

ROYAL SERVICE



Near Eastern Woman



Near Eastern woman
In the world
Which God loves
Searches for a Way
A woman, a world, a Way.

A new Way:
Ready to fashion
For a while
The attire of another
Until she finds
The flair of her own new robe.

Adding, assimilating,
Emerging, becoming,
Removing the veil of years
To step lighter
In the world.

Near Eastern woman
Before a world of possibilities
Rising from her knees
At the crossroads of the world

Searches for a Way—
A path defined.

She looks to the West
And then to the East, wondering,
What is her special garment?
What will bring identity
To the nakedness
Of an uncovered face?

A larger identity
A Way to make
A unique contribution
Bringing meaning to her
In the world which God loves.
Choosing?
Yesterday, to choose
Was never necessary

To go back to yesterday
Might ease the discomfort
Of choosing from so much
And standing for so long

At the place
Where the worlds meet.

No, only forward!
Searching for a Way
Through all the maze
Of possibilities, and for One
Who might guide,
A rudder through the rivers of
relativity.

O woman of the Near East,
We walk at your side
Your search is ours,
For we all stand veiled
By yesterday, and in the pain
of removal
Move on to Tomorrow.

Jeannine (Mrs. J. Conrad)
Willmon
Missionary in Lebanon

ROYAL SERVICE

Vol. LXX NOVEMBER 1975 No. 5

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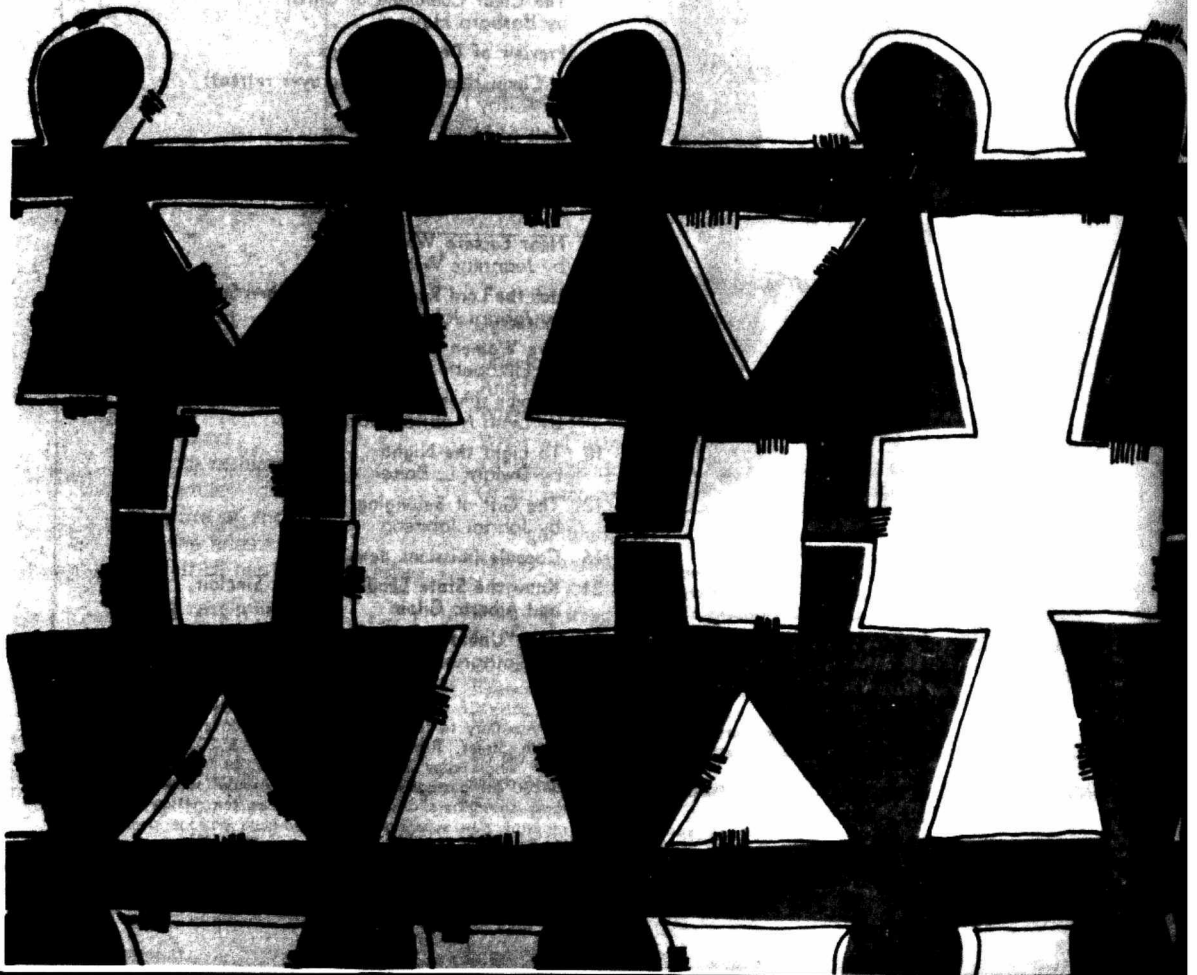
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ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary to the Southern Baptist Convention, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$3.00 per year, single copy 25 cents. For subscription outside the U.S. add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

Five Women of Israel



Women of the Baptist World



Elizabeth F. (Mrs. James) Smith, Baptist representative in Ashkelon, Israel, presents five women who are "making vital contributions as believers in this land." These Baptist women live in a variety of settings and represent the variety of cultures that make up Israel today.



BASMEH SOUTI
OF ACRE

"Today we believers must be stronger than ever before." Basme Souti emphasized her statement with a swift motion of her rolling pin on little balls of dough spread over the kitchen table in her Acre home.

"My children ask me questions about my faith. They are puzzled by what they hear in school and need 'proof' that God lives," Basme continued.

I listened as this Arab woman, a pastor's wife and mother of five children ages seven to seventeen, talked while she flattened each ball, filled it with a spicy spinach mixture, pinched it into a neat triangle, and placed it on a baking sheet. When the sheet was covered, her pretty sixteen-year-old daughter Leila put it into the oven. Soon the fragrant aroma of the tasty Arab delicacy, *iftir*, filled the large, high-ceilinged room of the old stone house built by the Turks over a century ago.

From the window I could see the ancient ramparts built around Acre in Crusader times. Readers of the New Testament know this Mediterranean port as Ptolemais. Many nations have tried to seize this city. Basme's seventeen-year-old son Johnny often fishes on the shore near the place where Napoleon tried unsuccessfully to enter in 1799. The Egyptians, the Turks, and the British have ruled Acre. Now it is part of the State of Israel.

Today the Arab population of Acre or Acco (the Hebrew name) continues to live in the Old City while the expanding Jewish population lives mainly in apartment complexes outside the old walls. Basme and her husband Edward have lived here

since 1960 when the Association of Baptist Churches asked them to move there and develop the church work.

"Acre's environment is not good," Basme said with concern. "There is wide use of drugs by young people here in the Old City. I need to be constantly aware of where my children are and with whom they spend their time."

Basme's words brought me back from my historical reverie to present-day realities. Were not her words the same ones Christian women around the world utter as they contemplate the dangers their children face?

By now, mother and daughter were finishing lunch preparations and had placed on the table a large bowl of *tabbuli*, a salad made of cracked wheat, mint, parsley, and lemon juice. Basme's husband had come in from the Baptist Bookstore which he manages in the heart of the Old City near the large mosque. The family gathered at the table in the hospitable Arab manner to share their meal with my husband and me, their old friends from the days when we all lived in Nazareth.

During the meal, we recalled common experiences in Baptist work in Nazareth. Edward spoke of his work as pastor of the Acre Baptist Church. Constant shifts in population keep the church from growing numerically, he said. Men receive better jobs elsewhere and move their families.

Basme's eyes sparkled as she talked of the large Sunday School groups she teaches each week in Acre and in Kfur Smeha, a nearby village. Muslim and Greek Orthodox children attend.

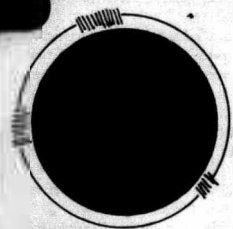
"Sometimes people ask us if we are obliged to go to the village to teach in order to get money from the Baptists," Basme noted. "We tell them, 'No, we do it freely and gladly because we want all people to know our Lord.'"

Both Basme and Edward commented on the changing attitudes of people toward church attendance. "They don't seem to feel it is a necessary part of their lives. People think they find satisfaction through work and through collecting earthly goods. They watch television instead of attending worship services. We must plan home visitation around work and TV schedules!" Basme exclaimed.

By now the half-empty platters of *iftir*, raw vegetables, and *hobis* (bread), and the bowls of *tabbuli* had been replaced with plates of fresh fruit. Conversation turned to education, which is stressed in the Souti household. Although a busy pastor and bookstore manager, Edward is studying Old Testament and Judaism five days a week at Haifa University. He has studied at the Christian Service Training Center in Haifa founded by Baptists and completed the three-year certificate course in the

Baptist Theological Seminary in Switzerland. Basma is a substitute teacher for grades 1 to 3 in a public school near their home. She feels that teaching not only helps the family budget but also keeps her in contact with her children's away-from-home world. She helps Ayoub, 14, Sila, 9½, or Yousef, 7½, with homework in the evenings as she prepares lesson plans or works on a play or special program for Sunday School.

We drank the little cups of thick sweet Turkish coffee which signal the end of a meal or a visit, thanked the Soutie, and said good-by. As we walked through the narrow, cobblestone lanes to our car I reflected: as Basma teaches in her home, in the church, and in the public school her desire is to present the gospel story to as many children of Acre as possible.



RACHEL OF
KIRYAT MALACHI

As you travel through Israel's shefela, the long fertile plain stretching between the Mediterranean Sea and the Judean Hills, you come to Reem Crossroads. Located at this important junction is a small village, Mashmi's-Shalom—"announcer of peace." This is one of the names of the Messiah in the prophecy of Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace (mashmi's shalom)... that publisheth salvation (Isa. 52:7).

At Reem Crossroads several highways branch out in various directions: north to Tel Aviv and Jaffa, east to Jerusalem, west to Ashkelon, and south to BeerSheva. If you turn east towards the Judean foothills leading to Jerusalem, you soon come to a small town called Kiryat Malachi, "Town of My Angel." It was founded in 1952 by Los Angeles Jews to help the young State of Israel care for the great influx of immigrants. Perhaps typical of most of the new settlements, it is populated by Jews from

many nations: Romania, Morocco, Persia, Argentina, Russia, Tunisia, and other countries. Pictured is the variety and contrasts of physical types, languages, food, dress, and cultural ideals. Some live decades behind their neighbors, yet all are united in their desire to establish a strong nation and to live in peace within her boundaries.

Among the first settlers in Kiryat Malachi were Rachel and her family. They came to Israel in 1949 along with a large number of other Jews from Iran (Persia). Rachel was born in Teheran and received her education in Christian schools there. Later she became a believer in the Lord Jesus Christ as her Messiah and taught in a Presbyterian school before her marriage to a Jewish merchant. After she immigrated to Israel Rachel began to teach Bible to a group of women and girls who also had come from Iran. She used the Persian language since these women had not yet learned Hebrew, the national language. In fact, most of them could not read or write any language; they learned by rote as Rachel read and explained. As time went by, however, the younger girls were required to attend school and learn Hebrew. They then wanted their own Bibles.

A well-meaning Christian friend sent Rachel a box of Bibles in Hebrew which contained both the Old and New Testaments. Rachel's husband, who is not a believer, found these Bibles before she had a chance to distribute them. In fear of the local rabbi, her husband burned the books. Nevertheless, Rachel continued to teach from her one Persian Bible, using both the Testaments.

Several years ago I met Rachel through a worker of another evangelical Protestant group. The worker wanted my family to have fellowship with Rachel's. Rachel joined the Bible study class held weekly in our home in Ashkelon. We visited in her small apartment, met her husband and two sons, and admired pictures of the family of her married daughter.

One Easter season, believers from over Israel gathered in Jerusalem for a special service. Rachel attended with us. She was thrilled to sit in a large auditorium with Arab and Jewish believers from many villages, towns, and cities, and with tourists from several countries. A Congolese choir sang in their own tongue the "Hallelujah Chorus" from Handel's Messiah.

As we left Jerusalem and descended the Judean hills to the shefela plain, Rachel said, "That's what I want for my town of Kiryat Malachi: to accept my Jesus as their Messiah and about 'Hallelujah!'"

Day by day Rachel quietly and patiently gives out the "good tidings" to the women and girls around her. This Persian Jewish woman is a mashmi's-shalom, a publisher of peace.



RHADIA SHURROSH OF
CENTRAL ISRAEL

Speak out! This advice comes from a young Arab woman, small in physical size but gigantic in her desire to solve any social problem, to clear up any religious misunderstanding, and to stand firm on her Christian principles.

Rhadia Shurrosh's whole life centers on these aims. She is a social worker, the coordinator of an Arab-Jewish team which conducts a rehabilitation program for the disabled in a rural Muslim Arab area in central Israel. She works with a medical doctor, occupational and physical therapists, a vocational counselor, and special consultants. "These co-workers respect my religious feelings which I express mainly through my attitude and through my concern for the welfare of the whole person with whom I am dealing," Rhadia explains. "I try to give hope to the disabled as they strive for social as well as physical recovery."

An active member of the Betach Tikvah Church in Baptist Village, Rhadia serves on the pastoral committee and is a co-teacher of the junior high Bible class. For the Association of Baptist Churches in Israel she is coordinator of women's work, a post she has held for two years. Recently over 100 women from the Baptist churches and centers in Israel attended a nationwide conference under her leadership.

On a broader level, Rhadia serves in an advisory capacity in an Anglican Youth Club in a nearby town. She travels there weekly to help with this program which is open to all Christian youth in the area.

Rhadia makes no distinction between her secular work and her church work. "God wants us to use everything we have for him, so that our whole life is dedicated to his service," she says. "When I am

helping my recently widowed stepmother, or counseling with a young cripple, or directing a women's rally, or sitting in a meeting of the associational council, I am serving my Lord. I am convinced that believers in the Lord Jesus Christ must give ourselves to others in service dedicated to him. This is the way to show we love him."

Soon after Rhadia's birth in Nazareth in 1944, her mother died. Her father, a Baptist, took her to live in the George W. Truett Children's Home. In 1955 Baptists moved the home to the Sharon Plain near Patach Tikvah, and Rhadia and eighteen other children moved with it to that rich agricultural area. She attended the Baptist school and graduated in 1963. She did further study in Jerusalem while working in the library at Baptist House and in a public bookshop.

With the help of an American Presbyterian couple she met in Jerusalem, Rhadia went to the United States in 1966 to attend Iowa Wesleyan College. Alice Shurrosh (as she was called in the US) graduated in 1970 and went on to Michigan State University, from which she received the master of social work degree in 1972. Her good academic record (including membership in a national honor society and listing in Who's Who in American Colleges and Universities) and her vast experience in social work helped her get a job quickly upon her return to Israel.

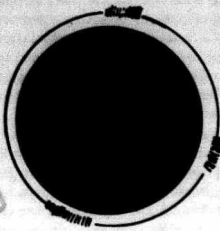
Rhadia chose social work as a career because she felt she could use it to help Israel's Arab minority improve their status and at the same time give expression to her deep desire to serve God.

"I realized that the Christian church is like a community or society," she says. "My observations of Christians, however, led me to feel that the church was trying to detach itself from the real world." She feels that Arabs in Israel will improve their self-image as they learn to express their Christian beliefs in practical daily living.

Another of Rhadia's hopes is to "educate young women believers that one aspect of maturing as a Christian is to take part in the outreach of the church."

By word and by example, Rhadia encourages believers to "speak out" their convictions and to take action. Last summer, because of Rhadia's direct appeal to a Baptist church, twenty-one Arab children from impoverished homes were able to enjoy the camping program at Baptist Village. The church not only paid for the camp experience for these children but also set up an annual budget for such use. Rhadia hopes the idea will spread throughout the association.

Rhadia Shurrosh is a little woman but a Christian giant!



SHULAMIT
OF JERUSALEM

The attractive young woman swiveled her chair in front of her typewriter table to face me as I entered the office. Yes, she would be glad to talk to me about her belief in Jesus Christ as Messiah and about her life as a "completed Jew."

Shulamit lives in the city of Jerusalem, the city held sacred by three major religions: Judaism, Christianity, and Islam.

She spoke earnestly and frankly as she answered my questions. From her early childhood in New York, Shulamit had learned of Israel from her Jewish parents. They supported the Zionist cause and instilled in their daughter a desire to see the land where Jews could live as a nation after centuries in the Diaspora (settlements of Jews outside Palestine).

After completing her studies in a New York college, Shulamit worked in market research in England for three years. Before she returned home she decided she would spend a year in Israel working in a kibbutz (a collective farm or settlement) and learning Hebrew. In Israel she met young Jews from many nations. "The majority of them seem to be running away from something," Shulamit recalled. "Only one had direction in his life."

She learned that this young man, Arieh, was a believer in Jesus Christ as Messiah and Lord of his life. He was from Peru where his parents were Wycliffe Bible Translators. Shulamit and Arieh began reading the Bible together. Previously, Shulamit had read only the Old Testament as part of Jewish literature. "I started to see the truth of what Arieh taught about Christ, and I believed," Shulamit explained. Later she and Arieh became engaged. She returned to New York to tell her parents about her new faith and about her engagement to a Gentile. They were angry on both counts. They did have to admit they saw a difference in her life. When the parents finally agreed to meet Arieh several months later they were impressed that he was "conscientious and sincere," but they did not approve the marriage.

Shulamit and Arieh were married in two ceremonies—civil and church. Her parents refused to

attend either ceremony but they did allow the newly marrieds to stay in their home a month before they returned to Israel to live. Arieh is now a student in physics and mathematics at Hebrew University. Shulamit had little trouble getting a job as a secretary.

"I am growing as a Christian," Shulamit said. "I have within me a strong desire to please the Lord and do what he wants me to do."

As a new immigrant to Israel and as a "Hebrew Christian" (as Jewish believers in Jesus Christ are known in Israel), Shulamit has special problems but also special opportunities. "As a believer I must prove myself with Jews, and sometimes I face antagonism from them. I must walk softly and witness with my life more than with my words," Shulamit feels it is important for her to know a person well before she gives verbal witness of her beliefs.

The young couple worships with a small group in a house-church. Such groups of eighteen to twenty believers are springing up in Israel; they do not replace the organized churches but supplement them. "I think it best for me not to worship in an all-Jewish group. It is not honoring to the Lord to be exclusive," she explained. "Our group is small, and we feel close enough to minister to each other. We share problems and pray together in little groups of three or four." When she and Arieh feel the need for in-depth Bible study, they do attend one of the established churches.

Shulamit hopes many Jews in Israel will hear and respond to the gospel message. She cautions believers, however, to "be willing to accept the Lord's timing. This doesn't seem to be the time. Just in a presence—love one another; this communicates to people around you. Hope. Pray. God will give the increase in his time."



MITCHIKO OEKAWA OF
JAPAN AND JERUSALEM

"I don't go around saying, 'I'm a Christian.' I just try to live it before the people I meet." This is the

way Mitchiko Oekawa sums up her witness in Jerusalem where she has been living for three years while her husband Herokazu studies at Hebrew University.

This dainty Japanese woman learned this philosophy of practical Christianity from observing a Catholic priest who lived near her Buddhist family in Tokyo during her childhood.

"Actually, I first loved this Canadian priest; then I learned to love his faith and his Lord," Mitchiko explains. The priest's gentle manner and friendly attitude finally convinced her family that it could not be harmful if Mitchiko studied English conversation at the nearby Catholic school. Later she bought a Bible and studied it with the priest.

"Gradually I became a believer and was baptized as a Catholic," she says.

Eight years ago, while still a student of industrial design in college, Mitchiko married Herokazu, a Baptist. "My husband helped me see the difference between Catholics and Baptists. Now I know Baptists are freer and closer to the New Testament."

Mitchiko is perhaps typical of thousands of international women who are living temporarily in Israel today. They come to study, to work, or to provide a home for their husbands who have a special assignment in the country. Mitchiko has set up a home for her husband and their two children: Yoshinori, a boy of seven, and Maho, a girl of thirteen months. They live in a small apartment at Baptist House in the heart of Jerusalem. The couple serve as caretakers for the Baptist building. The Oekawas enter into all the activities of the Baptist

congregation which meets in the chapel next door to Baptist House.

Her husband studies Hebrew and plans to teach it in a university when he gets his PhD degree and they return to Japan. At present he is getting practical experience by teaching the Japanese language to two classes at the university and by teaching Bible in Hebrew to Japanese and Korean children who attend the West Jerusalem Baptist Church each week.

When she first came to live in the "Holy City," Mitchiko could not believe everyone was not a Christian. She was lonely; the language barrier shut her out. Later the Oekawas found friends among other Japanese students in Jerusalem; a Japanese woman believer helped Mitchiko make the necessary adjustments from the Far East to the Middle East way of life. She now knows where to purchase all the ingredients for the famous Japanese tea ceremony whenever she wants to entertain in the old-world way. She gets great pleasure from her skills in ikebana and makes the flower arrangements for the church worship services each week. "I feel it is my gift to the Lord," she says simply.

As Mitchiko has contacts with her Israeli neighbors around Baptist House, with the parents of children in the school her son attends, and with those who worship with the Baptist congregation, she gives testimony in her quiet way of what it means to be "like Christ." Her service for the Lord is the church, her wholesome family life in an environment so different from her native Japan, her love for people—all witness of her Christianity.



"If you neglect your love to your neighbor, in vain you profess your love of God."

TWELVE PARTICIPANTS of a world evangelism conference were seated in a restaurant. The meal consisted of a generous portion of rice topped with succulent chicken and gravy.

A frail Vietnamese pastor immediately bowed his head to give thanks to God despite the 3,000 noisy people in the room. His quiet prayer ended in uncontrollable tears. A Brazilian student beside him put his arm around the pastor to comfort him.

"I cannot eat!" the pastor exclaimed. The week before, he said, he stood in line for spoonfuls of rice for persons too old or sick to leave their homes. Many of these were dying from hunger. He could not imagine that plate full of food all for himself.

The meal became a "banquet of love" because of compassion. A psychiatrist has stated that compassion is the most healing of all human emotions. The world has

undergone many transformations because of compassion: slavery was abolished, child labor was ended, missionaries have introduced Jesus Christ to many people throughout the world.

But the amazing thing about compassion is what it can do for the person who feels it.

A white-haired mountain woman living in a tiny isolated cabin was asked how she kept from being lonesome. "Oh," she said, "if that feeling starts to come on in the summertime, I take a bunch of flowers to some shut-in. And if it's winter, I just go out and feed the birds!" An act of compassion was her instinctive antidote for loneliness.

Arthur Gordon in *A Touch of Wonder** suggests three qualities, latent in all of us, that give us the capacity to share another's suffering. Jesus demonstrated these qualities.

Empathy—the ability to "walk in the moccasins" of the sufferer.

Courage—necessary to translate caring into action.

Habit of helping

We can train ourselves to respond to other people's needs, not so much by rigid self-discipline, but by making the small effort: go the second mile; see someone in trouble and help if you can; take a fair share of civic and service opportunities. Almost without knowing it, you will push yourself off center stage. And helping will become a way of life.

BE SURE TO SHARE YOUR TURKEY!

It's so easy to add a place or two at the Thanksgiving table. For whom? That's easy, too! An elderly couple with no family nearby. A child from a detention center. An international student. A missionary son or daughter from a local college. An international family. A widow or widower or any single person away from family. A next-door neighbor who needs attention.

Take a plate to someone who must work on Thanksgiving Day: a service station attendant, a clerk in the pharmacy, a watchman or janitor. You won't need to look for.

"If you're endowed with any significant energies or talent, you may as well resign yourself to the fact that throughout life you will be carrying coattail riders who will try to exploit you. But instead of fuming and fretting about this you'd better thank God for the qualities that attract the parasites, and not waste time trying to shake them off."

A REGULAR WALK to a neighborhood drugstore for an ice-cream cone is one of my few memories of preschool days. "Poppy" thoroughly enjoyed this walk too. He included his delighted granddaughters in something he wanted to do.

God commissioned parents to love their children as well as to discipline and teach them. It's easy to buy and give when money is available. But adding to the pile of toys does not communicate love; the practice may merely encourage a child to grow up with an inordinate attachment to possessions.

Joining in your children's activities on an occasion is good. But naturally including the young ones in our activities creates the strongest bond of love. For example:

Dad purchases an extra ticket to the football game.

Dad requests help in solving his crossword puzzle.

Mom invites her teen-ager to go out to lunch on Saturday, or takes her along to select a wedding gift.

We cannot express our love without spending time at it. This means more than squeezing in fifteen minutes each day at 5 P.M. It means regularly and naturally including a child in activities that are meaningful to both of you.

This "theology" works well on adults, too. Try it.

*A Touch of Wonder by Arthur Gordon; 1974, \$4.95 through Baptist Book

MY MOM INVENTED an elegant left-over turkey recipe.

Roll five or six generous bite-sized pieces of cooked turkey in a slice of very thin-sliced spiced beef. Wrap this bundle with a strip of bacon.

Make 10-12 rolls.

Place meat and rolls in a shallow baking dish and cover with a mixture of two cans cream of mushroom soup and one cup sour cream. Bake at 325 degrees for one to two hours. Serve on a bed of rice.

SHE WAS GIVING away tickets to everyone who looked as if they wanted them.

The PTA festival provided booths for children to burst balloons, "go fishing," and fourteen other gimmicks—if they had tickets (ten cents each). Leigh was given twenty tickets for the afternoon and was having a ball giving them away.

Her mother watched from her work post in the refreshment booth, wishing she could warn Leigh that at the rate she was going, she wouldn't win any prizes for herself.

Luckily, Leigh's mother was too busy to stop her. As she reflected she remembered reading that the friendship of the young is the best kind of all: they aren't afraid to give themselves away. And they can often offer warmth and friendship with a sincerity adults can't give, because, as one gets older, one begins to weigh what one gives.

God, don't let us impose our adult selfishness and reservations on the young ones whose lives we mold.

IS IT WORTH IT? Erin sullenly climbed in the back seat of the car, her lips puckered in a pout. Silence all the way home. Margaret, her best friend, was bubbling with chatter beside me in the front seat.

When Margaret left the car at her front door, Erin almost burst to express her anger. Margaret was NOT supposed to ride in the front seat of our car! That was Erin's privilege. Margaret never let her ride in the front seat when Mrs. Duncan was driving. It wasn't fair! What's more, she wasn't going to play with Margaret all afternoon!

My ten-minute lecture followed. Is a three-minute ride in the front seat of the car worth a whole afternoon with no playmate? To Erin's seven-year-old mind it was.

Two days later I returned a poorly repaired bicycle to a shop I was brimming over with the injustice of charges made for an additional repair, and my tongue-lashing left the young clerk shaking his head as he loaded the dismantled bike back in the car. I took the bike to another shop and righteously repeated the tongue-lashing to anyone who would listen.

Before dark that day the question boomeranged: Was it worth it? What did grievous words accomplish? Pride in a glib tongue? The repair done without charge? No, I paid for it at the shop next door. A clerk learned a lesson? No; he was carrying out company policy. Peace of mind? No; my stomach was churning and my hands trembled when I left the bike shop. Had anything been accomplished? Nothing. If it had, mine would have been a seven-year-old mind.

And the final question came home to me: Could Christ have been seen in that situation? There is no way he could have worked through me after that.

Oh, God, forgive our grievous words.

You told us over and over to watch our tongues. Help us repair our damages. So your life can again be ours. Amen.



The Gift of Belonging

JOHNNIE JOHNSON, PRODUCTION SPECIALIST IN PROGRAM AND PROMOTIVE DEVELOPMENT AT THE FOREIGN MISSION BOARD, RICHMOND, VIRGINIA, IS THE AUTHOR OF THE NEW MISSIONARY BIOGRAPHY* OF VIRGINIA COBB, MISSIONARY TO THE MIDDLE EAST



When the Six Day War of 1967 began on the fifth of June, born Virginia Cobb and her missionary colleague Nancie Wingo were at home in the Muslim quarter of Beirut, Lebanon.

All that day radios had blared. Feelings had run high, and by the next afternoon Americans had received the message: "Come immediately to the American University for processing. Come now. Bring blankets. Bring food for twenty-four hours."

Virginia and Nancie responded reluctantly.

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

"Inshullah Terjauna, God willing, you will return," another called.

"Allah Mykum, God go with you."

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

A few weeks after the war, the first few return visas were granted to businessmen; and, next, to Virginia along with two fellow missionaries whose husbands had not left Beirut. One of these men met Virginia with the news that her apartment had been looted. Things were in disarray, gone were winter clothes, linens, dishes, a green rug, the coffee table. Messages were scribbled on the walls: "Long live Abdel Nasser" and "Death to the spies of imperialism." As if on second thought, a line had been drawn through the latter statement. The record player and a typewriter had been dropped at the door and on them was a note of apology in beautiful Arabic script. "We beg your pardon. We thought you were engaged in political work against the Arab, but we noticed from books and letters that are present that you are engaged in religious matters

and not in the political matters. Therefore, we beg that you will forgive us." The note was signed, "Ikhwatukum, your brethren."

"It's good this happened," Virginia wrote to Nancie who had gone to the States for a brief visit. "It shows they accept and respect a person who is concerned with religion—even if it's not theirs. Now whoever it was knows us in that capacity."

Much to the consternation of her colleagues, Virginia moved back into her apartment. The neighbors came to express regret and concern: "Forty houses around a man's house contain his neighbors," insists an Islamic tradition.

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

"And Nancie," she wrote, "I borrowed two plates from you, and the ironing board."

IN A PARTICULAR WAY Virginia Cobb lived for her neighbors in the Muslim quarter in hopes that by openness to them, she might have the opportunity to talk about Jesus. She lived also for the people who came into the bookstore and reading room she directed at the Baptist publications office down the street a block and across the corner from her apartment. Older children came first, to know if they could borrow books. Then high school and university students. And mothers who first read what their children took home, but later came themselves wanting books on child care, and to talk about religion.

One woman in particular talked about God: "God is the creator." Virginia explained. "Very great yes, always present. But in his love there is a new relationship. God says 'come near.'" The two women talked more than once.

"But I never knew there were any Christians who believe what you do about a personal God."

This woman who had not talked with many Christians, nor attended a meeting of any Christian congregation, kept returning to borrow other books and to talk. The people in the bookstore heard that she defended Christians to her neighbors.

Another visitor to the publications office reported that the bookstore and reading room had changed the whole neighborhood.

"We don't hear so much quarreling and cursing on the street," one boy said. "People are coming from blocks away just to read your books," he explained.

After some months, Virginia was able to report to the publication committee of the Arab Baptist Mission (organization of Southern Baptist missionaries) that 150 books had been borrowed in a single week.

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

Later, talking with Nancie, Virginia commented again on the changes they were seeing in the neighborhood.

"The young people, Nancie, are saying, 'this is our reading room.'"

LOOK AGAIN at that pronoun "our." Its use is perhaps the best clue to the gift of belonging.

"Our room," the Basta youth said, meaning that frequenting the Baptist reading room as they did, they and other neighborhood people felt at home there. But consider these problems: Lebanese nationals relating to a foreigner, Arabic-speaking local people conversing with an English-speaking outsider, Muslim youth attracted by the work of a Christian missionary.

What brought them together?

THE GIFT OF BELONGING IS PERSONAL IN THE DELIBERATE SENSE IN WHICH BEING A MISSIONARY IS THE OUTWARD EXPRESSION OF AN INNER CALLING. THIS GIFT IS FROM GOD. AND THIS GIFT IS FOR OTHERS, A CONCEPT LIVED OUT IN THE BRIEF SPAN OF YEARS MISSIONARY VIRGINIA COBB, A GEORGIAN AND A SOUTHERN BAPTIST, GAVE TO THE MIDDLE EAST.

What encouraged the interface across linguistic, cultural, religious barriers?

Love? God's love?

Actually, it was a person bearing this love. A person bore a witness by her whole life-style. For love is a matter of the heart, and inseparable from the driving force—the source—of a person's being.

With Virginia Cobb bearing this love, the young people in the Basta sensed in the Baptist reading room a depth of concern new in their experience. Here were persons who cared for them so deeply that it showed in the welcome extended, in the patience with which their questions were received and responded to, in the respect accorded their views. In a word, the Basta youth found acceptance.

Plus a serendipity: hearing their beautiful Arabic language used skillfully by a foreigner.

To pass the time of day or locate a book title—many foreigners could do that. But in the Baptist reading room there was more: conversation; dialogue; sharing of aspirations, fears, uncertainties, doubts, hopes, dreams, and goals.

IN THE CHRISTIAN PILGRIMAGE, one of the important lessons of discipleship is to accept the role of a witness, each in the place of his or her daily life. Another is to discover and use one's own gifts. Because of the diversity of personal circumstances, different people find fulfillment in different pursuits and people are led different ways in the stewardship of the gospel.

Being a missionary is, in this sense, the gift of belonging. It is

a fulfillment, an incarnation ministry, a specific function in Christian proclamation which makes strenuous demands on the person called to undertake it. The mastery of a second language is a lifelong discipline which goes far beyond the skills needed to haggle in a marketplace or make routine inquiries. The emotional adjustment to a whole new set of social mores is an intense experience hard to overstate. The capacity to accept persons of another religion and to respect their views even in the process of finding ways to communicate the Christian message—who is equal to the task? Or who, contemplating this calling, can anticipate a measure of fulfillment apart from the enabling grace of God?

IN HER BRIEF (1952-1970) missionary career in the Middle East, Virginia Cobb learned Arabic as few other foreigners have done. Further, as director of Baptist publications for the Arab world, she was responsible for many books and quarterlies, for operating the bookstore and reading room in Beirut, and for conducting a correspondence course for which approximately 8,000 persons had registered.

J. D. Mughey, secretary for Europe and the Middle East, pointed out at the time of her death, that Virginia and her associates won the respect and friendship of most of their neighbors. Only a few fanatical persons demanded that the Christian center in their neighborhood be removed—so vehemently that in 1968 Virginia and her colleagues heeded the request of Lebanon's Minister of Interior to move the library and reading room for the sake of peace in the Muslim quarter of the city.

But those who picked up the publication work where Virginia left off quickly overcame the handicap of a change in location. Within a brief time, some 700 of those who had had library cards in the reading room in the Basta were back borrowing books from the new location—so many that in its first month, missionary Emmett Barnes reported between 900 and 1,000 young people, mostly Muslim, borrowing books.

"Trying to evaluate our situation now and previously," Emmett said, "where we are now seems right and better for us at this time. However, we would not be reaching the young people if it were not for the time spent in close proximity to the people in the Muslim neighborhood."

The Baptist bookstore and reading room in Beirut continue to reach young people and others with the good news of God's love demonstrated in Christ Jesus. Because God continues to call men and women to missionary service, and gives to each in a singular way the gift of belonging. □

"The Gift of Belonging" by John J. Johnson (Broadman Press, 1975), \$1.75. Available through Baptist Book Stores.



CAPSULE CAPSULE CAPSULE CAPSULE



Offering Doubles in Nazareth

It was Christmas 1974 and time for the Lottie Moon Christmas Offering at Nazareth Baptist Church.

Dale Thorne (right, in photo), Baptist representative in Israel, was afraid that inflation would lower the offering and the church would not make its goal. But he hadn't counted on the efforts of a deacon named George Latl.

The Israeli lira had just been devalued and new taxes imposed. The cost of all items shot up from 50 to 300 percent overnight. Latl was dejected, thinking that it would be impossible to expect a good offering, especially anything like the three thousand lira collected the year before.

In faith he began to distribute the envelopes not only to the students and staff of the Baptist school but also to anyone he came across in the town. Money started to come in.

Gaza Nurses Honored

Members of the nursing school of the Gaza Baptist Hospital were recently recognized as outstanding nurses in the Gaza Strip. Bertha Jane Marshall, Southern Baptist director of the Baptist Hospital School of Nursing, presented the Red Crescent award, for outstanding leadership and advancement in the field of nursing, to Khadija el Shafouth. Miss el Shafouth, a Baptist Hospital graduate and staff nurse supervisor, is from the Jabalia refugee camp of the Strip. Three other young women from government and United Nations health installations in Gaza were also recognized.

By the middle of January sixty-six hundred lira (eleven hundred dollars) had been collected. Another two thousand lira were collected simultaneously for a benevolent cause in Nazareth.

Thorne credits Latl with the work. He's even jokingly renamed the offering the "Lal Moon Christmas Offering."

Pastor Fuad Sakhrini said, "For many years we have received help from Baptists in America. Now we want to share so that we too can be a part of world evangelism."

Missionaries Scattered

Missionaries stationed in Vietnam before evacuation in April are now scattered throughout Asia and the United States.

Some have been reassigned to other countries. Stephen Brown, journeyman; Herman and Dottie Hayes; Peyton and Celia Moore; Joe and Gloria Turman are assigned to Indonesia.

Transferred to the Philippines are Robert and Priscilla Compher, Kenneth and Elizabeth Good, and William and Audrey Roberson.

Before finding new places of service, the following missionaries aided evacuees on Guam and on military bases in the US: Earl and Sheridan Bengt, Gene and Priscilla Tunnell, Robert and Ida Davis, Lewis and Antoinette Myers, James and Barbara Lassiter.

Several former missionary journeymen joined the refugee sponsorship efforts.

Also to be reassigned were James and Linda Bobo, James and Margaret Gayle, James and Paulette Keilum, Samuel and Marian Longbottom.

Samuel and Rachel James are serving at the Foreign Mission Board in Richmond, Virginia, where he is a research assistant to J. Winston Crawley, overseas division director.

Puppets Tell Bible Stories

Marionettes (puppets) are being used to tell stories of Jesus to the staff and patients of the Gaza Baptist Hospital. Southern Baptist Kenneth R. Mulican Jr., with a group of local believers, recently presented a series of the programs using marionettes in traditional Arab dress, tapes, and filmstrips.

Church Dedicated in Beirut

The fifty-five-member Ras Beirut Baptist Church (Lebanon) recently dedicated a new auditorium with a seating capacity of four hundred. Missionaries were presented a plaque of appreciation for their help and for the financial support of Southern Baptists.

The new auditorium may seem a bit optimistic considering the size of the church, but 640 people crowded into the building for the dedication service. A few days after the dedication a banquet was held in honor of the missionaries in Lebanon.

Southern Baptists paid for about 70 percent of the cost of the auditorium and accompanying four-story education building. The church, located

in a fashionable business district, is financing the addition of eight stories to the building and will rent them for office space. A contractor, who is a member of the church, is doing the entire building project without personal profit.

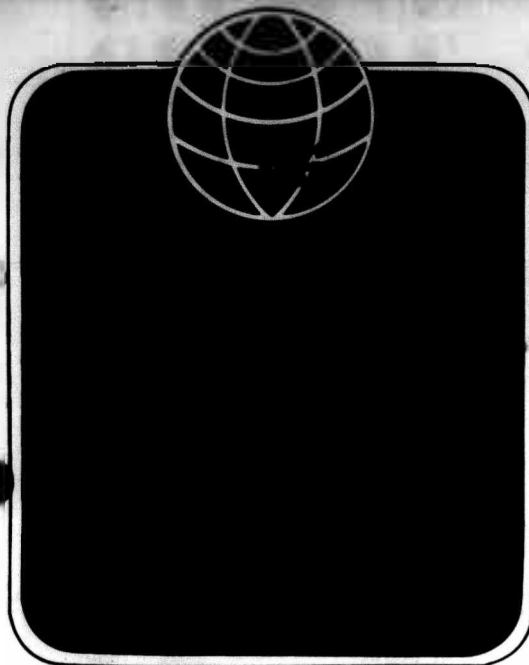
At the banquet, pastor and businessman Philip Zecou said, "We thank God for every missionary man or woman who has helped in spreading the gospel of love and grace in our land."

Alma Hunt Takes New Role

Alma Hunt, recently retired WMU executive secretary, is serving overseas one year as special consultant on woman's work for the Foreign Mission Board.

"Miss Hunt is greatly beloved by missionaries and national Christians," says Baker J. Cauthen, of the Foreign Mission Board. "Her visits to mission fields will bring much encouragement and help."

At the invitation of Baptist conventions and Missions (organizations of Southern Baptist missionaries) she is helping strengthen women's work, especially in the area of missions education. She will also meet with women missionaries to discuss the role of women in missions.



Combine the following elements in a small container: Arabs, Oil, Israeli Jews.

Stir well, alternating suspicion with generous quantities of outright distrust.

Spice liberally with struggle between global powers.

Then add a portion of Christian missions.

Now, with this strange mixture before you, consider what it must be like to live and work as a US Baptist with Arabs in Lebanon, Jordan, and Gaza, or with both Arabs and Jews in Israel.

A look at the scale on a map of the Middle East reminds us that we are thinking about a very small area. So keep in mind that our representatives there are never far from whatever happens in any one of these nations.

life is like "when things are close to pop."

The Status of Conflict

"When open conflict is brewing," Frances (Mrs. Wayne) Fuller of Lebanon says, "the threat of evacuation hangs over our heads. This means a lot of extra work for us all. What will happen to Bapists work when we must leave? Who will take over? What must be left accessible to those who remain, and what must be locked up? Who will be responsible? So many decisions

"Of course, emergency systems have been worked out well ahead of time. We have detailed plans for action in case of emergency. But under such serious circumstances putting them into effect is no casual process."

And what about the families? Says Mrs. Fuller, mother of five: "If you have to leave, you don't want to leave dirty clothes in the hamper. You can't leave food in the refrigerator. There are suitcases so packed, and for how long you don't know. With a big family, that's no minor project.

"Then you must think of what must be done in case you are allowed to remain. Staple food and supplies must be secured. Have you thought of everything? Do you have enough for the 'duration'? Everything is going around in your head at once. I have to admit, it puts me under a strain."

Then there are the children. Six-year-old Cynthia Fuller said once, as her family prepared to evacuate: "My heart is broken in the middle if I can't live in Jordan!" (At that time the Fullers were serving in Jordan.)

On more than one occasion, families in Jordan have been separated for weeks at a time. Several women were cooped up with their small ones in inexpensive hotels, first in one city then another. It was "a very difficult, unsteady time for all one said.

At one time four wives rented apartments and lived for an entire school year away from their husbands. The men were able to make short visits only once a month.

Southern Baptist representatives in the Middle East who have lived through several all-out wars remind us that these times have been the exception rather than the rule. But wartime experiences are not easily forgotten.

They recall curfews when no one was allowed outside the house. No one was permitted to go to work, to the market, to the drugstore. All shops were closed. All work stopped.

Church services were cancelled. Visitation and group activities halted. The pastors tried to keep in touch with members, to pray with them, to encourage them to maintain their faith in God and be faithful in private worship.

"After three days," one woman recalls, "when we were 'climbing the walls' and running out of fresh food, the curfew was lifted for an hour in the morning and an hour in the afternoon.

"As tensions lessened, the curfew was lifted for daylight hours only, and people opened up their shops again. But at the sound of shooting, the men rushed home, lest they be stranded in the business district away from their wives and children.

"During times of open conflict, the work of every day had to go on. Dishes had to be washed, clothes laundered (and dried indoors), children taken care of. Our youngsters played under a table in the hallway, away from open windows and the dangers of falling glass."

It is a big order for missionary workers to help the children handle their fears. "Ours were so frightened back at the beginning of the 1967 war," a mother remembers. "I cast about for something to get their minds off their fears and finally came up with an idea: 'Let's make ice cream!' And so we sat on the back steps turning the ice cream

freezer as planes started flying overhead."

Postwar Nerves

Describing the aftermath of war, Elizabeth (Mrs. James) Smith of Israel spoke of nightly curfews, the constant presence of military personnel, border checks, lack of telephone contact with friends, and almost daily tragedies resulting from terrorist activities.

She spoke, too, of "border crossings—often slowed up at night while we waited for a convoy to form behind a weapons carrier, its strong searchlight swinging from side to side, soaking out persons who might be hidden in the citrus groves waiting to hurl hand grenades.

"We were under tension for months since we lived in both Gaza and Israel at the same time. The Foreign Mission Board assigned us as liaison between the two Baptist Missions."

These families have experienced some close calls. One woman recounts a trip to a neighboring city, where a friend insisted that she stop by for a piece of birthday cake before going home. That half-hour delay saved her from driving into gunfire on the way home. Another recounts the dangers to the children traveling to and from school, sometimes missing crossfire by only a few minutes.

The twelve-year-old son of Wayne and Frances Fuller took his favorite bicycle route around town one day, only to pedal right into a huge anti-American demonstration. There was a mob of several thousand, with their banners waving. An armored vehicle rumbled about trying to break it up. The boy realized it was too late to turn back, so he just calmly rode right into the crowd.

"There's an American kid!" he heard someone say in Arabic. And then the demonstrators laughed.

"Instead of hostility," his mother said, "there was only laughter. After all, he was just a little boy. Most of us feel the Lebanese are good at

heart, not really violent people. We don't believe they are likely to take out their frustrations on us, not unless they get very, very excited. It could happen, but so far none of us have been hurt."

Evacuation of Violence

But these Christians can never forget some tragic incidents:

the angry mob which attacked the Baptist hospital in Jordan, setting fire to property taken from the building.

the fire bomb thrown against the door of the reading room and library in a Muslim neighborhood of Lebanon (which was one of the factors that resulted in its closing).

the wave of anti-missionary activity in Jerusalem stirred up by zealots among the Orthodox Jewish community.

and, most tragic of all, the untimely death of missionary nurse Mevia Fite who was shot as she traveled along a Gaza road in 1972.

Only too frank in Baptist minds and hearts is the tragic injury to the Florida Baptist teen-ager who had to undergo amputation of a leg after a hand grenade was thrown at a tour bus in which she was riding.

Violence is always a source of tension when one is so close to it. But Southern Baptist representatives in the Middle East are strong, stable individuals whose ability to cope has been strengthened by years of training and experience, by thorough orientation to the rigors of life in alien lands, and by their steadfast faith in God.

Plucking in to Help

Like Christians everywhere, in times of crisis Baptists pitch in and help. They donate blood, fill sandbags, deliver medicines. At one time our representatives in Israel transported mentally retarded children from an institution under fire.

After the tragic episode in which a number of people were killed by terrorists at Lod Airport, several Baptist congregations began a

shuttle service to enable families and friends to visit the injured in hospitals.

Following the Yom Kippur War, US and Israeli believers did what they could to help both Arabs and Jews. One Baptist woman gave refuge to a Muslim mother who became hysterical during an air raid and could not care for herself or her infant.

One Baptist used his car as an ambulance, another used his to bring goods from warehouses to local grocery stores. Another became a substitute dad to the neighborhood kids whose fathers were called into military duty.

As open conflict ceases, the American Baptists listen to those who are depressed. They weep with those who are bereaved. Their teenagers suffer along with their young friends in their losses. This ministry

of burden-bearing, of course, puts added stress on a family.

And all the while, they go on with the slow work of "bridge-building." "Much of our work is bridge-building," they explain.

Bridge-Building in the Middle East

Most people do not realize how closely Arabs and Jews live together in Israel. No matter what happens, people are going to be working together the next day in shops and offices. And they are all sick of hatred and destruction, observers say.

But Arabs and Jews tend to distrust one another. "It is very difficult in Israel to have a congregation of Arab Christians and Hebrew Christians," says Dr. Baker. "We tried it for six or seven years in Haifa [HIGH-fah]. But leaders in the church became suspicious of one

another and finally, I'm sorry to say, the church had to suspend its activities until we could find a way to work through the problems.

"So at this point we have no Baptist church in this city. We are cooperating, however, with the other Christian bodies in a joint Sunday School endeavor.

"Christians are so few, it is just too difficult and lonely to go it alone. We find great strength in working together with other Christian bodies. We study the Bible, not church doctrine, and we are not having to renege our Baptist identity."

Seeking to build good will between Arabs and Jews, James and Elizabeth Smith do a great deal of entertaining in their home (as do many other American couples). One day a cup of coffee an Arab teacher talks with a Jewish teacher, a banker to a banker, a nurse to a nurse.

Slowly each sees the other, not as the "enemy," but as a human being.

As often as fluctuating political tensions permit, a group of Muslims, Christians, and Jews meet in the Smith home for what they call "The Fellowship." They discuss topics of general interest and plan activities designed for culture-sharing: Hebrew and Arabic classes, musical programs, and art and craft exhibits.

Combating postwar inflation, Elizabeth Smith says she strives for "the simplicity of the Israelis when they entertain—maximum stimulating conversation and minimum refreshments."

Another cultural tension very real to Baptist representatives in Israel is the feeling of the Israeli Jew toward the "foreign" Christian. To the few the terms "missionary" and "church" are dirty words.

Says Mrs. Smith: "They remember the Crusades, the Inquisition, the Russian pogroms, the Nazis.

"They speak of the decades of 'missionary' effort to buy converts from Judaism. They remind us of the rivalry, oftentimes enmity, they have seen in certain Christian groups.

"They recall friends and acquaintances who have become 'show Jews' as church members brag about a convert."

So missionaries in Israel call themselves Baptist representatives and seek to improve the Christian image.

Likewise, the Muslim-Christian conflict concerns Southern Baptists who attempt to minister to Arabs.

The Muslim who declares his faith in Jesus Christ is, in fact, in a dangerous position. A teen-ager, for instance, was threatened with murder if she continued to attend a girls' meeting at a Jordanian church.

A Muslim young man who accepted Christ was so rejected and persecuted by his family that he has tried to turn back to Islam.

Missionaries puzzle over what to do for converted Muslims whose lives are literally in danger because of their faith.

What, Then, of the Future?

From Israel, Dr. Baker speaks: "We are not sitting back, watching and waiting to see what happens politically. Of course, all of us long and pray for peace, but we cannot afford to sit around and wait for it. If we said, 'Let's don't do that because there may be war next year,' we wouldn't get anything accomplished.

"Right now we are working on plans to carry us through the end of the century. Inevitably, they'll be changed several times. But it's good to take the long look, to try to get our goals in mind.

"There may be peace; there may be another war or two. We cannot know; we cannot say. These things are only in God's mind and knowledge. So we work on, making our plans as though there will be no end until the Lord himself returns."

Missionaries to Jordan face the future with a similar steadfast hope. They are calling for reinforcements to come prepared to stay a lifetime—"not a lot of missionaries, just a few choice ones who will stay put."

One four-year term is not enough time for one to be able to communicate effectively in the Arabic language. One missionary who has been in the Arab world since 1961 admits that communication in daily affairs still has complications for him. He feels it is impossible to get an understanding of the culture in less than ten years; and unless one speaks the language and understands the culture, it is impossible to be an effective missionary.

Successful Christian ministries in the Arab world depend on sensitive understandings of the Eastern mind and culture. And there are just no short-cuts to such understandings.

Missionaries in Jordan have worked primarily with Eastern Orthodox and Roman Catholic Arabs. Now they are eager to reach out in witness to the 90 percent Muslim population. They are undaunted by the fact that the work of witness to Muslims is difficult and discour-

aging. Until Islam is no longer state controlled and becomes officially tolerant of Christianity, Baptist work will continue to be done a little at a time: a word here, an example there, one to one.

A look at recent developments in that nation indicates their confidence: In 1974 Baptists in Jordan dedicated a new hospital building in Ajloun [AZZ'uh-loon], organized the first Baptist church in Amman (am-MAN), and opened an elementary school in Amman.

From Lebanon, also, come words of optimism. "Five years ago some missionaries here thought there would be no place for us in the Arab world by now. But here we are, and there is much optimism that we will all spend the rest of our lives in Lebanon.

"Our situation depends a great deal on the political relationship between the country from which we come and the country in which we live."

We Believe . . .

Picturing the faith of dedicated Baptists in the Middle East, Mrs. Fuller recalls an experience following two weeks of violence in Lebanon:

"It was so dangerous that no one could be out of doors. When it was finally over I walked to my office, drinking in the fresh air. It was beautiful just to be outside again.

"And then I came to a street where some small trees—Persian lilacs, we call them—grow. When the fighting had started, they had not flowered. But sometime during all that bloodshed, they burst into bloom.

"And here, waiting for me, were those purple blossoms. I was touched. It occurred to me that even while men were killing each other on those gray streets beneath those very trees, God just went ahead with his work, quietly recreating the earth.

"A small thing," Frances Fuller added thoughtfully, "but the sort of

KNOW THE STATE LEADERS



Helene Stachur is Illinois WMU director (executive secretary), with her office in Springfield. She says: "A good leader is not born—she is trained. Recognizing this fact, my associate Evelyn Tully, volunteer consultant, and I seek to train WMU leaders in Illinois Baptist churches.

"As I sit in busy airports, bus, and Amtrak stations, I am constantly aware of the differences in attitudes

and customs of people. What appeals to one person does not catch the interest of another. Therefore, church leaders must learn to be flexible in their approaches. I believe that Woman's Missionary Union, adjusting its organizational structure to fit individual situations, can meet the needs of all churches.

"My hobby is reading. My current special interest is teaching a Bible class in a high-rise apartment building on Sunday mornings."



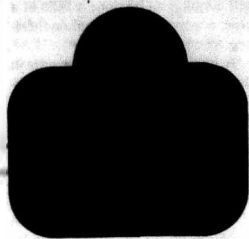
Alberta Glavin has been Missouri WMU executive secretary since July 1, 1973. She says:

"One of my special concerns is to get to know people as persons. I am convinced we will not do effective leader and member training until we know people and help them to recognize their worth and talents. Good leader-member training is helping participants to recognize their strengths and weaknesses.

"As a conference leader, I find it exciting to share with a colleague ideas about being a leader and then, a year later, to see her again and take note of the growth that has taken place.

"My hobbies include playing the piano, visiting with old friends and making new ones, crocheting, and reading. A special love is teaching preschool children."

reminder that comes to you in time of trouble. . . . So we don't complain too much."



AIM FOR STUDY

This study is designed to give members an accurate "feel" of how missionaries live and work in the midst of the political and cultural tensions of the Middle East.

BEFORE THE MEETING.

DO THIS

Get the "feel" yourself by reading the content material.

Prepare written assignments in the following format:

Baptist Women Meeting
(date)

Subject: Middle East

Our Aim: To learn how Southern Baptist missionaries feel about being in the midst of the tensions of the Middle East

Your Question (write here one of the following):

1. Describe the problems missionary families face in times of open conflict ("The Strains of Conflict").
2. What circumstances create postwar nerves? ("Postwar Nerves")
3. Review some of the violent incidents Baptists in the Middle East can never forget. ("Memories of Violence")
4. In what ways do our Baptist representatives aid both Jews and Arabs in times of crisis? ("Pitching in to Help")
5. How do missionaries seek to build healthy relationships between

persons of differing cultures and religions in the Middle East? ("Bridge-building in the Middle East")

6. What is the prevailing attitude about the future of Baptist work in Israel and the Arab nations? If possible, tape Dwight Baker's comments, using a male reader, and play this as part of your answer. ("What, Then, of the Future?")

Prepare to introduce the study, using introductory paragraphs, and conclude it with the story in "We Believe . . ."

For a focal point, secure a map of the Middle East and superimpose paper-doll families to represent missionaries. (For a map, check your church library; or write for map "Southern Baptist Missions in the Middle East," free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23230.)

IN THE MEETING, DO THIS

Set the scene with the introduction.

Ask question 1. Then invite members who have experienced a flood, tornado, or other major crisis to make comparisons.

Ask questions 2-6 and let members answer.

Tell the Persian lilac story.

Spend a few minutes in spontaneous reaction to the presentation. Conclude with prayer for Middle East missionaries.

ANOTHER WAY TO DO IT

Present the study in "Today Show" format. Ask four creative members to be "on the show": one as reporter-interviewer, the others to represent Dwight Baker, Elizabeth Smith, and Frances Fuller. Open the "show" with a newscast, using current news from the Middle East.

SOMETHING TO DO BECAUSE YOU STUDIED

Urge members to pray for missionaries in the Middle East as they read and listen to daily news from that area and to watch for the names of these missionaries as they daily use the prayer calendar.

CALL TO PRAYER

Display a medicine bottle. Quote Proverbs 17:22. Note that while missionaries face many crises, most of their time is spent in the ordinary rounds of daily living. Pray that each missionary whose name is found on today's prayer calendar (see pp. 42-48) will enjoy many moments of laughter and pure happiness in the year ahead.

PREVIEW THE WEEK OF PRAYER

Announce the theme for the Week of Prayer for Foreign Missions (Nov. 30-Dec. 7): Redeemed—Rejoice. . . Proclaim. Use the back cover of this issue of ROYAL SERVICE to prompt interest of women in participating in all activities of the week, including the Lottie Moon Christmas Offering. Provide specific information about times and places of meetings. □

NG? MOVING? M

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The "Unordinary" Woman

KATHARINE BRYAN

A large billboard had been hastily erected in the front yard of a quiet suburban home. It was a birthday surprise for the wife and mother in the family. The message was clear for all to read who would pass by that day: "Jane is 40 today! Happy Birthday!"

The bumper stickers had been prepared well in advance and most residents of the small town had them in place when "the day" arrived. Their message was "Betty J. is 50!"

Jane (to Jane) is an ordinary woman! Betty J. (to Betty J.) is an ordinary woman! Having a birthday did not begin life nor did it end it.

Jane and Betty J. join thousands of others whose lives are ordinary in the sense that days consist of car pools, household maintenance (dishes, laundry, meals), and household crises (broken dishwashers, tragic death of goldfish, lost car keys, only one telephone line). Other "ordinary" women add to the above daily routine chores outside the home. □

Somewhat, with selections from some or all of these facts, we can put together the beginning of a profile of a woman in a Baptist church who needs to be a vital part of Baptist Women 1975—and in the future.

(Complete this profile with finishing touches based on your own experience or observations of the forty- to fifty-year-old woman. What are other characteristics of this age level?)

The woman in her middle years is no ordinary woman! "Extraordinary" more adequately describes this woman whose involvement we desire in Baptist Women.

Look harder at her: She is unable to stand on her head—it would mess up her hair.

BUT, made responsible for a significant event, she will lead others to stand on their heads to do a good job for the team.

She is unable to park an eight-foot car in a six-foot parallel parking place.

BUT she can pack eight people in the car to make sure they get to an event she feels is worthwhile.

She hardly has time to arrange an average twenty-four-hour day into her schedule.

BUT she arranges time, family events, and life priorities into time segments that an average computer would refuse to accept.

She hardly considers herself a gourmet cook.

BUT her family, who may be missing six hours, turns up at mealtimes; and her "covered dish" on special occasions at the church is the first to be emptied.

She considers herself always busy and sometimes harried. She values her time.

BUT things that matter to her quickly become priority.

She likes to do things.

BUT she resents those who design her schedule to include wasted hours.

She has a keen mind.

BUT she wants to be challenged with vital and relevant information.

She cares about others.

BUT she looks for worthwhile channels of expression of concern.

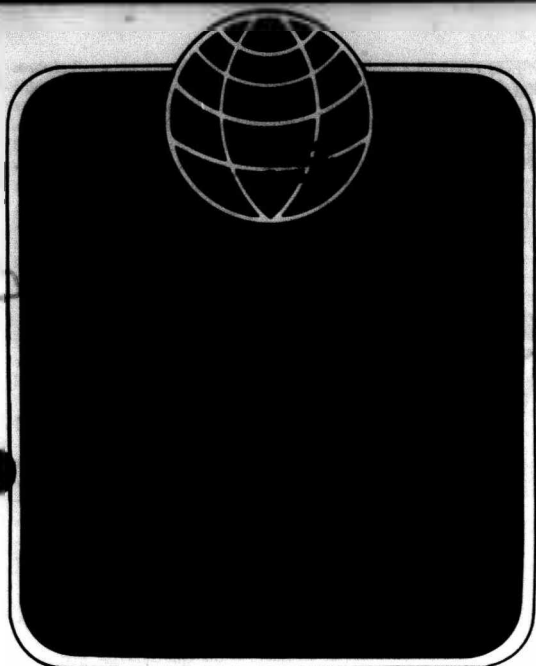
She honestly desires personal growth.

BUT she wants stimulation and measurable goals in make this growth happen.

An ordinary woman—between the ages of forty and fifty? No such woman exists. She is extraordinary.

The qualities that make her extraordinary are those which we in Baptist Women must seek from her. And the needs which she expresses are the very ingredients which a Baptist Women organization offers.

Let's enlist these strategic women. □



Leader: How do missionaries in the Philippines tell others about Jesus? Today we have a tape recording of a news program which may help to answer that question.

Announcer: Good morning (or evening). In the news today is a story of the use of mass media to present the gospel to 40 million people of the Philippines.

The 7,100 islands of this land form a country about the size of Florida and Georgia combined. Eighty-seven different dialects are spoken.

With so scattered an area, sources report that radio, television, and the printed word are heavily used to spread the gospel.

Southern Baptists officially entered the Philippines in 1950, although missionaries had lived there since 1948. The Chinese language

school had been moved there due to war in China.

Radio became popular in the Philippines in the late fifties with the influx of Japanese transistor radios. While all Filipinos do not have radios, many have access to radios through group gatherings. To the Filipinos, radio holds a position similar to that in the United States forty years ago.

Early in his days in the Philippines, missionary Howard Olive sought to present the gospel via radio. In one year, the program spread to fifteen stations.

In 1963, the impetus of the New Life Movement evangelistic crusade changed things. The entire country was saturated with "spot announcements" to acquaint Filipinos with the crusade. American evangelists told of their warm reception due to the radio-TV coverage.

After the crusade, missionaries decided to continue the use of mass media.

And now to Reporter who is on the scene at a broadcasting studio.

Reporter 1: We in Manila are here in the studio with missionaries Howard Olive and J. O. Terry. I'd like to ask Mr. Olive: What kind of broadcasting did you do after the crusade?

Olive: I wanted a good choir made up entirely of Filipinos, a Filipino announcer, and a Filipino preacher.

For more than a year RAs and GAs from every state in the US wrote to me to tell me they were praying for us to have a Filipino announcer and preacher for our Baptist Hour.

Today the speaker for the weekly programs is Fred de Leon, pastor of Paco Baptist Church in Manila. Tagalog (tah-GAH-log), the national language, is used. Only Filipinos appear on the program.

De Leon presents the Bible message clearly. His skill makes the program popular with non-Baptists.

Paul Laconitao, the announcer, is a well-known professional broadcaster in the Philippines. In fact, he has quite a following of fans.

In planning the radio program we make every effort to cooperate with pastors and churches. Two-way benefits result. As they visit, pastors can introduce themselves this way: "Hello, I am calling as a representative of the Baptist Hour." The trust and good will built through the programs has opened many doors for Baptist witness.

Reporter 1: What about television in the Philippines?

Terry: Some call it a rich man's pleasure, but many Filipinos watch television in public places. One can hardly find a place where the Baptist Hour is not a familiar name. Manila has over one-third of the TV sets in the country, though it has only one-tenth of the population

Today the Baptist Hour is videotaped in the studios of Channel 13 in Manila. It is aired weekly there and over six provincial stations that cover most of the islands.

We prepare four or five programs at a time. An unusual time slot is used for taping: between ten o'clock in the evening and five o'clock the next morning! Cast members (who work during the day) prefer this schedule to making four trips to tape a month's programs.

In a taping session, we achieve variety by changing the set and costumes for choir and speakers. We do shows one, three, and five first. After a few simple changes, shows two and four for the month are taped.

All shows use much music. The Baptist Hour choir has made its own impact. It has performed on the television programs since 1969. The choir gives performances in churches, schools, and public areas. A quartet within the choir sings often at evangelistic meetings.

The group performs a music witness through its concerts. The choir presents the gospel and provides good public relations for the program and for Baptists. Cantatas have been translated into Tagalog.

Literature is distributed during public performances to reinforce the message. People can enroll in the Bible Correspondence Course after a concert.

Olive: We feel that while it is good to be able to proclaim the good news to a vast audience, it would be better to communicate the gospel, which is more than proclamation. Communication involves interaction. A willingness to take the people's response into account.

Our chances of doing something effective are much greater when we conceive of the process in terms of communication. Messages are brief and something that listeners can grasp and react to.

Reporter 1: Isn't television pretty expensive?

Terry: Baptist buy air time. The TV program this year costs around \$30,000. Though the costs are high, the results justify the expense. Up to one-fourth of the nation's television viewing audience, or some 2 million people, view the program.

Our work in mass media was begun as a "seed-sowing operation," but it has grown toward a more direct evangelistic thrust. New Christians need to mature in faith, be baptized, and become active in churches. Missionaries hope for more personal contact with people who take Bible Correspondence Courses.

Two types of mail response are sought through the television program. Each week we give viewers information about the Bible Correspondence Course. Occasionally we offer a special piece of literature to all who write. The attractive booklet *The Man You Cannot Ignore* presented Bible verses about Jesus. It also invited people to enroll in the Bible Correspondence Course. The impact of printed materials, along with the Baptist Hour, lasts far beyond program time.

Announcer: For more news on the Bible Correspondence Course, we switch you to Reporter _____ at the Baptist Center in Manila.

Reporter 2: We are here at the hub of communications, where the Bible Correspondence Course originates. With me is Marjorie (Mrs. Howard) Olive.

Mrs. Olive, I understand that over fifty thousand people have indicated they want to know more about God's Word, and that two thousand write a month! That's some response to the course, isn't it?

Ms. Olive: Our greatest thrill of these past twelve years has come from response to the Bible Correspondence Course. It has grown from 12,000 enrollees in 1971 to more than 50,000. The opportunities for

visitation, witnessing, Christian nurturing, home Bible studies, and church planting are limitless.

In Cebuansuan [cab-BAN-nah-too-ahn], Pastor Prado selected ninety names from the list of correspondence course students sent out by our office and visited sixty of these homes. For the first time as a pastor, he was welcomed in every home as he presented himself as a representative of the Baptist Hour. As a result whole families have been led to the Lord.

A medical doctor who graduated from our Bible Correspondence Course used the lessons to teach the Bible on Sunday afternoon in his free medical clinic for indigents. Another man studied the lessons with his wife and then became a Bible teacher in the Catholic church to which he belonged.

Reporter 2: Sources here indicate that the course is offered in English and Filipino dialects, though English and Tagalog are most frequently requested. Up to 300 new enrollments may arrive in a single day! Many hundreds of lessons in progress are received daily. A staff of seven Filipinos processes the daily mail.

A children's Bible course of twelve lessons is being offered now; adult materials proved to be too difficult for children.

Adults who complete the adult course may take a post-graduate series called "Christ Is Lord." The course, based on the Southern Baptist WIN (Witness Involvement Now) materials, relates to growing in a Christian faith and witness.

People write to say what a thrill it is to get mail and to know that someone cares for them—even if it is to send a mass-produced lesson. All answer sheets that are sent in get personal attention by one of the many graders.

Few non-Christians are able to complete the entire forty-nine-lesson

series without answering for themselves the question: What will you do with Jesus?

Correspondence course staff and missionaries conduct many home Bible studies on request from students living in the Manila area. Additional professions of faith are being registered along with opportunities to organize new churches.

One student wrote: "I am very thankful for studying this course. My parents are interested in reading the Word of God, but they have never seen a Bible. Every Sunday morning they are listening to the Baptist Hour and are happy."

Answer: Reporter is waiting at the Baptist Center in Manila with missionary Robert Stanley.

Reporter 3: Publication work in the Philippines takes place here. A book store serves as an outlet for materials produced in the Center as well as for supplies and church books. Baptists now have an offset press on which they print items such as Vacation Bible School books.

After looking around the Center, Mr. Stanley, I have some questions. How do you produce materials for so many dialects?

Stanley: Materials are first prepared in English and then translated into five other dialects. Since many Filipinos speak English, the greatest demand is for materials in English. We produce Sunday School and Training Union materials, for example. We stay ahead of schedule to allow time for translators to do their work.

We continue to subsidize the literature expenses rather heavily in order to keep prices within the reach of the people.

Mary Lucile Saunders, a missionary for over thirty-five years, carries a big load of the publication work. With her retirement close at hand, we will need a curriculum

writer. We are asking Southern Baptists to pray that the Lord will supply the right person for this work.

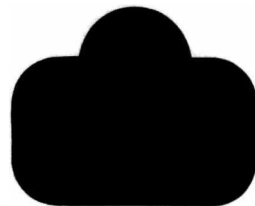
Reporter 3: It looks like Baptists in the Philippines are planning for the future.

Stanley: Baptists have set a goal of 3,000 churches with 100,000 members by 1982. Now there are about 366 churches and chapels with nearly 20,000 members. With the Lord's help, we hope to establish hundreds of small house churches in the years ahead—groups that will meet in homes of members or in stores, schools, or wherever space may be available.

We have come to feel that needed growth will not come as long as we are confined to providing land and a building for every church that is started.

Churches are growing and many people are being reached with the gospel through mass media in the Philippines.

Answer: Thank you, reporters. And that's the story of Baptist communications in the Philippines.



AIM

After this study members should be able to describe at least two ways mass media in the Philippines communicate the gospel.

BEFORE THE MEETING. DO THIS

Make a mock television set from a large cardboard box. Place it on a table or desk so that speakers can be seen "head and shoulders only" from the TV set as they present their reports.

Borrow a microphone or make a cardboard wockrup of a microphone.

Make signs to place at the scene WW/MU (for the station call letters). On the Air, Broadcasting through the Philippines, Talking the Good News. Place these signs around the room.

Ask one person to be the announcer for the program. Ask others to be Mr. Olive, Mrs. Olive, Mr. Terry, Mr. Stanley, and three reporters.

Ask a creative person to write some commercials about ROYAL SERVICE and other Baptist Women materials. (For ideas see the past few issues of ROYAL SERVICE: October, inside back cover; September, back cover, inside back cover, p. 39.) Insert these "spots" in the TV programs as desired.

DURING THE MEETING. DO THIS

Group the women around the room so they can view the TV set. Follow the script on pages 24 and 25.

SOMETHING TO DO BECAUSE YOU STUDIED

1. Consider helping a WMU or a Sunday School that has too little money to purchase literature. Contact your state WMU office for possible needs. Many new or small chapels cannot afford all the literature they need.

2. Find ways and places in your community to distribute tracts or other evangelistic literature.

3. Assist as needed if your youth choir attempts some music evangelism in the community. Help train the young people in witnessing.

4. Make a poster for church display showing Baptist radio and TV programs available in your community. List time and station. Encourage friends to tune in these programs.

CALL TO PRAYER

Ask members to tell their favorite Scripture verses on prayer. Ask for volunteers to mention specific

prayer requests based on the presentation of mass media missions in the Philippines. Call for sentence prayers.

Read the names of missionaries on today's calendar of prayer (see pp. 42-48). Ask women to pray silently for the persons mentioned

and for the work the missionaries represent—challenges, needs, difficulties.

PREVIEW THE WEEK OF PRAYER

Announce the theme for the Week of Prayer for Foreign Missions (Nov.

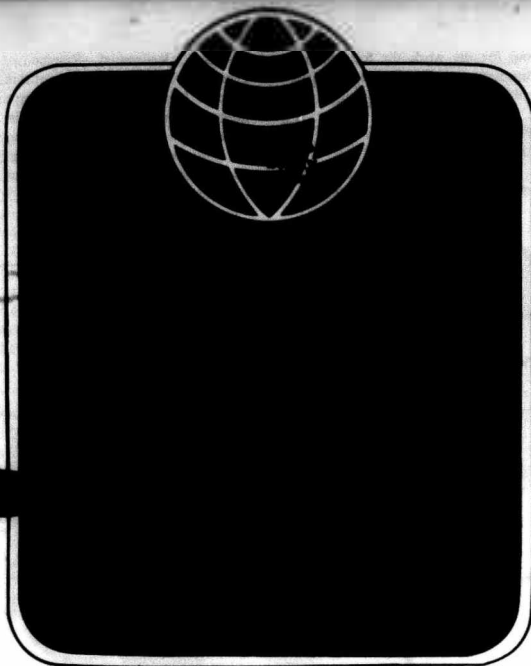
30-Dec. 7), Redeemed—Rejoice... Proclaim. Use the back cover of this issue of ROYAL SERVICE to prompt interest of women in participating in all activities of the week, including the Lottie Moon Christmas Offering. Provide specific information about times and places of meetings. □

Filipino Writes for Filipinos

John P. Empe, editorial associate in the Baptist Center, Manila, Philippines, writes the Young People and Adult Sunday School quarterly and teacher materials. Mr. Empe also serves as pastor of Pasey Baptist Church, one of Manila's leading Baptist congregations.

Peacelee Laraya, production supervisor, addresses one of many literature packages shipped each quarter to Baptist churches throughout the Philippines. The Baptist Center uses both mimeograph machines and offset press equipment to provide Bible study and literature materials for 366 churches and mission points.

Mr. Empe confers with women who work in the Baptist Center's editorial department as typists, writers, and proofreaders. This department prepares materials for Sunday School and Training Union lessons in English plus five dialects each quarter.



You may have seen the bumper sticker which says, "In case of rapture, this automobile will self-destruct." This bit of theology-on-the-run is an example of the current renewed interest in the end of the world.

The study of last things (eschatology [ess-kah-TOL-oh-gee]) runs in cycles of interest, at least partially related to the general sense of hope—or lack of it—in society at large.

When pessimism permeates the realm of daily living, there seems to be an upswing in interest in how God is going to get us out of the existing situation, a feeling that only God can help us. A prominent evangelist has asserted that only divine intervention can call our nation and the world back from the brink of destruction.

We will study the passage in 1 Thessalonians 4, one passage on which the rapture concept is based. This is one of two major sections in the letters to the Thessalonians dealing with the Lord's return. We will also look at scattered references to the subject throughout the two letters. Our main concern all year will be to discover the mission implications of passages we study.

Our Lord's return is dealt with in many places in the New Testament. But Southern Baptists differ in their interpretation of what the Bible says and what it means. It's not as simple as those would make it who say, "The Bible says what it means and means what it says." Honest, competent Christian scholars take different positions regarding end-of-the-world passages.

In a dormitory hall session, disagreement over eschatology reached a fevered pitch. One ministerial student wrote off all who disagreed with him by saying, "If you don't believe it this way, you can't be evangelistic—you have no reason to be concerned about the salvation of the lost." A random survey of Southern Baptists, however, would reveal compassionate witnesses for Christ on different sides of this complicated question.

Three Early References (1 Thess. 1:9-10; 2:19-20; 3:12-13)

We hear many references to the Second Coming of Christ. Though the expression "Second Coming" is not in the Bible, the concept is valid.

Christ's triumphant return is a major concern in 1 and 2 Thessalonians, the two letters which Paul the missionary wrote to the young church he had founded.

Paul builds toward a fuller statement about Christ's coming by three shorter references in the early sections of 1 Thessalonians. First, he commends the young Christians for turning from paganism to serve the living and true God (1:9-10) in contrast to dead, false gods of the pagans.

They served God as they waited for Christ's return. Later, a problem may have developed: some Christians decided that, since the Lord was due back any day, there was no need to be involved in such mundane activities as working for a living. Some see Paul's admonition in 2 Thessalonians 3:10-12 as directed toward those who had quit serving and were just waiting for Christ to come back ("If any would not work, neither should he eat").

Those who serve faithfully need not fear God's wrath which also is coming. The word for wrath in this letter suggests an abiding judgment against evil, not a sudden burst of anger.

Heavy emphasis is sometimes laid on the judgment and wrath of God

in connection with Christ's coming. Paul deals with God's wrath in his first mention here and also in the early verses of the second letter. But by contrast, his second reference here (2:19-20) is one of joy and victory. Perhaps Paul deliberately pointed to the somber aspects of the return for those not ready to meet Christ, in contrast with the Christian's cause for rejoicing at the thought of the Lord's return.

The third reference to Christ's coming is a prayer, a threefold benediction (3:12-13). He asks that the Christians love they share with each other and for others may make them strong-hearted, righteous, and holy or dedicated. We can infer that these character traits will be completed when Christ comes back; but in the meantime, Christians should be on the way toward maturity in these areas.

A Word of Comfort (1 Thess. 4:13-18)

We can gain knowledge from an isolated Scripture verse, but we should seek to understand any verse or passage in relation to its larger setting or context.

In this passage, Paul discusses the return of Christ as part of his message of comfort to bereaved Christians at Thessalonica. Some in the church had died, and their fellow Christians were uncertain about what would happen to the dead when the Lord came back.

Paul expressed concern that the Thessalonians not remain in ignorance "concerning them which are asleep" (v. 13). This is not "soul sleep," with the dead person lying dormant in the grave to await the resurrection. In another place, Paul asserted that to be absent from the body was to be present with the Lord (2 Cor. 5:8). Jesus assured the penitent thief on the cross that they would be together in paradise that day (Luke 23:43). Sleep is used frequently in the New Testament to refer to death (see 1 Cor. 7:39; 13:6; John 11:11-12).

The passage does not condemn grief, but it does teach that Christians should not grieve to the point of despair when a loved one dies. We should not be crushed by hopelessness over the death of a family member or dear friend as people are who have no hope for eternal life.

Paul's reason for hope was his faith in the resurrected Lord. His assurance that Jesus rose from the dead convinced him that Christians who have died will also be raised from the dead. Christ will bring the faithful dead with him when he comes to take us to heaven. Paul says the living Christians will be caught up to meet the Lord in the air (1 Thess. 4:17).

Many connect this passage with one of Jesus' teachings in the Gospels (Matt. 24:40-42; Luke 17:34-36). Jesus gives a graphic picture of separation: two will be working in the field, two others will be grinding grain, two others will be in bed. In each situation, one will be taken and the other will be left. No mention is made of what happens either to those who are taken or those who remain.

Some see the Gospel message as supporting the rapture concept, with the ones taken going to heaven, while those who are left continue earthly pursuits for a time. Another view is that Jesus' words simply illustrate the drastic separation that will occur in the judgment.

Rapture theologians connect Paul's statement about being caught up in the air with Jesus' statement about separation. These passages are combined with Revelation 20:21, and these inferences are drawn: Christ will take the church out of the world, a period of tribulation will follow, and then Christ will come back to reign on earth for a thousand years.

Connecting various Bible passages and drawing inferences from them is a valid means of Bible interpretation. But we should distinguish between the direct teaching of a passage or passages and inferences we

make in light of our own thinking and preferences.

"We Who Are Alive" (1 Thess. 4:13-5:11)

When is Christ coming back? No one on earth knows. Jesus indicated while he was on earth that even he did not know (Mark 13:32). Only God the Father knew.

Many who consider themselves "Bible-believing Christians" seem to glide over this statement. They seem to know more than Jesus and try to tell when the world will end, basing their estimates on elaborate calculations, often relating Bible passages to current political crises. A radio evangelist frequently refers to Jesus as "the soon-coming Saviour."

Some actually set dates for Christ's return. One fairly recent example was in connection with the anticipated orbit of the comet Kohoutek within close range of the earth. Some felt the comet would collide with the earth and destroy our planet.

Others, with a bit more wisdom, resist the temptation to set specific dates. But they still insist that Christ almost certainly will return in their lifetime.

People who expect to live to see Christ come back are in honorable company. Paul believed Jesus would come back in his lifetime. In 1 Thessalonians 4:17, he refers to himself and others as "we which are alive and remain" when Jesus comes to raise the dead. The same idea is in 1 Corinthians 15:51-52: "We shall not all sleep, but we shall all be changed." J. B. Phillips renders verse 52 as, "We who are still alive shall suddenly be utterly changed."

Paul's discussion of Christ's return continues into 1 Thessalonians 5. This is an example of how chapter and verse divisions were made arbitrarily and sometimes artificially long after the New Testament was written. Paul did not write chapters and verses; he wrote letters. These divisions were added for our convenience in study more than 1,000

years after the Bible was completed.

The end-time discussion continues through 1 Thessalonians 5:11. In verse 10, Paul leaves open the possibility that Christ might not return right away. "Whether we wake or sleep, we should live together with him [Christ]."

The Apostle frequently uses word plays, taking various shades of meaning for one word and applying them in a discussion. We see this in chapters 4-5 with *sleep*. He begins by using the word to mean death (1 Thes. 4:13-14). After his words of reassurance that the dead will share in Christ's return, his use of *sleep* changes.

Comparing the unexpectedness of Christ's return to the invasion by a thief in the night (1 Thes. 5:2), Paul warns Christians not to go to sleep (1 Thes. 5:6-7). The figure of the thief in the night also triggers his thoughts about contrasts between night and day. Christians belong to the day, not the night. Sleep and drunkenness occur at night. Christians should be awake and sober (1 Thes. 5:5-8).

Paul's main concern with the Lord's return is consolation, not a calendar. Three times in the fourth and fifth chapters he gives comfort. He assures Christians that they can have hope in the face of death (1 Thes. 4:13-14). He asserts that the resurrection should be a source of comfort (1 Thes. 4:18). Then, he makes practical applications about being watchful for the return and again says this is cause for comfort (1 Thes. 5:11).

The Second Letter (2 Thes. 2:1-12)

Our Lord's return is a complex issue, and we should not feel bad if we do not get all our questions answered in one brief study session concerning it. Paul apparently did not cover the subject to everyone's satisfaction in one letter. He deals further with the issue in 2 Thessalonians.

Someone was spreading the false teaching that Christ had already

come back (2 Thes. 2:2). Paul was seeking to combat this heresy for two reasons: it was not true, and he was supposedly the source of this teaching. Apparently, a letter had been circulated claiming to be from Paul, stating that the day of the Lord had already come.

At this point Paul begins his discussion of a figure known as the "man of sin." He suggests that the Lord's return will not be something that happens quietly or casually. It will be quite evident.

This man of sin is the embodiment of evil. He proclaims himself as God and will take his seat in the temple of God (2 Thes. 2:4). This man is someone Paul has earlier discussed with the Thessalonians, perhaps simply by word of mouth while he was in Thessalonica (2 Thes. 2:5).

A restraining force keeps the man of sin from unleashing his power for a time. When this restraint is removed, the man of sin will be revealed. And Jesus will slay him with the breath of his mouth (2 Thes. 2:6-8). The lawless one (another name for the man of sin) will have the power of Satan and will be able to do "pretended signs and wonders" (2 Thes. 2:9 RSV) which will deceive many people into following him.

As we try to understand this passage, it may not be surprising that one commentary called it "undoubtedly one of the most difficult passages in the whole New Testament."

Some interpret the man of sin historically, an actual person in Paul's day, with the Roman Empire as possibly the restraining force which was keeping the rebellious man from venting his wrath against the church.

Others believe the passage relates to the generation alive at the end of the age. Following the tendency to assert that theirs is the last generation, some have identified world leaders such as Adolf Hitler or Joseph Stalin as the man of sin. This

interpretation presents obvious problems when a specific person is identified and passes off the scene and the world continues without Christ's return.

Another approach is to see various historical figures as men of sin, with the ultimate man of sin still to come at the end of history. The term *antichrist* is not used in this passage, but some identify the man of sin with the antichrist. First John 2:18 indicates the existence of many antichrists, as well as *the antichrist*.

If we identify the man of sin primarily as someone in our own generation, we should ask what meaning this would have held for the original readers. Paul wrote with the assumption that his readers knew what he was talking about. It must have had some meaning for the Christians in Thessalonica.

Whatever interpretation we give to the passage, we should be able to love and appreciate fellow Christians who see different meanings in it.

What Does It Mean for Missions?

Eschatology, the doctrine of last things, is the "last word" concerning all major Christian teachings.

Concerning God, eschatology tells us he is Lord of all and will at the last day exercise lordship over all his creation. In that day, the kingdoms of this world will become the kingdom of our God and of his Christ. And he shall reign forever and ever. (See Rev. 11:15)

Eschatology says of the human race: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21-22). "For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep" (1 Thes. 4:14 RSV).

Eschatology says of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men

whereby we must be saved" (Acts 4:12).

Regarding sin and judgment, eschatology says Christ will divide sinners from the righteous, "as a shepherd separates the sheep from the goats" (Matt. 25:32 RSV).

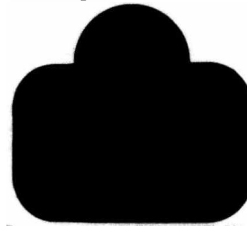
What, then, is the relationship of eschatology to missions?

Eschatology joins a solemn word of judgment to a joyous word of love and forgiveness for all who will accept. Eschatology and missions are joined in the prophetic word from Amos: "Prepare to meet thy God" (Amos 4:12).

The challenge of missions is to call all people to repentance and faith: Be ready to meet God, whether in life or in death. Details surrounding the Lord's return are not as significant as the call to be ready to meet him.

Many generations have lived and died since Jesus walked on earth. In every generation since he left, there have been those who steadfastly believed they would live to see him "come in like manner." Yet, the Lord has not returned. In every generation, our ancestors have gone into eternity either prepared or unprepared. The Lord may return in our lifetime, or the earth may continue for many more generations.

We do have the sure word of God that "whoever believes in him should not perish but have eternal life" (John 3:16 RSV). This is our missions message.



Lawrence and Pansy Webb

AIM

At the end of the session, each woman should be able to discuss the

importance of the Lord's return as a part of the missions message.

BEFORE THE MEETING

From one-volume Bible dictionaries or the *Encyclopedia of Southern Baptists* (check your church library) find brief articles on such subjects as "Eschatology," "Millennium," and "Millenarianism." Assign one or more of these articles to members of the group who will be ready to share this information in the meeting.

IN THE MEETING

Choose one or more of these study approaches:

Listening Teams

Assign small groups or individuals to listen for answers to these questions as the study material is discussed. Call for reports from the listening teams at the end of the session:

1. What problems in Thessalonica apparently prompted Paul to write about the Lord's return? (Death of some Christians; some had quit work and were waiting for the end of the world.)

2. What excesses should we avoid in interpreting the return of Christ? (Setting dates; judging those who disagree with us; assuming he will not come back.)

3. Explain why there should be room for differences of interpretation concerning details of the end of the world.

4. What is the relation between missions and the doctrine of "last things"?

Reading Reports

Members may report on articles they read concerning eschatology, as suggested under "Before the Meeting." Reports should be as objective as possible at different viewpoints are examined. Ask group members to point out aspects they had not previously thought of.

Thought Question

Conclude the discussion period by asking this question: From the missions standpoint, which is more important—to help people get ready

to meet Christ or to be able to explain the details of his return?

CALL TO PRAYER

Point out that the basic task of every missionary is to call people to be ready to meet God as life or in death. This is the heart of missions and eschatology.

Write the name and type of work of each missionary (see pp. 42-48) on slips of paper to distribute to members, or write the information on the chalkboard. Ask individuals to tell ways each missionary's task might relate to eschatology.

PREVIEW THE

WEEK OF PRAYER

Announce the theme for the Week of Prayer for Foreign Missions (Nov. 30-Dec. 7): Redeemed—Rajama... Proclaim. Use the back cover of this issue of *ROYAL SERVICE* to prompt interest of women in participating in all activities of the week, including the Lottie Moon Christmas Offering. Provide specific information about times and places of meetings. □

BOOK FORECAST
Continued from p. 33

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

Books for February

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

My Name Is Asher Lev by Chaim Potok (Fawcett 1972) \$1.50 paper

Jesus Was a Jew by Arnold Fruchtenbaum (Broadman 1974) \$2.95 paper

How Did a Fat, Balding Middle-aged Jew Like You Become a Jesus Freak? by Zola Levitt and Dr. D. McGinn (Tyndale House 1974) \$1.45 paper

*Available through Baptist Book Stores. Be sure to check early with your bookstore to see the books must be ordered.

**B.O.O.K. will be used throughout the three-month period, January-March. Confronting Popular Culture will be used in January and March.



Thanksgiving means friendly greetings, bountiful meals, happy reunions.

But consider: Police or soldiers, rapidly knocking on the door, could shatter your dreams and sever ties with family, friends, church, the Bible! Incredulously you answer. This could not happen. We are safe in America, the land of the free. But it happened in Holland! The Thanksgiving season and the "spirit of '76" form a vivid backdrop for our study of the drama of two Dutch women, Corrie ten Boom and Johanna Dobschiner.

Books to Read and Study

The Hiding Place by Corrie ten Boom with John and Elizabeth Sherrill (Fleming H. Revell Co. 1974) \$1.50 (paper)*

Two places co-star in the drama of Corrie ten Boom: the Beje

[bay-yay] and the concentration camp The Beje, a peculiarly built old house with a personality all its own, was home to the ten Boom family. The atrocious Nazi extermination camps felt the influence of the ten Boom home as Corrie and Betsie made sanctuaries of their cells.

The ten Boom home became a haven for persecuted Jews. The war interrupted the uneventful life-style of the ten Booms. The Beje, outfitted with hidden buzzers, radio, and secret room, became a headquarters for Holland's underground.

Arrested for hiding Jews, Corrie and Betsie were interned in German concentration camps. The Scriptures furnished strength to overcome the daily oppressions. Each camp offered opportunities to share Christ's love with inmates and guards. Terrifying circumstances and cruel

people only served to illuminate the eternal truth that nothing can separate us from God's love.

Tramp for the Lord by Corrie ten Boom with Jamie Buckingham (Christian Literature Crusade and Fleming H. Revell Co. 1974) \$5.95*

Corrie ten Boom's faith in Jesus Christ was born and nurtured within a close family circle. It was tried and strengthened in Nazi concentration camps. Now her faith is proclaimed in a worldwide ministry. Corrie felt that her life was spent for a purpose: to tell people everywhere that Jesus Christ is Lord. *Tramp for the Lord* is an inspirational travelogue of her ministry. From America to Africa she summons congregations to yield to the Holy Spirit and to allow the Scriptures to meet every need in life. In prisons and refugee camps she often encouraged to the hopeless. Corrie ten Boom's people-centered stories about forgiveness, security, and happiness challenge the reader to "view life from God's point of view."

Selected to Live by Johanna Ruth Dobschiner (Fleming H. Revell Co. 1973) \$5.95*

The Dobschiner family were Orthodox Jews who lived in Germany during the rise of Nazism. Fleeing to Holland for safety delayed their inevitable arrest.

The book describes how the German invasion disrupted normal family life: the rules, regulations, and midnight raids made life almost unbearable. The family lived in constant fear of arrest and separation.

When the soldiers finally arrested the Dobschiners, Johanna was miraculously spared. She eluded the enemy for several months. When her mental and physical strength began to wane, she went underground. Until the end of the war, she was shifted from attic to attic in homes of the sympathetic Dutch.

In one of the hiding places she opened a New Testament for the first time. She understood that Jesus Christ fulfilled the prophecies of the Old Testament, and she accepted him as her Saviour.



BEFORE THE MEETING. DO THIS

1. Make a cornucopia (horn of plenty). On slips of paper spilling out of the opening, write the following expressions of thanksgiving from *The Hiding Place* and *Tramp for the Lord*. *Memories*, page 21 *HP*; *Happiness*, page 37 *HP* and chapter 23 *TL*; *Love*, pages 47, 50, 58, 88 *HP*; *Activity and Abilities*, pages 141, 144 *HP* and chapter 31 *TL*; *Sky*, pages 134, 139 *HP*; *Colors*, page 143 *HP*; pages 27, 28, 165 *TL*; *Discomfort*, pages 188-190 *HP*; *Forgiveness*, page 165 *HP* and chapter 7, page 172, chapter 33 *TL*; *Joy*, pages 78-84 *TL*; *Bible*, pages 136, 175-178, 180 *HP*.
2. Display an open Bible.

IN THE MEETING. DO THIS

1. Invite members to select slips of paper from the cornucopia and to list orally the expressions of gratitude (don't look up the page references yet). Say: Many of the expressions of gratitude are unusual. In order to understand their significance, discuss:
 - ways the German occupation changed the life of the Dutch people (chap. 5, *The Hiding Place*)
 - life in the underground (chaps. 7 and 8, *The Hiding Place*, chaps. 10-12, *Selected to Live*)
 - life in the concentration camps (chaps. 10-13, *The Hiding Place*).

2. Ask members to pass the slips of paper to women who have read *The Hiding Place* and *Tramp for the Lord*. Ask these women to look up or recall the passages indicated. (Arrange for "Bible" to be last; see no. 3 below.) Discuss: How do these expressions of gratitude relate to the story? How do they relate to life today?

3. Call attention to the open Bible. Say: Last month our study showed how the Bible transformed jungle Indians from headhunters to peacemakers. This month we continue an emphasis on the importance of the Scriptures. Many miles separate the jungles of Ecuador from the country of Holland. Nevertheless, the same Bible revealed the Messiah to a Jewish woman. The same Bible, offering strength for daily living, sustained Corrie ten Boom.

Using facts from chapter 13, *Selected to Live*, explain Johanna's apprehension and conversion. Also share her first testimony to Jewish friends (pp. 176-179).

Discuss some of the Scripture passages that provided a "hiding place" for Corrie.

SOMETHING TO DO BECAUSE YOU STUDIED

If a knock on your door tomorrow meant persecution or confiscation of your Bible, how much of the Bible would your memory retain? As follow-through to this study, convene together as group members to memorize whole passages of the Scriptures. This should be a long-term project. Decide in your group how to do it a verse a day? a passage a week? Encourage each other. When you meet in casual encounters, share the passages you are learning.

To launch this project, form a circle. Ask each member to share a Scripture passage that has helped her through a crisis. Thank God for a free country where we can form this circle without fear of harassment.

ANOTHER WAY TO DO IT

Encourage each member to read all three of the books in order to have a background for this study.

Send members this message: "Our church property has been confiscated. Our meeting will be (date and time) at (place). Come in quietly one at a time. Do not bring Bibles. Remember we are being watched." Use your creativity to simulate secretiveness. For example, make plans to pretend to be in an attic. Arrange for the meeting to look like a sewing bee. To be effective, the session must be conducted from memory. Sing quietly hymns of praise. Have a time of affirmation: each member expresses gratitude for a particular strength in another member. Ask the women to quote Bible passages that have special meaning for them. Ask for examples of answered prayer.

PREVIEW WEEK OF PRAYER

Announce the theme for the Week of Prayer for Foreign Missions (Nov. 30-Dec. 7): Redeemed—Rejoice... Proclaim. Use the back cover of this issue of ROYAL SERVICE to prompt interest of women in participating in all activities of the week, including the Lonnie Moon Christmas Offering. Provide specific information about times and places of meetings. □

BOOK FORECAST

Books for December

Blessings Unlimited by George W. Weber (Fleming 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. Balinas (Word Books 1973) \$5.95

Books for January

B. O. K. (Beliefs of Other Kinds) (Home Mission Board 1973) \$1.00**

Confronting Popular Cults by W. Thomas Starck (Broadman 1972) \$1.95 paper**

(Continued on p. 31)



Recently I went to a prayer group meeting in an angry, resentful mood. I was mad at God. He was not answering my prayers although I had called on him time after time.

On the way to the meeting, I decided I would tell the group that I was tired of praying, tired of expecting God to answer prayer. But before I had a chance to vent my anger, others in the group began voicing thanksgivings and telling of answered prayers. As they did, my anger melted; I never told them of my distress. Their thanksgivings reassured me that God was answering prayer and eventually he would answer mine.

Do either you or your prayer group need similar reassurance? Maybe some words of thanksgiving will help. Here are some from missionaries serving in Ghana.

Expressions of Thankgiving

"Without prayer," says Ann (Mrs. Douglas) Bryant, "we would neither have been sent to Ghana nor would we be able to stay. On the day the Foreign Mission Board was to decide if we should be appointed, Mel Torstrick of the Personnel Department called to say that the doctor who had given us our physicals recommended that I have a kidney biopsy. The Board wanted me to have the biopsy and to receive medical clearance. The call was a blow to us because our appointment procedures had gone so smoothly.

"A doctor in Atlanta was able to get me into the hospital that very day with the biopsy scheduled for the next morning. I called a good friend, our WMU director, to tell her where we were going, packed our clothes, and left.

"Later I learned that my WMU director friend had started our Baptist Women's prayer chain. These prayers upheld us. The biopsy showed nothing significant; and we went to Richmond ten days later for the December appointment—the last chance of getting in the 1972 spring orientation session.

"We depend on the prayers of dedicated Christians in the States. It is wonderful to receive a letter in the mail from a stranger who says, 'Our family (or GA, RA, Baptist Women group) has adopted you. We will pray for you every day.' Ah, many friends and loved ones pray for us daily, and we depend on them.

"We depend on prayer for personal safety. Last year, several of the Ghana missionaries were on furlough. The rest of us did a double amount of work. Doug served as field evangelist for two associations, located in opposite directions. With such a busy schedule, Doug was on the road every weekend; but the Lord kept him safe and gave him the strength he needed.

"One answered prayer that stands out was a doctor for our hospital at Nalerigu (nah-LAIR-eh-goo). When we arrived in Ghana in July 1972, we learned that the hospital might have to close the following year because only one doctor would be left to carry on the work. It would be impossible for him to do all the work in a hospital of its size. We began to pray and wrote several friends and Baptist Women groups about the need. Many wrote that they were praying. In just a few months we learned that Dr. and Mrs. Walter Moore would be joining us. They had served for many years in Nigeria but had returned to the States. At the very time we needed them, they felt God's leading them to the missions field again. When they contacted the Foreign Mission Board and were told of Ghana's urgent need, they responded in answer to the prayers."

Missionaries Jim and Dottie Annis praise God for his watchful care. While they were all swimming in the ocean, huge waves and under-slow knocked David (12) and Timmy (11) off their inner tube and swept them out into the ocean. Jim had to decide which of his two sons to help. "I went to David first," he says, "and I pulled him to safety. When I started for Timmy, I was completely exhausted and could not keep my head above water. We had dedicated Timmy at birth, and then two years ago he made his own decision to give himself to Jesus. I felt a wonderful peace and knew that everything was going to be OK. When I finally got my head above the water, a huge Ghanaian man was at Timmy's side. When he and I finally got Timmy back to the beach, we all fell on our knees and thanked God for sparing our lives."

Expressions of Need

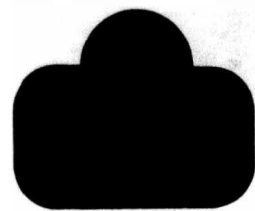
Answered prayer is not only reassuring, it also makes one eager for more prayers to be answered. Missionaries in Ghana are no exception. The biggest need for prayer in Ghana, they say, is for trained leaders in the churches. For fifty churches and numerous preaching stations, only twenty-two pastors are available. Until 1969 much of Baptist work was with Nigerians who had made Ghana their home. They had requested help from Nigeria missionaries in 1947, prompting our first missionaries to enter Ghana. Under government order in 1969, most of the Nigerians had to leave. Ninety percent of the Baptists disappeared. Baptists have had to start all over, except that there are Baptist church buildings all over the country, many standing idle or rented to other churches. To many Ghanaians they are Nigerian churches, and the missionaries have had to try to help them overcome that feeling.

Ghanaian churches must have trained Ghanaian leaders if they are to grow. A new program of seminary extension classes began in seven

centers last March. They are conveniently located to enable men to continue at their jobs while being trained as pastors. Prayer is vitally needed for this first year, a time of learning for the missionaries who teach as well as for those who attend the classes.

"It is important that we find the best ways of training these potential pastors," says Ann Bryant. "We ask Baptist Women to pray that men will respond to God's call to preach. We need men who can reach the students and people in the cities and men who will preach in the villages.

"Next year will be a year of evangelistic crusades. Preachers from the United States will travel to Ghana to hold these meetings in the various regions where we have work. Baptists are busy preparing for these crusades. Prayers are needed for them as they prepare, for those who preach, and for those who will attend the meetings."



BEFORE THE MEETING, DO THIS

Order maps of Africa and Europe (from Foreign Mission Board Literature, Box 6597, Richmond, VA 23230). Hang the map of Africa at the front of the meeting room near the one of South America used last month. Save the map of Europe for your next meeting.

If you made footprints from black construction paper as suggested last month, take four of them and some masking tape with you to the meeting.

IN THE MEETING, DO THIS

Recall last month's study when we decided to tramp prayerfully

around the world. (Place footprints leading from Venezuela to Ghana.) Review last month's illustration of Corrie ten Boom as she tramped for the Lord, and the concept of the body of Christ.

The focus of this meeting is on that part of the body of Christ residing in Ghana. Ghanaian Baptists have much for which to be thankful. The spirit of thankfulness is something we Southern Baptists share with Ghana's Baptists. Giving thanks is an important part of prayer.

Ask someone to read aloud 1 Thessalonians 5:18; Philippians 4:6; and Colossians 4:2.

Ask someone to share "Expressions of Thankgiving" from page 34.

Lead a period of conversational prayer of thanksgiving only. Begin by expressing the thanksgiving of the missionaries in Ghana. Then say something like this: "Heavenly Father, we would now like to voice our own thanks to you." Members should take turns, thanking God for one item at a time.

Following the period of thanksgiving, ask a member to share "Expressions of Need" (p. 35). Ask three people to pray, one at a time, for these needs while the others pray silently.

Call on one member to read aloud the names and types and places of service of the missionaries on today's prayer calendar (see pp. 42-48), pausing between each name to allow members to pray silently, expressing thanksgiving for the life and work of each.

PREVIEW THE WEEK OF PRAYER

Announce the theme for the Week of Prayer for Foreign Missions (Nov. 30-Dec. 7): Redeemed—Rejoice... Proclaim. Use the back cover of this issue of ROYAL SERVICE to prompt interest of women in participating in all activities of the week, including the Lottie Moon Christmas Offering. Provide specific information about times and places of meetings. □



have been sharing my Saviour as well as my knowledge about the subject matter.

The Christian is a witness. There is no way to keep from affecting the cause of Christ when you bear his name. Our responsibility is some-
some and challenging. Fortunately, we do not have to carry the responsibility alone. The Christ in us will be his own witness if we will let our lives surrendered to him.

In some of the Baptist churches in Ecuador, a person must give evidence of his salvation by winning another to Christ, before he can become a member of the church. Ecuadorian churches usually do not receive for membership persons younger than fifteen or sixteen. One Sunday morning, during a service in Calvary Baptist Church in Guayaquil (gwah-yah-KEEL), Ecuador, a child of six or seven presented himself as a candidate for baptism. The pastor and people were skeptical as the boy told that he had asked Jesus to save him, and that Jesus had come to live in his heart. They decided to tell the boy to wait several years before he was baptized. The boy was disappointed, but he accepted the decision of the church.

The next Sunday he was back. He brought his older brother. During the week, the boy had explained to the older brother how to be saved, and the older brother had accepted Christ. A week later, the boy brought his kindergarten teacher. She had observed a difference in the life of the boy, and had asked him about it. He had witnessed to her and won her. She later won her husband and three children.

Within two months, this little boy had led six people to the Lord. The church decided to reconsider. The boy had shown evidence of being a Christian. He was accepted as a candidate for baptism.

Do you remember how you felt when you accepted Christ? Was your first impulse to tell everybody? What happened to that first zeal? Why is the clear command of Christ

to witness not the deepest desire of our hearts?

There is much in the Bible that I do not fully understand. I trust the Holy Spirit to reveal meanings to me in his own good time. But the clear command of Christ to witness is not hard to understand. It is plain, simple, straightforward. Jesus has commanded us to witness. He has given us no choice in the matter. In every Gospel, in the Epistles, in Revelation, in fact, in many places in the New Testament, you find the clear command of Christ. "Go, tell." "Go and disciple." "Go, be witnesses." There can be no mistake. Christ has commanded us to witness.

You probably joined a mission action group because you are concerned for people. You want to express that concern in loving action. Perhaps you feel you can best witness through your actions. And, of course, we do witness by means of loving actions. But the time comes when the witness must be direct, when the testimony must take on words, when the clear command of Christ must be obeyed, and we must "Go, tell."

Let us look at just a few of the passages in which Jesus commands his people to witness. (Most of these verses are familiar. Read them from present-day translations.)

- Matthew 28:18-20
- Mark 16:15
- Luke 24:46-48
- John 20:21
- Acts 1:8



IN-SERVICE TRAINING AIM

As a result of this session, each member should be able to cite one

of Jesus' commands to witness, and to decide on a witnessing approach to one person she knows.

HOW TO DO IT

Ask a woman to tell the story of the Ecuadorian boy.

Challenge members to continue learning a verse each week to use in witnessing. Read the verses suggested in the article, and ask each woman to choose one of them each week to commit to memory.

Look again at the poster made last month that gives an overview of the year's topics. Remind the women that we are talking now about the why of witnessing in mission action. Ask someone to recall the reason (the why) studied last month. The theme of study this month is the clear command of Christ. Ask if anyone can share another passage in the New Testament where the command of Christ to witness is recorded.

Ask: What does it mean to make the Lord our master and Lord as well as our Saviour? What difference should it make in our lives to obey the commands of our Lord?

Give each woman paper and pencil and ask her to write the name of at least one person to whom she should give a spoken witness during this month. Now, ask her to write down what she should say to this person. (Allow a few minutes for this.)

Direct a quiet time of commitment. Ask each woman to commit herself, with the help of the Holy Spirit, to take this witness to this person this month. Remind the women that when the Holy Spirit leads us to witness, he goes before us to prepare the way.

CALL TO PRAYER

Ask each woman to pray for herself and for the others in the group, that as they have committed themselves to witnessing in a concrete way this month, they will be able to do so in the strength of the Holy Spirit.

Thank God for those who have obeyed the clear command of Christ by going as missionaries. Read the names of missionaries on the prayer calendar today (see pp. 42-48). Thank God for each of them, calling individuals by name.

Suggest: Think of the missionary effort as being a cooperative effort. In your mind, join hands with every missionary around the world, as we witness together. Commit the witness to the Lord.

PREVIEW WEEK OF PRAYER

Announce the theme for the Week of Prayer for Foreign Missions (Nov. 30-Dec. 7): Redeemed—Rejoice . . . Proclaim. Use the back cover of this issue of ROYAL SERVICE to prompt interest of women in participating in all activities of the week, including the Lotie Moon Christmas Offering. Provide specific information about times and places of meetings. □



preview

December Study-Action Plans

- Week of Prayer for Foreign Missions, November 30-December 7: Redeemed—Rejoice . . . Proclaim
- Current Missions Group: Mass Communications—Uruguay
- Bible Study Group: Faith Alone (Galatians)
- Round Table Group: God, a Soul, and a Moment: See Book Forecast, page 33.
- Prayer Group: Italy
- Mission Action Group: Why Witness? Concern and Love Compel Us

When a young person plans the courses he will take in high school or college, he is faced with choosing several required courses and some optional or elective ones. For example, in some high schools, each student must take four years of English. This is required of him if he is to graduate. On the other hand, he may choose to take or not to take photography or other electives.

When we set priorities in our Christian lives, some things are elective, but others are required. One of the requirements is that we witness. Witnessing is not optional; it is compulsory. Not every Christian is commanded to preach or teach or heal, but every Christian is commanded to witness.

The Christian is a witness. To a lost world, everything a Christian does or says is a testimony about

Jesus. For several weeks I went to a graduate seminar at a college near my home. I enjoyed the seminar, and had a good time with others in the class. One girl, foreign-born and unfamiliar with English, became my special friend. I helped her with her studies, and often received help and insight from her. Our discussions before and after class were often joined by other students, frequently with questions, and together we worked on the answers. One day, a young man who had been observing the group, but not really participating in it, said to me, "Are you a Christian?" When I told him yes, he said, "I thought so. Only a Christian would be willing to share as you have done."

I felt good about the incident, until I realized that I should have been doing much more. I should

Guides for a Prayer Retreat

A Clean Heart, O God

Kathy Underwood, assistant
editor, *Royal Service*

Prayer of Adoration

"Draw nigh to God, and he will draw nigh to you" (James 4:8).

Read Psalm 51:10-15 to begin a praise session. Ask participants to share their favorite Bible passages of praise.

When everyone who wants to has shared in praise, stand together in a circle with arms linked. Say: Let's spend three minutes (or decide on an appropriate time) in meditation and prayer. Remember God is here, speaking. Take time to realize his presence and listen.

While still in a circle sing these words (repeating them). "I will praise thee . . ." to the tune "Alleluia," No. 422, *Baptist Hymnal*, 1975 edition.

Prayer of Thanksgiving

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph 5:20).

Divide into groups of three or four. Give each group these instructions: Read in unison Philippians 4:4-7. Share with each other special reasons for thanksgiving. Think in specifics. Include God's answers to prayer—both positive and negative. Pray sentence prayers of thanksgiving. Each member may pray more than once, but give thanks for one blessing at a time.

Still in the small groups, join hands. Pray for the one on your right, then on your left. Thank God for some quality in that person or for something she has done.

Think of one joyful event on a missions field which you have recently read or heard about. Thank God for the people involved.

Lead all the group in singing together "I will thank thee . . ." to the "Alleluia" tune.

Prayer of Confession

"Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

Say: Many of us have prayed "empty" prayers. Perhaps we do this because we need personal renewal. James said, "Ye ask, and receive not, because ye ask amiss" (James 4:3). Our lives must be attuned to God to receive his power. Without him we can do nothing.

Ask each person to meditate on her relationship with God. Is it what she wants it to be? Is it what God wants it to be? What sins block that right relationship? Read Galatians 2:20 and Galatians 5:22-25.

Continue: Pray silently, confessing your sins to God. Accept his forgiveness and ask the Holy Spirit to control your life. Close the prayer by leading the group to repeat Psalm 51:10 in unison.

Distribute pencils and paper. Ask the group to write the sins they confessed to the Lord. Encourage each person to be honest. No one but God will see this list. Provide a place where the papers can be burned. Ask each person to come and burn her confessions. Call attention to the symbolism: God has forgiven our sins and he wants them forgotten.

Ask one person to lead in prayer as others pray in "one accord" thanking God for each renewed spirit.

Begin singing "I will love thee . . ." to the "Alleluia" tune. Others will join in the chorus.

Prayer of Intercession

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

Say: With a clean heart, we can begin our prayers

of intercession. The bicentennial year we are approaching makes this an especially appropriate time to pray for moral and spiritual renewal in our nation. John D. Rockefeller III has said: "if this were a comfortable and sedate period in our history, the bicentennial could merely be called a celebration, a national birthday party. But this is a time of severe stress and uncertainty about the future. It is a time for patriotism . . . a time not for a birthday party, but for a rebirth."

Study Psalm 85. How does this Psalm apply to us today? What truths does it share?

Ask each woman to recall a recent US news event. Then ask volunteers to mention prayer requests related to the events. Each request should demonstrate a desire for national revival. Allow time for discussion. Consider our country's spiritual condition 200 years ago, today, and in the future.

Choose from the following numbered suggestions (you may not be able to use all of them):

1. Pray for our leaders in government. First Timothy 2:1-2 admonishes us to intercede and to give thanks for our leaders. These men and women vitally need God's guidance and strength as they direct the nation. Attach streamers on a map to designate your city, your state's capital, and Washington, D.C. Ask persons to come forward, hold their streamers, and pray for your mayor, governor, congressman, and the President. Call each leader by name. Read Proverbs 3:5-6 and pray that the promise might be experienced in their lives.

2. Pray that Christians will be good citizens. Our society will not change until individuals change, and prayer changes people. Divide into small groups. Each member will compile a list of persons she is concerned about and share it with the other members in the group if she wishes. Pray silently for these persons.

3. Pray for the work of Woman's Missionary Union in your church. Before the meeting find out what specific goals your WMU and Baptist Women have for the year; they may be related to the two emphases, TIME (Training in Missions Education) and a Tampa (Baptist Young Women), as well as to the bicentennial. Make a list of prayer requests related to these goals.

Give these requests to each small-group leader and ask her to lead her group in prayer.

4. Pray for your church and its role in the community.

On poster board or butcher paper, draw a rough sketch of your community. Using one color, mark points or areas where either mission action or another missions effort is already being conducted. In another color, mark areas where you know of needs that are not being met.

Ask the group to discuss the following: What is your church doing? What else can be done? Set some faith-sized goals to share with the church.

Close the discussion with prayer. Each person will pray quietly but audibly—all at the same time.

5. Pray for a US city. We can strengthen our nation by linking its large cities together in prayer.

Before the meeting, choose several large cities other than your own. Secure city maps, if possible, and write information on index cards about Baptist churches and missions points in that area. You can look through *ROYAL SERVICE*, *Contempo*,^{*} *Home Missions* magazine^{**} and *Mission Vacation Atlas*^{***} for help. Write the director of associational missions of that city for prayer needs.

At the meeting, ask women to choose a city they would like to pray for. Encourage them to look for more information about the city and its spiritual needs; for the name of at least one home missionary in that city.

Tape strips of paper together to form a chain as members pray in turn for cities.

Prayer of Dedication

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Give everyone a stiff piece of paper to make a bookmark prayer list. Or, order ahead of time and distribute the Baptist Women prayer bookmark (see order form, p. 48). Ask the women to look up James 5:16 and write that reference across the top of the paper. Suggest that women write a special prayer request for each day of the week.

Lead the group in a litany as a prayer of dedication. (Make copies of the following and distribute to each person.)

Leader: For a heart cleansed and filled with the Holy Spirit,

All: We beseech thee, Lord Jesus.

Leader: For a life constant in prayer,

praising and thanking our Father,

All: We dedicate ourselves to thee,

O God

Leader: For such a love of our fellow human beings that we plead on their behalf,

All: We ask thee, Lord.

Leader: For all people to bow before thee

and live for thy glory.

All: O God, we pray Amen

As a closing sing "I will serve thee . . ." to the tune "Alleluia."

*Check your church library, or borrow a copy from a BWU member.

**Check your church library.

***Free copy available from Home Mission Board Literature Service, 1350 Spring Street, NW, Atlanta, GA 30309.

Forecaster

Aline Fuselier

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

Agenda for November Officers Council Meeting

Use Baptist Women Officer Plan Book¹ to record plans.

- Take TIME for officers
- Take TIME for members
- Plan prayer retreat
- Plan homebound activity
- Complete plans for Foreign Mission Graded Series study
- Plan Week of Prayer for Foreign Missions, including promotion of Lottie Moon Christmas Offering
- Plan individual mission action training
- Plan mission action project as follow-through to study
- Coordinate plans of groups

Baptist Women's Day of Prayer

Monday, November 3, groups of Baptist women around the world meet to pray and bring an offering. The offering given on Baptist Women's Day of Prayer provides a basic source of support for the Baptist World Alliance Women's Department.

The Baptist Women president has the planning responsibility for this day's observance in Baptist Women. Guides for the meeting are found in *Dimension*, October-December.² (Additional copies of the helps are available free from the state WMU office.)

Plans for the meeting might include: meeting with the BYW in your church; inviting all women of the church to the meeting; or meeting just as a Baptist Women organization.

Play Cooperation

Encourage church families to buy *Cooperation: The Cooperative Program Game*³ and play it often. Families who play the game will learn about the Cooperative Program and have fun at the same time. They will make discoveries related to funding of state Baptist convention causes and to ministries of the Southern Baptist Convention through all its agencies.

TIME for Officers

1. As an officers council, do the training activity on page 23. Discuss the skills in relation to the work of each officer.

2. First Chronicles 28:20 tells of David's admonition to his son about building the Temple. Read the verse: "Be strong and courageous and get to work. Don't be frightened by the size of the task, for the Lord my God is with you; he will not forsake you. He will see to it that everything is finished correctly" (*The Living Bible*).⁴ Discuss the implications of the verse for leaders in Baptist Women.

TIME for Members

Allow five minutes in the general meeting for one person to lead in the member training activity, page 23. Follow the instructions on that page.

Individual Mission Action Training

Mission action chairman, plan a campaign to get every member to read the following books: *Persons, Not Things: Principles of Mission Action*; *How to Use Community Resources in Mission Action*; *Special Skills for Mission Action #1*; and *Special Skills for Mission Action #2: Witnessing Through Mission Action*.¹ Encourage each member to buy the books for herself, if possible.

If you have a Baptist Women newsletter, use space once a quarter to tell about these books. Reprint in the

¹Used by permission, Tyndale House Publishers.

newsletter a case study from one of the books. Suggest that members read the book to find information to formulate an answer.

Secure at least one copy of each book for each mission action group. Ask group leaders to circulate the books to group members. Or provide several copies and let members check books in and out before the general meeting. Provide books to be checked out to individuals you enlist to help with organizational mission action projects. If members want to keep the books they read, they may pay for replacements.

Foreign Mission Graded Series Study

Are you ready for study of *Sick and Ye Visited Me*,⁵ the adult book in the Foreign Mission Graded Series?

This may be a churchwide study. If so, urge Baptist Women members to participate according to church plans. If the book is studied in Baptist Women, the mission study chairman is responsible for planning the study.

Some things to remember:

- Publicize the meeting.
- Provide books for members to read.
- Provide the teacher with all necessary materials, including the Teaching Guide.⁶
- Provide for children.
- Contact each member; encourage her to be present and to bring an unenlisted friend.
- Provide homebound members copies of the book.
- Encourage each member to buy a copy of the book.

Prayer Retreat

Use the guides on page 38 for a Baptist Women prayer retreat. Follow the general suggestions on pages 42-48 of *Missions Prayer Guide*¹ for making plans for the retreat.

What needs to be done? 1. Choose a time to meet. 2. Decide on a place to meet. 3. Determine a major emphasis. 4. Plan a tentative schedule. 5. Delegate responsibilities. 6. Promote the retreat. 7. Provide for children if necessary. 8. Evaluate the retreat.

Enlistment

Make a list of former members and currently inactive members of Baptist Women. Order copies of the enlistment article "Confessions of a MAD Woman."² Mail one to each of these persons. Include a schedule of Baptist Women activities in the mailing. Follow up the mailing with a visit.

Week of Prayer for Foreign Missions (Nov. 30—Dec. 7)

Mission support chairman, plan Baptist Women activities using the suggestions in December ROYAL SERVICE³ for a five-day observance. Encourage members to participate as individuals and with their families as well as in organization meetings.

The theme for the Week of Prayer is "Redeemed—Rejoice . . . Proclaim." The Scripture passages include Psalm 107:2; 1 Peter 1:8; Luke 4:18-19. The hymn to be used is "Redeemed" (*Baptist Hymnal*).

Suggestions for the week include:

• Use the theme poster⁴ for publicity and an interest center.

• Send cards or letters to all women of the church giving a schedule of Baptist Women activities for the week. If possible, send also the "Daily Prayer Guide for Use at Home"⁵ to all women over twenty-nine in the church. Check with your WMU director for permission to distribute these.

• Support churchwide activities which may include missions banquet, prayer meeting, dramatizations and plays, missions emphases directed by pastor, family prayer observance in the home, missions fair.

• Use a variety of meeting times to attract more women. Have you thought of these? Prayer breakfast. Informal luncheon. Neighborhood groups. Morning coffee. Drop-in after work. Established group meetings (study, prayer, and mission action).

• Encourage individual participation, possibly through prayer partners or taped messages carried to those unable to attend.

• Encourage individual and family participation in the Lottie Moon Christmas Offering: (1) Set personal goals by choosing a tangible measuring device (example: an amount equal to what the family pays for utility bills for one month). (2) Refer to allocations in December ROYAL SERVICE. (3) Distribute offering envelopes⁶ in one of the publicity mail outs or in November group meetings.

¹See WMU order form, p. 41.

²From Woman's Missionary Union, 600 N. 20th St., Birmingham, AL 35293. Annual subscription only. Please enclose payment. Alabama subscribers add necessary sales tax. *Dimension*, \$2.50 per year, single copy 75 cents; for subscription outside the US, add 50 cents for postage and handling. ROYAL SERVICE, \$1.00 per year, single copy 35 cents; for subscription outside the US, add \$1.00 for postage and handling.

³Available through Baptist Book Stores.

⁴Available from your state WMU office according to state plan.
⁵Available ONLY from Woman's Missionary Union (see address above). Enlistment requires 10 for 25¢. Please remit by check or money order adding the following handling charge: on orders of \$2.00 or less, 35¢; on orders of \$2.01 to \$5.00, 50¢; over \$5.00, 75¢. Alabama customers add necessary sales tax.



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

1 Saturday Genesis 33:1-11

Operating in an area described as "75 miles of people with a population of over 10 million," Lionel Chaddick serves over 200 Baptist churches in the Los Angeles area. "My work consists of family and individual counseling, crisis ministry, and referral services. There are not enough Christian counselors, doctors, and psychologists to meet these needs. Pray that I will be an effective Christian minister-counselor."

Mrs. Abel Becerra, Spanish, New Mexico

Lionel G. Chaddick, youth and family services director, California

Osceola Hill, retired, New Mexico

Sandra Patricia Hill, Baptist center, Virginia

Larry J. Patterson, pastor, California

Mrs. Ray Allen Pollock, associational services, Indiana

Mrs. Antonio T. Ramos, Spanish, Florida

Mrs. Nelson E. Russell, associational services, Ohio

Mrs. Roger W. Cole, home and church, South Brazil

Elizabeth Gray, retired, China, Malaysia

Shirley Jackson, secretary, South Brazil

Mrs. David J. Jacobson, home and church, Costa Rica

Helew Ruth Masters, nurse, Nigeria

Mrs. Dethona L. Mills, home and church, Jamaica

Daniel H. Rupp, preaching, Colombia

(Meta Small, religious education, Chile

2 Sunday Psalm 4

Based in Manila, Philippines, James O. Terry, Jr., Southern Baptist radio-TV representative for Asia, serves eleven Asian countries in their television and radio ministries. "One of the most exciting aspects of the work has been film production in Thailand. Three films have been completed in Thai using Bible themes in modern Thai situations. Give thanks to God for the response we are getting in various radio, film, and correspondence course ministries." (For more about Mr. Terry, see pp 24-26)

Anthony Tharr, church extension, California

Ricardo Hernandez, Spanish, Texas

Paul Ray Seal, Jr., Etkimo, Alaska

Eileen Yabae, Spanish, New York

Allen Williams, center director, Arizona

Mrs. Meredith E. Wyatt, church extension, California

Mrs. Sarah B. Ballard, home and church, Colombia

Mrs. E. Paul Ballington, home and church, Equatorial Brazil

Earl S. Brown, preaching, Philippines

Roger W. Cole, home and church, South Brazil

James O. Terry, Jr., radio-TV, Asia

Southwest Asia

Paul Todd, retired, China, Japan

3 Monday Genesis 37:1-4

"Alcoholism occurs frequently on the reservation," writes Margaret (Ma John W.) Blake. She and her husband minister to Indians on the Ute Reservation in northeastern Utah. "The Indians face great discouragement; many are tempted to commit suicide. They face a high unemployment rate and many have marital problems. Our prayer is for salvation in the hearts of the Ute Indians. We pray for Christian Indian leaders and an Indian preacher."

David Reed, weekday ministry director, Georgia

Mrs. John W. Blake, Indian, Utah

Clyde Eugene Laha, Sr., director of associational missions, California

Joan Purnish, Spanish, Texas

Burley E. Cadot, preaching, North Brazil

Mrs. Stanley Crabb, Jr., home and church, Italy

L. Wayne Frederick, preaching, On deLoupe

Glen L. Grandfield, education, Philippines

Mrs. George H. Kellmer, social work, Colombia

Alan P. Neely, education, Colombia

Mrs. Garland M. Threshold, home and church, Ethiopia

Ben W. Tomlinson, preaching, Taiwan

Mrs. Weldon E. Viorst, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Roderich M. Wood, home and church, Belgium

4 Tuesday Genesis 37:5-11

Weekday ministries at Fulton Avenue Baptist Church, Baltimore, Maryland, began in 1963 with after-school clubs, a Teen-Time Club, and a Mother's Crafts and Bible Study Group. "Please pray for our youth," writes Beryl Flanagan. "We are planting the seed, but there is no one in their homes to water or to help them to grow. We pray that God will give the increase. And we want to reach the parents of the children. The adults are always the hardest to reach for Christ."

John McTyre writes: "I believe God is calling me to work in the section of Santiago where most of the people live and where none of our missionaries are working. After furlough I will return to visitation evangelism in this section. Please pray for us in this change and great new responsibility!"

Mrs. Joshua Grijalva, Spanish, Texas

Mrs. Darward B. Jones, Jr., Christian social ministries director, North Carolina

Mrs. Troles Lushkinn, Spanish, New Mexico

Frances Hammett, nurse, Tanzania

Mrs. Phyllis Aaron, Spanish, California

Edna Beryl Flanagan, weekday ministry director, Maryland

Edna Joe Ramsey, mountain, West Virginia

Robert Glen Swartzinger, US-2, resort, Illinois

Mrs. Chastus M. Ashby, home and church, South Brazil

Samuel B. Connath, Jr., doctor, Ethiopia

Betty Jo Craig, social work, Nigeria

Mrs. E. Wensley Miller, home and church, Europe/Middle East

J. Ulmaso Mesta, preaching, Mexico

Robert H. Sharret, preaching, Japan

5 Wednesday Genesis 37:12-18

Cuban refugees are scattered throughout the country, but the greatest concentration is in Florida. Pray for Thelma (Mrs. Miguel A., Jr.) Calletro and her husband in Miami as they attempt to meet the spiritual needs of their people and to encourage a better understanding between Anglos and Cubans.

Mrs. C. C. Bradshaw, retired, Texas

Mrs. Miguel A. Calletro, Jr., Spanish, Florida

Mrs. Teassey Louis Fewell, Christian social ministries, North Carolina

Mrs. Albert Jeanequin, Spanish, Illinois

Myrtle Salazar, retired, Georgia

Monet A. Valdez, Spanish, North Carolina

Karl W. Balyant, music, Argentina

Mrs. Donald A. Crane, home and church, Malaysia

Mrs. John H. McTyre, music, Chile

Mrs. A. P. Plazman, retired, Mexico, El Paso

Mrs. Will J. Roberts, home and church, Kenya

James M. Wansou, English-language, Spain

Mrs. James D. Watts, home and church, Italy

6 Thursday Genesis 37:19-24

"Spain is a predominantly Roman Catholic country," relates Betty (Mrs Thomas L., Jr.) Law. "We Baptists hardly make a ripple; but in cities where Spanish Baptist churches are located, their impact and influence is much larger than would be thought possible by such a relatively small group."

Mrs. Sherman Bridgman, associational services, Illinois

Verleese Farmer, National Baptist, Oklahoma

Mrs. Ober Guzman, Spanish, Florida

Mrs. Glenn T. Harada, Christian social ministries, Hawaii

Reginald A. Hill, preaching, Trinidad

Mrs. John Laha, retired, China, Hawaii

Charles P. Long, English-language, Belgium

John H. McTyre, preaching, Chile

7 Friday Genesis 37:25-28

What is it like to be a missionary journeyman? Margaret Meiburn's chief responsibility in Los Teques, Venezuela, is teaching missionaries' children; but she also assists the career missionaries in other ways and serves in numerous capacities at a local Baptist church. "I am constantly learning new things about myself and the world, growing spiritually, helping in large and small matters, sharing with others the knowledge I have gained, loving and being friends."

Mrs. James T. Aguilera, Spanish, Texas

Thomas Donald DeWitt, Sr., director of associational missions, Ohio

Mrs. Estelito D. Guerrero, Spanish, Texas

Jack Lee Heath, director of associational missions, Kansas

William Gerald Laska, director of associational missions, Kansas

William R. McLean, interfaith witness, California

R. D. Thomas, National Baptist, Louisiana

R. T. Buckley, preaching, Bangladesh

Laurel J. Harper, business administration, Paraguay

Mrs. James F. King, home and church, South Brazil

Margaret Meiburn, journeyman, education, Venezuela

George Max Ogilvie, women's work, Chile

Mrs. Howard D. Olive, home and church, Philippines

Teresa Sanders, journeyman, secretary, Kenya

Mrs. Van W. Williams, home and church, India

8 Saturday Genesis 37:29-36

"Chilean W.M.U. work is organized much as it is in the United States. Basic activities include prayer and Bible and mission study. We observe four seasons of prayer each year." Pray for Laura Frances Snow, general secretary of the young people's organization, as she plans with Chilean leaders in GA and RA work.

Horace E. Fleber, Spanish, New Mexico

Adres Vera, Spanish, New Mexico

Mrs. Thomas Edwin Lilly, Christian social ministries, Louisiana

Mrs. Jack T. Morris, Christian social ministries, New Mexico

Mrs. T. W. Talkington, retired, Mississippi

Mrs. William H. Berry, retired, Brazil

Mrs. Samuel Clay, home and church, Korea

Mrs. Harry B. Garvin, home and church, Uganda

Mrs. Wayne L. Hunsamer, home and church, Japan

Mrs. Ralph W. Holloway, home and church, Japan

Mrs. Dale G. Hooper, home and church, Kenya

Mrs. Thomas L. Law, home and church, Spain

Mrs. Samuel L. Laska, home and church, Nigeria

Paul A. Rhoads, student work, Korea

9 Sunday Psalm 37:1-11

Mrs. Homer Grimmett, a home missionary to the Indians in Oklahoma, retired nearly twenty-three years ago. She remained active in church work until her husband became ill eight years ago. Pray that God will bless Mrs. Grimmett with good health and that she will continue to grow as a "child of God."

G. Donald Brent, director of associational missions, New Mexico

Mrs. Frances Garrido, Spanish, Texas

Mrs. Homer C. Grimmett, retired, Oklahoma

William Osborne, director of associational missions, Illinois

Mrs. Steven P. Hicks, home and church, Mexico

Mrs. George Oakes, home and church, South Brazil

Teresa Strong, journeyman, music, South Brazil

Mrs. Joe D. Thibodeau, home and church, Yemen

Sammy G. Turner, preaching, Kenya

10 Monday Genesis 39:1-6

"Chilean W.M.U. work is organized much as it is in the United States. Basic activities include prayer and Bible and mission study. We observe four seasons of prayer each year." Pray for Laura Frances Snow, general secretary of the young people's organization, as she plans with Chilean leaders in GA and RA work.

Horace E. Fleber, Spanish, New Mexico

Adres Vera, Spanish, New Mexico

Mrs. Tony G. Lathana, home and church, Philippines
John F. McCoy,* doctor, Nigeria
Laura Frances Snow, women's work, Ohio

11 Tuesday Genesis 41:1-8

Southern Baptist work in New Hampshire, as in all New England states, is still young. Seventeen years ago Southern Baptist servicemen from New Mexico transferred to an air base at Portsmouth, New Hampshire. Finding no Southern Baptist church, they organized one themselves. The church was later sponsored by a church in New York City. For the work of Helen (Mrs. William T.) Jenkins and her husband as they encourage the growth of more churches in this area. **Fred Chantant,** National Baptist, Alabama

Mrs. William T. Jenkins, church extension, New Hampshire
Benito Augusto Lopez, retired, Puerto Rico

Pablo C. Parod, Spanish, Florida
 Mrs. Babon Pena, Spanish, Texas
Larry Allen Perryville, US-2, church extension, Ohio
Sofradas Sanchez, Spanish, Texas
 Mrs. Joe Paul Tenner, associational services, Delaware
Rita Valerio, Spanish, Texas
Harold T. Cameron,* preaching, Kenya

Miriam S. Harvey,* education, Hong Kong
 D. Edwin Plunket, preaching, Ivory Coast
 Mrs. J. Wendell Powers, home and church, Taiwan
 Mrs. Ray G. Riegler, Jr., home and church, Israel
Alma Roban, education, Nigeria
D. F. Stamp, retired, China, Hawaii
 Mrs. Leo E. Waldrop, home and church, Surinam
Robert A. Williams,* music, Honduras

12 Wednesday Genesis 41:25-37

A great host of people in East Africa suffer from malaria, parasitic diseases, anemia, tropical ulcers, or protein deficiency diseases. Dr. Hal Boone, Kenya, ministers to the people through mobile clinics and music church-related clinics. "Ask the Lord to fill me to overflowing with his life, power, and compassion. And please pray for more doctors!"

L. T. Whitebeck, National Baptist, Virginia
 Hal B. Boone, doctor, Kenya

Mrs. Norman L. Coed, home and church, Upper Volta
Emma Coada, education, Lebanon
 Mrs. Olyvia B. Evans, home and church, Liberia
 Mrs. William A. Hickman, Jr., secretary, Paraguay

Madison A. Mohley, preaching, Japan
Mal E. Plunk, preaching, Argentina
 Mrs. Allan N. Ridgway, home and church, Kenya

Richard Summersell, journeyman, religious education, Colombia
Fredrick Walker, preaching, Kenya

13 Thursday Genesis 41:37-44

Christine and William Graves serve in the Caribbean (he is field representative for that area), where at least five new fields have opened up to Southern Baptist missionaries in the past eighteen months. Pray for Dr. and Mrs. Graves as they try to keep in touch with the missionaries in the Caribbean, encouraging and helping them.

Sam Elizabeth Cox, weekday ministry director, Pennsylvania
 Mrs. Miguel DeLuna, Spanish, Texas
 B. J. Elzer, Jr., pastor, Alaska
South Carolina, kindergarten, Texas
Pablo Lopez, Spanish, Texas
 Mrs. C. Buford White, Indian, South Dakota
Otha Whittingham, Rochester, Minnesota

Mrs. Ray W. Brent, home and church, Kenya
 Mrs. Charles E. Buckner, home and church, Indonesia
 Mrs. James E. Foster, home and church, Spain
 Mrs. William W. Graves, home and church, Caribbean
Dou C. Jones, administration, Korea
Earl R. Martin, education, Madagascar
John A. Poe, preaching, Mozambique
James M. Young, Jr., doctor, Yemen

14 Friday Genesis 41:53-57

"If only I could read the Bible for myself" is the plea of many non-readers. Literacy missions not only teaches people to read, but also offers opportunities for personal witness. In addition, through literacy missions, people of other language groups learn to speak and read English. Pray for Lillian (Mrs. John R.) Isaacs as she imparts these priceless gifts to others in Tallahassee, Florida.

Basilio Evangel, Spanish, Texas
John Hagblom, Christian social ministries, Kansas

Mrs. John B. Hester, Sr., home and church, Florida

Adrian Joseph, Spanish, Dinah
 Mrs. William L. Kaufman, Christian social ministries, Kentucky
Thomas L. Phillips, retired, Louisiana
 Mrs. Malvina Roberts, retired, Illinois

Janella Adorstein, retired, China, Taiwan
Roger W. Buehler, preaching, Tennessee
Norman N. Burns, III, preaching, Greece

Charles E. Dumas, preaching, Angola
 Mrs. Richard D. Evans, home and church, India

Mrs. James L. Garret,* home and church, Equatorial Brazil
Lowry B. Hayes,* education, Taiwan
Clint Hinchey, music, South Brazil
 Mrs. J. Donald Mason,* home and church, Zambia

Mrs. Michael R. Norbert, home and church, Taiwan
 Mrs. John W. Shepard, Jr., music, Japan

15 Saturday Genesis 41:1-11

In 1971 the Vincenzo Coacci family began a mission to Italian-speaking people in Providence, Rhode Island. They distributed a bilingual leaflet which grew to be a newspaper. The best way of reaching people was a radio broadcast, "The Voice of Italy," heard by over 100,000 people. But its broadcasts have been discontinued because of lack of funds. Letizia Coacci writes, "Our special need is to revive our broadcasts."
 Mrs. Vincenzo E. Coacci, Italian, Rhode Island

John W. Dowdy, Jr., Christian social ministries director, Missouri
 Mrs. O. W. Eford, Jr., church extension, Hawaii
 Mrs. Roland Lopez, Spanish, Texas
Terrill L. Moore, pastor, Ohio
 Mrs. E. V. Rodriguez, retired, Texas
Laura E. Brown, doctor, Kenya

16 Sunday James 4:1-6

When Ernelle Brooks was appointed to Nigeria in 1947, she planned to serve as a nurse. Because of an emergency at the Baptist Girls' School in Abeokuta, she was asked to serve temporarily as a teacher. She accepted the responsibility of teaching girls, grades kindergarten through college, in the field of health. She is still teaching! Pray for Miss Brooks as she teaches and guides Nigerian young women.

John Munde Garden, National Baptist, South Carolina

I. Oscar Imphide, Christian social ministries director, Florida
Conception Padilla, Spanish, California

Mrs. James H. Smith, Jr., Christian social ministries, New York
Ernest Brooks, education, Nigeria
 Mrs. J. Robert Surda, home and church, Argentina

Mrs. Walter E. Craighead, retired, Romania, Paraguay
 Mrs. Max T. Furr, home and church, Peru

Helen Nisasa, religious education, Argentina
Marilyn Plamen, social work, Upper Volta

Bertha Smith, retired, China, Taiwan
 Mrs. David B. Wallace, home and church, Kenya

17 Monday Genesis 41:18-22

A major difficulty for Alta Lee (Mrs. August) Lovgren is being separated from a daughter in college in the United States and another daughter in high school in Lebanon. There is also the difficulty of communicating effectively in the Arabic language. Pray that Alta Lee Lovgren may find the Lord sufficient for her needs. **Donald K. Fillingim,** church extension, New York

L. C. Jenkins, retired, South Carolina
A. Burwell Jones, Indian, Oklahoma
Rabert L. Carlisle, retired, Uruguay
 Mrs. Shirley M. Graham, home and church, Lebanon
Oliver B. Harpur, doctor, Indonesia
 Mrs. Fred L. Herstein, Jr., home and church, South Brazil
 Mrs. A. Jullison Lawson, home and church, Thailand
 Mrs. L. August Lovgren, home and church, Jordan
Paul H. Miller, education, Nigeria
Harold D. Wicks, education, Nigeria

18 Tuesday Genesis 43:1-10

"We praise the Lord for the memory of the fine faith of the Chinese," says Martha (Mrs. Greene W.) Strother, who served twenty-two years in China and Malaysia. "Our home was open to all. We had many wonderful experiences as we saw the Lord's Spirit move in and through people." She adds, "Pray always for your missionaries. Our God is able and willing!"
Robert E. Aramburg, youth and family services director, Ohio
Orville Griffin, director of associational missions, Ohio

Lloyd W. Jann, Indian, Oklahoma
Gleason Ira Norris, painter, Massachusetts

Michael Oddyaha, retired, New York
 Mrs. David D. Scholten, Filipino, Hawaii

Dwyle L. Bailey, preaching, Argentina
James D. Cross,* preaching, Mexico
James W. Shurbin, religious education, South Brazil

William T. East, doctor, Panama
 Mrs. Edgar L. Morgan, retired, China
 Mrs. Earl Parker, retired, China, Korea
 Mrs. Covana W. Stueber, retired, China, Malaysia

M. Thomas Sutton, maintenance, Colombia
E. Harvey Watworth, preaching, Mexico

John A. Witherspoon, preaching, Argentina
Carl F. Yarnall, Jr., preaching, Malaysia

19 Wednesday Genesis 42:11-16

The Mississippi Baptist Seminary in Hattiesburg, Mississippi was begun to meet the need for training black pastors. Pray for A. T. Walker who returns today from service under the Home Mission Board as dean and promotional secretary, but will continue to work under the Mississippi State Baptist Convention.



John and Connie Anthony and two-year-old daughter Allison are in the middle of their second year in Israel where Dr. Anthony directs Jerusalem House, the Baptist Student Center.

In ROYAL SERVICE's June 1975 feature on this family, Connie Anthony was incorrectly identified. Along with a brief updating about this family's activities, ROYAL SERVICE is happy to set the record straight.

Mrs. Thomas Donald Davidson, Jr., associational services, Ohio

E. R. Gohndrand, retired, Tennessee
 Mrs. Lucille H. McClung, Baptist center, Georgia
 Mrs. Andrew Vian, Spanish, Washington

A. T. Walker, National Baptist, Mississippi
 Mrs. Ervin R. Arzo, education, Uruguay

Mrs. Bobby E. Allen, home and church, Indonesia
Fred M. Allen, music, Zambia
Ray C. Davidson, Jr., radio-TV, Indonesia

Mrs. M. Warren Elio, home and church, Indonesia
 Mrs. Dan C. Henselridge, home and church, Ivory Coast
W. Eugene Hubbs, doctor, Indonesia
Vada Waldron, retired, Argentina

20 Thursday Genesis 42:36-31

Serving in the heart of the Mormon empire, Joe W. Music is pastor of University Baptist Church, Salt Lake City, Utah. The church provides various programs, including a youth center and courses of religious instruction. Pray for God's guidance for Mr. Music.
Leo Anfin, retired, New Mexico
 Mrs. Floyd A. Collins, associational services, Michigan
Donald Frank Ellard, US-2, Christian social ministries, Alabama

David Egnerman, retired, Texas
Willie Mae Gilen, center director, Texas
 Mrs. James Mark McAllister, Christian social ministries, West Virginia
Joe H. Mink, pastor-director, Utah
Samuel Quinlan, journeyman, education, Kenya
 Mrs. Yllmaris Valdes, Spanish, Virginia
 Mrs. B. H. Pawwell, home and church, Hong Kong

Mrs. Whelan R. Tatum, home and church, Lebanon
 Mrs. George B. Trotter,* home and church, Indonesia
James M. Wolf, radio-TV, Taiwan

21 Friday Genesis 44:1-13

Maurice and Gerald Doyle serve in Coocoo, in Southern Ecuador. "This area has been very closed to the gospel, and the people are not interested in anything new. This is definitely the hardest place I have ever worked." Pray that God will inspire and encourage Maurice Doyle during discouraging moments.

Mrs. Miriam Castro, Spanish, Texas
 Mrs. Victor Karsch, Indian, Arizona
 Mrs. Mrs. Nelson, Indian, Oklahoma

Mrs. Larry J. Patterson, church extension, California
Mrs. Ventura Robbata, retired, Texas
Dwight L. Bahar, education, Israel
David P. Danhall, radio-TV, Mexico
Mrs. Gerald W. Doyla, education, Ecuador

Dana T. Fitzgerald, Jr., doctor, Jordan
L. Wayne Greenham, business administration, Philippines

W. David Harma, doctor, Honduras
Mrs. Frederick H. Hartman, home and church, Japan
David Mills, education, North Brazil
H. Barry Mitchell, business administration, North Brazil
Mrs. Shackwell B. Sears, home and church, Singapore
Marjorie Stephens, education, Nigeria

22 Saturday Genesis 44:14-23

Jesus and Blanca Martinez minister to Spanish-speaking people of nine different nationalities in Rochester, New York. Their chapel was recently constituted as a church. Join them in prayer for a building with facilities to meet their needs.

Donald Banda, Spanish, Texas
George B. Kendall, retired, California
Mrs. C. J. Lawrence, Christian social ministries, Alaska

Joan Martinez, Spanish, New York
Emmett Dale Miller, assistant center director, Louisiana
Servando Morales, Spanish, Texas
Avery Lee Sayer, weekday ministry director, New York

Elbert Smith, director of associational missions, California
Mrs. David Torres, Spanish, Florida
I. Franklin Trough, Jr., business administration, Tanzania

Kenneth W. Bowers, journeyman, student work, Peru
Mrs. R. Don Masterson, home and church, Israel

Bobby McQueen, student work, Nigeria
Mrs. Donald E. Smith, home and church, Nigeria

23 Sunday Genesis 44:24-34

Linda (Mrs. James B.) Barron, a missionary in Kumasi, Ghana, writes: "Only in the past year has the Lord granted me the gift to witness, pray, and read with understanding in the Twi language. I teach pastors' wives at the seminary. Among the five women, only one understands English. I would appreciate your prayers for fluency in the Twi tongue."

John Arnold, Jr., Spanish, California
German Ballasteros, Spanish, Texas
Eugene L. Steen, Spanish, Oklahoma

Mrs. James R. Harvan, home and church, Ghana
Fred T. DeJonghe, radio-TV, Taiwan

Mrs. L. Lavonia Gregory, home and church, Mexico

William Himmur, doctor, Paraguay
Mrs. H. Choyan Hwang, home and church, Korea

Mrs. E. S. Swanson, retired, Argentina

24 Monday Genesis 45:1-6

"Eat when you can, work when you can, and pray that something will come along to tide you over winter." is the philosophy of migrant agricultural workers. Among Southern Baptist missionary couples involved in migrant work are Augustine and Irene Salazar in California. Pray for Mrs. Salazar.

Mrs. Elias Galanika, internationals, New York

Ludie Goss, retired, Oklahoma
Mrs. Thomas F. Hammaran, Spanish, Texas

Mrs. Juanita Egan, retired, California
Elio Elvas, Spanish, Texas

Mrs. Augustine Salazar, migrant, California

John G. Shannon, mountain, California

Mrs. James H. Shupe, church extension, Kansas

J. Wesley Briscoe-Dine, student work, Guam

Mrs. Bradley D. Brown, home and church, Liberia

J. Kenneth Curry, religious education, Bermuda

Mrs. L. Steve Dittmann, music, Peru
Mrs. Alex F. Gerner, home and church, Panama

Melba Hernandez, journeyman secretary, Mexico

I. Grumbly James, Jr., education, Chile
Mrs. Chester L. Todd, home and church, Tanzania

Kenneth H. Watkins, preaching, Paraguay

25 Tuesday Genesis 46:9-11

Lois Glass retired October 1 after 14 years of service in China, 6 years in Japan, and 17 years in Taiwan. She asks: "Pray that there will be a great revival in Taiwan. Also pray that God will be in complete control of my life and that I will find the place he wants me to serve in my retirement."

Marwyn Banders, church extension director, Vermont

Mrs. Harriet Ellen Shuggett, associational services, West Virginia

Willie Mae Barry, nurse, Ghana
Robert H. Canby, journeyman, education, Liberia

Albert H. Dyma, Jr., education, Y. S.

Edward J. Farris, preaching, South Brazil

Lula Olson, retired, Taiwan

V. Lynn Gosses, agriculture, Ethiopia
Mrs. Carl G. Lee, home and church, Indonesia

Mrs. Gary B. Lindberger, home and church, Taiwan

George S. Lomax, radio-TV, Venezuela
Justin Morgan, journeyman, education, Equatorial Brazil

Cabula V. Sarvas, education, Ghana
Gerald E. Schmidt, preaching, Rhodesia

Mrs. Sammy G. Turner, home and church, Kenya

26 Wednesday Genesis 46:24 to 46:7

Fred and Gale Sanford, the third missionary couple to be appointed in the country of Dahomey, will arrive in Cotonou in mid-December after a year of language study in Tours, France. In the midst of the frustrations of learning a new language and living in another culture, Gale recalls her purpose for being there: "I remember God's love and concern for mankind has led me here."

Mrs. Julia Augustine, Spanish, Texas
Mrs. Marjorie F. Boyd, associational services, Michigan

Mrs. Gay L. Bradley, associational services, California

Elizabeth Harris, Spanish, Louisiana
Mrs. Donald W. Knapp, church extension, Pennsylvania

Mrs. Pedro C. Pared, Spanish, Florida
Carmelo Romero, Spanish, Texas

Mrs. Mathews Vasquez, retired, Florida
Ben Yabington, Indian, New Mexico

Mrs. Man N. Alexander, home and church, Thailand

John S. Benson, journeyman, preaching, Tanzania

Mrs. Glen L. Grandfield, home and church, Philippines

Mrs. Jimmy M. Hisey, journeyman, education, Philippines

Martha Koller, journeyman, secretary, Argentina

Mrs. Fred H. Sanford, home and church, Dahomey

Mrs. F. Joe Snyder, social work, Kenya

27 Thursday Psalm 109:16-24

Patricia Ervin directs weekday activities at the Savannah (Georgia) Baptist Center. At the conclusion of a full Sunday program, interpretation of the evening service is provided for deaf people, including some blacks. Mrs. Ervin requests prayer for the young people. "Many have made professions

of faith recently. Pray that they may stand true to Christ."

James E. Akhs, pastor, Utah
Yuse Alaman, Spanish, Texas

Mrs. Inez A. Best, retired, Texas
Clifford B. Colonna, director of associational missions, Ohio

Minor Davidson, internationals, Maryland

Gerald C. Davis, preaching, Philippines

Patricia Ervin, Baptist center, Georgia
Thomas Irving Wandy, director of associational missions, Nebraska

Mrs. Charles A. Arrington, home and church, Lebanon

Mrs. Charles L. Deavers, home and church, Ivory Coast

Jim C. Dillard, education, Kenya
Sydney L. Goldbach, Jr., education, Costa Rica

William Gopffarth, education, Philippines

Richard L. Lusk, preaching, Philippines

Bertha Jane Marshall, nurse, Gaza
F. Carlos Purton, administration, Japan

Mrs. Richard T. Plamph, education, South Brazil

William L. Berglund, education, Korea
William B. Swen, doctor, Philippines

Mirlean Willis, education, Yemen

28 Friday Columbus 3:13-17

Betty and J. Wallace Poor, communication specialists in Uruguay, follow up contacts made through Baptist radio and television programs. "We reach persons who write or call after listening to a program. We enrol them in Bible correspondence courses and visit

The old man

worth money as he held out his withered hand

I look at him and I am torn
He is poorly dressed and hungry

He has more hard lines and more cold winters

The loss of the money would not hurt me

but he is one of so many

How can I help them all?

Yesterday it was a small boy who from the quality of his clothes

I suspected wanted the money for candy

And then there was the old woman who I knew would only buy liquor with it

I had seen her huddled in the doorway of a bank
her eyes closed in a dream world
her liquor had created

But what of this old man

What can I do with him?

Is just to give money enough?

WHY that takes care of all problems

is that all I was sent here to do or does it merely take care of my conscience?

Is there something different I should do

or is this all I can do?

Is there any way I can reach out and take this old man's hand in mine?

Paul A. Rhoads
Missionary in Korea
Birthday, November 8

them. Our greatest challenge is to bring these persons to the point of commitment to Christ and to enlist them in a church. Pray that we will begin Bible study groups in the homes of the radio and TV listeners who live in high-rise apartments and in isolated parts of the capital city."

George P. Gaulton, director of associational missions, Colorado
 Lucille Ladd, retired, Louisiana
 Graciano Perez, Spanish, Texas
 Daniel Rodriguez, Spanish, Florida
 Mrs. Allen Seward, Indian, Colorado
 Charlie W. Fowner, education, Japan
 H. Clifford Graham, publication, Jamaica
 Mrs. T. W. Hughes, nurse, Nigeria
 Martha Morrison, retired, Hawaii, Malaysia, Singapore
 Mrs. Emma C. Oliver, Jr., home and church, Colombia
 Mrs. J. Wallace Pater, press, Uruguay
 Mrs. Ray E. Shelton, home and church, Uruguay
 Mrs. J. Mark Terry, home and church, Indonesia

29 Saturday Romans 15:1-6

Three of the workers on today's birth-day list are those of retired home missionaries. Pray that in their changing life situations these servants of the Lord will continue to find and respond to people around them who need to know the Saviour.

Mrs. A. F. Cabrera, Spanish, Texas
 Pedro G. Carranza, retired, California
 Paul A. Dahn, retired, Alabama
 Mrs. John Penczewicz, retired, Michigan
 Hal K. Jacks,* preaching, Indonesia
 Richard T. Plamper, education, South Brazil
 Mrs. Frankie Walker, home and church, Kenya
 Mrs. William S. Wenter, home and church, Malawi

30 Sunday 1 John 2:7-11

Serving in the Copperbelt region of Zambia, Dick Rader finds the average person is open and responsive to the

gospel. Mr. Rader also assists with radio and TV work, teaches in the training programs, distributes Bibles and serves on the Mission Commission. "The urgency in Zambia is that we do not know how long we will be here to preach. There are strong negative influences in the country, although the president is a Christian."

Larry D. Carter, National Baptist, Colombia
 Lucille E. Kevigee, Spanish, Florida
 Joel Ramirez, Spanish, Texas
 John C. Abell, Jr., doctor, Nigeria
 Mrs. Charles A. Allen, Jr., education, Colombia
 Mrs. Gerald H. Skelt, Jr., home and church, Colombia
 John D. Shappan, preaching, Australia
 Clyde B. Menden, Jr., preaching, Honduras
 Dick A. Rader, preaching, Zambia
 Mrs. Mays M. Roberts, home and church, Honduras
 Betty Vaughn, secretary, Hong Kong

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.

ITEM	HOW MANY	COST	TOTAL
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Baptist Women's BYW Bookmark		3.00	
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"In the Spirit of Christmas"		1.00	
Missions Prayer Guide		1.50	
Note Card Package		1.00	
Lottie Moon		.79	
Persons, Not Things		1.00	
Special		1.00	
Special		1.00	
Special		1.00	
Other Items			

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That Special Lottie Moon Touch

Are you thinking of a friend you've considered inviting to join you in this year's observance of the Week of Prayer for Foreign Missions—someone who knows next to nothing about Lottie Moon?

Have you ever explored with someone in your own family fascinating facts about the woman for whom the Christmas missions offering is named?

Would you like to do all your holiday note-writing "in the spirit of Christmas"?

Here are two items to help you apply the Lottie Moon touch: "In the Spirit of Christmas" is a

beautiful, colorfully illustrated booklet on the life of Lottie Moon. Share it with a friend. Read it with a member of your family. Use it for your own quiet Christmas-time reading. \$1.00.

A Note Card Package—twelve cards with "Old China" photos and matching envelopes—will provide distinctiveness to all sorts of messages you send at Christmas time. One idea: invite Baptist women "dropouts" to your week of prayer observance. \$1.00.

Both items are available from Woman's Missionary Union or Baptist Book Stores (see p. 48).



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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 107:2 *The Living Bible*)*

YOU CAN ACT OUT LOVE for the ancient land of Yemen because \$60,000 of the 1975 Lottie Moon Christmas Offering will provide operating expenses for the seventy-bed Baptist Hospital in Jibla. Here seventy Yemenis and a dozen missionaries (James Young, MD, is in the photo) minister to people from every part of Yemen and from bordering countries. Their goal: to show the love of Christ to 6 million people who have never heard that God cares for them.

Listed by Johani Johnson, Foreign Mission Board
Foreign Mission Board photo by Gerald Harvey

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