitt, English-language, Germany

Lonnie H. Morphine, English-language, Germany

Mrs. B. Lynn New, home and church, Taiwan

B. W. Orlick, retired, Uruguay

James W. Smith, preaching, Israel

Charles W. Wynn, business administration, Korea

25 Saturday Genesis 29:15-30

Mr. and Mrs. Kagenobu Nakamoto serve as missionaries to the Japanese population of Texas. Since Mrs. Nakamoto is a native of Japan, she can readily communicate and sympathize with these people who are often limited by language and cultural differences. Often a troubled person will turn her burdens over to her, and, by the leadership of God's Holy Spirit, she is able to share the love of God. Pray for this missionary couple.

James Bowen, Indian, New Mexico

Sam Dittus, retired, Oklahoma

Chris E. Garcia, Jr., Spanish, Texas

Mrs. Richard McDermott, Christian social ministries, South Carolina

Mrs. Kagenobu Nakamoto, Japanese, Texas

Mrs. V. Wilcox Chambers, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Harold W. Lewis, home and church, Surinam

Harold A. Morris, preaching, Singapore

John A. Parker, preaching, Chile

Margaret Pumble, social work, Equestrial Brazil

26 Sunday Philippians 2:1-11

Sheila is a beginner in missionary service. Ana Pastore directs the School of Nursing of the Baptist Hospital in Asuncion, Paraguay. She continues to sort out her responsibilities and to know each of her twenty-eight students in a personal way. Pray for God's blessing on this new missionary and the nurses in training.

Kenneth Chadwick, Spanish, New Mexico

John Casper, deaf, Indiana

Allan Duffless, Spanish, Illinois

Gonzalo Hernandez Graupner, Spanish, Florida

Mrs. Richard Wilson, Baptist center, Louisiana

Mrs. John L. Moss, retired, Brazil

Mrs. Maud E. Callaway, home and church, Morocco

Charles G. Campbell, radio-TV, Rhodesia

Mrs. Charles P. Cowbank, home and church, Hong Kong

G. Dean Edson, English-language, Philippines

Kenneth L. Good, business administration, Philippines

J. G. Goodwin, mission administration, Korea

Charles C. Harsh, education, Taiwan

Ervin E. Hasty, preaching, Panama

Robert J. Page, education, Philippines

Ann Pastore, nurse, Paraguay

Delbert L. Taylor, preaching, Colombia

27 Monday Genesis 28:10-17

Bill Malone, involved in evangelism and church development in Argentina, leads established churches to begin new churches. "I believe that in any given church there is a group of lay persons whose ministry it is to extend the church by helping to establish new congregations. My ministry is to help call out this group of lay workers and train

them for their task." Pray for Bill and Janis Malone as they work in the North Buenos Aires educational area.

Mervyn Castro, Spanish, Texas

Mrs. William Gerald Laska, associational services, Kansas

Mrs. Gene Senebet, kindergarten, Texas

Valerie Shupert, Eskimo, Alaska

Mrs. Norwood Waterhouse, church extension, Connecticut

Oliver Allen, retired, Hawaii, Thailand, Vietnam

Bobby D. Evans, preaching, Malaysia

Oliver E. Gilliland, Jr., doctor, Indonesia

William P. Malone, Jr., dorm parent, Argentina

28 Tuesday Genesis 28:18-22

A husband-wife medical team in Korea, Charles (physician) and Ellen (director of nursing) Tabor serve at the Baptist Hospital in Pusan. "The hospital stays full. Daily we have cases who can recover only by God's help." Pray that God will continue to use this medical missionary couple; pray for the work of this hospital, and for the patients.

James Eldon Jones, church extension, Missouri

David Minton, Spanish, Texas

Mrs. Rosalinda Jones, Christian social ministries, North Carolina

Donald Ray Ziegler, Christian social ministries director, Kentucky

Kerley Bayan, nurse, Indonesia

Mrs. Charles G. Yalton, nurse, Korea

29 Wednesday Genesis 32:1-7

Organized Southern Baptist work in Kansas is only thirty years old. In the city of Topeka (population 125,000) there are only nine Southern Baptist churches. Eugene Krueger serves as a pastor of one of these churches and as director of Pine Ridge Baptist Center. Pray that the people of Topeka will recognize their need for Jesus and will turn in faith to him who can fill their deepest needs.

Martha Thomas Ellis, retired, Georgia

Mrs. David Allen Haynes, US-2, church extension, Illinois

Huggins R. Krueger, pastor-director, Kansas

Mrs. Michael Manville, IV, US-2, language missions, Washington

Mrs. Joe H. Mink, church extension, Utah

Mrs. Warren Danna Post, Indian, Oklahoma

Mrs. C. Don Ellery, home and church, Antigua  
 Robert E. Campbell, preaching Philippines  
 R. H. Fulwell, mission administration, Hong Kong  
 David L. Miller,\* preaching, North Brazil  
 R. L. Stocka, preaching, Mozambique  
 Josephine Ward, retired, China, Taiwan

30 Thursday Genesis 32:4-12

In the nine-county area in Michigan which Claude Roy serves as director of associational missions, two of every three persons are unchurched. Fifteen Baptist churches and four mission chapels serve this area. Three counties have no Southern Baptist work. "Twenty-seven areas need a Southern Baptist witness now." Pray for pastors, trained leaders, and concerned lay persons who, strengthened by God's Holy Spirit, will willingly begin work in these areas.

William J. Asatka, director of associational missions, Colorado  
 J. W. Gardner, retired, Texas

Mrs. Ethos Rodriguez, Spanish, Florida  
 Claude N. Roy, director of associational missions, Michigan  
 Harry E. Byrd, education, Guatemala  
 Dwight C. Clark, preaching, Bahamas  
 Margaret L. Fairburn, women's work, Liberia  
 Mrs. Russell E. Hillard, home and church, Spain  
 Rebekah Lambert, medical, Korea  
 Francis L. Lewis, education, Indonesia  
 James W. McGavock, retired, Chile  
 J. Thomas Newman, preaching, Colombia  
 Hannah Plowden, retired, China, Hawaii  
 Mrs. J. W. H. Richardson, Jr., doctor, Nigeria  
 Mrs. James O. Teal, Jr., home and church, Argentina

31 Friday Genesis 32:22-32

Promoting WMU work and training women to accept positions of leadership are parts of Sophia Nichols' work as executive secretary of Women's Missionary Union of Brazil. "It is a spiritual tonic to my soul to see the interest of women who make all sorts

of sacrifices to attend leadership classes." She adds, "I have only a few more active years on the mission and I'd like to devote all of them helping people know the joy of being a child of God."

Anna Katherine Smith, US-2, Christian social ministries, Connecticut  
 Mrs. Mammie Cabanba, retired, Louisiana  
 Mrs. Antonio Rodriguez, Spanish, Louisiana  
 Mrs. Robert Tremaine, church mission, Florida  
 Aelia Coleman, education, Japan  
 Mrs. Obie D. Dychow, home and church, Chile  
 Robert T. Gelman, music, Malaya  
 James D. Johnston, education, Nigeria  
 Mrs. Charles L. Miller,\* home and church, Philippines  
 Buford L. Nichols, retired, China, Indonesia  
 Sophia Nichols, women's work, South Brazil  
 Mrs. A. Ben Oliver, retired, Brazil, Angola  
 Mrs. Sherrod S. Stever, retired, Brazil  
 Mrs. Grayson C. Tomblin,\* home and church, Portugal

Any item identified in this magazine but not listed here may be obtained only from source given for that item.

## ORDER FORM FOR WMU MATERIALS

Woman's Missionary Union  
 600 North Twentieth Street  
 Birmingham, Alabama 35203  
 OR Baptist Book Store

When ordering from WMU, payment must accompany order. Do not request billing. Make check or money order payable to WMU. Cash sent at customer's risk.

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ITEM	HOW MANY	COST	TOTAL
Baptist Women Group Record and Report Book		.40	
Baptist Women Member Handbook		.35	
Baptist Women Officer Plan Book		1.25	
Baptist Women/BYW Officer Orientation Kits		.50	
Secretary		.50	
Mission Study Chairman		.50	
Mission Action Chairman		.50	
Mission Support Chairman		.50	
Mission Study Group Leader		.50	
Mission Action Group Leader		.50	
Mission Prayer Group Leader		.50	
Baptist Women/BYW Seals, small		25/.35	
1975-76 Baptist Women Record and Report Book		.40	
Member Record Pad		.60	
Missions Prayer Guide		1.50	
Special Gifts for Mission Action #7		1.00	
WMU Year Book 1975-76		.80	
Other Items			

Total order \$ \_\_\_\_\_  
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 Handling charge \$ \_\_\_\_\_  
 Total amount \$ \_\_\_\_\_  
 Amount enclosed \$ \_\_\_\_\_

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# What a Prospect

Alma Finellier



Do you remember how you became involved in missions? Maybe you were born into missions involvement. That is, you sat in your mother's lap while she attended WMS meetings, or you attended Sunbeam Band, or you stayed in the nursery. Maybe you attended associational, state, or national WMU meetings with your mother.

Perhaps you heard a missionary speak. Or you were a member of Sunbeam Band, GA, YWA, or BYW. Maybe someone with a special interest in missions invited you to participate in missions activities.

Whatever caused you to be interested in missions, and whatever has sustained that interest, is worth sharing.

Talking about Baptist Women is one responsibility of a member. Sometimes that is referred to as evangelism.

Inviting someone in a cause that you are interested in and committed to is extremely rewarding. Accept the joy of seeing that a woman—who is over thirty and not a member of Baptist Women—has the opportunity to belong.

When enlisting you need to be informed about the purpose

and the work of Baptist Women. This information is provided in the Baptist Women Enlistment Packet. Work with the Baptist Women president and give each prospect an individual letter. An enrollment card is included.

- Be enthusiastic about missions.
- Call your pastor on a regular basis.
- Enlist women that have previous missionary experience.
- Invite people to church and missions activities.

An important request will come to know more about the organization. Provide her with a Baptist Women Member Handbook<sup>1</sup> and a copy of *ROYAL SERVICE*.<sup>2</sup> If you are serious about enlisting prospects, order an additional subscription to *ROYAL SERVICE*. You will then have copies available immediately to share with prospects and new members.)

Instruct your prospect in the proper use of the magazine: read it from cover to cover each month, take it with her to Baptist Women meetings, use Call to Prayer each day in her personal meditation period, share her copy with another friend when she has finished using the magazine.

Get to know something about the prospect with whom you will be dealing. Find out about her life-style and why she is not involved in Baptist Women. Then choose the appropriate enlistment article for the person to read. For enlisting a 20-25-year-old, choose "Want to Be Part of a Revolution?" For the working woman, choose "I Don't Have Time for Baptist Women, I Make It." When enlisting the busy mother, select "Confessions of a MAD Woman." "Changing Life Situations Mean Changing Opportunities" is appropriate for the woman with time on her hands. For the retired person get "A Diary for Opportunity Days." When a person is homebound, select "Comeback Missionary." Any ten enlistment articles are available for twenty-five cents.<sup>4</sup>

<sup>1</sup>Free on request from state WMU office.  
<sup>2</sup>See WMU order form, page 48.  
<sup>3</sup>Available from Woman's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. Price: \$3.00 per year, single copy 35 cents. Please enclose remittance. For subscriptions outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.  
<sup>4</sup>See ordering instructions, p. 41.

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As you approach the Week of Prayer for Foreign Missions (Nov. 30-Dec. 7, 1975) SPEAK OUT as you give through the Lottie Moon Christmas Offering

## Has the Lord redeemed you? then speak out!

Psalm 113:1-2

Make your gift big enough to match the threefold ministry of Kediri Baptist hospital which has served the people of East Java since 1957. In this city of nearly two hundred thousand, on Indonesia's most populous island, Baptist missionaries work to bring physical healing to help meet the country's staggering need for trained nurses and to provide spiritual healing. Thousands seek such help every year—in Kediri, and also in Bukittinggi where a

hospital building stands ready to open when government approval is given.

The Lottie Moon Christmas Offering will provide \$32,000 for the Kediri hospital, and \$7,000 for Bukittinggi. (Copy by John Johnson, Foreign Mission Board.)

The photo, Kathleen Jones, M.D., a missionary physician, treats a young patient at Kediri Baptist Hospital, Indonesia. (Used by permission, Tyndale Publishers.)