





WMU Has a New President Do You Know Her?

CATHERINE ALLEN, ASSISTANT TO THE
EXECUTIVE SECRETARY, WMU

WMU fans and news watchers around the world had their antennae trained on the national WMU annual meeting in Miami Beach last June for the announcement of a rare milestone in WMU history.

A new president was being elected to lead the million-member organization. The WMU president is elected for a one-year term, and she can be re-elected for six consecutive years. Mrs. R. L. Mathis, having served since 1969, was presiding over the election of her successor.

The chairman of the nominating committee, Mr. Bob Peek of Tennessee, came to the microphone. He announced the choice of a committee of the twenty-six state WMU presidents, who had met four times during the preceding year to screen the names of possible nominees.

"The nominee for president is Mrs. A. Harrison Gregory," she said. And with parliamentary poise, Christine Gregory became the twelfth president in the eighty-seven years of WMU history.

Who was this smiling woman in a navy and white polka dot dress who rose from a sea of thousands of faces in the audience to walk across the stage and receive a standing WMU ovation?

In an interview Mrs. Peek said that the nominating committee had made their choice because of Mrs. Gregory's congeniality as a person, her experience in state and national WMU work, her remarkable ability as a leader and motivator, and her dedication to missions. "We had a unanimous feeling that she was the Lord's choice," she said.

Christine Gregory was already well known to Virginians. She was then honored state WMU president. She had presided over the festive centennial of Virginia WMU and was now steering the organization in a critical time between the retirement of one executive secretary and the arrival of a new one. The pull of Virginia in the selection of Mrs. Gregory might have been slightly dimmed by the knowledge that she would soon have to relinquish the state office in order to fulfill the requirements of the national presidency.

Members of First Baptist Church in Danville recognized her as the WMU activist who held a program of church and associational WMU jobs. Yet she was found time to be a community leader. Known for her local work in charity and community service, she is a volunteer literacy teacher and has served as mission action chairman for Virginia. She formerly served as religious education director in her church. Women of the church presented her with an armful of red roses as she arrived at the lecture to meet her new job.

Executive Board members of the national WMU organization, along with staff members from the Birmingham office, glowed with appreciation for Gregory. As vice-president from Virginia, she has

served as chairman of the Finance and Personnel Committee. This committee not only carried the intricate burden of budget matters for the headquarters operation, but it also had recently guided in the selection of Carolyn Weatherford as WMU executive secretary and in the complete restructuring of the headquarters staff.

South Carolinians applauded this Greenville native who graduated from Winthrop College, taught home economics in Cowpens High School, and served as religious education director of First Baptist Church in Greenville.

To a tall, handsome husband and to a son in the audience, however, Mrs. A. Harrison Gregory was better known as "Mother." Greg Gregory, the distinguished, graying chief engineer of Dan River, Inc., confidently supported his wife in yet another accomplishment that would claim some time from her homemaker role. Harry, admissions counselor at Averett College and the eldest of three sons, was covering the big event on behalf of Gene, a senior at Clemson, and Joel, a sophomore at William and Mary.

As the president-elect delivered a short greeting (excerpts are printed on p. 47) her circle of friends instantly grew. Here was a typical homemaker who had given missions priority in her life through broadening avenues in WMU. "I could feel her warmth all the way back on the hundredth row of seats," commented one woman. "This is going to be interesting! Imagine a WMU president who says 'heavens to Betsy!'" said another woman.

Mrs. Gregory was whisked from the session to meet the press with grace and courage.

With debate about woman's roles in church raging



in the hallways, Christine Gregory said: "God created every individual with the right of choice. We do not have the right to judge women on their choices." She refused to condemn women for choice of any career or for traditional homemaking roles.

As for herself, she is living in dual worlds of a professional career and homemaking. Although she will receive no salary as WMU president, she will devote much time to traveling, meeting, planning, and telephoning. Meanwhile, she will be overseeing a busy house, tending a garden, making all her own clothes, and keeping tabs on the three eligible college men. "I live in a male dormitory," she said. In either world, she is happy to be known as Mrs. A. Harrison Gregory, or as Christine to her friends.

The new president's first official assignment was to challenge 11,000 girls, as the National Aetna Conference in Memphis celebrated Aetna's fifth birthday. Then she was off to the Baptist World Congress in Stockholm, where she was promptly elected to the BWA executive committee.

Immediately upon her return to this country, she presided over WMU Conferences at Glorieta and Ridgecrest with freshness and warm intimacy. When she wanted the congregation to sing as part of the closing meditations, she led out with a beautiful soprano voice. Her meditation talks urged women to strengthen their personal Christian experience—to experience individual freedom in Christ, to enjoy loving relationships with others, and to serve meaningfully.

The new president took the helm of WMU in time to participate—along with Board members, state WMU leaders, and headquarters staff—in forming plans for 1977-78. She did not take office with radical new ideas in mind. "The chief emphasis in WMU will continue to be on praying, giving, studying, and participating in mission action," she said, "but we will concentrate on flexibility."

Mrs. Gregory sees a healthy influx of young women into WMU and believes that they will have an influential voice in the organization. "A new generation of WMU members must be permitted to try new and different ways of doing things. They are entitled to their successes and failures," she said. □

Husband Greg and son Harry congratulate Christine upon her election.

Harry, Joel, and Gene—all home for the summer.

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"DOING SO MUCH FOR THE SHIPPIES"

THE STORY OF HOW TWO WOMEN—FIRM POWERS (LEFT) AND CAROL BROWN—ARE TAKING THEM TO LACEY, WASHINGTON, BRING A MESSAGE TO SHIPS' CREW MEMBERS. TEST BY TIM NICHOLAS, HOME MISSION BOARD PHOTO FEATURE EDITOR. PHOTOS BY DON RUTLEDGE





Fern Powers talks with women in get-togethers at the farm.

Wrecked riding (p. 6), one sitting (left), and other (p. 8) are all things the seamen can't do on ship board.

Peng, a Chinese seaman on the merchant ship *World Champion* out of Hong Kong, was accustomed to regular meals at regular hours.

But when he and several shipmates visited First Baptist Church, Lacey, Washington, supper was late. An interpreter explained supper would be after the evening worship service, and Peng agreed to wait. But interim pastor Omer Hyde didn't know about the agreement and preached past his usual stopping time. Then he called for the serving of the Lord's Supper.

Hungry and confused, Peng thought for a moment that his supper was going to be just that cracker and tiny glass of juice. A Christian companion saw his confusion and explained that this was part of the Christian religion. Peng got the giggles. So did the Christian Chinese and others in the group of seamen.

After the service, Fern Powers—a member of the church—and the Christian seamen took Peng aside to explain the meaning of the Lord's Supper. He said, "Oh, have I offended your God?"

"No," said Fern. "ours is a God of love."

"Then I, too, want to be a Christian," Peng said.

That interchange is just one example of conversations that take place as Southern Baptists around the US and the world minister to ships' crew members.

Fern Powers and her neighbor Carol Rogers had to explain to members of the church about what had appeared to be rudeness on the part of foreign visitors. "We had just begun the seamen's ministry and members weren't used to anything out of the ordinary," says Fern.

They are used to it now because the unusual is normal in the ministry to seamen operated by Fern Powers and Carol Rogers from the Powers' seven-and-a-half-acre farm at Lacey. Fern and Carol work as bookkeepers for the county and the state respectively. Fern's husband, Bill, is in the civil service.

This work began in November 1971, when Fern and Carol took Fern's little girl to see a large ship that had come into port at Olympia, near Lacey.

Fern had heard about a seamen's ministry run by John Vandercook, a Baptist in New Orleans, Louisiana. "I realized the Lord was sending foreign missions to us," says Fern. "Even Russian ships come in regularly to Olympia and Tacoma (thirty miles to the north). We'd been sort of like hypocrites, praying to God to let us into the Iron Curtain countries but ignoring the people who come out."

So Fern and Carol approached their church—First Baptist Church of Lacey—with the idea of beginning a ministry. "They gave us their bless-

ing," Fern says. "They didn't have anything else to give us."

"We went to the docks that week," she remembers, "during our lunch hour." They approached a Japanese ship at the port, hoping to invite some of the crew to the farm, and ran into a Japanese produce man who introduced them to the men on the ship.

Four men came that day to the farm for snacks, fellowship, and the first of hundreds of evenings the Powers' home was filled with the laughter of foreign tongues.

Though their jobs keep the two women from a full-time ministry to ships' crew members, both fill lunch hours and coffee breaks with letter writing and quick visits to the ships. "Port authorities tolerate us," laughs Fern. "Actually our relationship is pretty good. They know what we're doing and appreciate it."

They manage to contain their excitement, at least during working hours. "We're careful not to use work time for the ministry," says Fern. "A deacon from the church, Norwin Hansard, works at night and visits ships during the day inviting men to the farm in the evenings."

"Farm" is a generous term, according to Fern. Its seven-and-a-half acres contain two houses, four cows, one horse, eighteen chickens, a barn, a garden and some fruit trees. "Many desserts we serve the men are from our fruit trees: plum, apple, pear, and all sorts of berries," she says.

Refreshments come from the church's Woman's Missionary Union. A quick phone call and a half-dozen church families will open their homes for fellowship dinners with almost no notice.

But most evenings of seamen's fellowship are spent at the Powers' home. When the men have an afternoon free from duty, they can do at the farm what they can't do aboard ship: "ride our horses, trim our trees, shovel our chicken manure," says Fern. "They just become part of the family."

They even bring gifts for their hosts. Thanksgiving two years ago, the church's pastor, Harry Hannah, brought a carload of Japanese seamen to the farm to have dinner with several families from the church. Fern recalls, "He got out of the car and ran to me saying, 'They can't speak English, and they've brought a case of beer.' I suggested we let them drink it, but witness by not drinking ourselves."

The men brought the case of beer inside and presented it to the pastor. "He had the awfulest look on his face," says Fern. "I just put it on the kitchen table and served cider."

"The next day the men gave me a bottle of

whiskey which I placed on the table with the beer, and we all left for a drive to the mountains.

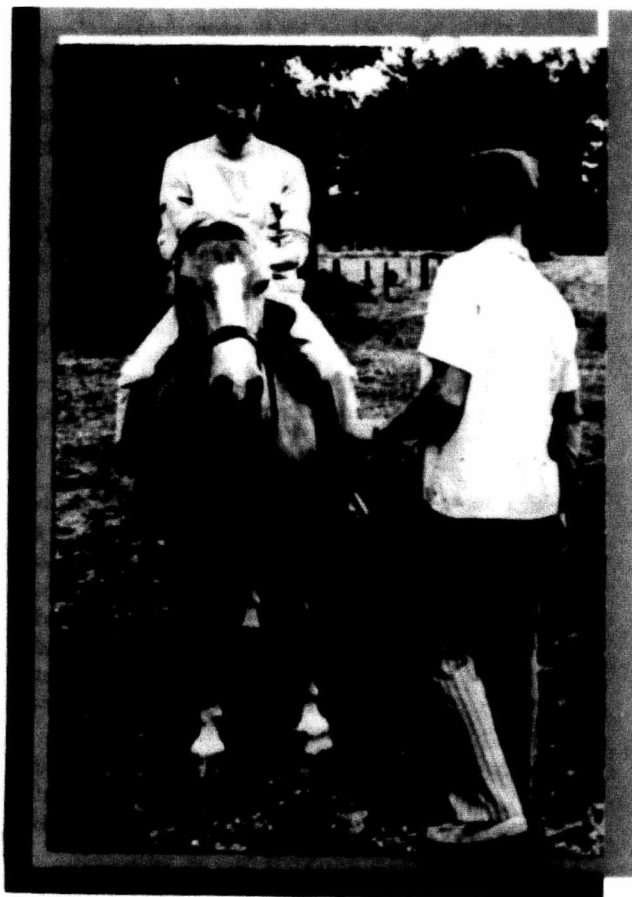
"One of the men tapped me on the shoulder as we drove along: 'Husband drinkee?' he asked. I said no. 'You drinkee?' he asked. No, I said again. I could see in the rear-view mirror he was thinking it out.

"When we returned from the trip, a group of WMU ladies had dinner ready for us. Afterward, in the living room, this same man was telling his comrades, 'No drinkee.' Then he approached every one of the church members asking, 'You drinkee?' Then he turned and asked all of us, 'Why?'

"We got out our parallel Japanese-English Bibles and turned to read about the body being a temple of the Holy Spirit. Then we explained we were children of God and chose not to drink."

The church keeps parallel Bibles in Japanese, Korean, Chinese, Tagalog, and Russian. They are used at least three times a week in the special Bible classes for seamen held at the church and usually taught by Fern.

Out of the seamen's ministry has sprung a permanent work with Koreans. It actually came out of a mistake.



Fern and Carol were driving out of the port area when they passed two Koreans standing by a car, apparently broken down on the street. Thinking they were seamen who had somehow rented a car, Fern and Carol stopped.

The two men were mushroom farmers, living among twenty-five Korean families at the near mushroom farm. Fern and Carol soon discovered about three hundred Koreans living in the area.

Don Kim, Korean pastor of Berendo Street Baptist Church in Los Angeles, California, visited the area three times to lead revivals. Then he helped arrange for Kisun Cho, a Korean living in Japan to come pastor what had become a work involving fifty Koreans at Lacey's First Church. When he came in the fall of 1975, Mr. Cho also became involved in the development of First Baptist Church of Lakewood in Tacoma.

"All of this has really lifted our church," says Fern. First Baptist Church, Lacey, which has over 150 members, also hopes to sponsor a Vietnamese refugee family. The Powerses are converting the chicken house into a food and clothing bank for Asian Americans.

Fern and Carol get invitations to speak about their work to various groups. "I love to tell the story," says Fern. "But I get really excited when it's to people in a port area." The Lacey work is responsible for inspiring the start of several other seamen's ministries.

Besides speaking engagements and the actual contact with seamen, correspondence takes a major amount of time. But the responses, she says, make the efforts worthwhile.

One Japanese seaman wrote: "I understood what Christ a little and American life. I believe God is on the sea. Because I am a seaman. In future, I may believe about Christianity. Because you and another people is very kindness and good-natured person."

Another crew member wrote: "Noted that you have been to Portland, New Mexico, etc., for convention meeting and hope your society which has been doing so much for the shippies will prosper and by the help of God will be able to enlighten the minds of many shippies who have not heard the word of God."

Despite the fact that Fern and Carol hold down full-time secular jobs, and the seamen's ministry is another full-time job, and letter writing is still another, they still are able to put enough life and enthusiasm in what they do to get letters like the one from a Korean mother whose son had a life-changing experience in Lacey. "Thank you for teaching my son the God-way."

style show went very well. We had lots
n. Several who came said they would
about Baptist Young Women. That's

are planning is a mission study re-
going to the lake and study the home
errow Starts Today. That's the same
omen study, I think. All the key BYWs
ing the arrangements made. This study
up for the Week of Prayer for Home

ing at Vine Church for Baptist
Kaleidoscope. Well, we now have
two carloads from our church. I hope you are as
encouraging to BYWs in your church as the Baptist
Women in our church are to us. And the church vote
to help with travel expenses. We are so excited!
You know Jane is not far from pleased I am to
see Kaleidoscope continuing to grow.
I've got to get the registration card in the Jan-
ary month.

They are giving a mother-daughter dinner
next week. We are adopting us BYWs for the evening.
We are going to help us know one another better.
or introducing me to BYWs.

JANE HIX, Baptist Young Women consultant, WMU, SBC



PICTURE THE OLD MAN with long white hair shuffling along, being careful not to step on his beard. The scythe handle drags behind. His face, if it's discernible, is sad. The bouncing baby, wearing a diaper and a New Year's banner, chirps a gleeful "Happy New Year!"

In talking with older people, I've decided we need to revamp the attitudes and countenances of the old man and the new baby.

I asked one friend, "What's it like to be old?" Her reply, "Great! I don't have to wonder what God's will is for my life. I don't have to worry about my career; it's done. Who I'll marry. If I'll marry. Where I'll settle. These burdens have long since passed. I wouldn't go back, no matter who offered

me my youth again. I've solved my problems."

Someone commented to Mrs. Ford, "Isn't it awful to be getting old?" Mrs. Ford replied, "I don't think it's awful at all when you consider the alternative."

My mother says that being a grandmother is the best part of growing older. She insists that punishment is not the chore of a grandparent and that spoiling is her privilege. If the grandchildren become too obnoxious, she can give them back to their mothers.

WHAT ARE THE DANGERS of environmental pollution? We discussed this one night during supper (occasionally we have "dinner," but more often it's supper). Scientists warn us about using aerosol sprays. The ozone

layer of the earth's atmosphere is being destroyed by the use of propellant in these sprays. The ozone layer serves as a filter for the ultraviolet rays of the sun. With this layer of our atmosphere destroyed, a sharp rise in skin cancer will result, as well as genetic mutations in humans, animals, and plants. Many other problems will occur. My eleven-year-old said, "Boy, you adults are lucky. You'll be gone when this happens. We kids will have to live with that."

This morning I felt relief instead of dread as I spotted a new gray hair. Proverbs 16:31 is becoming more and more real. Read it. In any translation.

The old man in our New Year's symbol could well wear a smile of contentment and relief as he

leaves the stage. The babe in diapers should be reaching out for a hand to hold, with an expression of wariness and concern.

MRS. BEENE WOKES UP EARLY.

The day was her birthday, number seventy-one. Somehow, this new day carried a negative feeling that she had not experienced before.

"Verna" (she said to herself), "You're not young anymore. You're going to have to change a few things in your life. Your usual pace is pushing your body much too far." This line of thinking didn't do much to lift her spirit. Involvement and activity had been her life-style for seventy years. Sunday School, Baptist Women, committees, PTA.

With characteristic zeal she set about adjusting her life-style to a workable plan. Let me share her experience concerning Baptist Women, an activity receiving high priority.

"What can I do—within my capabilities—that will be most effective for Baptist Women and for missions?" Mrs. Beene's immediate reaction was prayer. Of course she'd always prayed for missions. But time constraints had never allowed her to make this a major effort. Now she had time. Mrs. Beene began with the prayer calendar in ROYAL SERVICE. Every day this was the prime topic of prayer with God. She prayed for individual needs, calling each name aloud. Her many years in WMU gave her insight into needs in missions areas and she was specific in her requests. Often she read from outside sources to acquaint herself with problems the missionaries might face.

By sharing this renewed prayer experience, she has inspired many Baptist Women members in our church to vital missions praying. And the words of Grace Noll Crowell could well be the voice of our missionaries:

"The day was long,
the burden I had borne
Seemed heavier than I could
bear,

And then it lifted—
but I did not know
Some one had knelt in prayer.

Had taken me to God that very
hour

And asked the easing of the
load, and He
In infinite compassion, had
stooped down
And taken it from me."

A COCKTAIL GLASS has become a classic symbol for the New Year in our world.

Recently a study by a UCLA drug abuse expert published this surprising report: "A youngster who is in the Boy Scouts, raises pets and participates in sports and social activities is just as likely as anyone else to become a problem drinker in later life." Of 107 different activities investigated, only one had any correlation to problem drinking in later life: drinking of alcohol at home before age fifteen. Only two activities seem to point away from drug abuse—spanking and church attendance. The expert's closing statement was humorous, but significant: "Spank them moderately, send them to church, and don't give them anything to drink until they are over fifteen. That's about all we can say."

PEOPLE ARE AWARE. What do you feel is the single greatest threat to family life in America today? The question was asked in a recent survey of American family life made by a leading woman's magazine. Materialism was cited by over 125,000 readers (37 percent). As a cause of concern it ranked three times higher than crime.

We know. We are concerned. Are we willing to conquer?

"Some One Had Prayed" from *Poems of Inspiration and Courage*, Harper and Row, Publishers.

"IT'S RIGHT THERE on my calendar! How did I miss it?"

"Oh, no! You missed another Monday morning dental appointment!"

Does this ever happen at your house? It does if you're involved in Baptist Women. Our friends Wayne and Loretta have solved this problem. Their two children are both involved in myriads of school and church functions. Wayne is a pharmacist, Loretta, a kindergarten teacher, both are "full-time" church leaders. Forgotten dates were becoming a problem.

Here's how they solved it: every Sunday night they sit down as a family unit with calendar in hand, and discuss the week's activities of each individual. This has become a good communication line besides eliminating missed appointments.

Try it for a New Year's resolution.

RESOLVE TO ENLIST every new member (female) who joins your church this year.

Make a list of Baptist Women who are willing to cooperate. One Baptist Women member secures the name, address, and phone number of each newcomer. She calls a name from her list of cooperating members. This Baptist Women member bakes a cake, takes a copy of ROYAL SERVICE as well as a schedule of Baptist Women activities, and visits the newcomer. Besides enlisting members, these efforts will surface otherwise undetected talents and experience.

Even for larger churches, this plan can be realistic, because the larger the church, the greater the list of members who will help.

IF YOU'VE WONDERED why this month's feature dwells on age, there's good reason. This month I reach the fictitious age of the late Jack Benny. □

She could easily have modeled for one of the top Paris fashion houses. Her large eyes sparkled as she said, "When I get back to Belgium I will write a magazine article to tell what American women are really like. They think all you American women do is watch television and smoke cigarettes." Beatrice, one of the internationals whom we've tutored in The English School at First Baptist Church, Marietta, Georgia, was echoing the sentiment we'd heard many times before.

More churches, and women's groups in particular, are getting into the ministry to internationals. Some churches sponsor refugees, some host international students from nearby colleges, others (as in our church) actually teach conversational English to those needing to learn to speak our language.

In the four years we've been in a full-fledged ministry to internationals, we've made our share of mistakes. We've had to learn, by experience, about this difficult business of helping.

We've found that most international visitors have many mistaken impressions about us and our way of life. Several years ago, William Loderer and Eugene Burdick wrote a book entitled *The Ugly American*, in which they describe the sort of negative image that Americans have among people abroad. Although the loud, brassy, gum-chewing, littering Americans are in the minority, an unfortunately large number of them seem to find their way overseas where they leave a lasting and unfavorable impression.

Many people of other countries know only the typical American tourist or the cowboys and Indians of American television. That not all our families are dominated by an Archie Bunker-type father, or that not all American women have all the labor-saving devices plus maids to operate them, comes as a great surprise to many internationals. As we relate to these visitors in a caring ministry we must overcome and correct many of these false notions. At the same time, we find that we ourselves have many prejudices and wrong ideas that we must set aside before we can be effective ministers of God's love.

Perhaps your church is engaged in, or contemplating, a ministry to internationals. Or perhaps you want to do something as a family. You may have questions about getting along with internationals. What to say, how to act? Here are some of the things we've learned through our experience.

The word *alien* is strictly taboo for anyone except an employee of the immigration service. The proliferation of space programs on television makes us think of aliens as little green men with antennae. Even the word *foreigner* has taken on unpleasant connotations, so we refer to our visitors as internationals.

We found that in order to understand and appreciate what an international visitor is experiencing, we needed to put ourselves in her place and imagine some of the unique problems we might have if we were suddenly transplanted to another country.

Our immediate problem is eating. Not only the choice of food available, but frequency of mealtimes and the times when we eat, may be strange to others. As much as I like Chinese food, I would find eating it for every meal, every day, a bit much. Or Mexican food for breakfast? Yet our selection of foods is equally unappealing to non-American palates. I still remember the look of dismay on the faces of Belgian houseguests, used to the traditional continental breakfast of coffee and a roll, when I served up a huge breakfast of bacon and eggs. We have found that Indian students often have gastrointestinal problems until they adjust to our foods. It's not so much a mental thing; their bodies simply aren't used to our foods.

Our sleeping habits are different too. For those from countries where an afternoon siesta is standard, our habit of working straight through the day robs them of much-needed rest. For those used to sleeping on pallets, our beds can be terribly uncomfortable. Our centrally-heated homes seem overwarm and stuffy when compared with those of other countries.

Our monetary system and the abundance or lack of money is confusing. When Beatrice's husband, a Belgian air force officer, was transferred to a NATO base in West Germany, she found she had to mentally convert German marks into Belgian francs and then into American dollars when I asked her the price of something. Handling money in America can be a frightening thing for someone of limited means. Our liberal credit systems are a temptation to the uninitiated or unwary.

Our attitudes toward personal behavior, the way we discipline our children, the way we interact with one another and freely criticize those with whom we

don't agree, are all new and sometimes threatening to the international. Many cultures, especially in highly populated areas, are intensely private and cannot understand our freedom to come and go to friends' homes. When Beatrice first arrived in our city, a neighbor called on her and offered to help her find her way around. When the neighbor left, Beatrice, used to the walled gardens and fierce holding-at-arms-length of her own country, turned to her husband and said, "What kind of a country is this? Are they crazy?"

The North American continent is one of the few places in the world where the clock plays god. Therefore, many internationals encounter a new sense and use of time. When they arrive late or keep us waiting, we tend to think them rude and inconsiderate. They think us slightly paranoid about our concern over time. Their disregard of the clock is due to a lifetime of conditioning, not easily overcome. We were amused when a Cuban student, oblivious to her own time problem, said, "Oh, I always add forty-five minutes to whatever time those Panamanians promise."

Add to all these adjustments a new language—new sounds, rhythms, patterns, and new ways of expressing ideas and emotions. In our language one sentence can mean several different things depending on which words are stressed. Our language isn't spelled the way it's pronounced, and a letter may have several different pronunciations. Even our facial expressions and gestures may imply different meanings.

In addition to the other adjustments, the individual still has basic needs to be met. Safe housing—free from landlord prejudice or rent gouging. Food—where to buy it and how to prepare it, and even what to call it. Clothing—will it be comfortable and suitable to the climate? Health—how to insure good nutrition when even eating presents problems. How to get treatment for illness when one can neither tell the doctor what's wrong nor understand the doctor's instructions. A Japanese woman became extremely ill with hepatitis because she didn't understand the doctor's instructions that she must have complete bed rest.

There are just the physical needs. What about the emotional needs? Is there any peace of mind available to someone with so many adjustments? Can this person have a feeling of self-worth, that he is somebody, that he matters? Can he have the security of knowing his person and possessions are safe? I remember an international who never went anywhere because she was afraid someone would break in and steal her silver—in her country this was a common occurrence, she said.

As we begin to understand some of the problems internationals may encounter, we see that our hospitality can be a precious gift. Someone once dedicated

On Entertaining Strangers

Ruth W. (Mrs. Charles W.) Miller,
Marietta, Georgia, is director of
The English School for Internationals



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hospitality as "at home," and this is what we need to work toward in our ministry—a naturalness which puts our guests at ease because we are at ease with them. Our own prize in each new relationship goes a long way toward establishing confidence for our international friends.

Here are some suggestions that have proved useful to us as we've tried to help internationals adjust to so much that's strange:

1. The language barrier does not mean the visitor is either deaf or stupid. The tendency is to regard visitors as not-quite-bright children, when in reality their problem is not mental capacity but language facility. Instead of talking louder, we need to talk slower.

2. As we issue invitations, we must be concise. Time, place, how long to stay, how to get there, manner or dress, whether a meal will be served—all these things must be spelled out. Then, after issuing a verbal invitation, it's a good idea to put it all down in writing so that if the guest is confused or forgets, he can refer back to the note.

Soon after their arrival in the US, Beatrice and her family were invited by an American family to "come over Saturday, about eight." Confused, Beatrice didn't know if the invitation was for a meal or not. Too embarrassed to ask, knowing that if it wasn't for a meal they must eat before or their children would be ravenous, they ate at home. They arrived at the appointed time, dismayed to see that the hostess had her table set for dinner. They stuffed down a second meal because they didn't want to insult the hostess by telling her they'd already eaten.



3. Honor your guests by learning something about their country before they arrive. Don't expect them to be experts on all phases of their country, however, and more than you are an expert on all aspects of your own. Show genuine interest, but avoid comparisons or criticisms. We've found that having an encyclopedia map or atlas available, so that visitors can point out their hometowns, helps them feel an interest.

4. Learn interesting things about your own area. The local myths, legends, and ghost stories add color to what your visitor has already learned from the guidebooks. In addition, you can give him background on current buildings and traditions.

5. If you feel that making conversation may present a problem, note items of interest in your home that you can talk about—art, books, sculpture, plants, tools. Since our society is "things" oriented, however, be careful not to major on things rather than people.

6. As you and your guests begin to know each other, you can expect to hear some things you may not hear from other Americans. Don't be offended if they ask you personal questions; it isn't considered bad manners in some cultures. They may voice criticisms of the US. Don't be upset. This may be a lesson they don't have in their own country. It may also be their way of saying they're having trouble adjusting in some areas. Ask yourself why the criticism is being made. Is it valid? Is it justified? Is there some way you can help your new friends with their problems?

7. Talking is a major form of entertainment in many cultures and your guests may want to explain subjects that you consider controversial. Don't avoid the discussion of religion or politics. In countries much older than ours, government and politics are

of more interest than the weather—and just as commonly discussed. Visitors sometimes leave our country thinking we don't know anything about politics or we don't care about our government because we don't discuss it.

Our reluctance to discuss religion sometimes gives the impression that we are without depth, when in reality we are only trying to avoid controversy. After all, it's not what you discuss but how you discuss it.

Refusing to be offensive or offended and refusing to be drawn into an argument will permit you to participate in some stimulating discussions. Your willingness to discuss religions—your guest's as well as your own—will allow the Holy Spirit to open doors of witnessing to you.

8. As you prepare to welcome the strangers in your midst, do break bread with them. If you are the hostess, ascertain any dietary restrictions or taboos they may have; then respect them. Don't be embarrassed to ask. Your interest beforehand may avoid an uncomfortable situation where your guest can't eat most of what you've spent the day cooking. As an Indian student put it, "It's not that we want to be difficult, but after a lifetime of vegetarianism, if we were to suddenly eat meat, it would make us physically ill. Our bodies aren't used to it."

A relaxed, unburied meal with pleasant conversation and naturalness on your part will dispel many of the false notions guests may have. Make it a family affair: family life is important in every culture and your guests are eager to know about ours. Maintain any family etiquette you normally have. If you ask a blessing before the meal, or have your children clear the table before dessert, continue with your custom. Your guests want a true picture of your family life.

9. Once you've made the initial contact with an international, don't be guilty of the "let's get the light touch." Continue the relationship with a card, a letter, a phone call, a visit, an offer to run an errand. Otherwise the suspicion that Americans are superficial will be confirmed in a painful way. Any sharing of your faith can only be done after you have established an open, loving relationship.

10. Above all else, cultivate the attitude that our way of life is not necessarily better—only different. An active interest in other ways of life will broaden you as a person and enrich your appreciation of what you have.

Our ultimate hope for the strangers in our midst is that they will allow us to share the good news of Jesus Christ with them. We do this when the Holy Spirit has prepared them to receive it. We aid the work of the Holy Spirit by breaking down cultural and language barriers, by showing we believe that God is love and that Christianity is love in action.

Your group can establish contact with internationals through chaplains at military bases, student counselors at colleges and universities, public relations departments of large firms, chambers of commerce visitors' bureaus, tourist information agencies. And you can do as our teachers at The English School do: train your ear to hear the sounds of English spoken by a non-native, and then introduce yourself.

No matter how difficult the language barrier may be, your interest and concern still come through in your smile, your manner, and your hospitality. A ministry to internationals brings foreign missions right into our homes, and it makes us the missionaries.



SATELLITE TO SKY-WORM

A PICTURE OF THE CHURCH IN 1999

JERRY B. GRAMAM, director of associational missions, Susquehanna Baptist Association, Aberdeen, Maryland

The Feltons step out of their shuttle and plug in the recharger. As Jim Felton waits on the monorail platform for the car to come to a stop and the automatic door to open, he muses at the changes he and Nancy have seen since sixteen-year-old Jan was born. For one thing, they've about licked the pollution problem in Middletown or at least have moved it out to sea. Almost every high-energy requirement is now met by the sun; and the monorail system represents a giant step in rapid transportation.

The car stops and Nancy inserts her key into the panel while Jan selects the routing that will take them nearest their church. Jim wonders if the utility bill included rapid transit on the last invoice as prescribed by the state legislature.

Today is a great occasion, for Jan will be baptized. It is Thursday and time for the "Wider" congregation of First Baptist Church of Middletown to meet. These services are always joyful celebrations lasting most of the day.

Nancy enjoys the satellite groups for worship and education, but these twice-a-month gatherings are closest to the church services she knew as a girl. Environmental changes and changes in forms of worship have strengthened, not shaken, her faith.

She likes the new methods of education including the convenience of their church's telecommunication by which the pastor and staff communicate twice a day with the members. If the original program is aired at an inconvenient time, the Feltons' set can be

put on "delayed program" for recording and replayed at a more convenient time. The program can also be saved for viewing by a second family member later. With the press of a button, a question can be sent into the church office, recorded, and answered either on the air or by a more personal telephone call.

This new video system has proved itself to be successful in the education program of the church and in its satellite "house churches." Having saved money by sharing facilities with three other congregations, the church has diverted huge sums of money for this equipment. They have also found more funds for missions in the community and around the world.

As a "satellite pastor," Jim is glad for the spiritual benefit this experience offers him. He holds church services in homes two evenings a week, with an average of fifteen to twenty persons present.

The "sky-worm" stops and the Feltons step onto the platform in the heart of town. They walk two blocks to their skyscraper-style church house and enter for worship.

Amid friendly greetings, the Felton family punch out the appropriate little squares in their computer punch cards. The cards register attendance information, choice of study group, special needs, and a decision on a previously announced issue. Almost instantly the proper information is recorded and stored in the church office, the associational office, and the Convention research and

statistics office in Nashville.

Nancy is in a specialist group dealing with guilt and a myriad of other hang-ups. She has learned to accept herself and the ministry of other members since her experience of drug addiction.

Jan and Nancy each attend an amount to a delayed group session. This serves as a summary of their study unit begun in satellite group.

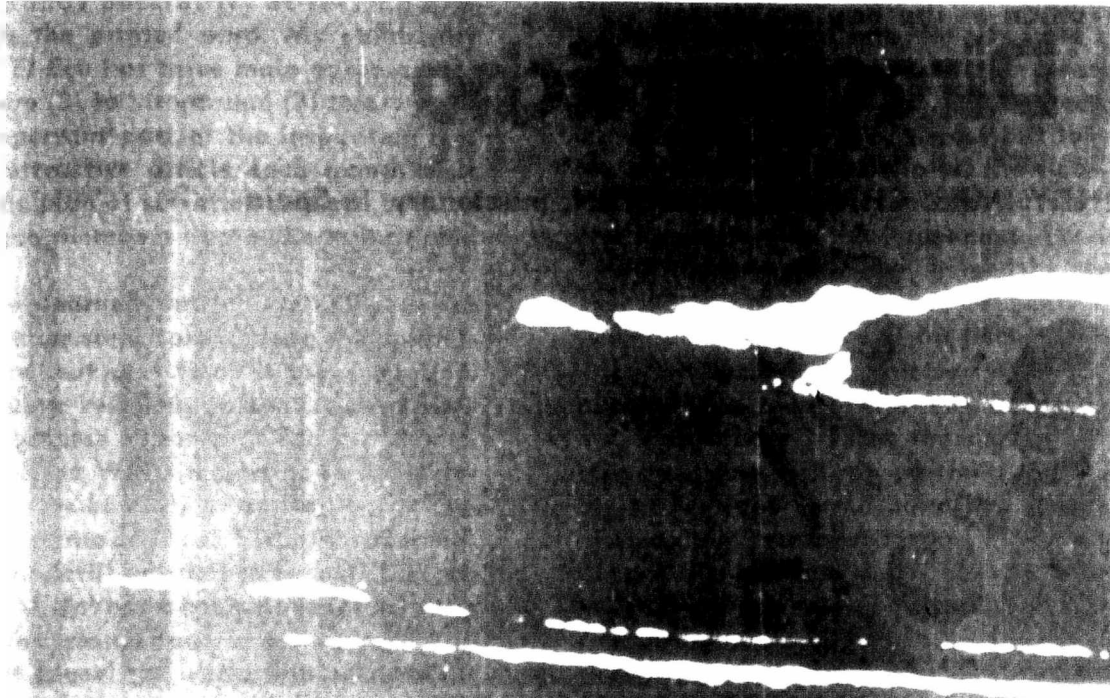
Jim, of course, attends a seminar designed to help him as satellite pastor. The subject of the day is "How to Deal with Conflict Between Fellow Christians."

Worship is free and open, deeply moving. One of the pastors delivers a message on "The Church as the Body of Christ" using multi-media approach.

In a baptismal service each participant vows to follow Christ as Lord. As the last candidate raised from the water, a celebration of joy breaks out as they know it were spontaneous. The song includes almost every form of music Baptists have known.

After luncheon in the church cafeteria, a short business meeting is held. Members decide to include the offering in the pass card system, instructing the clerk to deduct intended amounts from the member's accounts and add the amount to the church's deposit. Then the church family convenes again by groups for a period of Bible study.

It has been a good day. Now Jim is ready to start his three-and-a-half-day work week. He begins to ponder how he can share his faith more effectively at the club.



As America celebrates its 200th birthday, the Home Mission Board faces a challenge: how most effectively to carry the good news to a nation that lives faster, lives longer, and spends more time in leisure than ever before. In *Tomorrow Starts Today*, Arthur B. Rutledge, executive director-treasurer of the Home Mission Board, makes some predictions, based on trends, about what life and missions will be like for Baptists.

Teaching Guide for *Tomorrow Starts Today* (adult book in Home Mission Graded Series) is available, also from Baptist Book Stores; 50 cents.

To get ready for the future, read

tomorrow starts today

by **ARTHUR B. RUTLEDGE**
(\$1.00 from Baptist Book Stores)

Woman of the Baptist World:

I Direct an Echo

INDY (MRS. CHARLES) WHITTEN, missionary in Spain



I direct an echo, and it's fun! Keep in mind that my kind of echo is not the friendly voice that answers back when you say hello. It's the Spanish Baptist magazine that goes by the name *El Eco*.

Let me tell you about how I came into the position of editor. Actually, I don't really know. I just sort of woke up one day to hear a committee say, "You've been elected."

It wasn't that I had never given a thought to that possibility. During my twenty years in Spain, I had worked "in and around" *El Eco* in almost every capacity, except being editor. Numerous times I had thought that I would like to try my hand in a more directive slot; but according to tradition, there were two qualifications that I could not meet. I was not a native-born Spanish person, and I was not a man. That was the way the ink went on the paper; so I discarded the idea as highly improbable.

When the Education and Publishing Board of the Spanish Baptist Union called me and asked if I would accept the editorship, I felt a little like a person who was

hearing a "proposal" that she had waited a long time to receive. I tried to be dignified and reserved and said, "Why yes, I'll be glad to do my best if you feel this is the will of the group." Then I threw the receiver into the air and gave a private "hooray" that was extremely satisfying to me and sent the cat scurrying under the bed.

I calculate that I spend about one-fourth of my working hours working on *El Eco*. I plan, clip, collect, ask for contributions, receive, arrange, edit, promote, telephone, telegraph, pull out my hair, chew the top off my pencils—and sometimes dream *Eco*.

The administrative part of the magazine is carried on at the Baptist Book Store in Barcelona, 384 miles away. For that reason I must depend heavily on the mail system to get my material to the printer. I fall back on the telephone to work out last minute details.

Of course, a missionary editor has her pros and cons. My aim is to make this magazine a Spanish Baptist paper and not an American paper. I believe that God has given me this job that I like to do with the

tremendous possibility of serving him through the printed word. My philosophy is that *El Eco* has three main purposes: (1) to inspire (2) to inform and (3) to promote. One important part of the inspiration is a short, attractive article each month that gives the plan of salvation and can be used by church members who make evangelistic visits.

I have learned that an editor needs not only to have some talent along the journalistic line, but also finds it useful to be a good public relations person. A short time after I became editor of *El Eco* (I had been editor of the WMU magazine in Spain for twelve years before), an active Baptist layman called me at 11:30 P.M. (Most Spanish people are still up at that time.) "Did you know a mistake has been made in the number of magazines sent to our church? You can just cancel the whole thing. And while I am at it, let me say that I don't even like the magazine!" The first little gremlin that jumped on my mind's TV screen told me to say, "OK, suit yourself." But then I began to talk to the man. "I am sure you don't really mean that. This magazine is an instrument of the Lord to inspire Christians to give the message of Christ to lost people and to promote our Baptist work in Spain. Knowing the kind of Christian person you are, I just know you will continue to support the *Eco*."

We ended on a friendly note; and a few weeks later when I visited this man's church, there he was in the doorway, selling *Eco*'s!

The material goes to the printer six weeks before the magazine is to come out. In October 1973 I traveled to Barcelona to give the material personally into the hands of the printer, Sr. Salvado. It was necessary to take an early plane in Madrid, and besides my small suitcase, I had the December copy for *El Eco* in a blue portfolio. I was so proud and had worked especially hard to make that issue good.

There had been a misunderstanding in

Barcelona as to the hour of my arrival; so I finally took a taxi into the city from the airport. When I got to the corner nearest to the Baptist Book Store, I got sleepily out of the taxi with my suitcase but forgot my precious blue portfolio on the floor of the taxi. Not a split second had passed before I realized what was happening. I called frantically after the taxi, helped by some bystanders, but the driver did not hear. And I had not taken notice of his license plate!

I went through committee meetings all day and tried to be pleasant in the missionary home where I spent the night. I was told by phone that my portfolio would be at the Lost and Found downtown the next morning if it were turned in. I told the Lord, "I took this job, convinced that you wanted me to serve this way. I put this bad situation into your hands. If this material isn't found, then you and I will have to take it from there."

It was found, and I joyfully handed it in to the printer.

The magazine serves the churches of the Spanish Baptist Union, and it is read by Christian people of other denominations. We are constantly looking for ways to promote more subscriptions. We want to be totally self-supporting. Our goal is to be sure that *El Eco* reaches every Baptist family in the country.

To me, being an editor is like going fishing. I enjoy the preparation, and I feel deeply satisfied over the outcome. With every issue comes the thrill of seeing how it turns out. What a reward it is to know that somebody has gone to church for the first time because of the evangelistic section in *Eco*! How I love to see Baptist people watching the mailbox for the arrival of the magazine!

I said in the beginning, "I direct an echo." But maybe it's the other way around: *El Eco* directs me. It directs me to a challenge that is difficult, a ministry that is needed, and the results that make me glad that I said yes to that committee.



Gaylon was only eighteen when he enlisted in the air force. He was from a rural community where he had led a comparatively protected life in a loving family and church. After basic training, he was shipped overseas to a remote air base.

God had been at work through the young man's home church several weeks before his departure. Before Gaylon left, his church recognized him and his family in a special service. At this service the members pledged their love and prayers. Gaylon's pastor and his Sunday School teacher encouraged him to make the most of his four years in military service and to be a witness for Christ. They urged him to get acquainted with his chaplain and become a part of the chapel family.

While Gaylon was away, his church family kept up with his addresses and wrote to him regularly.

He received packages of homemade goodies, the church bulletin and the hometown newspaper. He was encouraged to seek out Southern Baptist missionaries and churches in the countries where he would be stationed.

Gaylon helped organize an English-language church; he became a leader. His concept of missions grew. He committed his life anew to Jesus Christ and knew he could never again take for granted his Christian heritage.

When Gaylon returned home, his church greeted him with love and joy. He reentered the life stream of his church until he went away to college and medical school. Because his military stint had been so meaningful, he decided to make the air force his career as a medical doctor. Now he is active in local Baptist churches wherever he goes.

Not all Baptist military personnel have Gaylon's experience. They may come from churches which show little interest in their early experiences. They may be unaware of Baptist missions at home or abroad. Many of them welcome release from home and community as a chance to "have a fling."

And, of course, many people who serve in the military lack any contact with a church. They have few spiritual resources to help them through the experience of military service.

Whether a person comes through military service as a more mature Christian may depend on the interest a church shows him while he is gone and when he returns. Our investment in these young people is one of the most fruitful mission efforts we support because our military youth scatter all over the world as witnesses and not escapees.

How can we support and help them?

Before They Go

Dear Pastor: I'm sorry I am leaving you, but boot camp took all my time and energy. I'm glad that's over. Thank you for the talks we had before I left. I have shared with some of my buddies the booklet you gave me about being a Christian in uniform. The booklet serves the church gave me was great. I hope I can be worthy of my church. Your friend, Dave.

A church's responsibility begins before a young person leaves for his or her first duty station. Friends and relatives must be alerted to inform the church when a young person is inducted into service and to help the church keep his address current.

For many young people, military service is their first time away from home. Many are not prepared for the discipline, the strict subordination to superiors, the moral temptations, the loneliness and the other realities to be faced in military life. Young people need counseling by a pastor or a Christian lay person who has experienced military life.

An excellent free booklet is available (from the Chaplaincy Commission of the Home Mission Board—see p. 21) which should be given to every departing service person. A Baptist woman (or man) might discuss the booklet: *A Guidebook for Baptists Away from Home* with the youth before presenting a copy.

Another good time to present these helps along with a Bible is at a special recognition service for the young person and his family. This can be a banquet with special prayer for the youth and his family.

A church can help prepare a departing young person to leave with these attitudes:

1. He views time to be spent in military service as a time of opportunity, rather than time lost. He looks forward to travel, to meeting persons of other ethnic backgrounds, to learning about other cultures. He plans to take advantage of on-post education classes if they are offered for high school and college credit.

2. He knows he is a military missionary. He has been given the addresses of the mission boards (see p. 21) whom he can write for information about foreign and State-side missions areas. If he is going to a service academy, he has the name of the BSM director on campus. His church has given him a subscription to *World Mission Journal* or if the person is a young woman, *Contempo* (see p. 21).

3. He will know how important daily prayer time and Bible study are for Christian growth; that through these disciplines God can help him deal with all the problems and temptations of military life.

While They Are Away—and Lonely

Dear Baptist Women: Thank you for the cards you sent on my birthday. The cookies arrived in good shape, considering the distance they traveled. I enjoy receiving the church bulletins, the tapes and the newsletter about all our people in uniform. I appreciate your prayers.

and letters. You'll never know how much they strengthen me in my Christian living as I try to be a good army nurse. Yours in Christ, Shirley.

The United States Postal Service is an important link between a church and the military person away from home.

Jack was unhappy in South Korea. He was lonely, he felt like a misfit in his barracks, and he was worried about his wife, Grace, who had been left with all family decisions, child rearing, and business problems.

But Jack was comforted by the ministry of a hometown Baptist church to Grace and to him. Weekly he received church bulletins which featured a serviceman of the week for prayer emphasis. He was always thrilled when his name and address appeared.

Members of a mission action group in that church wrote to him, sent gifts and food, and compiled and mailed out a quarterly newsletter about people in their town who were away in service.

At Christmas and Easter Jack received a taped music program and a message from the pastor of the church. There was a personal greeting at the end of the cassette from his family members.

Pastor James G. Harris of Universal Baptist Church in Fort Worth, Texas, tells how the tape ministry started in his church.

"Several years ago the wife of one of our officers overseas on the firing line rushed into my office and said, 'I want you to record a six or seven minute message on this tape to be sent to my husband for Easter.'"

"I remember it was a particularly demanding day with several people waiting to see me. But I shut out the distractions and made the tape."

"Later I got word from the serviceman that on Easter morning he played that little tape on an open hill just before he and his men went into battle. Then he said, 'Several of those who heard that tape were killed in action. It was the last message from God they ever heard.'"

"We may not have servicemen in such danger today. But, if they can't come home for Christmas or Easter, we still send these little messages to let them know we want Christmas and Easter to come to them from this loving church."

While They Are Away—Winning

Dear Mom: I had to write you this very Sunday to tell you I found an English-language Baptist church here in Germany. It was started by American military personnel years ago. The pastor is approved by the Foreign Mission Board. I am so happy to be an active church member again. Love, Andy.

They that were scattered abroad went every where preaching the word (Acts 8:4).

"Ninety percent of Baptist English-speaking missions and churches around the world were established by military people," states *Mission Action Group Guide: Militaries*.

Dozens of churches in New England, Hawaii, the Northwest, and other home missions areas have also been started by Baptists transplanted by military orders.

These churches have an unusual vitality about them. They are made up of Christians who choose to become involved rather than to become "dropouts" because of separation from home and church.

Members of these Baptist churches become involved through generous giving, mission support, faithful attendance, and witnessing. Out of this vital church commitment comes an unusually large number of volunteers for religious vocations and people making professions of faith.

Don Rollins first recognized the pull of missions while he was stationed at a military base in Alaska. Later, while studying for the ministry in Mississippi, he felt the unmistakable call of God to return to Alaska. Now Don and his wife, Marianne, whom he met in Alaska where she was a teacher in a school for military dependent children, are

back in Alaska serving at King Salmon.

Major Peltier was converted after he was seriously wounded in Korea. Years later when stationed with the army at Orleans, France, he was ordained to preach by the English-language church there.

Major Peltier became pastor of a new English-language church at Chateauroux (chah-toe-ROO). France. He commuted two hundred miles each Sunday to preach to that congregation. When American military personnel had to leave France, was all this effort wasted? No. The same Baptist servicemen who had built the large building for the English-language church dismantled the structure and rebuilt the materials into chapels for three villages where French Baptists wished to begin work.

If your church is located near a military installation, you have a unique opportunity to enlist and motivate military people who might have tremendous impact on missions as they go to places where missionaries may not have entered. Your church can be a home away from home to lonely servicemen and women.

Military persons near you appreciate fellowship with civilian Christians, invitations into homes, participation in youth and music groups. Many youths from non-Christian homes first find Christ because a Baptist church reached out to military personnel stationed nearby.

Military personnel from your church may call on you for help in witnessing. They may need materials to aid them in understanding other religious groups.

The Department of Interfaith Witness of the Home Mission Board (see p. 21) will supply you with suitable materials to send to such Christians. Tracts and booklets on witnessing are available from Baptist Book Stores (see p. 21).

Military "missionaries," including chaplains, need our prayer support

and encouragement just as our board-appointed missionaries do.

When They Return

Dear Mr. and Mrs. Johnson: Thank you for the welcome-home party you and the young people gave me last week when I got home from the navy. I was glad to be home but scared, too. So many things change in four years. I am glad my church has not changed being interested in me. I am starting to work in Dan's shop next week. Thank you for helping me find this job. See you next Sunday. Sincerely, Jack

A serviceman might serve two years or thirty, but eventually he must return to civilian life. Since the military community offers many reassuring securities such as a dependable job, shopping facilities, housing (sometimes), and medical care, the prospect of reentering competitive civilian life can be frightening. The returning serviceman or woman needs acceptance and support from Christian people.

Mark was surprised and pleased when he got off the plane and found his pastor and two women from his church waiting with his parents to greet him. The two women had been part of a committee that had ministered to him while he was away.

The first Sunday he was home his pastor recognized Mark in the worship service. Mark shared with the church members his joy to be home and something of his military experiences. The young people enlisted him in the single adult activities of the church. No wonder he became an active leader in that church as months went by.

Some returning servicemen and women know what careers they will follow. They will continue their education or begin to look for jobs. Others have no plans. They need guidance as they find their places in civilian society.

Military men and women who are returning to civilian life need civilian friends. What a ministering witness opportunity for the caring church!



STUDY SESSION AIM

By the close of this session, Baptist Women members will have considered one action they can take in relation to a person in the military (or his or her family).

HOW TO DO IT

1. Arrange an interest center using some of the following things: a framed photo of a military man, a U.S. flag, a military hat, medals or other service souvenirs, copies of pamphlets from the Home Mission Board (as listed under "Materials to Order"), a poster using pictures of military personnel mounted on a world map.

2. Assign four members to be prepared to answer the questions: How can we provide spiritual support for military personnel? In the meeting, after you have introduced the topic, suggest that there are at least four situations in which military people need help; call on the four members to speak.

If your membership is small, and members enjoy informal discussion, ask everyone to read the common material (you may need to allow time in the meeting for this) and contribute to discussion of answer to the question.

3. For a more formal presentation, you might have the four brief letters (in italics) (see recorded and played at the appropriate times).

4. At the close of the study session, ask if anyone has been a military wife or mother. Give her an opportunity to share what the church and chaplains have meant to her and members of her family.

5. If you live near a military installation, invite service women and/or military wives as special guests. After the study material has been presented, give these guests an opportunity to share experiences. Indicate a cutoff time to prevent the session from becoming too long.

CALL TO PRAYER

(Mission support chairman is responsible for this prayer activity.) Read Ephesians 6:10-18.

Show members the chaplains' prayer calendar in January *Home Missions* magazine. (Check your church library, or write for a subscription, see "Materials to Order," below.)

The chaplains need our prayers. Their names are not included in our ROYAL SERVICE calendar of prayer, but *Home Missions* magazine lists their names and birthdays quarterly in the January, April, July, and October issues.

The Chaplains Commission of the Home Mission Board recruits and endorses Baptist ministers for the military chaplaincy. The Chaplains Commission also serves hospital, institutional, and industrial chaplains. More than fifteen hundred Baptist chaplains serve in these four areas.

Now distribute names of missionaries and chaplains with birthdays today and have members read them. Lead in prayer for these persons.

PLAN FOR FOLLOW-UP THROUGH

Order booklets (see "Materials to Order," below) and send copies as appropriate to service persons from your community. Include a personal letter to each one.

Enlist homebound or handicapped members of your Baptist Women who are unable to participate in other mission action projects to adopt military personnel from the town. Ask them to pray daily for their adoptees and to correspond with them regularly.

PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Invite every Baptist woman to come to February's meeting prepared to help make a scrapbook of missions memories. The session will be a time of remembering how Baptist women in America (possibly including some from your church) have contributed to the growth of modern missions.

MATERIALS TO ORDER

The following helps are available free from Chaplains Commission, Home Mission Board, SBC, 1350 Spring Street, N.W., Atlanta, GA 30309.

A *Guidebook for Baptists Away from Home*, a booklet including hymns, Scripture readings, and suggestions for leading a worship service if no chaplain is available. It also discusses church doctrines and personal faith.

"Chaplaincy Ministries," a pamphlet describing Chaplains Commission and requirements to be a chaplain.

Home Missions magazine, \$2.00 per year. Address correspondence to Circulation Department, Home Missions (address above).

Department of Interfaith Witness of the Home Mission Board (address above) will send free materials relating to various religious faiths. (Indicate specific religious faiths.)

From *Women's Missionary Union*, 600 N. 20th Street, Birmingham, AL 35203. *Contempo*, Price \$3.00 per year, single copy 35 cents. For subscriptions outside the U.S. add \$1.00 for postage and handling. Please enclose remittance. Annual subscription only. Alabama subscribers add necessary sales tax.

Mission 4,000 Group Guide, *Military* (see order form, p. 48) has excellent additional resource list in back, good background information on pages 13-18, and descriptions of specific activities for ministering to military personnel.

From *Brotherhood Commission*, 1548 Poplar Avenue, Memphis, TN 38104, *World Mission Journal*, individual subscription \$2.60 per year.

Address of *Foreign Mission Board* is P.O. Box 6597, Richmond, VA 23230.

From *Baptist Book Stores*, books and booklets on witnessing—for titles see *Baptist Book Store Catalog* 1975-76.

MOVING

Please notify us six weeks in advance

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Address (new, if for change of address) _____

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

☐ New ☐ Renewal

\$3.00 per year; annual subscription only. Alabama subscribers add necessary sales tax.

ATTACH LABEL HERE for address change or inquiry if moving, list new address above. Note: On the top line, in the first block of numbers to the left you will find the number of the month of the last issue after which your subscription expires. The year of expiration follows immediately. For example, 776 means expiration with the July 1976 issue. October, November, and December are not indicated by numbers, but by "O," "N," and "D." N76 means November 1976.

VARIETY, SPICE, & LIFE

The old saying "Variety is the spice of life" is used to apply to almost anything: friendship, food, work, decorations, children.

Look at the saying carefully. Underline the most important word in the sentence. Interesting, isn't it, that, although we are usually trying to get a point across about variety, the most important word is life.

As we think about Baptist Women, we are concerned about variety—using different methods in organization and group work. All the variety in the world, however (for that matter, all the spice), will by itself fail to make life.

Think about the last six Baptist Women activities in which you have participated. List them.

Now beside each listing indicate how the activity was different from other activities. Star the activities that, as you think back, you wouldn't have missed for anything. Put two stars by the things you simply can't believe you were a part of.

Does your list look all the same? Are the activities all alike in time, place, participants, methods? Make a quick diagnosis: Is there something wrong with the life (organization)? Or is the trouble with the variety, thus making spice impossible?

Variety is more than rearranging chairs or meeting in a different room. Variety involves every officer and every member. The officers plan for variety and communicate it; the members implement it through participation.

Is your organization a small one? Do the same three or four women do the planning each time there is an activity, and are these same women always the major participants? What if each woman became responsible for another woman and invited her to be her guest at a regular activity? Perhaps a woman has been invited many times but has failed to respond in a continuing way. If one Baptist Women member would focus attention on her and show genuine interest, making certain that some of the obstacles—transportation, family responsibilities, etc.—are overcome, what a difference that could make.

Now, think what a difference it would make to the three or four women if they are aware that there will be guests, special guests, at your next meeting. The difference should be as great as that involved in preparing a meal just for yourself when you "clean out the refrigerator," and the meal you plan

and serve with great gusto when the table is full of special guests!

Many times variety is thought of as synonymous with creativity. Variety may be exercised, however, by the person who feels she is uncreative.

Look at the list of activities you made above. Which of these are study sessions (like the Baptist Women meeting)? A creative woman plans for the next month's meeting, making note of how the last few studies were presented. As she looks at the list of methods that have been used, she can quickly see where to make alterations in order to allow for variety. For example: Have you used one person to present the study month after month? Did the drama six months ago so impress the women that you have had some sort of dramatic presentation each month since? Were the women so moved by the technique of dimming the lights in the chapel as they arrived that now you dim the lights for every meeting? (Trouble is, no one notices any more.)

Variety in study is what makes a good school teacher spend endless hours thinking of methods and approaches to guide her class in learning experiences. We are no less responsible for guiding other women in the very best possible ways. To learn what God is doing in his world.

Have you noticed that two women can have the same recipe and the dishes that are put on the table taste different? The basic ingredients are the same. (There is not much variety to ground beef!) The difference comes in the spices used by each woman. The nutritional value has not been changed; the appearance has hardly been altered, but the spices that were added were suited to the taste of the planner and to those whom she planned to serve.

Conclusion: Variety is the spice of life! Life is the most important word, in Baptist Women this life is bound up in the tasks of the organization. Spice is what makes these tasks fit our tastes, what causes us to respond positively. Variety is brought about as creatively we add the spice in planning as officers. Variety is experienced as we respond creatively as participating members.

List the next six activities in which you plan to participate. Beside each activity note what you, an individual can do to bring variety into the activity and give space to the organization.

KATHARINE BRYAN, Baptist Women director, Texas WMU

A WOK, found in some American kitchens, is a utensil used to prepare Chinese food.

The portable *hibachi*, facilitating outdoor cooking, sizzles with a shish-kabob.

The *haiku*, a Japanese poetry form, influences many an American versifier.

Paisley prints, brightening a wardrobe, originated as shawls in India and Persia.

Many communities offer courses in judo and Japanese flower arranging. (For a sincere Buddhist, however, these two activities discipline him to walk through a path leading to salvation [Nirvana].)

From an exotic Oriental silk-screen panel to a tiny incense burner, women are comfortable with many innovations which reflect Eastern culture.

But how comfortable are you with these ideas: transcendental meditation, guru, Zen, Hare Krishna, chanting, yoga? The religions represented by these mystical words permeate our society.

Accepting Eastern foods and fashions simply helps relieve monotonous menus or drab clothing. To accept views of Eastern religions is to risk confusion and false security.

How did Eastern religions permeate our country? After World War II and the Korean conflict many soldiers marched home with Oriental brides. Peace Corps people returned from service with Eastern ideas. When Hawaii became a state, the Oriental religions became a part of our culture. American tourists traveling in the Far East are exposed to other cultures.

The negative spiritual climate in America also is a factor that has permitted Eastern ideas to take root. Many Americans, physically and mentally exhausted because of hectic lifestyles, embrace beliefs that promise peace and tranquility.

Let's hear in the words of adherents of five of the Eastern religions, some of their beliefs and the



ways they influence life in these United States.

Zen Buddhism

I am a young adult disenchanted by our over-intellectualized society which emphasizes reason and scientific objectivity. I want to "do my own thing" and fully experience all of life unhindered by moral codes. Zen Buddhism fulfills this need in my life.

Historically we began with Gautama Buddha (GOU-T-uh-muh BOO-D-ah), the founder of Buddhism. A disciple handing Buddha a golden flower asked him to "preach the secret of the doctrine." Gautama gazed at the flower without speaking, indicating that the secret was in contemplation of the flower—not in words.

My main objective is to free my mind from rigid thought patterns so I may think intuitively. Only then will I experience truth or enlightenment. I believe enlightenment will come through a sudden flash of intuition after many years of meditating. I understand that enlightenment comes suddenly like a spontaneous laugh after hearing a joke.

You may be interested in how I meditate. Zenists do not use books or scriptures, discussion groups or preaching services. We do not proclaim doctrines or perform rituals. Who can find awareness for anyone else? Each person must find it for himself. Monks teach us to repeat some of the seventeen hundred riddles (koans) designed to empty our minds and to keep us from

thinking logically. Two of these are: "How do you get a goose out of a bottle?" "What is it that makes you answer when you are called?" In the correct posture, meditating on riddles, I can discipline my mind to understand my inner self.

I believe all the answers to life's questions originate within myself.

As a Zen Buddhist I do not believe in a God who created man and the universe. I believe only "THIS" exists. Every form, from people to planets; every activity, from eating to gardening, is a "temporary manifestation of THIS."

Individuals do not possess souls. Each is a cell within the Great Self. Each cell is born, functions, dies, and is reincarnated.

Zen Buddhism stresses the significance of simple acts: tea drinking, gardening, enjoyment of nature. Appreciating simplicity becomes a means to understanding.

We try to make Zen attractive to Christians. This statement comes from our monthly leaflet "Zen Notes": "If we call upon the name of Amida Buddha, we reach heaven. It is also said: Through Christ we reach God. It is the same thing therefore." We also invite the public to lectures.

In more subtle ways, however, Zen Buddhism permeates American neighborhoods. We reach into homes through popular music, psychedelic colors, and our concept of relativity in morals. Comments such as "whatever turns you on" or "one religion is as good as another" are examples of Buddhist influence.

My ideas may sound mystical to reasoning minds, but I know a kind of peace through meditation and self-analysis. An old Zen poem expresses my feelings:

"When one looks at it, one cannot see it.

When one listens for it, one cannot hear it.

However, when one uses it, it is inexhaustible."

Soka Gakkai

I am a member of Soka Gakkai (SOH-kah GAH-kye), an organization within a sect of the Buddhist religion. We trace our beginnings to a Japanese named Nichiren (nee-chee-REN). He taught that the one true religion stems from Amida Buddha, a person almost as great as Gautama Buddha. The Nichiren sect violently opposes rival Buddhist sects as well as other religions.

In recent years Buddhist laymen took advantage of the new values the Japanese experienced during their industrialization period. Through elaborate propaganda methods they recruited millions to the Value-Creation Society or Soka Gakkai. Today it is the third largest political party in Japan. One goal of Soka Gakkai is to make Japan a welfare state and then to "achieve eternal peace through spreading the gospel of one-nation-on-earth."

Why did 30,000 Americans convert to Soka Gakkai? Perhaps because it preaches peace and prosperity. A nineteen-year-old girl from a Protestant background joined because "it seemed so natural and reasonable."

Some of our groups use harsh conversion methods. One student was harassed for over a year and another locked in a room for twenty hours. This method, *shaku buki* (destroy and conquer), comes from ancient Buddhist scriptures. Realizing that forced converts make indifferent members, however, we are trying to lose our militant image.

We believe that by chanting certain words we will obtain spiritual and material blessings. Our chapter meets twice a week. We kneel facing

the *gohonzon*, "an altar representing each person's highest state of life and achievement." When the goong is sounded we chant rapidly. The basic chant is "Nam Myoho Renge Kyo" which means "I devote my mind and body to the mystic law, cause and effect through sound."

We have revived the belief that names and words have power. We believe that the universe has a basic rhythm and the chanting puts us "in rhythm with the world." We chant for any desire: cars, jobs, health. Personal testimonies of blessings follow the chanting.

Are you skeptical about my sect of Buddhism? Well, you will make the best member because you will see it. I invite you to come and chant for a spiritual or material blessing.

Black Muslim

I am a member of the Nation of Islam, a black American movement. We are legitimate Muslims even though not recognized by mainstream Islam. We depend on the Bible, however—not on the Koran.

Our organization remained obscure until the early sixties with the development of black racial consciousness. Now there are several hundred thousand disciplined followers. Wali Farad, believed to be Allah incarnated, began the modern movement in 1930. Farad promised to prepare his followers for the Battle of Armageddon which will be between the black and white races. Black Muslims believe that original man was black and is considered divine.

Since the early days of our movement, however, we Black Muslims have adopted a softer line on separation of the races. Now we will ever accept white members. As our leader, Wallace D. Muhammad recently said: "We have grown to where if the white man respects us, we will respect him."

My belief causes me to abstain from all drugs, alcohol, gambling, tobacco, overeating and illicit sex.

I attend temple services twice a week, meet my prayer requirements, and give generously of my income. Our social ministry reclaims the lives of prostitutes and drug addicts.

The Black Muslim appeal is moving from the lower- to middle-classes. Membership includes educated professors and prison inmates. Together we have built a business empire that includes clothing stores, farms, dairies, a 200-bed hospital in Chicago, a hangar at Gary, Indiana, and a nationwide trucking business.

On the streets we zealously sell newspapers and pass out material which explains our beliefs. By the way, I have some extra copies. Have one!

Bahaiism

As a Bahai (bah-HIGH), I believe that all other religions prepared mankind for the one true religion, Bahaiism. Our founder was a Muslim prophet who lived in the nineteenth century.

We believe that all the prophets of the world's religions—Buddha, Mohammed, Jesus—spoke just enough truth for their particular time. These prophets possessed powers that ordinary people did not. We accept Christ as a prophet-educator, but God in the flesh is impossible. A Jewish man, converted to Bahaiism and led to accept Christ as another prophet, said: "Before I became a Bahai I used to spit every time I heard the name of Jesus. Now I love him."

Bahau'llah (BAH-ah-OO-lah) is the latest prophet and his teachings surpass all the others. He wrote the Tablets which became the Bahai's authoritative scripture. We believe that Bahau'llah is the "fulfillment of Christ's second coming and the incarnation of the Holy Spirit."

We believe that all religions are just a part of the same religion. We aim for unity of mankind and unity of all religions. We teach that someday all churches will be replaced by a spiritual center in each community. Universal education and moral

training will lead to a "universal language and the solution of all economic and moral problems."

How do we worship God? By serving others of all races, nationalities, and religions. Our code of ethics prohibits the use of alcohol and narcotics except for medication. We are obligated to pray daily, to obey the government, and to work in useful professions.

Every nineteen days we meet together for devotion and fellowship. We have no ministers, but a group of seventy-three persons protects the interests of the Bahais.

Between twenty and thirty thousand followers live in over nineteen hundred cities and worship in two hundred centers. In Wilmette, Illinois, our national headquarters, we constructed a nine-sided, 2.3 million dollar "House of Worship."

Hare Krishna

I am a Hare Krishna (HAH-ray KREESH-nah) and belong to the Society for Krishna Consciousness. We believe that Krishna is the one true God. Other religions call him Jehovah or Allah.

Krishna, who is spiritual energy, appears at different times to teach religious principles and then disappears. Five hundred years ago he appeared in temporary visible form and taught us to chant the name of the Godhead. Hare Krishna, Hare Krishna, Krishna, Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Chanting develops our love for God and helps us achieve unity with him. Chanting is primarily a group experience, however, when I chant alone, I use the 108 Japa meditation beads. Meditation is not just being quiet; it is serving the Lord through everyday activities.

I hope that someday by chanting I will "enter into the pure devotional service." At such a time life will be peaceful. I will be in accord with God's will. The state of pure devotion guarantees that I will go to heaven and not be reincarnated to

'76 A Great Year for History



Do you know—
* who was the first woman to address the Southern Baptist Convention;
* how strong-minded Baptist women leaders of bygone days worked out their disagreements;
* the name of the magazine that was the predecessor of ROYAL SERVICE?

This is the year to explore the background of the national organization your Baptist Women is a part of. Study *History of Woman's Missionary Union* by Alma Hunt. • If you wish, you can get Church Study Course credit for studying the book. And, if you're an officer, your study will help the organization on the Achievement Guide.)

Another idea: A copy of the book would make an appropriate gift of recognition and appreciation for each Baptist Women officer during WMU Focus Week, February 8-14.

* You may order both *History of Woman's Missionary Union* (\$3.25, cloth; \$1.25, paper) and the teaching guide (40 cents) from Baptist Book Stores.

begin the life cycle again. Heaven is a completely happy place where our Lord herds cows and plays with friends. Hell is relative. This material world is hell because the Lord is absent.

I believe in four pillars of sin: eating meat, illicit sex, intoxication (coffee, tea, cigarettes, drugs, alcohol); gambling or "frivolous sports," including football and baseball. These are nonsense and make one forget God.

We shave our heads and dress simply in order to please God and to identify ourselves as followers.

I became a Krishna by agreeing to dedicate myself to the service of the Lord and to take instruction from my guru or pure devotee. Also, I approach the Lord through my pure devotee. He is my connection with Krishna.

Unmarried followers live in one of the seventeen temples in the U.S. We are financed by donations, sales of materials, and by married members who give 50 percent of their gross income to the temple.

In Dallas we have a commune school for children. Isolated from society, they are taught the Hindu scriptures. The boys are urged to become priests and the girls encouraged to be submissive. Separated by sex and age, their day includes two showers, religious services, and "six daily offerings of food to Krishna."

Prayer time

Self-analysis. Repetitious chanting. Stroking beads. Adhering to rigid rules. People trying to reach God.

How good to be able to say, "Our Father." Let's do so now. (Select a partner, move away from the group and enter into directed conversational prayer.)

1. Thank God for our Saviour, Jesus Christ. The people of the other religions we have studied know Jesus only as a prophet. Pretend that your partner is a Zen Buddhist (or one of the other religionists) and share

your salvation experience. Emphasize the uniqueness of Jesus. Tell how his total personality and ministry influence your life. Give your testimony boldly.

2. Thank God for peace. Everyone seeks it. The strained postures of yoga and the weird words of chants may produce momentary tranquility. But Jesus offers true peace. "My peace I give unto you" (John 14:27). Share an incident in your experience when you felt enveloped by the deep contentment that Jesus gives.

3. Pray for the youth in your family and church. Through literature, music, art, or in conversations with internationalists they are introduced to Eastern religions. Mysticism, simplicity, stress on self-analysis, and the lack of emphasis on guilt appeal to young people. Determine to help them establish a good foundation of faith through Bible study.

4. Pray for the missionaries on the calendar of prayer today (see pp. 42-48). Many of them live among mainline Buddhists, Hindus, and Muslims. Pray that they will continue to study the religions of those among whom they work in order to understand the culture. Pray that God will give the missionaries wisdom to choose correct words and expressions. The Eastern religions "accept Jesus," but not as Saviour. They know "love," but only as compassion.

5. This study should be a growing experience. We can learn truths from Eastern religions. We can learn the value of mental, spiritual, and physical discipline. Determine to shift your schedule to include more time for prayer, Bible study, service. Decide to treat your body as God's temple. We can emulate the practice of serving other people.

6. Women have a common characteristic—graciousness. Yield this trait to the Lord. We are in our best sipping coffee with a new non-

evangelical neighbor, happily maneuvering her through a crowd of a sale, helping soothe her feverish baby, listening to her ideas about God and prayer, sharing, at the opportune moment, why we love The Bahais and the Black Muslim can come to accept Christ as Saviour, one by one through the patient concern of Baptist women.

Our prayertime began with "Our Father." The prayer experience reaffirms faith in "My Father." Now, aren't we ready to say, "He can be your Father, too?" Reassemble in the large group and discover what you can do.

Follow-through

Usually the location of one "world religionist" will open the door to others. Who can help you find them? Baptist Student Union directors and Protestant chaplains at military bases and hospitals can help you. Visit a library or invest in a book about world religions (see pp. 34-35). Study the history and doctrines of the major religions. Your new friend will appreciate the fact that you cared enough to learn.

Initiate a friendship with a world religionist in one or more of these ways:

1. Literacy classes. Teach conversational English using the New Testament as a textbook.

2. Host family program. Families share hospitality and offer companionship on a continuing basis. During special occasions like Christmas and Easter introduce the true meaning of the event.

See the article, "On Entertaining Strangers," pages 10-13.

3. Operation Contact. A Mail-out Ministry. Volunteers mail pamphlets about forgiveness and grace to non-evangelicals. Material is available from the Home Mission Board, 1340 Spring St. NW, Atlanta, GA 30309.

For other ideas, consult Mission Action Group Guide, International (see order form p. 48).



AIM FOR STUDY

By the end of this session, each member of the group should be able to express one element of her Christian faith which she could share with a world religionist.

HOW TO DO IT

1. Enlist five members to give the testimonies by the adherents of modern branches of Buddhism, Islam, and Hinduism.

2. Ask members to bring household items of Eastern origin and to show them to the rest of the group at the meeting as you introduce the study.

3. During the prayertime, each couple will need a copy of Royal Service in order to use the calendar of prayer.

4. Allow time following the prayer

period for the group to reassemble and plan together what they will do as follow-through to this study.

PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Invite every Baptist woman to come to February's meeting prepared to help make a scrapbook of missions memories. The session will be a time of remembering how Baptist women in America (possibly including some from your church) have contributed to the growth of modern missions.

KNOW THE STATE LEADERS

MARY ESSIE STEPHENS, executive secretary, Alabama Women's Missionary Union



MARY ESSIE STEPHENS

LOIS PRIVETT

At this time in our national history, the bicentennial, I am more keenly aware of our legacy as Baptist women. Reading biographies, the writings and speeches of women leaders in former years, I am impressed anew with their commitment to Christ and their sense of responsibility in preparing themselves for the opportunities of their day. To them the call to serve was the call to prepare, to train.

I often think of the women in my hometown church who taught me in my growing-up days that to be granted an opportunity of serving in the church was a privilege which demanded training. With their invitation to teach that first Sunday School class of thirteen-year-old boys came the statement, "And here are the books you will use in teacher training. The class begins next Monday night." And that was in the days when we went every night for a solid week took a written test and earned the award. I am not suggesting we try to go back to "every

night for a week," but I am grateful for learning at an early age the basic principle that privilege carries responsibility.

"Training." If we expect to be used of God in meeting the opportunities of our day of leaving a worthy legacy for those who follow, then the answer is obvious.

LOIS PRIVETT, Baptist Women director, Alabama Women's Missionary Union

Every day of my life I am grateful to God for Woman's Missionary

Union and the many exciting opportunities for service that have come my way through this organization and its leaders. I love the Lord and want to serve him, and WMU gives me the privilege to serve my Lord in the most meaningful way.

Every Christian woman wants to offer her Lord her very best. Leader training gives her confidence and encouragement to develop every talent and skill for loving service. We are responsible to encourage and provide opportunities for every Baptist woman to develop to her full potential of usefulness and service as she relates to the kingdom of God. Training helps her know how to take hold of responsibility with dedication and creativity. Through the guidance of the Holy Spirit and the helpfulness of Baptist Women she can find a place of responsibility and fulfillment.

Someone reminds us, "Some women watch things happen; some women make things happen; some women don't ever know anything has happened." Leader training helps us to be a part of those who make things happen for the glory of God.

ANNIE NOLD McELRATH AND WILLIAM NOLD McELRATH

The more things change the more they stay the same!

That might be today's moral drawn from a bit of whimsy written sixty-one years ago. William Nold McElrath, missionary and writer, found this composition in an antique lap-desk inherited from his grand-mother.

Mrs. Fannie Nold McElrath, who died in 1951 at the age of one hundred (less twenty-nine days), promoted world missions throughout her long life as a faithful Baptist in a small Kentucky town. One means she used was her alter ego, "Mrs. Muckle-Scribble," whose witty pen could tell hard truths without giving offense.

The article as here presented is an exact copy from the ten small yellowed sheets discovered by the author's grandson. Only punctuation and paragraphing have been modernized.

Our "Society," as It Looks to an Outsider

The regular meeting of the Ladies Auxiliary will be held with Sister Standby at the usual hour on Tuesday afternoon. A good attendance is solicited.

Such was the announcement at the Baptist church of Gooseville on Sunday morning.

Being so fortunate as to receive an invitation, I decided to attend, and this is what I saw and heard.

The meeting was called to order by Sister Hopeful in the chair. She read several passages of Scripture full of earnest admonitions and helpful promises. She then asked for volunteers in offering prayer.

Sister Fearful simply shook her head and looked frightened.

Sister Weak-Knee was very effusive in her apologies. She said, "I love the Lord, and I desire the prosperity of his cause, yes I do! But I just can't pray aloud. If I could only pray like Sister Much-Ado, I wouldn't mind, but oh! I know my prayer would be such a poor one that the Lord wouldn't notice it at all, and I just can't pray."

After some delay, old Sister Long-Ago was called

upon, and she offered her usual perfunctory prayer. With a sigh of relief, the other members said "Amen."

The minutes of the previous meeting were read, showing that a quilt had been prepared for a family blessed with more children than covers. The roll call was responded to partly by Scripture quotations.

Reports of committees were called for. The committee on membership said they thought they did very well to get to the meeting themselves without looking after anyone else. The committee to visit the sick reported that nearly all the sick people had either gotten well or died before they got around to see them.

A discussion was entered into about "how to help the poor." Sister Optimist and Sister Over-Zealous thought every poor family in town ought to be provided with food, clothing, and fuel, and invited to read until "the good of summer time." Sister Pessimist thought that would be a violation of Scriptural injunction. In her opinion, when the Saviour said, "For we have the poor with you always," he meant that they should always be poor, and we have no right to interfere with his foreordained plans. There were several other expressions pro and con, but no conclusion was reached, and the matter was left open.

A number of Christmas baskets were reported, and quite a lot of good clothing that had been donated. But no valuation had been made of anything, nor accurate record kept.

A mile box was presented, and a few pennies found there was into it.

The Old Ministers' Fund was discussed, and the amount voted to it seemed very much like saying to the worn-out soldiers of the cross, "Depart in peace, be ye warmed and filled," without furnishing the things needful for their bodies.

Sister Time-Tried suggested that the society take up a mission study, in order to become better informed about the needs of the heathen, "white unto harvest." But this met with a meager response, and was dropped for the present.

The committee on program announced that the next missionary meeting would be held with Sister Faithful, at which time there would be a general discussion of plans for the improvement of the society, looking to a larger and better vision of the work before them, and suggesting means of enlisting more hearty cooperation on the part of all its members. Sister Muckle-Scribble was requested to prepare a paper in which these lofty ideals would be set forth.

About that time I felt an inclination to retire, and failed to hear the concluding exercises. What that paper may unfold, and with what eagerness its suggestions may be received, let the future history of the society show forth.

W. N. McELRATH, SUDBURY, KENTUCKY
JANUARY 26, 1915

IF YOU COULD GO anywhere you wanted to, where would you go? Why would you go? What would you do?

In this year of our nation's 200th birthday, would you go to Washington to visit national shrines? Would you go to New York to be a contestant on your favorite game show and win a fortune? Would you go to the Holy Land and walk where Jesus walked? Would you visit a son or daughter in some remote spot you cannot travel to because of health or financial limitations?

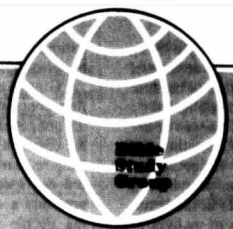
One of the great desires of Paul the Apostle was to visit Rome, the capital city and nerve center of the Roman Empire. When he wrote to the church at Rome, he had not been there. He wanted to go and had intended to on many occasions, but for reasons he does not explain, he had been prevented (Rom. 1:13).

As a Roman citizen, Paul would have wanted to go to Rome to see the majestic sites, some of which we could see if we went to Rome today. Paul felt an allegiance to his nation and saw God as the power behind the Caesars (13:1), although he later felt the abuse of this God-given power.

Paul's interest in Rome was not limited to tourism or patriotism. His life commitment was to spread the gospel, and he was eager "to preach the Good News" (1:14, TEV)* in Rome.

In the opening words of the letter, Paul identified himself as a servant and as an apostle. The word for servant really means "slave." It must have struck hard at free citizens of Rome to hear a fellow citizen speak of himself as a slave.

We think of ourselves as having freedom in Christ. Our WMJ Watchword for 1975-76 declares: "Where the spirit of the Lord is, there is liberty" (2 Cor. 3:17). Yet the Christian paradox is that free comes only as we enslave ourselves to Christ.



I Want to Go to Rome

Romans, Part 1
Lawrence E. Webb

See page 22 for help in planning this lesson.

When Paul took on the bonds of Christ, he was called to be an apostle. The New Testament word for apostle means "one sent out," a person on an assignment. A Christian apostle is on assignment for Christ. Paul's assignment was to spread the gospel of "good news" of God.

This gospel message had been promised in the Jewish Scriptures (Is. 2) and had to do with God's Son Jesus Christ (Is. 3) whose earthly ancestry traced to David (Is. 3). As a descendant of King David, Jesus was very much a man, not just God masquerading as a man. But Paul was quick to reemphasize the divine Sonship, as evidenced by the Spirit of holiness (the Holy Spirit) through the resurrection from the dead (1:4).

Romans is the closest thing we have in the New Testament to a

formal theological paper. It is one of the longest letters Paul wrote. Most of the others are short, more personal, and deal with specific issues or problems. Even the longer Corinthian letters are very personal and deal with questions the church had raised.

Perhaps Paul wrote this kind of letter to the Romans because he did not know them personally and because he wanted them to know him and the heart of his message before he came to Rome.

Obligated to All

Even in our credit card economy, many people declare they do not want to be obligated to anyone. Some families become virtual hermits after work and school are over for the day. They don't want social entanglements which will obligate

them to others. Older people living alone often refuse to tell anyone of critical needs in their lives because they do not want to be obligated.

Yet, Paul declared he was under obligation to all people for the sake of the gospel (1:14). He could not shut himself off from any human brother or sister. Later in the letter, he asserted that none of us lives or dies for himself (14:7-8). In that context, the emphasis is that we belong to the Lord, not to ourselves. A later writer said, "No man is an island, entire of itself; every man is a piece of the continent, a part of the main. I am involved in mankind."

Paul's provincialism had been shattered when he became a Christian. He had been a narrow religious, advocating the death of those who believed another way (Acts 7:57-8:1). Now, all of that was in the past which he tried to forget as he pressed toward the high calling of God (see Phil 3:13-14).

To the Romans, he boldly stated he had become an apostle "in order to lead people of all nations to believe and obey" (Rom. 1:5 TEV). Then he added, "including yourselves who are called to belong to Jesus Christ" (1:6 RSV). In short, "That means you, too."

Situated as they were at the crossroads of the Empire, the reputation of the Christians at Rome had spread. Paul could even say, "Your faith is spoken of throughout the whole world" (1:8). Paul prayed for these Christians. Part of his prayer was that he might get to Rome and be able to teach and preach among them (1:9-10). He wanted to help strengthen them in the faith (1:11). Lest they think he looked at them as immature Christians, he hastened to add, "What I mean is that both you and I will be helped at the same time, you by my faith and I by your faith" (1:12 TEV).

The Apostle wanted to share in the ministry at Rome, as among other Gentiles (1:13), because he was under obligation to people of all

national, cultural, and educational backgrounds.

"Greeks and barbarians" are the first contrasting groups Paul listed an obligation to (1:14). Greek was the common language of the Roman Empire. Barbarians were those who did not speak Greek. "Bar-bar" is probably a sound the Greek-speaking people made to indicate how people sounded who did not know the language.

"Wise and unwise" may be another reference to the Greeks and barbarians. Or this may be a second set of contrasts, indicating Paul's concern for people with much education or no education. In either case, his commitment to people of all backgrounds made him eager to preach in Rome, too (1:15).

"To the Jew first, and also to the Greek" is clearly a statement of obligation to preach to people without reference to their racial, cultural, or religious heritage (1:16).

First-century Christians, led by Paul, fought hard battles to guarantee that no distinctions would be drawn between people of various backgrounds in the spread of the gospel. But these battles must be fought anew in each succeeding generation. Today, distrust and prejudice are real and deep among members of various racial and cultural groups. If we feel the same obligation Paul felt, we will build bridges of love and understanding across walls of prejudice and distrust toward blacks, Indians, whites, Orientals, or others who are "not like us."

Feeling this obligation, Paul said, "I am not ashamed of the gospel of Christ" (1:16). This seems a deliberate understatement, indicating actual glorying in the gospel. In another letter, Paul said his only cause for boasting or glorying was in the cross, which is the heart of the gospel (Gal. 6:14).

The gospel was a positive force with Paul because "it is the power of God unto salvation to every one that believeth" (1:16).

Dynamis is the English equivalent

of the Greek word for power. The gospel is alive. It is the source of life for those who have faith. Believing Christ is the connecting link between the gospel proclamation and salvation. This is true for everyone who believes, whatever his nationality or religious background.

All Are Sinful

Some theological writers have suggested that "modern man" has come of age and has outgrown such concepts as sin and salvation. But an Atlanta pastor told the 1975 Southern Baptist Convention that so-called "modern man come of age" is still very much like primitive man. Bill Self told the Convention that modern man is just primitive man who has learned to shave and use deodorant.

A look at the sins Paul catalogued in Romans 1:18-31 is convincing evidence that human nature has not changed greatly in 1,900 years. Missionaries in a past generation told of pagans who heard this passage read and were sure their own situation was being described. They accused the missionaries of forging the account. It was almost impossible to convince them that they were hearing ancient writing.

Romans 1:17-18 are transition verses, marking the end of the introduction and the beginning of the first major section of the letter (1:18 to 3:31). Paul emphasized two revelations: God's righteousness is revealed "from faith to faith"—is by faith from first to last. God's wrath is revealed against the ungodliness and unrighteousness of humanity. God's wrath should always be seen in relation to righteousness and goodness. The thought of God's wrath shouldadden us. We should not be like the seminary student who was rebuked by his professor for smiling as he preached on God's wrath.

God has revealed himself to all people in two ways, through nature (1:19-20) and through their conscience (2:15), evidenced from

out and within. Things of nature, things we can see, tell us enough about God that we should be aware of his eternal power (1:20). God's own commands are written on our hearts, regardless of whether we have heard the Mosaic Law (2:15).

We have obeyed neither the inner revelation nor the external revelation. Even worse, we have twisted God's revelation to suit our own vain imaginations (1:21). Some people have worshiped idols. Every one of us tends to depend on things we can see, rather than on the unseen God, even though we may not bow down to graven images.

Three evidences of God's wrath are interwoven with a listing of gross immoralities in 1:24-28. Three times Paul said, "God gave them up"—to their uncleanness, to "vile passions," to corrupted minds. This wrath and judgment they brought on themselves. Women became involved with other women in sex acts, and men with men. These sins are no more sinful than the twenty or more sins listed in the verses that follow (1:29-31). But some today tell us these deviations are not sinful at all and that "whatever turns you on" is healthy and good.

An observation about the innate sense of right and wrong in humanity and the accompanying perversity concludes this section. "They know that God's law says that people who live in this way deserve death. Yet, not only do they continue to do these very things, but they also approve of others who do them" (1:32 TEV).

All Are Justified Alike

To the Jew first and also the Greek

This theme was established by Paul in his introductory section (1:16). He returned to this theme in chapter 2, showing how all people are under God's judgment because of sin and disobedience. There will be suffering and pain for wrongdoers—Jews first, then Gentiles. God will give glory, honor, and

IT'S A GOOD IDEA

—If you're not in a Bible study group—to follow these helps month by month for your own individual spiritual development. Try it.

peace to all who do good—Jews first, then Gentiles (2:9-10). God judges everyone by the same standard (2:11 TEV). Jews are judged because they have the Law but do not keep it. Gentiles have only the law God put in their hearts, but this judges them (2:12-15).

God makes no distinction. The true Jew is not the man with the physical marks of circumcision. It is the person who has the spiritual marks, the "circumcision" of the heart (2:25-29).

The Jews had some advantage concerning salvation because God had entrusted his message ("oracles") in 3:2 (KJV) to them. But they had not heeded the message, so the outcome is the same for the Gentiles and Jew alike. "None is righteous; no one understands; no one seeks for God. All have turned aside; no one does good, not even one" (3:10-12 RSV). "All have sinned, and come short of the glory of God" (3:23).

Judgment gives place to justification in the concluding verses of chapter 3. True, "all have sinned." But "they are justified by his grace as a gift, through the redemption which is in Christ Jesus" (3:24 RSV).

Abraham was Paul's prime example of justification through faith (4:1-25). Popular Jewish writing in Paul's day emphasized that Abraham was made righteous through works or through faith and works. Paul refuted these writings. Justification is a gift. If you work for something, you earn it. It is then not a gift (4:4). Abraham believed God, and this gave him right standing (4:3).

Paul struck at circumcision, which had come to symbolize adherence to the legal system. Father Abraham was put right with God before circumcision (4:9-10). This was also generations before the Law was given to Moses, so Abraham's justification had nothing to do with the Law (4:13-15). Yet, God promised Abraham would be the father of many nations, not merely the Jewish nation (4:17-18).

To remove any doubt, Paul made the application clear. The Old Testament statements about Abraham were not for his sake alone. They are for us as well. Our justification, too, will come through belief "in him that raised from the dead Jesus our Lord" (v. 24 RSV).

The discussion of Abraham is similar to Galatians 3 which we studied last month. The content is essentially the same. The difference is seen in emotional tone. Galatians combats a specific false teaching which had crept into the Galatian churches. Paul was on the fighting line when he wrote that letter. Here, the principle is still basic, but the discussion is calmer, and Paul is cooler.

One further Old Testament figure is introduced as evidence of the common bond of all humanity. Adam, everybody's ancestor, is seen in comparison to and in contrast with Christ (5:12-21).

Adam and Christ are seen as leaders of humanity. Sin and death entered the race through the first man. All after Adam followed his sinful example, and all came under the penalty of death (v. 12). Adam "was a type of the one who was to come" (v. 14 RSV). The coming one was Christ, who stands at the head of a new humanity. "As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (v. 19 RSV). A similar theme is developed in another Pauline letter: "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).



Lawrence and Pansy Webb

AIM At the close of the session, each woman should be able to explain God's concern and provision for all humanity based on the study of Romans 1-5.

BEFORE THE MEETING, DO THIS

Enlist members to summarize the four sections of the study material. One will share "I Want to Go to Rome" with the entire group. Others will summarize the other sections of the material in smaller groups and share the appropriate questions below with their groups.

If the group has as many as six members present, plan to divide into two or more groups. If fewer than six attend, each person will share the study material with the group and lead in discussing the questions.

DURING THE MEETING, DO THIS

Follow the procedure suggested above. The leader of each subgroup will then lead discussion of the questions related to her topic.

"Obligated to All"—What are your main obligations? What does obligation to the church and to Baptist Women mean? What obligations do you feel to give to the church? to civic causes? What obligation do you feel to engage in mission action and direct evangelism? How do you feel about your overall financial obligation? What was Paul's compelling sense of obligation? Should we develop a similar sense of missions obligation?

"Obligated to All" (to a second group if attendance permits).—What distinctions do we make toward other people? How do we choose

our friends? Would we want our neighbors to come to Baptist Women? Would all members of our church feel free to come to Baptist Women meetings? Do we feel the church is for "our kind" and not for all people in the community? Should social and religious associations be formed for our personal benefit or for the good of others? Can they be both? Explain.

"All Are Sinful"—Are some sins worse than others? Do sins change from one generation to another? Is a sin for one person always a sin for everyone? Why did Paul in Romans list more sins of attitude and speech than sins of external actions?

"All Are Justified Alike"—How do we think of people in other religions? Do people of other faiths need the gospel? Do you know persons of non-Christian religions? Will they go to heaven? Are there so-called Christian groups you do not consider truly Christian? What should be our mission stance concerning groups which are not Baptist, not Protestant, and not Christian?

Group leaders should summarize the discussions of their group with the larger group.

Announce that our year-long study of missions themes from Paul will continue in February with the second of a two-part study from Romans.

ANOTHER WAY TO DO IT

Sing and then discuss the meaning of the hymn "In Christ There Is No East or West" (Baptist Hymnal). After a consideration of all stanzas, ask the group to read the study material silently and look for similarities between the song and Romans 1-5 as discussed in the study material. After approximately ten minutes, ask members to share their findings.

PLAN FOR PRAYER

Distribute real or facsimile pages from a calendar. Across the face of

each sheet, write: A new year today for (name of missionary, type of work—see 42-48). Members may pray for assigned missionaries. God to grant particular gifts which each may need in this new year which begins with the birthday.

PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Invite every Baptist woman to come to February's meeting prepared to help make a scrapbook of missions memories. The session will be a time of remembering how Baptist women in America (possibly including some from your church) have contributed to the growth of modern missions.

OF FEBRUARY STUDY-ACTION PLANS

Baptist Women Meeting: Announce Women in Missions Hymn.
Cervical Mission Group: A New Look at Catholicism.
Bible Study Group: Missions in Predestination and Universalism.
Round Table Group: People with a Covenant and a Hope (see book list, p. 35).
Prayer Group: National Baptist Mission Action Group: The Hot of Witnessing—Sharing Your Testimony.

Idea for an enlistment gala for prospects

GATHER THE BUNCH WITH A BRUNCH

Mary D. (Mrs. Wesley) Bowman

Consider a 10 A.M. Saturday brunch to attract Baptist Women prospects.

Casual wear like an on-the-way-to-the-store pant suit, is a convenient mode of dress.

With bun warmers and decorative hot plates to keep sausages and sweet rolls warm, the party can be a come and go, if you so desire. An elegant seated brunch with fruit compote, onion soup and eggs benedict involves silver and linens and place cards and is only for the brave and free. The brunch features little worry, little work, all finger food and a natural moving of guests from den to patio to dining room.

Serve juice from a punch bowl. Use small, clear plastic cups for serving. Equal parts of apricot juice and frozen orange juice make a delicious drink.

Go creative with tidbits on toothpicks. Skewer tiny Swedish meatballs or pineapple chunks marinated in cinnamon and brown sugar, or bacon wrapped around olives and broiled in the oven, or sharp cheese squares and ham chunks.

Make bite-sized eggs benedict: use biscuit cutter to cut bread rounds, toast and top with sliced hard-boiled egg and round ham covered by hollandaise sauce.

Make the centerpiece a basket of eggs interlaced with plaid ribbons and a waving banner that says:

There is no hostess
There is no guest
Who serves herself
Is served the best!

Here are recipes

Sausage Cheese Puffs

1 lb hot sausage
3 cups biscuit mix
8 ounces cheddar cheese (grated)

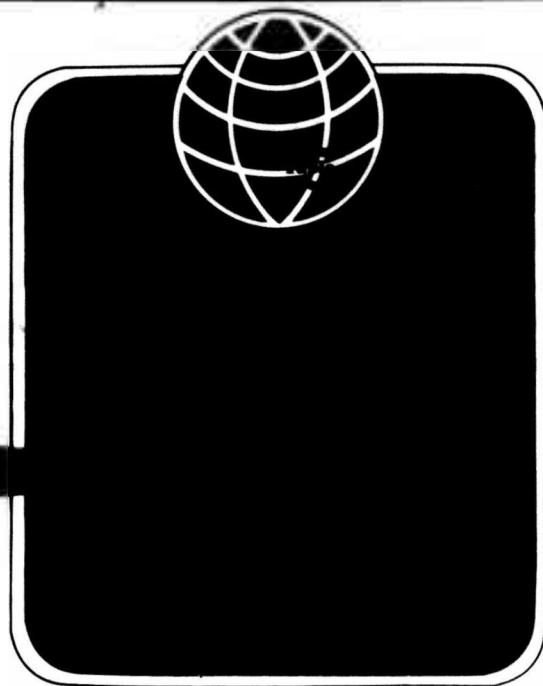
Mix ingredients well. Roll into small balls. Bake at 350° for eight to ten minutes. These may be made in advance and frozen until ready to bake.

Quiche Lorraine

9-inch unbaked pie shell
1/2 lb sausage or bacon
1/2 cup sliced green olives
1 two-ounce can sliced mushrooms
6 ounces Swiss cheese grated
2 ounces Cheddar cheese grated
1 1/2 cup light cream
3 eggs
1 tablespoon flour
1/2 teaspoon salt

Brown sausage thoroughly. Crumble the sausage and spread evenly in pie shell. Put the sliced olives and mushroom pieces over the sausage in the pie shell. Spread the cheese evenly as the next layer in the pie shell. After blending the eggs, cream, flour and salt in a blender, pour this mixture over the sausage and cheese. Bake in oven for 10 minutes at 400°. Reduce the heat to 325° and bake 30 minutes more until the custard is set. Let cool for 30 minutes before serving. This can be cut into squares and served as finger food. It's delicious and brings a flood of "I want that recipe" requests.





What was the religious mood in America during the 1800s that fostered the inception of several large sects still active today? Within about sixty years, in a small group of neighboring states, the Church of Jesus Christ of Latter-Day Saints (Mormons), the Unitarians, Jehovah's Witnesses, and Seventh-day Adventists mushroomed.

Several factors contributed to the origin of these new sects. From the beginning the American colonists insisted on separation of church and state, so there was no favored established denomination.

Also, the rugged pioneer spirit of the colonists demanded more spontaneous forms of worship and less rigid forms of church government. Members wanted to voice their own ideas instead of simply obeying a hierarchy.

As varying economic and educational levels became more evident, Americans seemed to segregate themselves into church groups made up of persons who were more comfortable with others of their own kind.

Above this underlying mood came the first major revival movement in the United States. The Great Awakening of 1720 affected the Congregational and Presbyterian denominations most directly. Leaders of that movement were Jonathan Edwards (Congregationalist), Theodore Frelinghuysen (Dutch Reform), Gilbert Tennent (Presbyterian), and George Whitefield (Methodist). This revival emphasized that a personal encounter with Christ is more important than creeds and infant baptism into a particular church.

The second wave of religious

awakening washed across the United States from 1790 to 1810. Baptists and Methodists were more directly involved in this revival. Leaders of this movement were Peter C. Wright (Methodist) and Charles Finney (Congregational and Presbyterian). Finney emphasized the importance of free will instead of predestination; later he taught the doctrine of perfectionism.

These revivals brought beneficial results. The differences in doctrine, however, have caused a confusion of witness to the pagan world and much arrogance and bitterness between religious groups.

The next three months, interfaith witness will be the topic of our study. Why should we be concerned about sharing our faith with people who already claim to have found the answer to their spiritual needs? First Peter 3:15-16 (TEV)* says:

"Be ready at all times to answer anyone who asks you to explain the hope you have in you. But do it with gentleness and respect." This verse indicates that we must first have a "logical defense" (Amplified New Testament) of our own beliefs. Also, perhaps, we can only give an answer "with gentleness and respect" when we are well-informed about the beliefs of other people. We so often fear and distrust the unknown. Knowledge of their doctrines, along with confident belief in Baptist doctrines, can dispel the fear.

Books for Reading and Study
BOOK: (Beliefs of Other Kinds) (Home Mission Board 1975) \$1.00 paper**

Any church which is serious about interfaith witness needs several copies of this book. *BOOK* presents information about cults as well as mainstream faiths like Judaism and Catholicism. We will be using *BOOK* as background material for all three months as we study interfaith witness. The spirit of the book, a compilation of articles by several writers, is perhaps best ex-

pressed in a statement by A. Jase Jones:

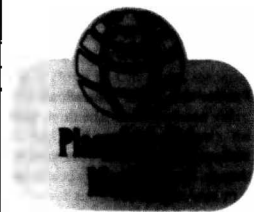
"The purpose in sharing one's faith is not to proselyte members of another religious body or to discredit any religious belief. It is simply to help another human being see Jesus the Christ as God's Son and sacrifice for sin, and to accept him as Saviour and Lord of one's life. All else is secondary."

Confronting Popular Cults by M. Thomas Starks (Broadman 1972) \$1.95 paper**

Although Starks has done a great deal of scholarly research, his books show the reality of personal experience. He treats each group with tolerance, recognizing its dignity and worth.

Christian Deviations by Harrison Davies (Westminster Press 1973) \$2.55 paper**

This book is a good reference piece, similar to *Confronting Popular Cults*. The first chapter, "The Sociology of Sectarianism," is most helpful in explaining how so many denominations developed. Also, Davies deals with a few cults which Starks omits.



BEFORE THE MEETING

Prepare a poster paraphrasing Peter 3:15. Be prepared to give a logical defense for the hope in the Mormon, the Jehovah's Witness, the Seventh-day Adventist.

Ask two members to study chapter on Mormonism and two to study chapters on Jehovah's Witnesses. They can use *BOOK: Confronting*

Popular Cults, or Christian Deviations. (If your group is large enough, have two other members study Seventh-day Adventists.)

Find a recording of hymns by the Mormon Tabernacle Choir, preferably one including "Come, Come Ye Saints."

If one member of your group especially enjoys history, ask her to do research on the religious spirit in the 1700s and 1800s in the US.

IN THE MEETING, DO THIS

Have the Mormon Tabernacle Choir record playing and the poster on display.

Read 1 Peter 3:15-16.

Ask: What ideas come to mind when you hear these words: Mormons (wait for responses), Jehovah's Witnesses (responses), Seventh-day Adventists (responses)?

Explain that we are studying these groups together because of some common traits:

1. They all use the Bible as a springboard for their spiritual authority but have deviated from its exclusive use by adding books of equal authority or by omitting the Old or New Testaments.

2. They are very aggressive in presenting their doctrines.

Ask the two women who studied Mormonism to act out the roles of a Baptist woman visited by a Mormon missionary. Follow with a similar encounter between a Baptist and a Jehovah's Witness (and one between Seventh-day Adventist and Baptist if your group is large enough).

Let the group react to the acted-out situations and suggested witnessing ideas. Ask: What could the Baptist woman learn from each of the deviate faiths?

Close by singing "Lord, Lay Some Soul upon My Heart" (Baptist Hymnal).

CALL TO PRAYER

Remind each member to pray for self-discipline to study and to prepare a logical defense of her hope and faith.

Read the names of the missionaries on the prayer calendar (see pp. 42-48). Ask one member to pray aloud for these missionaries, asking specifically that they will be able effectively to share their faith with people of different religious backgrounds.

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*1975 Year Bible Society

BOOK forecast

BOOKS FOR FEBRUARY

My Name Is Asher Lev by Chaim Potok (Fawcett Crest 1973) \$1.50 paper**

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

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

BOOKS FOR MARCH

The Reluctant Witness by Kenneth Chafin (Broadman 1975) \$4.50**

Confronting Popular Cults by M. Thomas Starks (Broadman 1973) \$1.95 paper** (this book also used in January)

BOOK: (Beliefs of Other Kinds) (Home Mission Board 1975) \$1.00 paper** (this book also used in January)

Buddhism and the Claims of Christ by D. T. Niles (John Knox Press 1967) \$1.75 paper**

**Available through Baptist Book Stores. Be sure to check with your book store first to see the books you want have to be ordered.



Dear Baptist Women

We appreciate your contacting us about prayer needs in Puerto Rico. Puerto Rico doesn't get a lot of publicity, in fact, few Southern Baptists realize they support home missionaries here.

In 1964, Milton S. Leach, Jr. became director of the work in Puerto Rico. Six other couples have come to join the Leachs. Our approach is to serve as catalysts to start new work and to act as resources to strengthen present work. The emphasis is on lay people; they do the work, and we assist. Thirty-three Baptist churches, missions, and preaching points have a membership of over two thousand.

Two thousand is a small start considering Puerto Rico's population of approximately 3 million. Since our island is only thirty-five

miles wide and one hundred miles long that makes 850 people per square mile. Half of the 3 million live in the San Juan area where my husband and I are missionaries so we especially need your prayers.

Here are some special requests that we missionaries would like you to pray for:

Evangelistic Efforts

In 1966 the Texas Baptist Convention sent forty-eight evangelists and singers to Puerto Rico to help with simultaneous revivals. Although Baptist work was still new, all the churches and missions participated. A large number of people made decisions and three new missions were started as a result. Later the churches and missions participated again in a similar activity in cooperation with the Crusade of the

Americas. For this crusade we use our own workers and again had large numbers of decisions.

The Puerto Rico Baptist Association requested the help of the Division of Evangelism of the Home Mission Board for our 1973 crusade. With their assistance we secured the services of about thirty evangelists and laymen, who held simultaneous revivals in churches throughout the island. The results were 336 professions of faith and 41 baptisms.

You may wonder why, out of such a large number of professions of faith, only sixty-eight were baptisms. Many who visit Baptist churches do not understand the Biblical meaning of baptism, so most pastors have a training period for new Christians. The decision to be baptized is usually made during this period of instruction.

Baptists have been involved the past year in visitation and personal work with those who made decisions. Young people formed evangelistic teams and churches throughout the association held prayer retreats to pray for additional results.

We hope to repeat this program every two years. As you read this, we are preparing for our next simultaneous crusade to be in 1977. Pray for us as we prepare.

Pastors and Their Education

We need pastors. The three Spanish churches in San Juan are without pastors. The work goes on, though, because the lay people accept responsibilities.

Most Baptist churches are in houses that have been converted to churches. Property is very expensive, consequently houses are a little less expensive than purchasing land and building. Only one of our churches in San Juan has a baptistery. We use the ocean for baptisms and after the services distribute tracts and witness to curious onlookers.

Pray too for the program of training pastors and other church leaders. Missionary Donald T.

Moore is in charge of this aspect of the work. Bible institutes in each region of the island are led by missionaries and pastors.

Housing and School Problems

With the extremely high cost of living in Puerto Rico, housing and schooling become problems for the missionaries. Please pray about this.

Housing must be sought, if possible near the English schools, which are few in number. Traffic conditions are such that it could take as long as two hours to get across town.

Our family faced a crisis trying to locate a house near the school our children attend. It seemed impossible to find anything within our housing allowance. We prayed and our friends prayed. We led the children to thank God for the house we knew he had for us. At last we found a house. A Baptist family was being transferred, and we were able to get their house at a rental price within our allowance. It is next door to the school, on a dead end street so the children can play, and has a beautiful view of the mountains.

Recently I had an experience in recognizing God's answer to prayer that might help you as you pray for us. I am a registered nurse and work with a group of Christians teaching prenatal classes. After the baby is born, we visit in the home and share Christ with the mother.

On my way to visit a new mother, I prayed for direction and power but found the mother not home. I got on the elevator to go back down and another woman got on with me. She asked me about the book in my hand. I had planned to give it to the new mother.

As we continued talking, I discovered she was from Germany. She worried about her mother in Germany and lost without Christ. I have since been able to find her a German Bible. God answered my prayer, but not as I thought he would.

God will answer your prayers for us, but the answers may not be as you or I expect.

In His name,
Betty Fason



BEFORE THE MEETING DO THIS

Find a map of North America that includes Puerto Rico. Place the map near the map of Europe which you used last month.

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

Ask someone who is an expressive reader to be prepared to read Mrs. Fason's letter aloud to the group.

Write listening assignments on slips of paper: (1) What can we learn about the island of Puerto Rico? (2) What are the prayer requests of Baptist missionaries in Puerto Rico? (3) What are some principles of prayer contained in Mrs. Fason's letter?

IN THE MEETING DO THIS

Explain. We've been prayerfully tramping around the world these last few months. Our footprints are now leading us to Puerto Rico. Would someone locate Puerto Rico so I will know where to place the footprints?

Say. Some of us may not know where Puerto Rico is located; others have not known whether it is a home in foreign missions field. What else can we learn about this island and that part of the body of Christ that lives there?

Divide members into three groups. Give out listening assignments. Ask for the missionary's letter to be read.

Ask for reports from the groups. Hint: Two prayer principles are (1) We should thank God for the answer before it comes (Phil. 4:6) and (2) We should not limit God by expecting his answers to be exactly as we prayed they would be (2 Cor. 12:7-8). The Bible verses are not found in Mrs. Fason's letter. They are listed here for you to add to the discussion.

Have a period of prayer for the needs reported by group 2. Ask members to keep the two prayer principles in mind as they pray.

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Did you know you could find these helps in **MISSIONS PRAYER GUIDE****?
Purpose of the Prayer Group
A Prayer Group's Relationships
The Prayer Group Leader's Responsibilities
Ways of Praying Together
Praying for Each Other
Mission Study—Prelude to Prayer
Where to Find Prayer Needs
How to Handle Success—and Failure

*See order form, page 48

The How of Witnessing -- A Starting Place

Barbara (Mrs. W. E.) Hinton
Phoenix, Arizona

In his book, *The Reluctant Witness*, Kenneth Chafin tells about Ananias, the man who was sent to witness to Saul after his Damascus Road experience. Dr. Chafin says that Ananias had his prospect card filled out by the Lord himself. God told him the prospect's name and the address where Ananias would find the prospect. Then God told him exactly what to say. And still, Ananias was a reluctant witness.

When we look at Ananias' story, we are tempted to say, "If I had been in his place, I would not have been a reluctant witness." But the truth is that in his place, we probably would have been just as reluctant. After all, Saul was a powerful man who had been arresting Christians, and Ananias had reason to be afraid. We are reluctant witnesses today for much the same

reasons that Ananias had.

One of the reasons we do not witness is that we do not know how to start. Somehow it seems an impossible thing to cross the chasm between everyday conversation and conversation about salvation. This month we will talk about how to start witnessing, how to open the subject of Jesus Christ. The suggestions given here are ones that have worked for me. You will need to adapt them to your own style of witnessing.

Practice talking naturally about your relationship to Jesus. Isn't it amazing that we can easily say, "I love that dress," and "I love apple pie," and "I love to sing," but have trouble with, "I love Jesus." Of course, it is because our relationship to the Lord is so precious so important, so personal that we have

trouble expressing it. The best way to learn to talk naturally about spiritual things is to practice talking about them. Start in your family. Begin to be open about the way you feel about God. Practice saying things like, "Isn't God good to us?" and "God bless you at school today." When you say, "good-by," add, "God go with you." When your children have a problem, say, "Let's pray about it," and right then stop and pray about it, together.

When you have asked God for something, and he has answered your prayer, don't be ashamed to say so. When you go to bed, let your family hear you ask for forgiveness. Practice being as open about spiritual things as you are about other important things. This is not easy, but it gets easier with practice.

Live the kind of life that opens doors of witness. One way to do this is to be a part of a ministering group, such as this mission action group. When you are serving, you are opening doors of witness. Another way is to be sure your everyday life is directed by Christ. If we let him, Christ will shine through us in such a way that people will see him in us. People will say to us, "OK, why are you so happy all the time?"

I took some clothes to the cleaners the other day. The girl at the counter had a hard time spelling my name. I was at the point of really losing my temper with her, but fortunately I did not. When she finally did get the name right she said, "Aren't you the lady who talks about Jesus over the radio?" I told her yes. I did have a weekly radio program, and we had a good discussion of the previous week's topic. But if I had lost my temper, and if certainly wasn't me who prevented that. I would have lost my opportunity to witness.

Talk about things that could lead to a witnessing opportunity. Practice being natural as you talk about your pastor and what he said in his

sermon last week. Talk about what you read in the Bible today. Don't be afraid to mention the Sunday school lesson and tell what it was about. Share what missionaries are doing, especially ones you know personally. Acknowledge the fact that you go to church, talk about it. Talk about your friends at church. Tell about social events, special song services, the flowers that were in church—anything to open the way to share your testimony.

Let what's happening live the everyday things around you to give you a way to bring up Christ. Take advantage of what you or your friend are doing, or what has happened or is happening to you or someone you know to give you a place to begin.

Jesus did this several times that we know about. One of these was when he talked to the woman at the well. Read John 4:1-30, and notice how Jesus used the place where he was—a well—to introduce the subject of salvation to this woman.

A friend of mine was won to the Lord by her father while they were in the garden cutting flowers. Her father told her that sin was like the flower snips they were using, in that sin separates us from God like the snips separated the flower from the plant. He went on to say that when the flowers were cut, they were dead. They might live a little while and look fairly pretty, but they were not alive any more once they were cut off of the plant. My friend's father then said that if there were a way to put the flower back onto its plant, it could live again. He explained that is what God did through Jesus.

Try introducing your friend to Jesus. One way that has proved an effective way to begin a witness is to say to your friend, "I have a friend I'd like you to meet." If you really believe that Jesus is the best friend a person can have, then you will want your lost friends to meet him. Often this simple introduction

will open the way for you to tell a person about Jesus.

Don't be afraid. Or rather, go ahead and be afraid but don't let your fear keep you from witnessing. Fear is natural. When we witness, we make ourselves vulnerable to being hurt, and that's always hard. But, remember these three things:

1. The God who sends you to witness has gone before you to prepare the way.

2. The Holy Spirit will be with you to help you say the right thing.

3. You do not have to succeed in winning a person. You only have to share. God will take care of the results.



AIM

To explore some practical suggestions for initiating a witnessing experience.

HOW TO DO IT

Display the chart showing the plan of in-service training for the year as described in the October issue. Remind the women that today we begin looking at the how of witnessing in mission action.

Divide the group into teams of two. If you have an odd number, you can be the partner of the extra woman. Have each team work on the following situations. Ask the team to role play how they would use the situation as an occasion to break the witnessing ice. The Scriptures given in parentheses are suggestions that the women might want to consider using. They may take a different approach than that suggested by the given verse if they wish. Allow the teams about ten minutes to plan their role play.

1. Grocery shopping (John 6:34)

2. The birth of a baby (John 3:3)
3. A sunset or a power failure (John 8:12)
4. Getting lost, or having to ask directions (John 14:6)
5. A wedding (Eph. 3:25)
6. A new house (Matt. 7:24-27)

When all the teams are ready, ask them to share with the group, one by one. If a team cannot find a way to incorporate its situation into a witnessing experience, the group may give suggestions.

Remind the women to continue learning at least one verse a week. Suggest that they memorize the reference with the verse, so they will be able to find the verse in the Bible. Suggest to members that they choose verses from those given with the situations above to memorize this week.

PRAYER TIME

Read the names of the missionaries on the calendar of prayer (see pp. 42-48). Pray that God will help them to use the situations in which they find themselves every day as occasions of witness. Pray that God will do the same for the women in your Baptist Women.

PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Invite every Baptist woman to come to February's meeting prepared to help make a scrapbook of missions memories. The session will be a time of remembering how Baptist women in America (possibly including some from your church) have contributed to the growth of modern missions.

What missionaries think of the Cooperative Program

We are so grateful for the support of Southern Baptists. You have backed us beyond our wildest dreams! We thank God daily for people like you who don't forget to share with worldwide missions through the Cooperative Program. Lottie Moon Christmas Offering and the home missions offering.—Laura (Mrs. Barry) Mitchell, Brazil

Forecaster

Aline Fuselier

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

Agenda for January Officers Council Meeting

Use Baptist Women Officer Plan Book¹ to record plans.

- Take TIME for officers and members.
- Plan activities for homebound members.
- Promote attendance at Glorieta and Ridgecrest WML summer conferences.
- Plan for Home Mission Graded Series study.
- Plan for giving to Annie Armstrong Easter Offering.
- Plan Baptist Women participation in WML Focus Week.
- Plan regular Baptist Women activities: Baptist Women meeting, mission action projects.
- Coordinate plans of groups.



Homebound Members

Plan for Baptist Women members to deliver to homebound members copies of *Tomorrow Starts Today* by Arthur Rutledge. This is the adult Home Mission Graded Series book.

Home Mission Graded Series

Encourage members of Baptist Women to attend the churchwide study of *Tomorrow Starts Today*.²

To encourage attendance, check with the Baptist Young Women president about a competition between Baptist Women and Baptist Young Women. Plan the competition on a percentage basis.

Have a contest to see which organization has the most persons reading the book. Calculate this on a percentage basis too.

Use the competition with Baptist Young Women to generate interest and as a publicity gimmick. For publicity use the church bulletin, a Baptist Women newsletter, the Baptist Women meeting, and personal contacts.

If too few women attend the churchwide study, plan for Baptist Women to have a study. (1) Select place and time. (2) Choose the teacher. (3) Supply the teacher with the book, teaching guide,³ and other teaching aids. (4) Publicize the meeting with posters, announcements, newsletters. (5) Provide for children. Use *See What I See* for preschoolers' study.

Enlistment

Order copies of *Homebound Missionary*,⁴ for the homebound visiting teacher in Sunday School to give out with other materials.

TIME

1. Discuss with officers the training feature: Variety, Spice and Life on page 22. Talk about how the ideas in the article can help each officer improve her work.

2. As a meditation thought in officers council meeting read Nehemiah 4:6. At last the wall was completed to half its original height around the entire city for the workers worked hard. (*The Living Bible*).⁵ Discuss the implication of this verse for leaders.

Allow five minutes in the general meeting for our person to lead members in a training activity based on the article on page 22.

¹ Used by permission: Tyndale House Publishers.

Ridgecrest/Glorieta

Plan now to take a carload of women to Ridgecrest or Glorieta for WML Conference this summer. Point members' attention to the inside back cover of this issue. The summer conference offers fun and inspiration as well as training in skills that will help members and officers do superior Baptist Women work.

Send reservations by January 1 (see address on inside back cover). Choose from a wide variety of accommodations and prices. If you write early enough you may choose any accommodation from camping facilities and housekeeping units to dormitories and lodges. To reduce the cost, several women can stay together in one room.

Some churches budget funds for training leaders. Inquire about this in your church; some money may be available.



WML Focus Week

The theme for WML Focus Week is TIME—Today's Focus. The date is February 6-14.

Activities for Focus Week include:

1. *First Sunday*. Instruct all Baptist Women officers and leaders to sit with other WML officers in the morning worship service. They are to be recognized by the pastor.

2. *Wednesday*. Baptist Women will participate in a churchwide presentation called Vocal Focal (plans appear in January-March *Immersion*).⁶ The purpose of Vocal Focal is to increase church members' awareness of Baptist Women, Baptist Young Women, Action Girls in Action, and Mission Friends.

Make large replicas of the Baptist Women insignia and *Royal Service*. In the Vocal Focal presentation explain that the insignia features the cross and the globe, the background of three outlines of the WML emblem.

These symbols of world missions express women's response in awareness, praying, giving, ministering, and witnessing. Through the pages of *Royal Service*, women who want to be involved in the worldwide missions enterprise can find guidance and inspiration. Tell the story on page 3 in *Royal Service*.

3. *Second Sunday*. Ask all Baptist Women members to sit together. If money is available, give each Baptist Women member a Baptist Women pin.⁷ If the budget does not permit, encourage each member to buy the Baptist Women pin and wear it.

4. *Another day*. Plan a Baptist Women party as an enlistment activity. Give every member the name of at least one prospect whom she will visit, befriend, and invite to the February Baptist Women meeting. That meeting may be followed by a salad luncheon or a supper. Give each prospect a copy of the Baptist Women enlistment folder.

5. *Women's Day in the Church*. Baptist Women and Baptist Young Women will sponsor Women's Day in the Church, a bi-centennial feature designed to recognize all women in the church. Coordinate these plans with the BYW officers.

In the church bulletin give: (1) figures for total adult (18 and above) membership; (2) figures for the number of women in the church membership; (3) figures for the number of women in leader roles, church staff, church council, Sunday School teachers, Training Union leaders, WML leaders, music program leaders, and others.

During a church meeting (Sunday morning or evening or Wednesday evening) recognize all women in the church. Then recognize women in leader roles.

Ask the pastor to make the recognitions.

Ask a Baptist Women representative to express special appreciation to the pastor's wife. Present her with a Baptist Women or Baptist Young Women pin.

Choose one of several outstanding women to talk briefly on the subject "My Role in the Church." This may be done at one or more activities during Focus Week.

¹ See order form, page 48.

² Available through Baptist Book Stores.

³ Any 10 enlistment articles for 25¢. Order ONLY from Woman's Missionary Union, 600 S. 20th St., Birmingham, AL 35203. Payment must accompany order. Make check or money order payable to Woman's Missionary Union. Cash sent at customer's risk. Handling charge on orders \$2.00 or less, 35¢; \$2.01 to \$5.00, 50¢; over \$5.00, 75¢. Alabama customers add necessary sales tax.

⁴ From Woman's Missionary Union (see address above). Price \$2.50 per year, single copy 70¢. Please enclose remittance. For subscription outside the U.S. add 50¢ for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

⁵ Free on request from state offices.

1 Thursday Genesis 1:26-31

Since its organization in 1845, the Southern Baptist Convention has sought to win Indian Americans through its home missions efforts. The Indian population consists of many tribes speaking many dialects. J. A. Mouser is a missionary to the Indians in Arizona. Pray for him as he attempts to win these first Americans to Christ.

Natalio Camarillo, kindergarten, Texas.
Mrs. Peter Chen, Chinese, California.
Mrs. Earl Jackson, Indian, Idaho.
Miss Oliver Marston, Indian, Montana.
Rafael Melian, Spanish, Louisiana.
John A. Mouser, Indian, Arizona.
Mrs. David Rodriguez, Spanish, Utah.
Samuel F. Torres, retired, Texas.
Mrs. Island Warren, Spanish, New Mexico.

Melvin J. Bradshaw, preaching, Japan.
Mrs. Michael O. Gandy, home and church, Malawi.
Mrs. Virgil Cooper,* home and church, Korea.

Helen Gilmore, social work, Kenya.
James H. Green, preaching, Panama.
Cecile Lancaster, retired, Japan. Ha.

Mrs. C. Donald Langford,* home and church, Hong Kong.
J. Daniel Luper, education, Equatorial Brazil.

Mrs. Lawrence E. Rice, home and church, Venezuela.
Mrs. Ralph A. Wilms, home and church, Honduras.

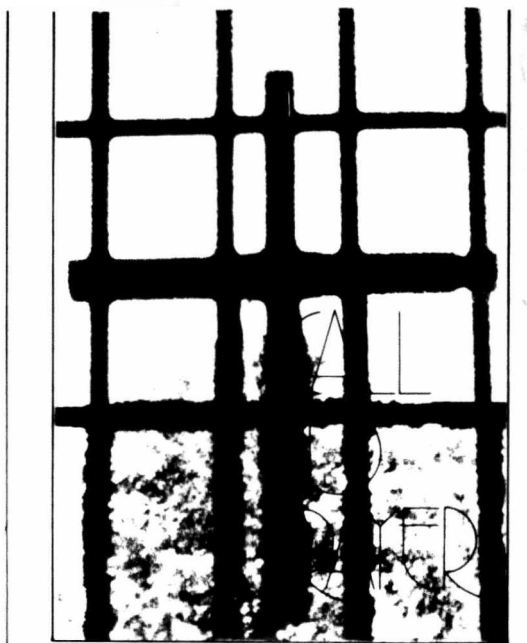
2 Friday Genesis 3:1-7

Missionary family life is a significant factor in missions work. Pray today for three women overseas who as wives and mothers provide a strong witness in the role of homemaker. Alice (Mrs. Herbert) Barrett in Taipei, Taiwan; Mary (Mrs. Kenneth) Ellison in Surakarta, Indonesia; and Inyee (Mrs. Ray) Rogers in Kediri, Indonesia. Pray that their husbands and children will feel equal responsibilities in Christian homemaking.

Miss Jane Correa, Spanish, New Jersey.
Edward W. Evans, preaching, North Brazil.

Mrs. Herbert E. Barrett, home and church, Taiwan.
Mrs. Desmond, retired, China. Tai.

Mrs. Kenneth E. Ellison, home and church, Indonesia.
Barbara Epperson, women's work, Nigeria.
Lynne Montroy, retired, Nigeria.



Grace (Mrs. D. E.) Lucas, Nashua, New Hampshire

Gordon F. Robinson,* preaching, Sri Lanka.

Mrs. C. Ray Rogers, home and church, Indonesia.

Edward W. Evans, preaching, North Brazil.

3 Saturday Matthew 6:1-10

For nearly twenty-five years, Irma (Mrs. Victor) Frank, Hong Kong, has written the Week of Prayer for Foreign Missions materials for use in Chinese churches. With two years to go before retirement, Mrs. Frank hopes to finish several more to help carry on this publication work. Pray for her in this endeavor.

Henry Collins, Baptist center, Washington, DC.

Earl R. Crawford, director of vocational missions, California.

Mrs. Mark H. Daniel, associational missions, Arizona.

Missionaries are listed on their birth days. An asterisk * indicates missionaries on furlough. Addresses of missionaries are listed in Missionary Directory, free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board Literature Service, 1350 Spring St. NW, Atlanta, GA 30309.

I. M. Ishell, Indian, Alabama.
Mrs. John W. Platon, Spanish, Dominican Republic.
Hiroshi Suzuki, Japanese, New York.
Mrs. J. Palmer Fletcher, home and church, Ghana.
Mrs. Victor E. Frank, publication, Hong Kong.

Mrs. Edward H. Loughbridge, home and church, Liberia.

Robert N. Lindwall, preaching, Panama.

Mrs. Dewey E. Merritt, home and church, Nigeria.

Charles D. Moffins, English language, Hawaii.

Rebekah Naylor, doctor, India.

Julius Robertson, student work, Taiwan.

4 Sunday Genesis 8:15-22

Robert Perry reports that people in the mountainous, rural area around Oaxaca, Mexico are responsive to the gospel. But he asks us to pray for Rogelio Vasquez who preaches in an area where Baptists suffer intense persecution. A small congregation in one village where Christians have recently been killed has been attacked with stones, fire bombs, and guns. God is blessing the work there, however. Pray for this congregation.

J. Pat Beck, pastor director, Pennsylvania.

Mrs. Elizabeth H. Escobedo, kindergarten, Texas.

Mrs. D. A. Morgan, retired, Florida.

Mrs. Jimmy P. Pittman, Christian social ministries, California.

Antonio J. Ramon, Spanish, Florida.

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

James H. Bines, education, Chile.

E. Raymond Brothers, retired, Nigeria.

Robert E. Perry, preaching, Mexico.

J. Neil Sheenose, journeyman nurse, Japan.

Carolina Simmons, education, Yemen.

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

Marjorie Spence, retired, Chile.

Mrs. Alvin F. Spencer, Jr., home and church, Okinawa.

Frances Talley, retired, Japan.

J. Bradley Thompson, business administration, Mexico.

Mrs. C. Louise Trumble,* home and church, Chile.

Mrs. Leslie Wapson, administration, Japan.

Edith Weber, retired, Brazil.

Radolph M. Wood, preaching, Belgium.

1 Monday Matthew 6:1-4

Betty and Laura Mitchell, now on furlough, have served in Brazil almost twenty years. Laura works in the church which her husband pastors. She plays the organ and piano and teaches Sunday School. She writes, "We are very grateful for the support of Southern Baptists for their missions. We

thank God daily for people who don't forget to share with worldwide missions."

E. F. Cobb, retired, Arizona.

Victor L. Hamrick, Baptist center, Virginia.

James Lynn Lowder, pastor director, Maryland.

Mrs. Rafael Melian, Spanish, Louisiana.

Mervil P. Williams,* preaching, Missouri.

Mr. Michael G. Meadows, home and church, Japan.

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

Bill H. Peacock, preaching, Korea.

Mrs. John S. Thomas, home and church, Colombia.

Mrs. Joe C. Tormma, home and church, Indonesia.

Robbie J. Tullford, business administration, Rhodesia.

4 Tuesday Genesis 12:1-7

Richard and Joan Horn have recently completed language school. Pray for them as they try to communicate in Japanese. Their assignment is in encounter evangelism. The field is wide open for evangelism in the city and in the tremendous high-rise apartments. Pray for the Horns and their three boys: Rick, Tim, and Terry.

Domínguez Fernandez, retired, Florida.

Mrs. Austin Dyle Madson, associational missions, Indiana.

William E. Jelfen, church extension, Nebraska.

Mrs. Armando G. Vigen, Spanish, Texas.

Mrs. Robert E. Bough, down patient, Zambia.

Richard N. Horn, preaching, Japan.

Mrs. William H. Medling, home and church, Okinawa.

Gilbert A. Nichols, education, Paraguay.

Jimmie L. Richards, preaching, Dominican Republic.

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

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

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

7 Wednesday Matthew 8:19-27

Southern Baptists support 164 missionaries who proclaim the good news in South Brazil. Two of these, Robbie (Mrs. R. Perry) Ellis and Betty (Mrs. Norvel W. Welch), have birthdays today. Both of these women

witness through home and church. Pray for them and their families.

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

Mrs. Guillermo Garza, Spanish, Texas.

Isabel Veldin, retired, Texas.

Mrs. Doyle E. Batters, social work, Argentina.

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

Richard D. Clement, preaching, Ecuador.

Mrs. R. Perry Ellis, home and church, South Brazil.

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

Mrs. Keith E. Ophiot, home and church, Tanzania.

Gene A. Phillips, preaching, France.

Mrs. Charles E. Parle, home and church, Dominican Republic.

Dale L. Thorne,* education, Israel.

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

Blake W. Western, preaching, Japan.

Carol Whitaker, journeyman education, Japan.

8 Thursday Matthew 9:35-38

Pray for J. J. Spate, regional missionary in Louisiana, who often speaks at WMJ workshops for both National (black) Baptists and Southern Baptists. His work also involves extension seminars, classes, and going from church to church to conduct Vacation Bible Schools and clinics.

Mrs. James Anderson, Indian, U.K. home.

Mrs. Richard Lee Ashworth, associational missions, Utah.

Guadalupe Pann, Spanish, Texas.

J. J. Spate, National Baptist, Louisiana.

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

Timothy E. Brink, journeyman education, Zambia.

Mrs. Harold G. Coteles, home and church, Korea.

Mrs. H. Love, preaching, Japan.

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

9 Friday Matthew 10:34-38

Joseph (Mrs. Joseph E.) Adamson writes about inner-city missions in Atlanta. "The ministry here is a family of multicultural backgrounds. These people have been drawn from lives of poverty, sin, suffering and hunger to new life in Jesus. They now form a beautiful Christian fellowship. Pray for these families that they will continue to grow in the Lord and spread His light in the midst of darkness."

Mrs. Joseph L. Adamson, weekday ministry, Georgia
 Mrs. James V. Hamblen, associational missions, Maryland
 Mrs. Rodolfo Rodriguez, Spanish, Texas
 J. C. Shepard, language missions, California
 Julian Vigil, Spanish, Texas
 James W. Burley, Jr., education, Uruguay
 Lucille Dawdy, retired, Taiwan
 Clayton K. Hulet, preaching, North Brazil
 Leslie G. Kaye, preaching, Hong Kong
 Mrs. James E. Lingerfelt, retired, Brazil
 Mrs. J. Eugene Dody, home and church, Liberia
 Mrs. Marcus C. Reed, home and church, Israel
 George H. Wannabe, preaching, Japan

10 Saturday Matthew 11:25-30

James and Carolyn Holland are assigned to Angola in southern Africa. At the time this was written, Angola was engaged in a bitter civil war. Angolan Christians have made great sacrifices through fifteen years of war and many have given their lives for the privilege of knowing Jesus as their Saviour. Pray that God will raise up strong national leaders in the churches and meet the needs of thousands who face bitter fighting and starvation.
 Mrs. Ciro F. Garcia, Jr., Spanish, Texas

Mrs. Robert S. Holland, associational missions, Indiana

Joe T. Howard, retired, Oregon

Mrs. M. E. O'Neill, Spanish, Texas

Mrs. Heliodora Silva, Spanish, Texas

P. Franklin Crosby, preaching, Mexico

Mrs. Dwight N. Dudley, home and church, Japan

Mrs. Hubert A. Fox, home and church, Thailand

James W. Holland, preaching, Angola

Charles R. Middleton, publication, Malawi

Naomi Page, nurse, Panama

Josephine Scaggs, religious education, Nigeria

Sandra P. Schmidt, education, Singapore

Emmott G. Seelick, journeyman, religious education, Austria

11 Sunday Matthew 12:31-37

Tea (Mrs. Carl E.) Ryther, a missionary homemaker, assists her agricultural evangelist husband in Ban-

gladesh. She writes: "The first flag of Bangladesh depicted a country made golden with harvest grain, and the national anthem speaks of 'Golden Bengal.' Pray that this may indeed become a land gold with harvest grain and the hearts of the people may be made gold by our Saviour's love."

Mrs. Angelo I. Galera, Spanish, Puerto Rico

H. B. Ramsour, Spanish, Texas

Mrs. James B. Roswell, home and church, Peru

Victor L. Frank, education, Hong Kong

Mrs. D. Frederick Harner, home and church, North Brazil

O. D. Martin, Jr., administration, South Brazil

Mrs. Marion F. Moorhead, home and church, Japan

Mrs. J. Uman Mow, home and church, Mexico

Lewis I. Myers, Jr., preaching, Vietnam

Mrs. Paul A. Rhoads, home and church, Korea

Mrs. Carl F. Ryther, home and church, Bangladesh

Robert H. Stuckey, preaching, Indonesia

Mrs. Hubert R. Tatum, home and church, Hawaii

Wilson R. Tatum, preaching, Lebanon

12 Monday Genesis 22:1-14

We ask for prayer for our country in its troubled situation right now.

writes Bill Corp. Ethiopia. We are experiencing complete freedom to work. Pray that this freedom will continue. Our greatest need is time for new missionaries to arrive and new work to be opened.

Alfredo Rabena, Spanish, Texas

Mrs. Francisco Bilbao, Spanish, Texas

Mrs. Delbert Fann, Indian, Arizona

Norman I. Ford, music, Upper Volta

William D. Corp, preaching, Ethiopia

Mrs. Evelyn Fredenburg, nurse, Nigeria

C. Kenneth Locke, education, Hong Kong

Mrs. J. Walton Moore, retired, China

Rita Roberts, social work, North Brazil

Donald M. Nimms, preaching, Mexico

Brett F. Towers, Jr., preaching, Hong Kong

Van W. Williams, doctor, India

13 Tuesday Matthew 13:31-35

Don and I work with the Wasu

kuma, the largest tribe in Tanzania, says Mary Alice (Mrs. Donald B.) Dolflka. "Our opportunities to witness and to plant churches are unlimited, but, since we are the only Southern Baptists in the area, we desperately need another family to help."

"We know that prayer is the power that keeps us here." Pray!

Versel Henderson, pastor, Hawaii

W. Mark Burris, preaching, Singapore

Mrs. Donald H. Burt, women's work, South Brazil

Mrs. Donald B. Dolflka, home and church, Tanzania

Mrs. Thomas W. Graham, home and church, Japan

Mrs. John S. McGee, home and church, Nigeria

Mrs. Joe S. Weller, home and church, Singapore

14 Wednesday Matthew 13:53-58

Music and radio claim much of Je-

Melford's time. Emphasizing the importance of music in worship, he works with choirs of three churches in the Atlantic Ocean area. One of the choirs sings on the Baptist radio program. Pray that the expanding radio and radio ministries in Spain will bear much fruit in dedicated lives.

Mrs. John Maldonado, Spanish, Colombia

Jesse Pedraza, Spanish, Texas

Mrs. A. Benjamin Redford, religious education, Argentina

Stanley D. Clark, education, Argentina

Mrs. Marshall G. Duncan, home and church, Kenya

Mrs. Hubert I. Hardy, home and church, Chile

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

Joseph W. Melford, Jr., music, Chile

Maxine Moseley, women's work, Ghana

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

James I. Rice, business administrator, Togo

15 Thursday Matthew 15:1-9

Quane Highlander works with more than a hundred churches and missions in a metropolitan association, promoting and coordinating Christian and ministries. Pray for people with whom we work in the correctional institutions pray for those who are parole and for us as we seek to help find employment, housing, and become reoriented in society and find the Lord's will for their troubled lives.

H. Duane Highlander, center director, Tennessee

Mrs. James R. Matheson, Christian social ministries, Tennessee

Eugene F. Frank, church extension director, Connecticut

Mrs. Forrest Wiggins, Spanish, Texas

Andres Bann, journeyman, education, Hong Kong

Mrs. Donald W. Jones, home and church, Taiwan

Mrs. L. B. Olive, retired, China

Mrs. R. Jay Stewart, home and church, Kenya

16 Friday Matthew 16:1-12

Mrs. (Mrs. James) James Jones, Kansas City, Missouri, writes: "I would like to request prayer for the special missions emphasis which will begin in 1977. Efforts will be made to begin work in 812 countries of the world where there is no Southern Baptist church. Make that half of these countries all Christian nations. I would like to request prayer for the Southern Baptist work in St. Paul and Minneapolis, Minnesota."

Mrs. James W. Abernethy, medical missionary, Pakistan

W. W. Hume, director of associations, Missouri, USA

Mrs. Fidel Guzman, Spanish, Texas

Mrs. James F. Jones, church extension, Texas

Charles E. Jones, preaching, Korea

Francis Jordan, education, Taiwan

Lee, Hong Kong

E. Wayne Miller, radio, U.S. Virgin Islands

Mrs. Bruce Oliver, home and church, Liberia

Mrs. Ann C. Payne, journeyman, education, Korea

Mrs. Donald I. Smith, home and church, Liberia

Stephen B. Walker, journeyman, education, Singapore

17 Saturday Genesis 20:1-17

Joseph Smith, administrator, Missouri, USA

Robert A. Vanderbilt, journeyman, Missouri, USA

Pray that the Lord will guide us according to His will.

Antonio Del Carmen, Spanish, Argentina

San Juan Bautista, Spanish, Argentina

Antonio Rodriguez, Spanish, Argentina

Robert B. Rodriguez, Spanish, India

Mrs. Coleman D. Clark, home and church, Japan

Mrs. Charles W. Dickinson, education, Kenya

North Brazil

A. Jackson Glaze, Jr., education, Argentina

James C. Harless, religious education, Colombia

Benjamin E. Hope, preaching, South Brazil

Mrs. Joseph A. Newton, home and church, Jordan

Hugh H. Young, education, Japan

18 Sunday Matthew 18:2-9

Milton A. Leach, Jr., Puerto Rico, has a special concern about beginning Southern Baptist work in the Republic of Korea, especially in Seoul and Incheon. Several other Baptist groups are already working there. But Mr. Leach feels it is important that we establish a ministry because of the relationship of these islands to other Foreign and Home Mission Board work in the Caribbean. Join Mr. Leach in prayer about this situation. (Read more about this pp. 16-17.)

Paul Chung, retired, Texas

Mrs. Henry M. Chiles, associational missions, South Dakota

Mrs. James I. Cravens, associational missions, Pennsylvania

Mrs. Anne Davidson, international, Maryland

Mrs. Eugene Edwards, retired, Louisiana

Milton A. Leach, program implementation, Puerto Rico

Mrs. Willard Martin, associational missions, Illinois

Heather Neale, Spanish, Nevada

Mrs. Stanley F. Bergquist, home and church, Liberia

Mrs. James S. Rines, home and church, Chile

Harold I. Runkenship, English language, Texas

Edmond D. Sander, education, Upper Volta, Brazil

Charles M. Tolson, preaching, U.S. Virgin Islands

Mrs. H. A. Smith, retired, Texas

Mrs. Harold W. Mann, home and church, Pennsylvania, Republic

Mrs. Samuel E. Wickham, education, Taiwan

Mrs. Clarence R. Smith, home and church, Venezuela

Bill Clark Thomas, education, Malawi

Samuel M. Walker, preaching, Philippines

James B. Wainwright, preaching, Japan

19 Monday Matthew 19:14-24

Edie A. Evans is seeking to help the Special Sunday congregation in

serve to become a self-sustaining church. He writes: "Our people, mostly migrant workers, are faithful to the Lord in their service and giving. We seek to reach Mexican Americans in our state (Texas) and work with our sister churches on the Mexican side of the border. Pray for us and our ministry in the Rio Grande Valley." Mrs. Celia C. Craig, Jr., National Baptist, North Carolina

Fidel V. Flores, Spanish, Texas

Richard I. Melford, Indian, Montana

Jose G. Salazar, Spanish, Texas

Mrs. Leroy Albright, home and church, Zambia

Mrs. William J. Damon, home and church, South Brazil

Mrs. L. Roy Fierman, home and church, Ghana

Mrs. A. L. Gillette, home and church, Japan

Mrs. Robert L. Perry, home and church, Mexico

Barry Robinson, journeyman, education, Liberia

Arville E. Senter, preaching, Tanzania

20 Tuesday Genesis 22:1-18

Clifton and Marilyn Bonnell live in Abomey, the religious and traditional capital of Dahomey, West Africa. Many of the people of the area are idol worshippers. Frith worshipers hold tremendous power and have been able to dominate and control previous efforts to spread the gospel in the area. Pray for this couple as they seek to give Baptist work a solid foundation.

John B. Jones, director of associations, Michigan

James E. Wilkerson, Spanish, Puerto Rico

Karen Ballard, journeyman, religious education, Korea

Josephine Scott, retired, China

Dorothy A. Bonnell, Jr., preaching, Dahomey

Ronald S. Bonnell, preaching, South Brazil

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

Mrs. Harold I. Cummins, home and church, Kenya

David B. Davis, business administrator, Ghana

Donald G. Duvall, doctor, Indonesia

Mrs. W. Chandler Lamber, home and church, Brazil

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

Arnold A. Pierson, preaching, Korea

Mrs. John C. Roboro, home and church, Hong Kong
Mury Sampson, student work, Taiwan

21 Wednesday Matthew 21:23-27

Donald Weeks serves in the inner city of Gary, Indiana, through Gary Baptist Center. Mr. Weeks requests prayer for the following: more men to work with activities, especially with boys; a more effective witness to blacks who make up the majority of persons in the area; and a black US-2 missionary.

Arle Len McDaniell, Jr., pastor-director, California

Dean Perrett, pastor-director, Illinois

Ines Saucher, retired Texas

Donald Weeks, Baptist center, Indiana

Mrs. Thomas D. Barton, home and church, Indonesia

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

Donald B. Highfill, preaching, South Brazil

James V. Hudson, Jr., education, Korea

Mary Frank Kirkpatrick, student work, Nigeria

Fred L. Williams, English-language, South Brazil

22 Thursday Matthew 21:28-32

One of eighteen Southern Baptist missionaries in India is Dr. Russell Rowland. On his birthday, pray for him as he demonstrates the love of God by ministering to the sick in Bangalore where a Baptist hospital is located.

Mrs. Manuel Alonso, Spanish, Florida

Mrs. Gennet Ojeda, Spanish, Texas

Mrs. F. Leroy Smith, associational missions, Arizona

Mrs. Ellen Tolson, Spanish, New York

Thane K. Roseman, Jr., business administration, Korea

Billy F. Crowe, preaching, Tanzania

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

Jessie L. Green, retired, China, Malaysia

Lawrence P. Hardy, men, home, Liberia

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

David M. Park, education, Philippines

W. D. Richardson, doctor, Ghana

W. Russell Rowland, doctor, India

23 Friday Matthew 22:13-14

Juanita (Mrs. Allen) Elston, missionary homemaker, asks us to pray

that she will be sensitive to the leading of the Holy Spirit. She requests prayer for boldness in sharing the good news on an individual basis and for her family that it will be the Christian example God would have it be.

Mrs. David Anguiano, Spanish, California

D. Frank Belvin, Indian, Oklahoma

Mrs. Hubert D. Black, associational missions, California

Mrs. Allen Elston, Indian, Oregon

Tommy Louie Fowell, Christian social ministries director, North Carolina

Mrs. Aubelean Gardner, center director, Oklahoma

Mrs. Clifford Horne, Baptist center, Tennessee

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

Gladys Marian Osborne, US-2 student work, New York

Mrs. Lucy Parsons, weekdays ministries, Maryland

Mrs. Enrique Pina, retired, Florida

Homer Reyes, Spanish, Texas

Mrs. Cate Vincent, language missions, Indiana

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

Chloé D. Bales, preaching, Equatorial Guinea

Ted E. Cromer, preaching, Liberia

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

Doth Garrett, education, Nigeria

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

Earl E. Langley, business administration, Taiwan

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

Mrs. Russell R. North, home and church, Kenya

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

Gerene W. Strother, retired, China

William T. Wagner, student work, Austria

24 Saturday Matthew 23:23-30

Maxine Lockhart teaches high school science and biology at Kicks Institute in Liberia. Pray especially for the believers in a village another missionary and I have visited. They need a building but have little money. We praise God that a young man has felt called to preach.

Mrs. Robert Hall, associational missions, Ohio

Mrs. E. Harold Heines, Indian, South Dakota

Mrs. E. B. Inbolt, Indian, Alabama

Donald D. Jackson, director of educational missions, California

Donald W. Knapp, pastor-director, Pennsylvania

Mrs. Earley Reed, retired, Alabama

John Thomas, National Baptist, Louisiana

Mrs. Eugenio Valenzuela, Spanish, Texas

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

E. Luther Copeland, education, Japan

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

Mrs. Van Glendon, home and church, Mexico

Van Glendon, preaching, Mexico

S. Eugene Blackaby, education, Ohio

Maxine Lockhart, education, Liberia

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

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

Robert V. Myers, religious education, Panama

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

W. Rex Holt, student work, Togo

Mrs. June L. Kidd, women's work, South Brazil

Mrs. G. Barry Nelson, home and church, Indonesia

J. Christopher Pank, retired, Nigeria

Mrs. Robert L. Stanley, home and church, Philippines

Mrs. James L. Watters, home and church, Japan

25 Sunday Matthew 24:35-44

Mary Ellen Vance, executive secretary for Nigerian WML, writes: "Pray for Mrs. D. Lanza, who was elected treasurer of the Nigerian WML Convention at the annual meeting in Ibadan. She is the first Nigerian to be elected in twenty-eight years. Pray that capable Nigerian women will answer the call to fill other important positions. Thank you for your prayers. Who would we do without your prayer support?"

Enrique Eduardo Hernandez, Spanish, Liberia

W. J. Allen, retired, Brazil

J. Rudolph Olson, preaching, Peru

Mrs. D. Leon Mitchell, home and church, Indonesia

Mrs. Jerry F. Myer, home and church, Hong Kong

Mrs. W. Ronnie Reynolds, home and church, Argentina

Will J. Roberts, preaching, Kenya

Mrs. William W. Smith, home and church, Thailand

Mrs. T. Bradley Thompson, home and church, Mexico

Mrs. Dan R. White, home and church, Spain

Mary Ellen Vance, women's work, Nigeria

26 Monday Matthew 25:14-30

Close to seven hundred home missionaries witness to Spanish-speaking people in thirty-five states. Two of these missionaries have birthdays today: America (Mrs. Jose) Rust in Florida, and Gloria (Mrs. Ramiro) Rivera in Texas.

Dwight Wayne Hurley, pastor, Nebraska

Dora Mae Moss, Christian social ministries, Tennessee

Mrs. Ramiro Rivera, Spanish, Texas

Mrs. Jose Ruiz, Spanish, Florida

Mrs. Fred H. Anderson, home and church, Italy

Charles L. Bellenger, dentist, Botswana

Mrs. Gerald W. Burch, home and church, Japan

Mrs. W. Lowrey Cooper, retired, Argentina

Glenn Hancock, journeyman, education, Mexico

Mrs. James V. Holland, home and church, Angola

W. Rex Holt, student work, Togo

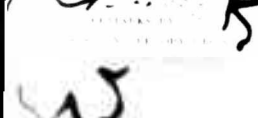
Mrs. June L. Kidd, women's work, South Brazil

Mrs. G. Barry Nelson, home and church, Indonesia

J. Christopher Pank, retired, Nigeria

Mrs. Robert L. Stanley, home and church, Philippines

Mrs. James L. Watters, home and church, Japan



This morning one of my friends told me: "I have prayed the most tedious prayer I have ever prayed. I do not know who the person is who will be nominated for president but I have prayed for her this morning." Little did she know that last fall, late when I saw the mission work in her state, I made a

27 Tuesday Matthew 26:26-30

Mrs. Julia Garrison, a nurse, writes: "I am thankful to God for sending me to Sellers Baptist Home and Adoption Center where I can minister to those who have such great need. Pray for the unmarried pregnant girls and women who come here and the staff and that many will come to find as we minister to them."

John Campbell, center director, Louisiana

John H. Cram, Christian social ministries director, Illinois

Mrs. Julia A. Garrison, Sellers Home, Louisiana

H. Pat Hughes, Christian social ministries director, Illinois

Mrs. William G. Irwin, Jr., church extension, Colorado

Kenneth I. Schmidt, center director, California

Mrs. Charles D. Smith, home and church, Philippines

Mrs. Suzanne S. Barnes III, home and church, Greece

Mrs. A. R. Crabtree, retired, Brazil

Donald R. Halliday, preaching, Tanzania

William M. Hunter, Sr., English language, Japan

Pauline Martin, education, Nigeria

Mrs. W. L. Ruchel, Jr., home and church, Italy

Mrs. G. Errol Simmons, home and church, Spain

Mrs. Loren C. Torrance, home and church, Iran

28 Wednesday Matthew 28:36-42

Missionary journeymen are college graduates no older than twenty-six who work for two years alongside career missionaries in specific job assignments overseas. Kerry Yeakey, doing student work in Yogyakarta, Indonesia, is in the middle of his second year of service; pray for him. Pray also for young adults now applying for journeyman service.

Mrs. John Berkata, Ukrainian, Pennsylvania

Frank Dwyggle, retired, Louisiana

Mrs. Joe S. Martinez, Spanish, Arizona

J. Ed Taylor, retired, South Carolina

Mrs. L. P. Ballenger, home and church, Germany

Mrs. L. Glenn Brooden, home and church, Colombia

Mrs. J. Wesley Brizendine, home and church, Guam

Mrs. Robert L. Henley, home and church, South Brazil

D. Leslie Hill, education, Philippines

R. Cecil Moore, retired, Chile

Bobby F. Simmons, English language, Hong Kong

Laurence A. Walker, publication, South Brazil

Leon S. White, preaching, Argentina

Kerry C. Yeakey, journeyman student work, Indonesia

view to my Lord. I told him if he would let me get my children through college, I was going to do something in missionary work. Heavens to Betsy, I surely didn't know it was going to be this.

I think we are living in one of the most exciting times this world has ever known. I'm so happy to be a woman. I'm so happy to be middle-aged. I'm so happy to look forward to years in which there are many things to do.

You will have to accept me for what I am: a plain woman, living

missions with all my heart. I ask you to join me this morning in a commitment to your love for missions and to a fulfillment, not of a program but of letting the world around us know, beginning exactly where we are, that God does love his children. So many people need to have this message.

I love you and I hope that you will pray with me for this organization, not as a missionary organization altogether but as a part of the fulfillment of the Great Commission of Jesus Christ.

29 Thursday Genesis 45:1-8

Doug Bryant's responsibilities in the Takoradi area of Ghana include church development, evangelism, and theological education by extension. He requests prayer for the evangelistic crusades to be held all over Ghana in 1976. The meetings in his area will be held this month. Pray especially that new churches will be formed as a result of these crusades.

Clifford P. Bruffes, deaf, Washington, DC

Esiquiel I. Cervantes, Spanish, Texas

Mrs. Jose Juan Corbi, Spanish, New Jersey

Mrs. Horace Fisher, Spanish, New Mexico

Douglas A. Bryant, preaching, Ghana

Michael Hoffman, journeyman education, South Brazil

Mrs. H. Cecil McConell, education, Ohio

Mrs. Raymond L. Shelton, Rome and church, Thailand

30 Friday Genesis 46:1-7

Henry and Elizabeth Medina serve a bilingual church in Detroit. They also prepare short Spanish radio programs each week. Mrs. Medina asks prayer for this ministry, an effective way to win the Spanish in that area. Pray also for a coffeehouse ministry which reaches young people.

Mrs. L. Jerry Jones, Spanish, New Mexico

Mrs. Henry Medina, Spanish, Michigan

Mrs. John A. Mouser, Indian, Arizona

Eugene Wolfe, Spanish, California

Connie Bowers, English-language, Nigeria

Theodore O. Cox, English-language, Japan

Mrs. Jack L. Gentry, home and church, Taiwan

Billy O. Gilmore, radio, TV, South Brazil

Thomas K. Goodman, medical, Nigeria

J. Glenn Morris, education, Thailand

Mrs. H. David Pinkston, dorm parent, Thailand

Mrs. George H. Watanabe, home and church, Japan

Mrs. Carl F. Yarnall, Jr., home and church, Malaysia

31 Saturday Matthew 20:1-8

Many missionaries in isolated areas must send their children away to school, usually to a central location in the country where they live, but sometimes in another country. For the reason, some missionaries are assigned the job of dorm parents in homes for missionaries' children who are separated from their own parents while they go to school. Pray today for Henry and Margaret Martin, dorm parents in Iwo, Nigeria. Pray for the teen-agers in their care.

Mrs. Jack D. Comer, Indian, New Mexico

Mrs. M. R. DeMere, retired, Florida

Mrs. Ronald E. Hill, home and church, Liberia

Mrs. Henry D. Martin, dorm parent, Nigeria

Mrs. Charles G. Normood, home and church, Philippines

Billy A. Stamps, education, Liberia

James G. Tidenberg, publication, Kenya

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velyn Blount, director, promotion department, WMU

How do all of these pieces fit together? One sure way to find out is to attend WMU Conference this summer at either Glorieta Baptist Conference Center, July 10-16, or Ridgecrest Baptist Conference Center, August 7-13. Baptist Women will discover how to put it together. New emphases and materials are explained. The new Baptist Women Manual will be highlighted as officers and members explore the new around the table study concept. This is a new do it together approach that will result in more highly skilled officers and members. You will also learn how to use ROYAL SERVICE and the new planning, record and report piece which will be available this summer.

Send in your \$15.00 conference services fee today. WMU Conference will help you put it together.

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Ridgecrest, NC 28770

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WORLD HUNGER & BAPTIST RESPONSE

A report from Home Missions.
World Mission Journal.
The Commission
and Royal Service

A sixth of the world's population is permanently hungry; ten thousand people die of hunger-related maladies weekly. Energy, water, fertilizer shortages, climatic disasters, thoughtlessness and greed by the wealthy, spiraling population growth among the poor—all conspire to keep the world's hungry without food. By the year 2000, half a billion people may perish in famine. These facts startle well-fed Americans. But the awareness of them also has caused a deepening concern for the awesome needs of the world's hungry peoples. And Baptists are responding. Baptist farmers send cattle to South America; farm implements to Africa. A married couple volunteers to help the Bangladesh Baptist Mission. Baptist students in Texas skip a meal each week and give the cost to hunger relief. The Kentucky Baptist Convention executive committee dines on crackers and coffee. And the Foreign Mission Board receives nearly \$700,000 in special contributions in five months. Baptists' response began at the grass roots level—individuals and churches acting impulsively to feed the hungry. Now hunger has become an official concern of the Southern Baptist Convention. Four Southern Baptist missions publications have begun a series focusing on the needs of the hungry now and in the future. The four publica-



tions are reporting what Baptists have done and are doing—and what they could do if they try.

In September, *Home Missions* devoted its issue to Baptist response thus far, and to world hunger itself. It presented a survey of what individual churches, organizations, and conventions are doing to become aware and to help alleviate famine. It looked at world hunger—its complex causes and outcomes. December and January issues of the Brotherhood Commission's *World Mission Journal* focus on specific instances of Baptist response to hunger needs. Overseas medical and agricultural missions are featured. In February, the

Foreign Mission Board's *The Commission* shows ways gifts from Baptists are being channeled to feed the hungry and to establish programs to prevent hunger problems in the future. It examines future world hunger needs and possible solutions and reports on the FMB's hunger strategy. Spring issue of *WMJ's* *ROYAL SERVICE* will conclude this unique report with a wrap-up of *Home Missions* and *The Commission* articles, plus study material on meeting the need around the world and Baptist women's responses to hunger. World hunger is shaping history. It is this chance to become involved in the crisis.



Where the Spirit of the Lord is,
there is LIBERTY.
Where the Spirit of the Lord is,
THERE is liberty.
Where the Spirit of the Lord is,
there IS liberty.

But what IS liberty?

The child says: "When I'm grown,
I'll do what I want."

The black: "I don't want whitey
to run the show."

The youth: "I'll use marijuana
if I please."

The garbage man says: "If only
I were free of worrying about
money and bills."

The corporation president: "If
only I were free of responsibility
for all that money and all those
people."

The maid says: "If only I were
free to stay home with my chil-
dren instead of working for a
living."

The housewife: "If only I were
free to get a good job."

The East German says: "If only I
lived in a free country."
We honor the man who said:

"Give me liberty or give me
death."

So is liberty the freedom from
outside restraints?

Is it taking away whatever
seems to bind us and keep us
from doing as we please?

Is it freeing the poor from wor-
ries about money?

And freeing the rich from caring
for their money?

And letting the child have her
own way?

Where does that kind of free-
dom for one person become
bondage for another?

When does it become bondage
for the person who thinks she is
becoming free?

How do we have a free country?
And what liberty is worth dying
for?

Is it possible that having free-
dom from all controls would be
like staggering out of a dark
prison into trackless space under
a blinding sun?

The secrets of liberty may be
waiting for us in the unfolding
of the spring fern,
in the flowering of a thousand
blooms, in the steady growth of
a plant in good soil.

As we explore freedom this
year, let us seek a deeper under-
standing of the words of Paul in
the church at Corinth,
words describing the freedom
which the apostle had in the
gospel:

"Where the Spirit of the Lord
is present, there is freedom. All
of us, then, reflect the glory of
the Lord with uncovered faces
and that same glory, coming
from the Lord who is the Spirit,
transforms us into his very like-
ness, in an ever greater degree
of glory."

This meditation by ADRIANNE
BONHAM is the first in a series
based on the Watchword for
1975-76. The meditations were
prepared for WMU Conferences
at Ridgecrest and Glorieta, 1975.

*2 Cor. 3:17-18 TEV. Used by permission
American Bible Society.



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ABOUT THE COVER

"My first glimpse of the WMU bicentennial logo," says executive secretary Carolyn Weatherford, "increased my feelings of patriotic excitement. Looking closely at the logo you will notice that the stripes are not just bars. Instead, you see people. Instead of stars you see the WMU Watchword for 1975-76. I hope you make some sort of personal plans for involvement in the bicentennial plans of Woman's Missionary Union."

See page 16 for some WMU bicentennial handcraft projects.

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On the wall in Nguyen Van Dang's living room is a poster that says: "Happy are those who dream dreams and are ready to pay the price to make them come true."

The Dang family's dream was freedom, and they're paying the price right now. They are refugees from Vietnam living in Falls Church, Virginia. Helping to pick up the tab for their freedom are the concerned members of a Southern Baptist church.

Tom and Barbara Lowe, members of Columbia Baptist Church of Falls Church, were part of a committee formed in 1974 to help in sponsoring a Uganda refugee family.

"We previously had sponsored a Cuban family, and that experience had worked out nicely," says Lowe, a pharmaceutical salesman. When South Vietnam fell at the end of April 1975, the church was ready to act.

The Lowes contacted the Home Mission Board through their association (Mt. Vernon) office, volunteered to sponsor a family, and asked what was involved.

"One Wednesday Ector Hamrick, our association's director of Christian Social Ministries, called and said our family would be arriving that night," said Barbara Lowe, a medical technician. "We knew only that there would be a mother, a father, two sons, and a granddaughter."

They had expected more time for final preparations, but that night at the worship service, a temporary home was volunteered. "We got up an impromptu greeting party, a bouquet of flowers, and borrowed an airline office at the airport," says Mrs. Lowe.

They didn't know if anyone in the family could speak English. "I saw a girl in line at the airport who looked Vietnamese. She spoke English, and I asked for help in communicating with the family we were to meet," says Mrs. Lowe. "When I told her their family name, she exclaimed, 'That's my father!'"

The young woman, her sister, and her oldest child had been brought out of Guam by another American and were being sponsored by a family in the area. Dang had asked for this area because he knew his family members were here. He had phoned his daughter about their arrival. "It was quite a reunion," says Mrs. Lowe.

From their arrival June 9 until an apartment was secured, the family stayed with church members.

"We divided up the committee to find a job, housing, furniture, linens, kitchen items. We gave the family an old-fashioned pounding," said Mrs. Lowe.

Dang had worked in Vietnam for the Agency for International Development as a budget and finance specialist. He had even written an accounting book in Vietnamese. But he refused the first offer of a part-time clerical job. "We found out later that he believed sponsorship would be over once he got a job. He was afraid we would drop him," said Mr. Lowe.

Dang's seventeen-year-old son, Kiet, would have finished high school in June if he had not left Vietnam. He is attending high school in America one more year in order to increase his English proficiency.

Dang, his wife, Noniem, and their sons, Chanh and Kiet, are attending Sunday School at Columbia Baptist Church. "I imagine they're attending out of politeness," said Mrs. Lowe. "We visited their home and saw a paperback New Testament folded back as if he'd been reading it," she said.

Dang was one of Vietnam's many nominal Buddhists, as was Binh Nguyen, twenty-one, another of the thousands of refugees who fled before the invasion of South Vietnam in late April. Binh's wife, Khoa, gave birth to their baby at Camp Pendleton. That made their son, John, an American citizen. The child was named after John Zorack, an American colonel for whom Binh had worked as an interpreter eight years ago.

As a refugee in America, Binh has one advantage over many of the other refugees. He's lived here before. Zorack had brought him to Springfield, Virginia in 1969. He stayed with Zorack's family and attended high school here for two and a half years.

Binh has been even further Americanized. John Goodwin, the pastor of Groveton Baptist, Binh's sponsoring church, loaned Binh his car. Binh had it only a week when it was stolen from in front of his apartment.

Binh's family's sponsorship came as a result of a Baptist family's volunteering to keep them in their home on a temporary basis. By the time the family arrived in Groveton, the church had voted to sponsor them.

Carl and Virginia Hess had responded to a survey sent them by an ad hoc committee which was checking out resources in the event of a Southeast Asia evacuation.

Ector Hamrick was a part of the Baptist committee of metropolitan Washington for refugee relief which was pulled together in early April by a group of concerned Baptists.

"We sent out questionnaires to leaders in two hundred churches," said Hamrick. The questionnaire requested information about the availability



PHOTO, PAGE 2—one of Dang's granddaughters leads in procession to a young friend.

TOP LEFT Binh and Khos Nguyen

LOWER LEFT Nguyen Van Dang in his apartment



of help from families. Churches reproduced the questionnaires and sent them to their members' bulletins. "We got eight hundred back in the first ten days," said Hamrick. Families checked whether they were willing to allow a refugee family to live with them for a time; to teach English; to be foster parents; or to provide other services to refugees.

By mid-July, the ad hoc committee had been instrumental in resettling more than two hundred and fifty refugees with twenty-five churches and as many individuals as sponsors.

Nine churches in Hamrick's association became sponsors of Vietnamese families. One was the family of Binh's brother-in-law.

Jerry and Trula Dunes of Vienna Baptist Church volunteered, as did the Hesses, to keep a family in their home. They were two of about thirty-five people in the church—a mission action group—who responded to the questionnaire.

Vienna pastor Larry Matthews, whose church conducts fellowship parties for refugees in the area, said: "When Hector Hamrick called to tell a family was coming, we turned to the whole congregation to invite more people into the mission action group and to begin a fund. We raised almost \$1,000 for Son and his family."

Son and Xuan Nguyen and their children Vi, Ty, and Thu came to the Washington area because his brother-in-law, Binh Nguyen, was sponsored there. Son even got Binh's old job as a warehouseman for a company that sells institutional wholesale groceries. Binh had quit the job, but returned the next day to tell the president of the company why he had quit. He felt the lifting was too heavy for him. Impressed by his candor, the president discovered Binh had been mess supervisor in Saigon's US embassy and he gave him a job as boot keeper. Binh recommended his wife's brother for the job he had vacated.

Binh became something of a local celebrity. When he and his family came to the area, Ector Hamrick called a local station which televised their arrival. Later, when Son came, Binh returned to the airport to be televised again at the reunion. At the annual meeting of the American Baptist Churches in Atlantic City, New Jersey, Binh spoke before 5,000 people about his escape from Vietnam and his impressions of America.

"I can see why sponsors sometimes throw up their hands," said Virginia Hess. "I threw up mine

TOP RIGHT Son and Xuan Nguyen with their children (l to r) Vi, Thu, and Ty

LOWER RIGHT Dang at a social held by Columbia Baptist Church in honor of his family's coming to the area.

when Binh quit his job. And I wanted to Americanize their baby. They were feeding him every time he opened his mouth. In America we're used to regular feeding times."

When Binh was first looking for work, Virginia saw that he was circling bartending jobs in the want ads. He had done some of that in Vietnam. "I suggested that since Baptists sponsor him, I might not be a good idea to tend bar," said Mrs. Hess. "When he asked why, I had a good chance to explain about Christianity and the examples we try to set."

Binh and his family attend Sunday School and worship services every week at Groveland Church. "It isn't that we've been brainwashed," said Binh. "We really don't know what our religion will be, but I feel we need one to set the principles for our lives."

The influence of loving concern from Baptist families can help set those principles. Even now, nearly a year after they left their homes, many Vietnamese refugees are still homeless, awaiting sponsorships.

The gratitude of the families already being sponsored is exemplified in the note from Xuan Nguyen to the Vienna Baptist congregation which was reprinted in the church's newsletter.

"Since the day we have arrived and received your sponsorship we have been given so much help from you, both spiritually and materially, which has recreated hope in our lives and has given us a good opportunity for the new future." She added, "I hope we'll be given the opportunity to love you in return."

SPONSORS FOR REFUGEES ARE STILL NEEDED

If your church is willing to sponsor a refugee family, it should (1) vote to sponsor a family, decide the size family it could handle, and check housing and job opportunities; and (2) write your state Baptist convention's refugee coordinator, or Office of Immigration and Refugee Service at the Home Mission Board (1350 Spring Street, NW, Atlanta, GA 30309).

Prospective sponsors need to realize that the Vietnamese want to be on their own. They do not want to be dependant; they want jobs. At first, however, they will be totally dependant. They will need help in getting food and clothing and in learning English. They will need help in becoming self-sufficient in America.





Where is woman's place?

Consider a traditional answer, expressed in a song called "Tradition," from Fiddler on the Roof:

"Who, day and night,
Must scramble for a living
Feed a wife and children
Say his daily prayers?
And who has the right
As master of the house
To have the final word at home?"

The answer to that one is "The Papa." Then we are asked:

"Who must know the way to make
a proper home
A quiet home, a kushier home?
Who must raise a family and run the home,
So Papa's free to read the Holy Book?
If you need any coaching, the answer for that one
is: 'The Mama.' Near question:
'And who does Mama teach
To mend and tend and fix,
Preparing me to marry
Whomever Papa picks?"

Another obvious answer: "The daughters." Teyve, the dairymaid, tells us that all of this is tradition. And "without our traditions, our lives would be as shaky as—as a fiddler on the roof."

Fiddler on the Roof is set in Russia just before the Revolution. This was a transitional time for everyone in Russia—especially the Jews. In the story we are

A Woman's Place

LAWRENCE E. WEBB
director editorial department, WMU, SBC

the shattering of various traditions, personified in one man's family. The first of Teyve's five daughters persuades him to approve her choice of a husband without the aid of the ghetto matchmaker. A second daughter simply tells her father of her marriage plans. The third daughter crushes her father by marrying outside the faith.

We, too, are living in an age of transition. In an age of transition, we see traditions swept aside.

Tradition is a good word.

Tradition is a bad word.

Paul admonished the Thessalonian Christians to stand firm and hold to the traditions which you were taught by us. (2 Thess. 2:15) He commended the Corinthians "because you remember me as everything and maintain the traditions even as I have delivered them to you." (1 Cor. 11:2 RSV)

On the other hand, Jesus had harsh words for the religionists of his day. He quoted Isaiah: "This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men." Then he said, "You leave the commandment of God and hold fast to the tradition of men." (Mark 7:8 RSV)

Tradition means what is transmitted—what is handed down from age to age.

Let us seek to find a word from God to distinguish the commandment of God from the tradition of men. What biblical principles concern women's place in the world?

Let us begin with a controversial verse from Paul in 1 Corinthians 14:34: "The women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says" (RSV).

What does Paul mean when he instructs women to keep silence in the church? Obviously if we took that passage at face value, there would be no Women's Missionary Union. Many Southern Baptist churches would long ago have passed from existence, because noble women have been the mainstays. Missionary work abroad and at home would be greatly curtailed if all women were removed from the ranks of missionaries.

We need look no further than that same letter of 1 Corinthians to discover that Paul doesn't mean this quite as it sounds. In the early verses of chapter 11 Paul pronounces yet another prohibition for women. But in the process, he gives room for women to pray and preach. Notice in verse 4 that men are not to pray or prophesy (preach) with their heads covered. By contrast, women must have their heads covered when they pray or preach.

Paul upheld many traditions of his times. Corinth was a pagan city, a sinful and sensual city. Prostitutes in Corinth did not wear veils. These women gave considerable attention to their coiffures. Paul says in verse 6 that a woman without a veil might as well shave her head. This was part of the punishment for Jewish women convicted of adultery. A woman without a veil was shameless. But Paul seems to take it for granted here that women will pray and prophesy. But they will do so in modest attire.

Karl Llibers can really take off after Paul in these opening verses of chapter 11. He says in verse 3 that God is the head of Christ. Christ is the head of man and man is the head of women.

Again, Paul upheld many traditions of his times. Paul was a devout Jew of the first Christian century. An ancient prayer, a Jewish man would pray expressed thanks to God on three counts: that he was not a Gentile, that he was not a woman, that he was not an ignorant man.

In verses 11 and 12 (RSV) Paul says, "woman is not independent of man nor man of woman." He goes back to Genesis 2 and says, "woman was made from man." But he goes full circle by saying, "so man is now born of woman." That sort of levels things out.

There are different outlooks in different books of the Bible and even within one book, as we have seen here.

A religious group has sort of a motto that says, "We speak where the Bible speaks and are silent where the Bible is silent."

It's easy for us to fall into the same trap. "I know what the Bible says (or doesn't say), and if you don't use the same holy language I use, you aren't biblically sound."

You don't make Baptists with a theological cookie cutter. We don't tell each other what we must believe in order to be Baptists.

Do you recall the struggle William Carey had with his fellow Baptists in England when God stirred his heart to go to the missions field? Carey gave an impassioned appeal for missions and was told, in essence, "Young man, sit down. If God decides to save the heathen, he won't need your help." History has shown William Carey was faithful to the commandment of God while his critics clung to the traditions of men.

Or consider our attitudes toward people of other races. Probably in no other area have we so taken the precepts of men and sought to elevate them to the status of divine commandments.

In West Texas where I grew up, we had relationships between Anglo and Spanish-speaking to deal with, as well as the black-white issue. Marvin Burgess was pastor of the Wastelle Baptist Church near Rector, an area that drew many Mexican people during the annual cotton harvest. Pastor Burgess became concerned that there was no effort to meet the spiritual needs of these temporary residents. So he led the church to see the need for a preaching service in Spanish on Sunday afternoons, and he enlisted a Mexican American preacher, Victor Ortiz, to lead this ministry. I must have been eleven or twelve years old when this was happening, and I called Victor Ortiz "Brother" as readily as I did Marvin Burgess, our Anglo pastor. One day I was in the home of a friend who was about my age. His mother heard him refer to the Mexican minister as "Brother Ortiz." She corrected him, insisting, "Ortiz is not my brother. I thought Ortiz was my brother. I still think Ortiz is my brother."

Fourteen miles or so from Wastelle in the county seat town of Sweetwater, I had another interracial encounter which made a more profound mark on me than I realized at the time. James worked at a department store as deliveryman and janitor. I don't remember James's last name because—since he was black—his last name didn't much matter to white folks. I would see James almost every Saturday as I came in town to watch Gene Autry or Johnny Mack Brown in a western movie for eleven cents. I saw James more often when my family moved into Sweetwater.

Though we did not know each other well, we related affirmatively as man and boy. In this case, I was the boy, although the black was usually called

"boy" regardless of age. Years later when I was in college or seminary and the trips to Sweetwater became less frequent, James told me of another boy who had hung around on Saturdays waiting for the matinee movie. The boy became bold enough one day to reach out and touch James's hand. He drew his hand away from the elderly black hand, stared at his own hand, and said with surprise, "Momma said it would rub off on me."

When I think of statements like, "Omg is not my brother" and "Momma said it would rub off on me," then I am driven to the statement from our Lord:

"In vain do they worship me, teaching as doctrines the precepts of men. You leave the commandment of God and hold fast the tradition of men."

What has all this to do with a consideration of what the Bible says about a woman's place? A great deal, actually. What the Bible talks about in several places is freedom or liberty for persons. As to the Equal Rights Amendment and ordination and other current woman-related questions, there is no way Baptist women could reach a consensus. Shades of thought range from the radic-libber to the woman who takes her bubble bath at four o'clock so she can be truly fascinating when her owner comes home.

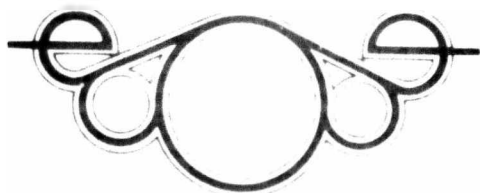
Our WML Watchword for the year is Paul's assertion from 2 Corinthians 3:17, "Where the Spirit of the Lord is, there is liberty." While we obviously can't get together on all the applications and ramifications of what this liberty and freedom should mean for women, I pray we can agree freedom is for women as well as for men. The basic point I'm concerned about is summed up in the title of a book that came out last year: *Christian Freedom for Women* and Other Human Beings*. The book has chapters by four human beings, two women: Sara Frances Anders and Vera Mace, and two other human beings: David Mace and Harry Hollis, Jr.

But most women, even today, function in home situations, with home responsibilities consuming varying percentages of their time and energies.

Is it a truism to say the home is a crucial element in society? If so, then let me be banal. Let me be ugly as I express a deep concern for the future of the home. As the home goes, so goes the nation—and the world. I am married to a seminary graduate and a sometime public school teacher. Pansy has not taught for pay since our boys were born because we feel deeply that we should exercise our stewardship of parenthood and not turn our sons over to a day care center during the crucial preschool years. Now, responsibilities in the home should be shared, including washing dishes, changing the baby's bottom, and spending time with the children. The only thing I can think of in parental responsibility which could not be shared is the biological necessity that the mother give birth to the child. But in our case, we concluded that Pansy was the parent who should devote full time to child rearing. Sons, father, and house would long since have been reduced to rubble if I had tried to be the parent at home. We consider our sons as a trust from God. No one else in this world would—or should—feel the measure of responsibility we feel for their spiritual, social, intellectual, and economic well-being. More parents need to weigh their responsibility for their children's total development through the home.

As Christians, we dare not try to "put people in their place." We need to proclaim liberty throughout all the earth, setting people free to find the place God wants each to fill.

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FOY VALENTINE, executive secretary, Christian Life Commission, Southern Baptist Convention

This is a time to love. In race relations, ~~multitudes~~ have found time to haggle, time to barge, and time to hate. Even in churches there has been widespread misunderstanding of what it means to be Christian in race relations. The connection between justice and love as these relate to race has often been perceived dimly and distortedly. For Christians challenged by a world of need in race relations, however, this is a time to love.

The Wise Man has said that "to everything there is a season, and a time to every purpose under the heaven . . . a time to love, and a time to hate" (Ecc. 3:1,8). For Christians, hating racial prejudice and racism itself is a supernatural result of having come into right relationship with God through repentance and faith in him through Jesus Christ. There is no time when hating the will of racism is not appropriate. Loving both victims and perpetrators of racism is also a supernatural result of the Christian's love for God; and there is no time when love for all races and groupings of human beings is not appropriate.

There is a time to recognize that the racial crisis is not over and that the racial problem is not ever going to be solved, not really solved, in our kind of world. Nevertheless, for every Christian, this is a time to love.

This is a time to remind ourselves that race is not the problem; race is simply a fact. Some people are white, some are black, some are brown. It is racism, the doctrine that one race is congenitally su-

perior while all others are congenitally inferior, that is the problem. Racism is a sin against God; and it is a sin against humanity, made in God's image. In the face of racism not yet conquered, it is a time to love.

This is a time to remind ourselves that changes in society, like changes in human lives, are hard to bring about. No cheap grace can effect important change. Only the costly love of God in Christ can enable Christians today to bring godly order to the sinful disorder that characterizes the current racial situation. This is a time to love.



This is a time to take inventory. Dreams of whites and blacks alike have been devastated as having to achieve deliverance from racism's evil influences has stirred up new animosities and new conflicts. Governments and churches have moved from racial involvement to withdrawal. A rising spirit of disunity is evident between races. Progress in education, employment, housing, as well as evangelism of all races, Christian brotherhood, and acceptance of one another in spite of racial barriers has been slow, slow. Yet this is a time to love.

Race Relations Sunday, February 8, 1976, is a special reminder that this is a time to love. On this day let us affirm the inclusiveness of the gospel. Let us communicate the understanding that the ground at the foot of the cross is wondrously level. Let us proclaim our conviction that in Jesus Christ, God has broken down the dividing wall of hostility between those who were once far apart but who are being brought together through the sacrificial bridgework of Jesus Christ.

A Time to Love



AN APPROPRIATE SAINT for Baptist women (should they decide to choose one) just might be St. Valentine. Valentine's Day, a time of showing love, was named for two Christian martyrs, though the customs of the day have nothing to do with the lives of these men.

Remember your school days and the butterflies you had as you started for school on Valentine's Day? Who would give me a valentine? How many will I get? Will a special person bring me one? The bittersweet memories run rampant.

Times have changed, though. My children are instructed to bring to school a signed valentine for each child in their class. No names. Little excitement involved. No surprises. No "special" one valentine. Everyone gets one from everyone else.

More and more often we're labeled by numbers and ZIP codes. One woman was identified by an other in a grocery store as "the

green Volkswagen." We have lost the art of learning names. A person's name is the sweetest and most important sound in any language. Good salesmen, pastors, politicians know it's crucial to remember names.

Baptist Women should know the importance of names in their efforts to "bridge the gap" between Christ and people who need him. And enlisting other women could be greatly enhanced by efforts to remember names.

Here are hints:

- Take an interest in the person. Show that you really want to remember the name. Concentrate on the name and the person; then make a point of repeating the name during and after the conversation.

- Identify the person by an outstanding physical characteristic. A long nose, dimples, arched eyebrows, anything will do. But you must link the name to a face.

- Get the name right and repeat it. Ask the person to repeat

his or her name. Rather than offending, this is flattering. Then use the name before you part, if it's natural.

- Make some kind of association, mental or visual. Maybe you know someone else by the same first name; picture the two people together. Form an acrostic with the name. Ruth Denison—Red if her hair is red. Ann Parker—All if she is very tall. Use jingles, puns, rhymes, birthplaces. Mrs. Alexander needs suspenders. Practice will make this kind of association an easy tool for remembering names.

- Review the name and what you know. Visualize the person after you part. Write it down in a name notebook.

You'll be amazed at your memory and how it affects your relationships with others.

IF I CAN'T be near the one I love, I'll love the one I'm near.

JUST REPORTING some unique ideas that show love in action.

A windowsill garden in a nursing home has become a lasting gift. A family in Minnesota "adopted" an elderly woman in a nursing home who had no close family. When the family started their own tomatoes from seed they potted a cherry tomato, staked it, and took it to the nursing home. Everyone in the nursing home kept stopping by to see how the tomatoes were doing, providing much needed attention for their friend. The family has now potted some peas and will deliver that pot as soon as the plants are tall enough to stake.

Try this for someone you and your family are ministering to. Or use it as a means to find someone.

Second. A very alive and well bunch of Baptist Women who meet at night tried a unique twist to their ministry to the women in a rehabilitation home. The women in the home were invited to a Baptist Women general meeting and supper. Each guest was greeted and befriended by one Baptist Women member. It's hard to say who was blessed more, the Baptist Women or their guests.

Third. The president of this same group planned a vacation trip to an African country. Contact with a missionary revealed the need for medical supplies and dresses for children in an orphanage. The Baptist Women organization responded to the needs. How this president managed to take the trip with so few personal belongings will always be a mystery. Her luggage was bursting with supplies that government regulations had made difficult to receive by mail.

This kind of ministry requires foresight, careful planning, and an awareness made keen through involvement in Baptist Women activities.

HOME OR JOB: Is having both better? An extensive survey by a

women's magazine reports that married women in both positions, at home or working, are almost unanimously happy with their lot.

The greatest disadvantage to working, according to the report, is that husbands do no more to help with the work in the home than when the wives were not working. The chief difficulty for the wife staying at home is less financial freedom and a smaller social circle.

Overwhelmingly, both groups agreed that women with young children should be in the home.

"I THINK A WOMAN'S PLACE is in the home. And she should stay there after she gets home from work."

A VALENTINE FOR A TEEN-AGED daughter would be beautiful inscribed with these words that Sam Levenson penned to his daughter Emily. These are beautiful hints given when she started to date.

For attractive lips, speak words of kindness.

For lovely eyes, seek out the good in people.

For a slim figure, share your food with the hungry.

For beautiful hair, let a child run his fingers through it once a day.

For poise, walk with the knowledge that you will never walk alone.

One of these days some guy just might say, "Gee, baby, you're beautiful." He might even want to marry you.

MY DAD concluded a sermon on the Christian home with a soul-searching story from Bishop Charles Slattery of France.

A new pastor called at a certain cottage. When the husband came home from work, his wife said, "The new pastor called today."

Husband: "What did he say?"

"Oh," she answered, "Does Christ live here? And I didn't know what to say."

His face flushed, and he said, "Why didn't you tell him we were respectable people?"

"Well," she replied, "I might have said that, only that isn't what he asked me."

"Then, why," continued the husband, "didn't you tell him that we read our Bible and say our prayers?"

Again the wife said, "But he didn't ask me that."

"Why," continued the husband, "didn't you say that you were always at church?"

He didn't ask that either. He asked only, "Does Christ live here?"

The man and woman pondered this question for many days. Little by little their lives were changed, little by little they grew to expect Christ, not dead, but gloriously alive.

And some way they knew not how, through great love and through a willingness to be surprised by the mystery of His radiance, they knew him. He did indeed live there!

I LISTENED AS SHE spoke of losing a television ministry—from lack of missions giving.

Tears welled up in my eyes as her voice broke with emotion.

Then leaving the sanctuary for the comforts of home.

My concern shifted so easily to the color for a new sofa.

And how soon I could order the new push button phones.

Oh, God! Why don't we care!

MY LOVE IS BOUND to earth by man's twisted ideals of beauty. Dear Lord, unleash these hands and let me love as Jesus did when he reached out and touched the leper. Amen.



Woman of the Baptist

DeLANE AND RANCY RYALS

It's only ninety miles from Cuba to the US mainland, but coming here has meant an entirely new life for Elena Sanchez.

Meet her in the concrete canyons of Wall Street where she participates in transactions that affect the world's economy. Follow her onto the IRT #7 subway that becomes an elevated train near her home in New York City's borough of Queens. Get acquainted with her family in their second-floor apartment. Squeeze into their small car with about nine girls in Action for the trip to their Brooklyn meeting. Sit down with Elena during WMU Conference at Ridgecrest. And you'll get to know a vivacious Christian woman.

"When I started to read the New Testament," Elena Sanchez recalls, "I found out the truth of the Lord." Her blue eyes sparkle as she shares the good news. "Since I was seven years old, I was looking for the real God. When Grandfather died, the masses for him cost much money." Somehow, this didn't seem right to young Elena.

"But when I read the Bible I said, 'Here is the real thing.'"

Life was a hell for Elena in Havana. Her father was an architect. Her mother was a chaperone, accompanying the teenage girl and her escort to party after party. Often the social clubs danced until four or six in the morning—and Mama was there!

From her days in parochial school, Elena planned to become a teacher. She attended the University of Havana for two years.

ELENA AND IVO

Then she went to work in the office of a young accountant who was also an eligible bachelor. But Ivo Sanchez was a Baptist, an active member of Havana's First Baptist Church. "We thought anyone who was not a Catholic was a heretic." This presented problems when Ivo (pronounced ee-wo) proposed to Elena. "My mother didn't want me to marry a Protestant," she remembers. The family priest came to persuade Elena not to marry Ivo.

Young Sanchez explained to Elena that, following their mar-

riage, "Every Sunday morning, every Sunday evening and on weekdays we will be going to church." To marry a Baptist meant that Elena would be excommunicated from her church. Theirs overcame these barriers. Six and he were married in a ceremony by a notary in Havana.

Shortly after their marriage, Cuba's political climate became quite aggressive with the rise of Fidel Castro. The family then decided to flee the country, leaving with them, and came to the United States. First Elena would go to New York.

NO TALKING ABOUT BE AFRAID

Among his parting words to his new bride, Ivo quoted this from the prophet Isaiah: "Do not be afraid, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yes, I will help thee, yes, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). This promise was the only dream Elena brought to a strange new land.



World: Elena Sanchez

Home missionaries, Glen Ridge, New Jersey Photos by Glenn Igleheart

The airliner landed in New Orleans with its cargo of refugees from Cuba at five o'clock on that summer morning in 1961. Elena was in the United States, alone in a crowd. She was tired. She was hungry. And she didn't speak English.

At that moment, she remembers, "A very old man came to my side. 'Are you Cuban? Don't be afraid,' he said in Spanish. 'I'll show you the way by my side. I'll show you the way.' He led her to St. Paul. 'I didn't know God was here on this airline.' Then he helped Elena prepare for her flight to Miami. And as suddenly as he had appeared, he was gone.

"Don't be afraid." The words sounded familiar. And Elena knew the Bible promises he had given her: "We know . . ."

"I knew I would never leave Miami if I stayed in Miami and never only with Cuba. Then I said, 'I wanted to go to New York. After a week in Miami, she . . ."

Jan. 2, Kennedy International

Airport (Idlewild, as it was known then) is one of the largest and busiest air terminals in the world. Elena says, "I was ready to sit on the floor and start screaming and crying." Then some friends appeared.

After staying with friends for a month, Elena moved into the YWCA on Lexington Avenue in Manhattan. Living alone, she was afraid, cried a lot, couldn't sleep. "Then I heard a voice like another person by my side. 'Don't be afraid.'"

STEP BY STEP

She found a job as floor girl in a sewing factory—the only thing she could find without being able to speak English. The women working in the factory fought, "making my life miserable," as Elena remembers it. So she prayed: "Oh God, now do for me the last thing." And the next morning the difficult woman she worked with acted differently. "She almost hugged me, she was so changed."

"Step by step," Elena testifies, "these events showed me there was a real God—that he was taking care of me."

About this time a friend gave Elena a Bible, but "the good parts were missing." She read about the tribulation in the Book of Revelation. "Oh God," she prayed, "I don't want to go through this."

Elena says, "I found out the truth of the Lord from reading my Bible and seeing the way Ivo was behaving." Living alone in New York, Elena found a new life and a new relationship with the Lord Jesus Christ.

LABORERS TOGETHER

For three months Elena did not hear from Ivo back in Cuba. "I asked God to let me know about my husband, and within an hour and a half the phone rang. His secretary called to report Ivo would be arriving the next day."

The couple began attending services of the newly organized First Spanish Baptist Church of Manhattan. Missionary Leonardo Estrada (who now directs language missions for the Baptist Convention of New York) extended the invitation for commitment to Christ at the close of the service, but no

wouldn't let Elena respond. He thought she wasn't ready. The next week Elena stepped forward during the singing of the hymn of invitation. She was trusting Christ and requesting believer's baptism and church membership. Later her husband's brother, José Sanchez, came to be pastor of the church.

In 1964 Ivo and Elena helped organize Ebenezer Baptist Church in Queens. The church still does not have a building of its own, but rents facilities of St. Matthews Lutheran Church of the Deaf in Elmhurst. Their pastor, Eliseo Toirae, recently led the church to begin a new Spanish ministry on Long Island in cooperation with Brentwood Baptist Chapel.

At Ebenezer Baptist Church, Elena is director of the Sunday School which has an enrolment of forty. She orders Sunday School literature from the Baptist Spanish Publishing House in El Paso, Texas. She is also bus driver, picking up pupils in a fourteen-passenger van. And she is church librarian. The church library is in Elena's closet and "behind the couch" in their apartment.

Beyond her church, Elena is an active member of the Missions Committee of Metropolitan New York Baptist Association. She goes to WMU Conference at Ridgcrest Baptist Conference Center to get new ideas for her work with Baptist Women, GAs, and Mission Friends back at home in New York.

The Elmhurst community, where the Sanchez family lives, was formerly a neighborhood of Irish, Italian, and Jewish people. Now it is a Hispanic area of some one hundred thousand residents from all over Latin America. Stores along Roosevelt Avenue advertise their wares in Spanish and English. There is even a Chinese Cuban restaurant as evidence that not all the Cuban refugees are Spanish. Nearby are distinctive Dominican, Ecuadorian, and Colombian sections.

Elena and Ivo and their daughter, Maria, live in a six-story apartment building. Ivo says there were just two Cuban families in the building when they moved there in 1962. Now 75 percent of the 200 families in the building are Cuban. Maria, a fifth-grader, has lived in this apartment building all her life. She enjoys playing the piano and playing with her fashion model dolls.

A CARLOAD OF BAs

On Tuesday evenings Maria and her mother gather a carload of young friends and drive to Iglesia Bautista de Calvario (Calvary Baptist Church) in Brooklyn. The Ebenezer and Calvary women jointly sponsor Girls in Action. Elena, Maria Isabel Chavez, and Josephina Dias are leaders of the program.

The Girls in Action ministry is touching many lives for Christ. Recently a ten-year-old girl came to the GA meeting crying. Her brother had been killed while involved in a gang. The girl's mother is on drugs. Someone had invited the girl to find out about a new style of living.

The GA leaders use *Aware*, the English-language leader publication, and the girls read *Discovery* in English. But they speak Spanish during their GA sessions. Maria is pianist for the GAs. She likes to study about missionaries, their jobs and needs. Recently Maria gave her life to Jesus. She hopes to be baptized "somewhere" (for her church does not have a building or a baptismal pool).

MEANWHILE DOWN ON WALL STREET

Elena is a clerk for Wood, Walker and Company, a Wall Street stock brokerage house. In this position of trust, she handles large amounts of securities and money. She commutes to and from her job by subway.

Even her co-workers at the brokerage house are aware there's something special about Elena. They save empty rolls from their computer paper for Elena's Glis use for crafts around Christmas time. She witnesses to them about her faith in Jesus Christ.

Husband Ivo is a caseworker for the Department of Social Services of the City of New York. In his job he deals with persons in all kinds of need—"gypsies, drug addicts, alcoholics, people released from mental hospitals." From his accounting background in Cuba, he volunteers financial services to his church. He is a deacon, president of the finance committee, and a former Sunday School teacher. Sanchez has preached on a number of occasions.

Ivo and Elena became American citizens in 1967. Now he expresses a deep concern for his adopted land: "I love this country. I believe New York is a city that needs the gospel more than any other city in the world. New York is like a jungle of sin. It can be changed only with the Lord's blessing... giving all the people in New York the Bible... putting Jesus Christ in the heart of every New Yorker."

LOOKING AHEAD

And what are their plans for the future? "We hope we can do something to win others for Jesus," he has the opportunity to take an early retirement in 1978. He and Elena read in *The Commission* about the need for volunteers who could serve without salary in missions work.

Maria is taking piano and studying Spanish so the entire family can serve wherever needed.

The Sanchez goal is "to rejoice and serve the Lord whenever it sends us." Meanwhile Elena is praying, "Lord, show us the next step."

"Don't be afraid, Elena." God surely has more surprises in store for you and yours!

W. CLYDE ATKINS,
pastor emeritus, Estow Place
Baptist Church,
Baltimore, Maryland

I met Annie Armstrong on Christmas Day, 1929. Knowing that my wife was in the hospital after the birth of our first child, Miss Armstrong invited me to have Christmas dinner with her. It was a delightful occasion, a time to be treasured as long as memory lasts. That visit was the beginning of a warm friendship which lasted for nine years.

She was almost eighty years of age. I was twenty-six. I sat enthralled in the presence of this gracious and great lady. She knew that one week later I was to take up my duties as assistant pastor of Estow Place Baptist Church, the church of which she was a charter member and a faithful member as long as she lived. I felt perfectly at home in her presence, though I stood in awe of the greatness of her accomplishments. I sensed that in spite of my youth and inexperience I would have her full and complete cooperation in all that I undertook to do for our Lord through the ministry of the church.

When dinner was completed, Miss Annie turned to me and said, "Your place is at the hospital with your wife and baby, so I will excuse you now. But I have one request to make before you leave." I thought perhaps she was going to ask about the work of the church, but she said, "Will you and Mrs. Atkins give me the privilege of giving the carriage for your baby boy?" I was thrilled, and Mrs. Atkins was thrilled when I told her.

Miss Annie had in mind a two-wheel Indian papoose-style carriage so that we could pull our son to the streetcar and from the streetcar to the church. (We didn't have an automobile then.) She had seen Indian mothers bring their children to

church this way. Mrs. Atkins visited many stores but could not find such a carriage in Baltimore, so Miss Annie approved her purchase of a regular four-wheel carriage. Our son, Joseph Thomas, rode in the baby carriage given by Miss Annie. Not only was she interested in him and our two daughters, born in 1933 and 1938, she was also interested in other children. She always had a container of hard candy on hand when children visited her.

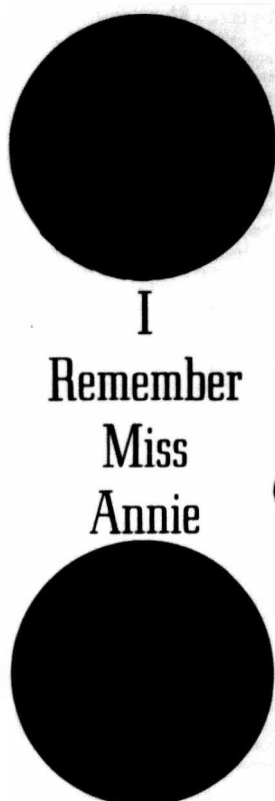
Miss Annie was tall, stately, and erect even in old age. She wore floor-length dresses, and as she moved she gave the impression of royalty.

Until the last three years of her life when she was confined to her apartment, Miss Annie attended the morning and evening worship services and the Wednesday evening prayer meeting. She was active in Sunday School—teaching a class of elderly women—and in Women's Missionary Society. She was usually present in the mothers' meeting which she had started in her own church, in two other churches, and in a mission. Many mothers received their greatest help and inspiration during the week from these meetings led by Miss Annie. A highlight of each year was the free Christmas dinner and program which she planned and at which she presided.

Even during the three years when she was unable to leave her apartment, her mind was alert. She kept several books and magazines near her. Usually they were open and she was reading.

I visited Miss Annie quite often, at least once a month, when she was not able to be present in the service.

Having known Miss Annie as I did, I say that she like Abel "being dead yet speaketh" (Heb. 11:4), and her message to Women's Missionary Union and to the Southern Baptist Convention is "Go forward in the service of the Lord."



The past and the future are wrapped up in this year's bicentennial celebration, and each of us has a place in it. Here are ideas to help you celebrate in your own special way. Adapt the WMU bicentennial logo (opposite page) for note cards, invitations, place cards, and calendars. Try the ideas on your own, or get together with other Baptist women, sharing the tools and materials for a bicentennial party.

LINOLEUM BLOCK PRINTING

Linoleum block printing, one of the simplest forms of printing, can easily be utilized to create invitations and cards. Materials you will need are tracing paper, two small linoleum blocks, cutting tools, a brayer (roller), red and blue water-based printer's ink, and white paper. You can buy all of these at a crafts store.

Trace the bicentennial logo on a piece of tracing paper. Turn the paper over and rub the back, backward, red stripes onto one of the linoleum blocks. Put the tracing aside. Cut out all the white areas on the block. Take up your tracing once more and trace the blue square, backward, onto the second block. Cut away all white areas. You are now ready to print.

Squeeze a small amount of ink onto a ceramic, washable surface and roll the brayer through the ink several times. You will notice it is picking up a lot of ink. If you are printing the red ink first, simply roll the brayer in the red ink and then on the striped block. When an even amount of ink is spread on the block, set aside the brayer. Place the paper on the block with the design centered. Rub the paper with a smooth object (a spoon will be fine), then lift and set it aside to dry. Repeat the process, printing all the cards with the red ink first.

While you are waiting for the prints to dry, wash all surfaces, the brayer, and the block in running water.

When the red ink is completely dry, roll the blue ink onto the blue block and begin printing, being very careful to line up the blue and the red blocks.

When you have finished printing the blue block, again wash all surfaces, brayer, and block.

You now have cards you can use for notes, invitations, or place cards. When you run out of the ones you've printed you can reprint your cards for little or no cost and a lot of fun.

FELT BANNER

If you visit the WMU building in Birmingham (see inside back cover), on entering the lobby you will see a banner hanging above the stairs. It is the bicentennial

logo made of felt—just the thing to use as an entrance curtain for a meeting or for an attention-getting bulletin board. Or, it could hang in the church library.

Here's how to make a bicentennial banner. Materials you need are 1/2 yard white felt, 1/2 yard blue felt, 1/2 yard red felt, sharp scissors, white glue, craft cord and a wooden dowel 38 inches long, newspaper and marker for pattern, tape measure or ruler, wire for hanging (if necessary), straight pins.

Assemble your materials. Using the grid shown here, enlarge the pattern to 22 by 36 inches. Cut the white felt to 22 by 36 and the blue to 12 by 17. Cut the red felt into three strips 36 by 3, three strips 19 by 3, and one strip 19 by 2.

Cut the pattern apart and pin it to the felt. If you can enlist several people to cut, it won't take long. You may even want to simplify the people-shapes to make the cutting easier; the effect will be the same.

When everything is cut out, spread glue on the back of the red and blue felt (being careful not to let it run through) and glue down one piece at a time, beginning with the blue field. Let it dry flat and weighted with books. Cut five 6-by-2-inch strips from the white felt to form loops; and sew, glue, or staple both ends to the top of the banner. These will slide over the rod.

If you prefer, instead of hanging the banner, glue a staple the felt onto heavy poster board, omitting the loops and rod.

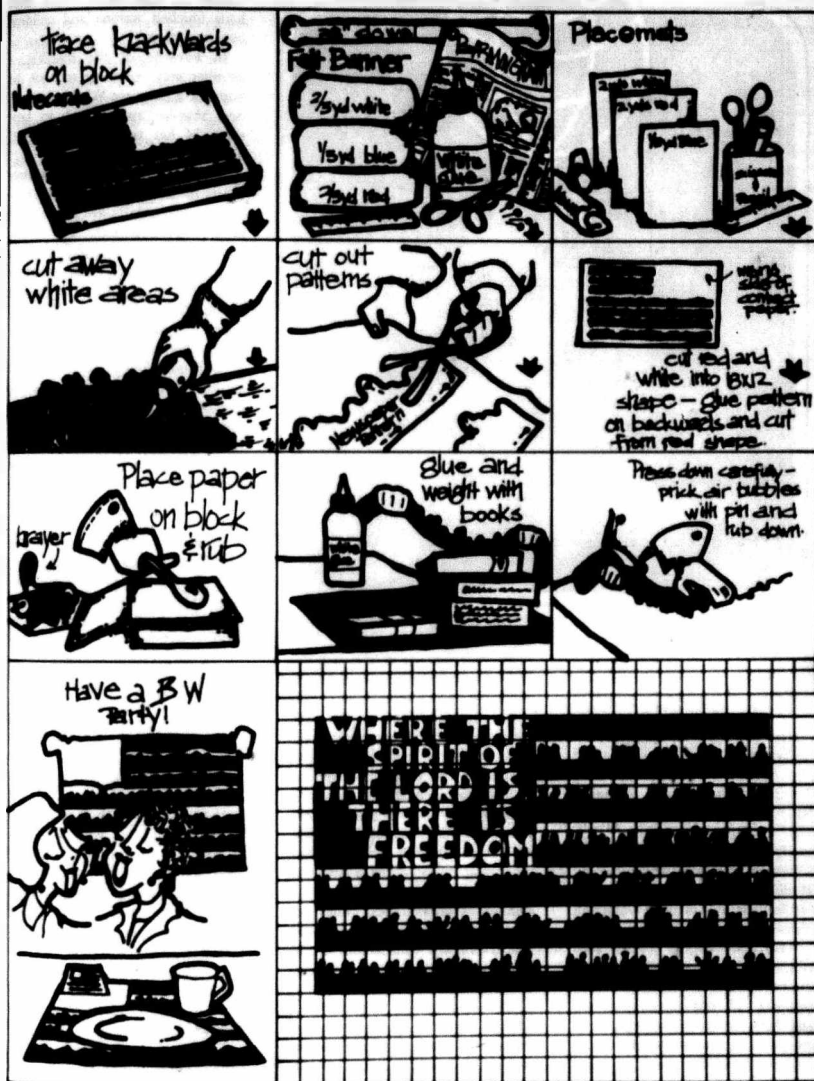
PLACEMATS

Does your Baptist Women meet for lunch or dinner? Consider having a luncheon or dinner meeting with these bicentennial placemats.

Materials required for six placemats: 2 yards white contact paper, 2 yards red contact paper, 1/2 yard blue contact paper, scissors, newspaper or tracing paper and pencil for pattern, ruler.

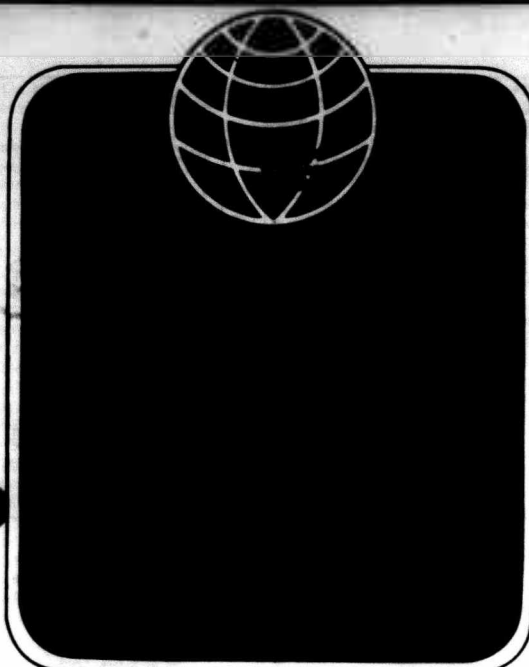
Enlarge the pattern to 18 by 12 inches. Leaving the backing on, carefully cut the white contact paper in six 18 by 12 rectangles. Rubber cement the pattern to the back of the red and blue (be sure to reverse it) and set out, still with the backing on. Lay one out and of the backing and press the red and blue pieces down slowly, peeling the backing as you go. If air bubbles persist, make a pinhole in each and rub down. Be certain that all edges are rubbed down.

You may want to buy matching red or blue paper plates and/or napkins and use the contact paper strips and pipe cleaners to make flowers for a centerpiece.



Celebrate the Bicentennial with WMU

Marty Bibee and Lix Jones Hicks



This is a year for remembering. All across the nation bicentennial celebrations are calling to remembrance the people, the events, the accomplishments that make us proud of our American heritage.

Here and there families, too, are celebrating. Digging out faded photographs, pressed wedding flowers, old letters, and obituaries yellowed and falling apart with age, they are bringing together their family history.

Let us as Baptist women forget, let us, too, reflect on our heritage—our heritage as American women in Christian missions.

What have Baptist women contributed to the spread of the gospel around the world? What cherished memories of our missions-related past have we to share with newcomers to our denomination and the children of our churches?

Inspired by our origins, what challenges do we face?

In your meeting this month you may choose to gather around a big table and make a scrapbook, putting into it memories gathered by members: old ROYAL SERVICE issues and other mission magazines, photographs of GA recognition services (which may include girls who have gone on to become missionaries), keepsakes from banquets and camps. Of course you will include names, photographs, and possibly letters, of women who have gone from your church as missionaries. You may wish to add pictures of women missionaries whose visits to your church have made a notable impact on your congregation.

Be sure to include women of your church who have been outstanding leaders in missions education and outreach. Include, too, WMU

leaders in your state whom you have touched women and children over the years.

In advance of the meeting, a member may volunteer to visit the home of a longtime WMU member, now shut-in, and record on tape some of her memories of WMU history.

Big scrapbooks with many sheets into which you can clip borrowed memorabilia are available at office supply houses. The scrapbook might be displayed, page by page, in your church library window. A collection of old Foreign and Home Mission Credited Series books added to the display would all forth other choice memories.

Or display your scrapbook to your church foyer. A Baptist Women member in continental dress could share with them who stop by a reminiscence.

An opaque projector would make the presentation of some of your collection possible to a large audience.

Instead of a scrapbook, you may wish to put together a "living picture book," with women in period costume stepping from its pages. You may choose to use your Baptist Women meeting as a time for preparing the presentation for a special occasion when the entire church family can be present.

Still another possibility is to choose to spend the meeting time in reminiscing about American women who have made missions history at home and foreign fields and in your state and local church as well. Their memories will go with you and, as you have opportunities, you will want to share them with family, neighbors, Sunday School class, and the children of your church.

Some members may want to wear period costumes to the meeting. Someone will purely appear in front and heads such as WMU-wore to annual meetings in your gone by.

You may have members who would enjoy nothing more than

planning and preparing the kind of refreshments your great-grandmother might have served at her "mission society" meeting.

The session need not be a "production." But whatever form it takes, be creative and have fun.

Make it a time for remembering, with appreciation, how women in their varying roles have contributed to the history of modern missions; and a time for contemplating the future and the potential of today's women in God's plan for getting the message out to all the world.

As study chairman, make it your personal aim that each woman will go away saying with the Psalmist, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (Psalm 16:6).

Roman American women have assumed in modern missions history are suggested in the following topics:

"Missionary's Mother"
"Missionary Mrs."
"Missionary Miss"
"Missionary-at-Home."

Missionary's Mother

The mother of a young medical missionary in China, maybe more than any other woman, was responsible for the beginnings of Woman's Missionary Union.

The date was 1855, just ten years after the organization of the Southern Baptist Convention. The missionary was Roswell Graves, twenty-two-year-old son of a Baltimore physician. His destination was China.

Young Dr. Graves was fortunate in leaving behind a caring, praying mother. In those watched-for letters from faraway China he begged his mother, Pray for me and for the Chinese people. Get other women to pray with you. Remember "where two or three are gathered . . ." He wrote also of the need to finance Chinese "Bible women" to work among women and girls.

Ann Graves took her son's request seriously. No longer was she in a position to prepare his favorite

foods, to warn him to "slow down, son, take care of yourself." But she could support, and support is really another word for love.

Sharing his letters—how he was using his medical skills to enter the lives of Chinese who had never heard the name of Jesus Christ, and of the needs he saw wherever he looked—Mrs. Graves found intense interest on the part of other Christian women. And so a Female Missionary Prayer Meeting was begun. Yes, there were men who looked askance at women organizing themselves even for the purpose of prayer. But one pastor went on record as saying, "I have never known any harm to come from a group of people meeting together for prayer, not even a group of women!"

Some would say God surely led in the selection of the site for the Southern Baptist Convention of 1868. Baltimore was chosen, and that's where Ann Graves and her praying friends lived. Their missions organization was now more than thirteen years old.

Hearing of plans for the convention, they came up with an inspired idea: why not ask all the women attending the Convention with their husbands to meet with them? This would be an ideal way of spreading word of the needs in China, and many would go home and get other women to organize for prayer.

This conference of women in 1868—108 years ago—is considered the first general meeting of Southern Baptist women in the interest of missions. And a missionary's mother was largely responsible.

Mothers of the missionaries have a special "heart" for missions. Ann Graves was an organizer and put her talent to work, creating a network of women organized to support missions efforts.

A living picture of those words is "O Zion, Haste," she gave her son "to bear the message glorious," gave of her wealth "to speed (him)

on (his) way," and poured out (her) "and for (him) in pray'r victorious

There will always be a place in God's plan for missions-minded mothers. How right William J. Feltis was when he wrote: "However grand may be our plans, however generous may be our gifts, however broad may be our knowledge, we cannot evangelize the world without missionaries. Great plans for missions advancement must include missionary enlistment. Tithe and offerings must be matched with the gifts of our sons and daughters. Along with mission study must go the acceptance of the opportunity to rear missionaries in one's own family."

Missionary Mrs.

In 1812 our young and rising nation was at war with Great Britain, a naval war over trade rights.

But while the nation's statesmen were struggling with various political problems, other citizens with a waiting world on their hearts were moving out across the oceans with a message to give away.

As Ann Hamelink whispered the last "I do" in the ceremony uniting her in holy matrimony to Adoniram Judson, she did not anticipate a luxury honeymoon as some brides do. Rather, added to the usual mixed emotions most brides experience was the knowledge that the very next day she would be departing on a long journey by boat for the country of Burma, "on business for our King."

You know the story: how on the arduous four-month voyage she and her husband gave themselves to the study of the Scriptures and became convinced they were really Baptists, rather than Congregationalists in their beliefs.

This missionary woman pioneered as one of the first two Baptist representatives from the United States to a foreign land.

As is so often true of those who make history, it was at great personal sacrifice and deprivation. Ann knew illness, imprisonment, suffering at first hand. Their first child, the first baby born of white parents in Burma, arrived with only its father in attendance at the birth. The precious little one lived only a brief eight months.

Ann herself died at thirty-six of an unconquerable fever. Burmese converts to Christianity wept as she was laid to rest beneath a *hopia* (hope) tree in Burma.

Ann Judson's willingness to suffer for the cause of Christ; her intelligence, common sense, and patience; and her commitment have characterized thousands of wives who have been partners with their husbands in Baptist outreach.

The early missionary women were highly honored among their contemporaries. They were not officially appointed. They just went with their men. But they found opportunities for service which only a woman could fulfill—places where only a woman could go, and persons to whom only a woman could appropriately minister.

They believed there is no end to the amount of good that can be done in the world if nobody cares who gets the credit!

Today missionary wives serve alongside their husbands, often holding important offices in connection with their missions work. Many are highly trained and have left responsible church-related and secular positions to become missionaries.

Like married women in other walks of life, they manage their homes well and still find time to fulfill a variety of roles besides that of mothering and homemaking.

Missionary Misses

One of the first missionaries, Eliza Saxon Shuck, held church services for women and girls and established a school for girls in China. Her letters to Baptists back home requesting "a young, single lady to

carry on this work," may have prompted the appointment of the first Baptist single woman missionary. "The time of a married lady is so uncertain and so much burdened," she wrote.

So in 1849 Harriet Baker was appointed, apparently at Mrs. Shuck's request, to open an experimental school for girls in China. Because Miss Baker became ill and soon had to return to the States, the experiment failed. This slowed the movement to send single women as missionaries abroad, and nearly twenty-five years went by before another single woman was appointed.

History tells us that "unattached young women" continued to have a strong interest in missions careers, even during these years; and the Foreign Mission Board changed its policy in the early 1870s (scarcely more than one hundred years ago) and appointed two single women—Lula Whilden and Edmonia Moore. It was this Miss Moore who persuaded her sister Lottie to join her, and so Lottie Moore was appointed in 1873.

We've come a long way the past hundred years. Then, the woman missionary worked with women and children, as unobtrusively as possible. Today she may be a physician, teacher, editor, social worker, associational missions director, or church extension specialist, among other things.

Rebekah Naylor, pert thirty-year-old, is a prime example of today's woman making missions history. A surgeon, and the first woman ever to complete her residency in surgery at Dallas's Parkland Hospital, she serves in India. Her overseas missions career began as a result of a call felt when she was a thirteen-year-old GA.

"For me the call to India is a great opportunity," she says. "India is open for witness. We (MDs) have added responsibility since we are the only ones who can enter (India) right now."

Rebekah works in the new state-of-the-art hospital built by Southern Baptists in Bangalore. She serves with other Americans as well as Indian medical personnel.

As American women move jobs long classified "for men only," the young women of our churches will surely be putting more and more of their capabilities to work for God as career missionaries.

Missionary-at-Home

"The Lord has to keep some of us at home!" Or an believer Edna Robinson, who served as a "missionary" of women and youth in Mississippi for nearly thirty-eight years. Retired now, she is still at the go, spending a number of weeks each year working as acting executive secretary of the New York Woman's Missionary Union.

Miss Ed, as she is best known, says, "I'm not sure I could have learned to talk to people in other languages. No, I have never had as feeling I should have been a missionary. I have often wondered if I had come in contact with missionaries when I was very young, if it might have been that I would have had such a feeling. But the Lord has to keep some of us at home," she adds in all seriousness.

It is impossible to measure the ripple of influence generated by the leadership of this one woman who has given her life to the cause of missions.

"Scarcely a country in the world where Baptist breath is drawn has escaped her impress. How can you retire the reverberating energy Miss Ed has set into motion all over the world?" wrote Ewilda Fancher in her biography.

Not all women whom the Lord keeps at home are as well-known as Mississippi's Miss Ed, nor has their influence been so obvious. In churches large and small all across the nation, women whose names remain unknown except in their hometowns have assumed their personal

responsibility in carrying out the Great Commission. They, too, have made missions history.

Albert McClellan tells of one such woman. "I've always been a Sunbeam," he says. "Our Sunbeam Band was led by a beautiful woman, Mrs. W. E. Benson. She kept all of her things in a big basket, we would call it, over next to the inside basement wall.

"The magic that came out of that cabinet was unending—pictures, crayons, patterns, everything imaginable for children to work with. Always she had an intriguing mission story, and often she brought into our meeting a missionary. It was there that I first met Blanche Groves, that beautiful missionary to China who has remained one of my ideals for all the years gone by."

That little Sunbeam grew up to become an influential leader in our denomination. Dr. McClellan, now associate executive secretary and director of program planning for the executive committee of the Southern Baptist Convention, has authored more than five hundred articles concerning denominational life and ten

books—remember *Look, Look, the Cities and The West Is Big?*

Not only have American women invested their sons, their lives, their time, and their influence in carrying out the Great Commission, they have invested their money as well.

Again, we have come a long way from the Pamela Cant Societies to which women brought their egg money. We've come a long way from the times of South Carolina's Hephzibah Townsend, the pious, wealthy woman who caught a vision of the need but was thwarted in her desire to give financial support to missions. In those days the husband controlled the wealth of the family. Mrs. Townsend had a large inheritance from her mother, but her husband refused to consent to its use for missions.

Her only recourse was to earn money specifically for missions, so she had a large oven built and made bakery goods to sell to leading Charleston families.

Women from nearby plantations were inspired by her example, and, under Mrs. Townsend's leadership, they banded together in the first

Pamela Cant Society in the town from which missions gifts are recorded.

Yes, we've come a long way from that \$122.50 these women donated for work among the Catawba Indians. The modern Baptist woman pulls out her checkbook and writes sizable checks for missions, and our offerings have climbed into the millions!

Not only do women give, but they have motivated men to give. Take Beth Cooper, for example, the wife of Owen Cooper, past president of the Southern Baptist Convention. When asked how his wife had helped him in fulfilling his role as deacon, Mr. Cooper mentioned the fact that she had led him to title, "certainly a worthy goal for every deacon."

He added, "She has encouraged me to greater missions involvement."

Never underestimate the influence of a woman! Owen Cooper's name will go down in missions history as an outstanding leader in the worldwide lay missions movement. He is chairman of the missions committee in a church which has assisted in

establishing twenty-five missions and churches in the US and abroad. As member and chairman of the Mississippi Pioneer Missions Committee, he has played a vital role in the growth of Southern Baptist work in the West, particularly Montana.

The West Coast Laymen's Crusade, the Crusade of the Americas, the First World Conference of Baptist Men held in Hong Kong, the Pan American Union of Baptist Men—all bear the imprint of Owen Cooper's strong influence.

Vitality interested in world relief, he has been a prime mover in "Agriculture," tying into Foreign Mission Board efforts with American planters' agricultural know-how and equipment to aid nations in feeding their starving multitudes.

Beth Cooper would be the last to take credit, but Owen Cooper believes in giving credit where it is due, and he salutes his wife for her influence and encouragement in his many involvements for the cause of Christ.

There are thousands of similar stories behind men who have become vitally interested in world missions. Indeed, the millions gathered

in the Lottie Moon Christmas Offering and the Annie Armstrong Easter Offering, not to mention gifts through the Cooperative Program, would be sizeably reduced if Southern Baptist men did not participate.

The main thing is to get the job done. It doesn't matter who gets the credit.

And So—Tomorrow!

As you complete your scrapbook of missions memories, remember that "the best of a book is not the thought which it contains, but the thought which it suggests."

Does there continue to be a need for women in roles similar to those filled by the women whose contributions have made missions history?

What qualities have these women brought to the missions task?

With the current emphasis on woman's potential, will new roles develop?

As you complete your scrapbook of missions memories, be sure to leave some blank pages at the close for the history yet to be written as Southern Baptist women move forward into the future.

Call to Prayer

Quoting Thomas Jefferson, Alma Hunt wrote during those harrowing years when she was executive secretary of Woman's Missionary Union, SBC: "I like to dream of the future better than the history of the past."

Pray that evangelism find its Call to Prayer today (see pp. 42-44) will dream new dreams of their future in missions as they turn over a page of their lives to begin a brand new year.

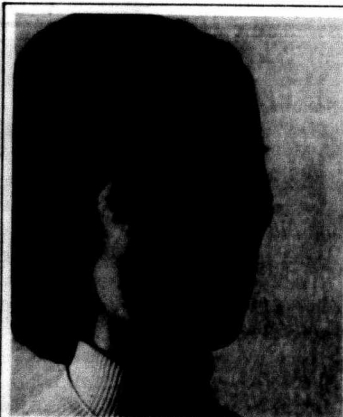
ANOTHER WAY TO DO IT

Study *History of Woman's Missionary Union** by Alma Hunt. Follow study suggestions in the Teaching Guide** and use the picture sheets—Sheet, History of Woman's Missionary Union** and Supplementary sheet, History of Woman's Missionary Union.**

PREVIEW WEEK OF PRAYER

Using the information from Preview on page 31, begin to build anticipation in members for the Week of Prayer for Home Missions, March 7-14.

*Available through Baptist Book Store. Price: \$1.95 paper; \$3.25 cloth.
**See order form, page 48.

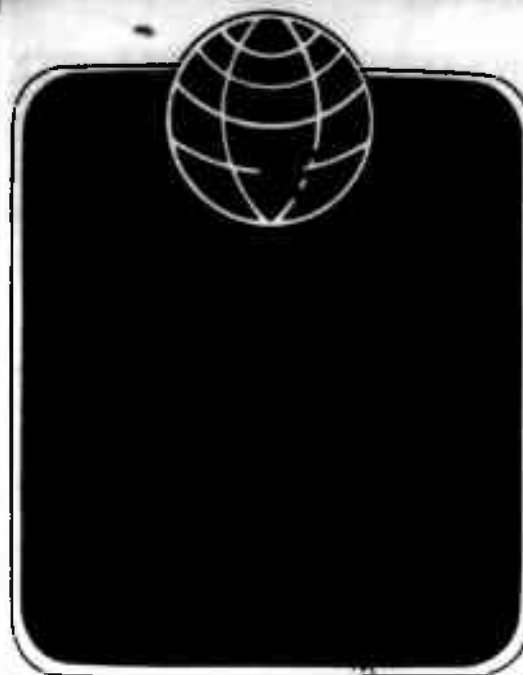


The "We're Glad You're Here" GIRL

Contempo—for young women, ages 18-29

How many young women have joined your church in the last three months? In the last year? What have you done to make them feel part of "the family"? Give each new young woman church member a gift subscription to *Contempo* (\$3.00 a year). The week after she joins your church, go see her, tell her about the magazine that will be coming to her home, invite her and her children to participate in the WMU organizations. And the magazine, when it arrives each month, will remind her that you're there, that you care.

Order from WMU, 600 North 20th Street, Birmingham, AL 35203. Write clearly name and address of person to whom subscription will go. Indicate that your order is a gift (include your name as giver). An attractive card announcing your gift will be mailed from WMU. Payment must accompany order. Subscriptions accepted for one year only. Alabama subscribers add necessary sales tax.



Church to "open the window and let in a little fresh air." This gathering was called the Second Vatican Council. Our study considers how some of the developments since Vatican Council II influence the religious life of Catholics.

St. Peter's is halfway around the world from the Catholic cathedral in your city or chapel in your town. Nevertheless, the decisions issued from Rome affect the Catholics in your community. This study should help us be more understanding of our Catholic neighbors.

BEFORE THE MEETING, DO THIS

1. Secure slides of St. Peter's Basilica from friends who have toured Rome.
2. Encourage each member to study the material under "Before and After Vatican Council II" in order to participate in a discussion.
3. Investigate the possibility of a joint study session with a Parish Guild or Altar Society in your community. Or, invite one Catholic friend to summarize the information in the study material.
4. Write the words "Before" and "After" at the top of a poster board.

IN THE MEETING, DO THIS

1. Create an atmosphere for this study by giving five minutes or less to the slide presentation.
2. Enter into the prayer experience (see "Prayertime," below) for an unprejudiced study.
3. Using ideas from the introduction, explain the purpose of the study.
4. Call on group members to help you list on the poster changes in Catholicism since Vatican Council II.
5. From the follow-through suggestions decide how your group can encourage Baptist-Catholic dialogue.
6. Preview the Week of Prayer for Home Missions. Using the information from Preview on page 31, begin to build anticipation in members for the Week of Prayer for Home Missions, March 7-14.

St. Peter's Basilica, the spiritual home on earth for Roman Catholics, must be experienced to be appreciated. The Basilica is more than a dome-crowned, cross-shaped building representing the architectural and artistic genius of Michelangelo, Raphael, and Bernini. It is a visual history of Roman Catholicism.

To an unformed Baptist, the symbolism of the building, shrouded in mystery, borders on superstition. A bronze statue of Peter dominates a section of the nave. Indelibly etched in my memory is a line of quietly weeping pilgrims waiting to kiss the statue's foot.

The magnificent pomp of St. Peter's has been reproduced to a lesser degree in cathedrals all over the world. Occasional glimpses

through the doors have revealed rituals as splendid as the structures. Consequently, myths and misconceptions about Catholic beliefs have circulated among non-Catholics.

The Catholic faith is founded on Jesus' response to Peter's confession of faith: "Thou art Peter, and upon this rock I will build my church" (Matt. 16:18). Catholics believe that Peter became the first bishop of the Roman Church. He passed his authority to his successors. From this beginning developed a complicated hierarchy of popes, bishops, and priests.

Not far from Peter's vault, in a subterranean grove of the Vatican, is the tomb of Pope John XXIII. Pope John felt that Catholics needed a revival. In September 1962 he called together representatives of the

PRAYER TIME

Baptists and Catholics have viewed each other through prejudicial eyes. The majority of Baptists define a Catholic as "a person who cannot." He cannot miss Mass, get a divorce, practice birth control. If this is your attitude, ask the Lord to open your mind to the facts.

Catholics, in general, see Baptists as great givers, but anti-intellectual and anti-ecumenical, hypocritical on the alcohol issue, and unconcerned about race and poverty. If you have sensed an "and" attitude from Catholic acquaintances, spend a few moments in self-evaluation. Ask the Lord to make you a better example of his love.

Many Southern Baptist missionaries live in predominantly Catholic areas. In Africa Catholic and Baptist missionaries alike are adjusting to some of the same changes in missions approach. Pray that the missionaries will present Christ, and not factions. Catholics in Latin America "stress religious liberty free from politics and economics." Pray for this attitude to prevail so that our missionaries can openly preach the gospel.

BEFORE AND AFTER VATICAN COUNCIL II

An ecumenical council may be called by a pope to discuss the state of the Catholic Church. Twenty-one councils have convened since 325 A.D. One of the most significant was the Council of Trent (twenty-five sessions between 1545 and 1563). The conclusions reached about theology, sacraments, discipline, and the adoption of the Latin Bible served the church for the next 400 years.

Vatican Council I met in 1870. The main decree of this Council concerned papal infallibility. Papal infallibility does not mean the pope is incapable of sin or error. It does mean that "the pope, as the successor to Christ, cannot teach falsely when, in a most sacred and solemn manner, he enunciates a truth to the

entire church concerning Christian faith and morality." Since 1870 the pope has exercised his authority infallibly only once: in 1950 Pope Pius XII decreed the dogma of the bodily assumption of the Virgin Mary into heaven.

Ninety-two years after Vatican I, Pope John opened the first session of Vatican Council II with 2,050 bishops attending. Whereas earlier councils were called in times of crisis to denounce heretics, or to refine doctrine, Pope John's theme was a "new Pentecost." He challenged the bishops to allow the Holy Spirit to renew their ancient institutions and to discover love for people of all religions or no religion.

The Council announced sixteen documents, none of which changed the dogmas of the church. Some of these unchanging dogmas are truths Catholics and Baptists hold in common: God as a Person, Creator, Redeemer, and Judge, expressing himself in the Trinity; Jesus, our Saviour; the present reign and final coming of Christ; the inspiration of the Scriptures; the sinful state of man; and the sacredness of marriage.

The changes brought about by Vatican Council II took place in doctrine, what the church ought to be and do. We will examine seven of the sixteen documents.

THE CONSTITUTION OF THE CHURCH

To the Catholic this was the most significant section. Before Vatican Council II, the Roman Church was identified with the kingdom of God itself; this inability to recognize the validity of other churches was called triumphalism. Vatican Council II rejected triumphalism, and now the Roman Church seeks to be a servant church defined in Biblical terms (1 Peter 1:23; 2:9-10; John 3:5-6). The "common priesthood of believers" elevates the laity more nearly alongside church officials. Each Christian receives the gifts of the Holy Spirit and each has a calling to service. A new concept of

correspondence is modifying the absolute power of the Roman See and the Curia (administration of the Vatican). This implies that the bishops will share more of the authority in church government. Also, the bishops should "regard the priests as sons and friends." Already many bishops have encouraged the priests in their dioceses to form synods to serve as a sounding board for concerns.

THE CONSTITUTION ON THE SACRED LITURGY

Liturgy refers to a form of worship. The Mass is the Catholic worship service. Before Vatican Council II: The Mass was without same language, same rituals, same effect. The priest "said Mass" in Latin at the rear altar while the worshippers remained silent. There was little Scripture reading or preaching.

Now Catholics are admonished to make their attitudes match the words. The priests are required to teach the congregation not only to observe the worship, but also to understand the meaning. The changes simplify the Mass and emphasize active participation of the people. A layman now reads in English from *The New American Bible*, a modern translation by American Catholic scholars. This is a significant step. Since the priest listens to the Scriptures with the people, he becomes a "herald of the word" as well as a "doer of the word." If a Catholic attends Mass daily for three years, he will hear the entire New Testament, Psalms, most of the prophets, and much of the Old Testament. Preaching now is an essential task of the priest. The altar has been pushed to the front and the priest faces the people. Gospel songs, hymns, and guitar music complement the Mass and organ music.

To a Catholic, the Eucharist

"Dogma is revealed truth defined officially by the pope or a council which even be believed by the faithful with pain of loss of salvation.

(Lord's Supper) is the heart of his religion. A few changes have taken place in the celebration. One innovation is the exchange of the "sign of peace." After the words, "This is my body . . . This is my blood" and the communion, the priest says, "Let us offer each other the sign of peace." He shakes hands with the lay reader and the people greet each other with, "May the peace of Christ be with you." This restores a closeness of the community of worshippers.

Some other rules about communion have been opened up: certain lay persons, including women, may distribute the bread to large numbers at Mass. The time of fasting before Mass has been reduced to an hour (with no limitation for the sick and the aged).

Catholics believe that by consecration at Holy Mass, the bread and wine become the body and blood of Christ. The emphasis of the New Catechism, however, stresses that Christ, who is still present in the Eucharist, is also present in the Word and the Holy Spirit.

Adjustments have also been made in the other sacraments—baptism, penance, marriage. Catholics believe that baptism removes original sin and is necessary to salvation. It is now being linked more closely with personal faith.

The sacrament of penance consists of repentance for sin, confession to a priest, and absolution of sin. At confession a Catholic must list the kind and number of his sins to a priest. He must differentiate between mortal sins and venial sins. Mortal sins like getting seriously drunk, missing Mass without a good reason, stealing something expensive, cause a person to lose grace. Venial sins are less serious but can lead to mortal sins. These include lies which harm no one, stealing something cheap, and gossip. Now there is more concern about sins which are "violations of justice and love." In the past confession was made in a confessional box, some priests now are trying "conversational confession" in which the two sit facing each other.

Marriage also is a sacrament for Catholics. Previously, in mixed marriages, the non-Catholic party signed a pledge to raise all children as Catholics and not to interfere with the spouse's religion. The ceremony took place in the Catholic Church. As a result of Vatican Council II, Catholics have relaxed requirements for interfaith marriages. With proper dispensation by the local bishop, the ceremony can take place in the Protestant church. Now only the Catholic party makes a premarital pledge to baptism and raise children as Catholics. The non-Catholic is asked to give evidence of the date and place of his or her baptism.

THE CONSTITUTION ON DIVINE REVELATION

Catholics have always accepted the Scriptures as God's Word. After the Protestant Reformation, however, the Church developed a cautious attitude about interpreting the Bible. Many people would not read the Bible privately because private interpretation was considered a



You're serious about wanting to witness. But how do you make the leap?

How do you create a setting in which witness is natural? One way is to have a Bible study/discussion. *Leading Coffee Dialogues* is a guide for just such a study. It uses the Gospel of Mark as a field for discussion of personal beliefs and application of Christian truths to daily life.

Make the leap. Order a copy today. 30 cents. See WMU order form, page 48.

Adrienne Bonham

Protestant belief. The Council changed this, stressing the importance of the Bible in the church and individual life. Emphasis is on personal and devotional study of the Bible. Three-day retreats for individuals or groups provide intensive Bible study.

THE DECREE ON ECUMENISM

For centuries a spirit of division existed between Catholics and non-Catholics. Protestants were called heretics, meaning "pickers and choosers of the Christian truth." Pope John XXIII replaced "heretics" with "separated brethren."

The new decree honored Pope John's attitude and did not mention "heretic." It also recognized that Protestant churches are Christian. Catholics may join non-Catholics in prayer.

In other ways also the spirit of distrust is breaking down: Catholic

universities hire non-Catholic professors and coordinate courses with nearby Protestant universities. Inter-denominational groups work together to relieve social needs in the cities. Catholics and Baptists work together in CORA (Commission on Religion in Appalachia Inc.).

THE DECLARATION ON RELIGIOUS FREEDOM

Even though the Roman Catholic Church still claims to be the only true faith, this section endorsed religious freedom for all people.

THE DECREE ON THE APPROPRIATE RENEWAL OF THE RELIGIOUS LIFE

Nuns, covered by black veils, used to live in secluded convents. Most of them taught in schools or served in hospitals. Their modern dress is similar to that of other professional women. Teachers, liv-

ing in apartments near their schools, demonstrate concern for the neighborhood. Nuns serve as city workers and supervisors in state and city welfare programs. They participate in slum projects. Many communities of nuns are emphasizing the development of the individual. This experimentation and change exemplifies the spirit of Vatican Council II.

THE DECREE ON THE APOSTOLATE OF THE LAITY

In times past, the function of lay people in the Catholic Church was to support the church's hierarchy and obey their authority. As a result of the Vatican Council II, the laity may participate in the life and mission of the Church. The decree spoke of the "priesthood of the laity." Lay people have caught the vision of building bridges between God and humanity in offices, homes,

on beaches, and in recreation centers. Lay people now share in some extent in the policies and decisions of the Church. Married men, ordained as deacons, perform all priestly functions except presiding over the Eucharist, absolving the sick, and forgiving sins.

CALL FOR ENCOUNTER

A new openness came with the new, sweeping changes in the Catholic Church. Many Catholics look forward to conversations with Baptists about our differing beliefs.

What should be our attitude toward one who "is not a prospect" for our church? Pray for guidance as you choose from the following suggestions. In all of these encounters, remember that kindness and clarity are better witnesses than argument or condemnation.

1. Plan a Good Neighbor Day. Invite a local priest and his parish to participate in a typical evening worship service of your church. If possible, schedule a baptismal service.

2. Conduct a Catholic-Baptist town meeting. Without trying to resolve issues, lay people and ministers share their beliefs and practices.

3. Attend a regional or state leadership conference. Your state Baptist convention's department of interfaith witness will share information about these meetings.

4. Plan a day-long or weekend retreat for Baptist and Catholic couples to study the Scriptures.

Use the following passages in witnessing to Roman Catholics: John 14:6; Acts 4:12; Ephesians 2:8-18; Titus 3:5; 2 Corinthians 2:16; 1 John 1:9; Luke 19:10; Acts 13:39; Mark 1:14-15; Hebrews 7:25; 2 Timothy 2:1-7; 2 Corinthians 5:11.

5. Invite Catholic neighbors to a home Bible study. Use the study guide, *Interfaith Prayer and Bible Study*, from the Home Mission Board (1350 Spring St. NW, Atlanta, GA 30309). Or use *The Invitation of Christ* by Thomas A. Kemple \$2.95, available through Baptist Book Stores.

6. Invite Catholics to music presentations at your church, mission

action or Christian social ministries conferences, literacy and recreation workshops.

The suggested activities require the cooperation of many people. In the meantime, how can one woman initiate a friendly conversation with a Catholic acquaintance? First, examine your graciousness to the Lord. Second, knock on the door of your Catholic neighbor and explain your interest in her religion. Ask how she feels about the recent changes in her Church, what changes she has noticed in the Mass, in communion, and in the involvement of lay persons. Her answers may reveal a need to know Christ as Saviour. Using the Scriptures listed under 4 above, share your testimony. Or, your visit may introduce you to a new Christian friend who chooses to follow Christ in a different style of service.

WRITER'S POSTSCRIPT: I am indebted to Mary Dombrowski for some of the information and much of the incentive for this study. Mary is a serene, sensitive Christian. Mary is a Catholic and she is my friend.

Please tell us Please tell us Please tell us Please tell us

how you react to this month's plans for Baptist Women meeting (pp. 18-22) or current missions group (pp. 23-27). Mainly, tell us how you feel about the format, or arrangement, of materials: are the helps in easy-to-follow order?

Help us by completing the questionnaire below and mailing your response to Laurella Owens, 600 North 20th Street, Birmingham, AL 35203.

1. Read each of the following paragraphs. Check EACH ONE that expresses your feelings.

a. Although I was a bit startled at first, I kept reading until I got the whole picture; and we planned a good meeting using the suggestions.

b. What's the point in changing? I like the way things were.

c. I'm just not used to a different arrangement of material. So it took me longer to get ready for the meeting than it would have if all the planning helps had been at the end like they always are.

d. As far as I'm concerned, I'd like to see the planning helps at the beginning—clearly marked, and the content material next—also clearly marked.

e. I didn't read all the material early enough. If we planned ahead as we should, this format would be fine.

f. I do not object to variation from month to month.

in placement of study procedures and content, as long as the sections are clearly marked and the helps are easy to follow.

g. If you're going to change the placement of procedures and content, OK. Just stick with one way of doing it. Too much variation confuses.

b. None of my exact feelings are expressed here, so I am attaching a sheet of paper describing my reactions and advice.

2. Please give us this information about yourself: Are you (check one):

missions study chairman in your Baptist Women organization _____

current _____ group leader _____

other officer _____

member _____

Indicate the approximate membership of your church: under 100 _____; between 100-300 _____; between 300-500 _____; 500-1,000 _____; over 1,000 _____

What is the membership of your Baptist Women organization (approximate if you do not know exactly)? _____ or group _____

(no. members) (no. members)

Thanks for your help in improving mission study materials.

ROYAL SERVICE Staff

Sydney Fortin, WMU director, Colorado Baptist General Convention, talks about TIME.

Training is the hub of the wheel of missions education. Without training the wheel will not function properly and missions education will not be accomplished.

TIME (Training in Missions Education) provides Women's Missionary Union a wonderful opportunity to zero in on this important and vital aspect of missions involvement. In Colorado, through the TIME emphasis, we are attempting to strengthen, build, and grow WMU organizations in local churches.

My house is in Denver. My favorite leisure activities include stamp collecting, traveling, and learning about the many wild



flowers which grow in abundance here in Colorado. These activities are enhanced as I travel over Colorado in my work and as a missionary I have come to know bring the world to me.

Charm (Mrs. Ray) Stephens, Baptist Women director, Colorado WMU, says I feel that my first responsibility

as Baptist Women director is to create enthusiasm and excitement in the work of Baptist Women. No one can be effectively trained unless she believes in the tasks for which she is being trained. At the same time, there's no way to keep her from taking advantage of all the training she can get if she is totally sold. Training is vital! God's business is the most important in the world and we must do it as effectively as possible.

I'm involved in all aspects of the small church which my husband pastors. He also works for the government in the alcohol and drug abuse program. We live on a one-acre "ranch" and have horses, chickens, dogs, cats, and a big garden every year.

KNOW THE STATE LEADERS



Has God decreed that some will be eternally saved and that others will be eternally damned? This is one view of what is meant by "predestination."

Or will God finally bring all humanity to himself? This is the view known as "universalism."

Predestination and universalism are difficult to harmonize with Christian missions. Yet some serious interpreters see these concepts in Romans 8-11 which we will examine in this study session.

A Many-Used Word Predestination

Does the Bible teach predestination? Yes. Forms of the word are in the Bible, including Romans 8:29-30. However, it has various interpretations.

Some take predestination to mean the entire course of life is set before

a person is born and the events of life are inevitable. We move on a predetermined course, experience what has been planned for us, and die at the appointed time.

People who see predestination in this way may argue, for example, that there is no need to protect yourself from lightning because "it's your time to go, there's nothing you can do to stop it. If it's not your time, the lightning can't harm you."

Such a view is not Christian predestination but secular fatalism. British playwright Tom Stoppard has summed up this view as his two central characters compare life to an ocean voyage: "We can move, change directions, rattle about, but our movement is contained within a larger one that carries us along as inexorably as the wind and the current."

In this view, men and women are reduced to robots or puppets. Some one or some force controls them. There is no freedom, no room for choice.

In narrower focus, predestination deals with a person's eternal destiny. Some see God determining before the world began that certain persons would go to heaven and others to hell.

Predestination in Romans 8 must be seen in the context of God's love. "In everything God works for good with those who love him, who are called according to his purpose" (v. 28 RSV). God can work in everything for the good because he knows all about us. This does not mean everything that happens to Christians is good or is for the best. But God can work for good in everything. In his foreknowledge, he determined in advance (predestined) that we would be made like Jesus (v. 29). To this end, he called us, gave us right standing with God (justified us) and let us share in his glory (v. 30). The remainder of the chapter is an anthem, declaring God's love as the sustaining force in all the predicaments of life (vv. 31-39).

It is interesting that the references to predestination here are all positive. This passage has to do with those who love God (v. 28) and those whom God loves (especially vv. 35, 37, 39). Negative predestination—or double-edged predestination—is not expressed here. It may be a logical inference. But it is only inference. Predestination to damnation is not expressed here.

As Paul continues this line of thought in chapter 9, he returns to the theme of earlier chapters which we looked at last month: true children of Abraham are such because of God's promise, not because of biological inheritance (v. 8).

He argues that God is true to his mercy and compassion to whomever he wishes (vv. 15-16). Paul seems to move toward a negative predestination as he refers to

God's hardening Pharaoh's heart (vv. 17-18). But he refuses to develop that line of reasoning, turning instead to questions raised by Isaiah. The Old Testament prophet challenged the propriety of a place of pottery's asking the potter why it was made as it was (Isa. 29:16; 45:9). This seems to be Paul's way of saying, "Don't ask questions about the negative implications of predestination. They can't be answered."

The discussion of predestination continues into chapter 11. There Paul's final word on the subject is missions-oriented. The Lord has chosen the Gentiles as an example to the Jews. Paul hopes to provoke the Jews to jealousy as they see themselves displaced as the chosen race (vv. 13-14). Gentiles are not to feel superior because God has called them (v. 20). Rather, they should recognize their responsibility to the Jews, since they now occupy a favored position once filled by physical Israel (v. 31).

Double-edged predestination is not in harmony with the major witness of the New Testament. Two passages may remind us of God's concern for all people. (Read 2 Peter 3:9 and John 3:16.)

As All-Inclusive Word: Universalism

In Romans, the verses some take to teach universal salvation are 11:25-27. Here, Paul asserts a hardening has come on Israel "until the full number of the Gentiles come in, and so all Israel will be saved" (RSV).

Earlier in the chapter, Paul discusses the stumbling of Israel and how a remnant has remained faithful to God (v. 5). He asks in verse 11 if Israel's stumbling means that they have fallen. He answers no. Their stumbling has brought salvation to the Gentiles, which, in turn, can provoke Israel to jealousy which can lead to their salvation. Paul hopes for and refers to the full inclusion of Israel in God's blessings.

What does Paul mean in verse 26 when he says, "and so all Israel shall be saved"? This has been a troublesome question for centuries. One interpreter has said, "if we had only chapter 11 on which to base our answer, we could hardly avoid interpreting Paul as intending to proclaim an unqualified universalism."

The verses following 26 can also be interpreted as looking to the universal salvation of the Jews, if not for the whole of humanity. In verses 26-27, Paul quotes from the latter chapters of Isaiah the prediction that the Deliverer will come from Zion and banish ungodliness among the descendants of Jacob, establishing his covenant and taking away their sins (Isa. 59:20-21).

To his Gentile readers Paul the Jew writes that the people of Israel have become enemies of God for the sake of the Gentiles. But God still loves the Jews for the sake of their forefathers (v. 28). This is because "the gifts and the call of God are irrevocable" (v. 29 RSV). God made a covenant, first with Abraham (Gen. 12:2-3), and renewed it many times with Abraham and his descendants. Paul can be understood to say that the promise of blessing and salvation cannot be revoked. The biological sons of Abraham will not be cast aside.

Israel and the Gentiles are inseparably linked. The disobedience of Israel opened the way for the Gentiles to come to God. Now the Gentiles have experienced God's mercy, in order that Israel may again know this mercy (vv. 30-31). All mankind (Jew and Gentile) has been consigned to disobedience so God may now have mercy on all (v. 32).

Yes, this one passage is seen by some as ground for affirming salvation for all the Jews, if not for all mankind. Some orthodox Christians reject the concept that everyone on earth will finally be reconciled to God, but believe the Jewish people still hold a special place with God and will finally be saved.

But the interpretation that all the Jews or all humanity will be saved does not stand up when we consider the letter of Romans as a whole, or when we look at the total ministry of Paul.

Even the preceding paragraph in chapter 11 leaves a serious hole in the argument for universal salvation. Verses 17-24 use the metaphor of wild olive branches being grafted into a tree which has lost some branches. In this figure, Israel is the broken branches, and Gentiles are the newly grafted branches. Gentiles are warned that they can be cut off if they become boastful about their position (vv. 18-22). Is a passage which supposedly advocates universal salvation, Paul warns the Gentiles that they should not take their place in the kingdom for granted.

Then Paul considers the branches which were broken off. Is there hope for Israel? Yes, if they do not continue in their unbelief, they can be grafted back into the tree. The passage strongly implies they will not continue in unbelief. But the argument for universalism is weakened as Paul leaves open the possibility that they could continue in unbelief.

Stronger argument against all Israel's being saved is seen in Paul's cry of concern on behalf of his "kinsmen by race" (9:2-3 RSV). Paul has "great sorrow and unceasing anguish" over his Jewish brethren who have rejected the claims of Christ. As he considers their refusal of God's revelation, he could wish himself "accursed and cut off from Christ" for their sakes. That is, if it would bring them to Christ, he would be willing to give up his own salvation. Again in 10:1, he talks of the deep desire that obsesses him: that all Israel should be saved. This is hardly the language of one who is sure God is finally going to save everyone.

Paul's total experience as a missionary is probably the strongest argument against universalism as part of his belief or teaching. He suffered shame at the hands of pagans

and of his own countrymen because he dared preach Christ. Some indication of his suffering for Christ is seen in 2 Corinthians 11:23-27. These experiences may be reflected in the Roman letter, as he gives assurance of God's love in the midst of hardship (8:35-39). Why would he put his life in jeopardy time after time if he believed God would eventually bring everyone to salvation?

A Word of Responsibility: Missions

A precious stone has beauty, even if it is unmounted. Put in an appropriate setting, its beauty and value increase. Similarly, a great Bible passage may impress us when we hear it by itself. But if we see it in its proper setting, it will mean even more.

The tenth chapter of Romans is a great missions passage by itself. When we read it in the context of Paul's missions concern for his own people, our understanding and appreciation will increase.

An expression of prayer and desire on behalf of his fellow countrymen opens this chapter. His prayer and heart's desire is "that they may be saved" (10:1 RSV). Like Paul himself, before his Damascus Road experience, his racial kinsmen were zealous for God; but it was a zeal without knowledge (10:2). Ignorant of God's righteousness, they had sought to establish their own righteousness through the Law (10:3). But Christ is the end or fulfillment of the Law. Righteousness, or right standing, comes through faith in him, not through keeping the Law (10:4).

If we depend on God to make us righteous, we know we can do nothing to answer ponderous questions about the incarnation (to bring Christ down from heaven, v. 6) or the resurrection (to bring Christ up from the abyss, v. 7). The way of righteousness is as near as our lips and our hearts (v. 8). Jesus' life, death, and resurrection personalized what the prophets had said for years. These Old Testament truths were on

the lips and in the hearts of Jews of the first Christian century.

Verses 9-10 contain a direct, simple statement of what it takes to be a Christian. Being a Christian is no simple matter. It involves the totality of a person. But the process of becoming a Christian can be simply stated. This central truth is actually stated twice in these verses: if we confess Jesus to be Lord of our lives and believe deep within us that God raised him from the dead, we will be saved.

There are no exceptions. Isaiah had said hundreds of years before, "No one who believes in him will be put to shame" (v. 11 RSV). Again, Jesus is the personal embodiment of this promise from Isaiah 28:16.

There are no distinctions. Paul returns to the emphasis of the early paragraphs of his letter (Rom. 1:14-16). Jew and Gentile alike are beneficiaries of the riches of salvation which Jesus Christ the Lord gives to all who call on him (10:12). Paul then cites another Old Testament prophecy which makes the same assertion (Joel 2:32). The way is open, then, for anyone who claims God's promise.

This leaves us with a warm, comfortable glow inside. And Paul may have anticipated that response on our parts. For he does not let us rest comfortably. Verses 14-15 jar us from our complacency to remind us that many have not called on God in faith because they have never heard the Christian message. As we ponder salvation's being available to everyone who calls on Christ, Paul asks us a series of questions:

How will people call on someone for help if they don't believe in him?

How will they believe in someone they have never heard about?

How are they ever going to hear the gospel unless someone preaches to them?

How will anyone go preach to these people unless God sends him out?

These are probing questions for sensitive people. It is highly unlikely that anyone would request help from someone he did not trust—or offer the human or the divine plan for believing to someone we've never heard of—so way.

Perhaps this seems to be an obvious line of questioning. But the questions demand answers. In our day, as in Paul's, countless people will never hear the name of Jesus. Preachers are needed, now as then, to proclaim the name of Jesus.

The Foreign Mission Society's primary need is overseas personnel for people to do general evangelistic work. Specialists are needed in medicine, agriculture, education, and business administration. But the central need is for those who make the direct evangelistic witness. "Who shall they bear without a preacher?"

"And how shall they preach, except they be sent?" The sending here implies the preachers are sent from God. The word sent is from the *pastor*, which literally means "to send forth." Paul may have been reflecting on his own apostleship as a missionary. Though there is no suggestion of mission boards or mission offerings in the word sent, we have the responsibility to help financially with sending those whom God has commissioned to "preach the gospel of peace, and bring glad tidings of good things" (v. 15).

Not all have heard, and not all believe who hear (v. 16). But Paul returns to his earlier assertion concerning a general revelation to all people (1:19-20). He cites Psalm 19:4 which indicates that the heavens themselves have witnessed of God. "Their voice has gone out to all the earth, and their words to the end of the world" (Rom. 10:18 RSV).

Paul quotes Isaiah 65:1 as evidence of God's initiative in missions. "I have been found by those who did not seek me. I have above myself to those who did not ask for me" (Rom. 10:20 RSV). God's patience is seen as the prophet said:

"All day long I have held out my hands to a disobedient and contrary people" (Rom. 10:21).

God himself set the example of love and patience which undergirds effective missions work.



LAWRENCE AND PANSY WEBB

AIM

By the end of the session, members should have written out their understanding of predestination, universalism, and missions responsibility in the light of Romans 8-11.

BEFORE THE MEETING,

DO THIS

Provide paper and pencils for each member to use during the study session. Also secure posterboard, or newspaper with felt pen, or chalkboard with chalk, for your use as study leader.

If you plan to use the alternate approach, make reading assignments as suggested under "Another Way to Do It."

DURING THE MEETING,

DO THIS

Discuss and search.—Write the word *Predestination* on the posterboard or chalkboard. Make two columns under the word, one titled "Positive," the other "Negative."

Ask members to write down what they think of when they hear the word. Record their answers under the appropriate subhead ("positive" or "negative").

Direct them to Romans 8:28-39. Ask them to point out positive aspects of predestination there. Then ask for negative aspects from the passage. (There are none here.)

Now, ask them to write their new understanding of predestination in light of this passage.

Paraphrase.—In small groups, or individually, members should read Romans 11:25-32 and paraphrase (write in their own words) what Paul seems to be saying. Point out that this section by itself may seem inconsistent with Paul's overall missions emphasis.

Discuss and read aloud.—After the entire group has had opportunity to discuss these verses (including their uncertainty about apparent meanings), have members read aloud verses in the larger context which are positively missionary: 9:1-3; 10:1. Point out the urgency of studying the Bible in its larger setting, rather than simply reading isolated verses or short segments.

Read and write.—Members should now write their understanding of how people become Christians as Paul explains this in Romans 10:9-10.

ANOTHER WAY TO DO IT

Make advanced assignments to two members who will study the topics of predestination and universalism, using books on Baptist doctrine from the church library. After they report, lead the group to discuss negative predestination and universalism as inadequate concepts which are not consistent with the missions message of the Bible.

CALL TO PRAYER

Prepare hearts from red construction paper with the name, location, and type of service of a missionary on each. (See Call to Prayer, pp. 42-48, for today.) Point out that just as Valentine's Day is a time of saying, "I love you," so missions is God's way of saying, "I love you." As members read names of missionaries, each should tell a special way

the missionary can say, "God loves you," through his or her missionary assignment. Pray for each missionary to experience God's love afresh today.

PREVIEW WEEK OF PRAYER FOR HOME MISSIONS

Using the information from Preview, below, begin to build anticipation in members for the Week of Prayer for Home Missions, March 7-14.



MARCH STUDY-ACTION PLANS

Week of Prayer for Home Missions

A New Birth of Freedom. Daily observances highlight familiar national symbols and point us to the even more vital spiritual truths which home missions share.

Current Missions Group

Three Religious Ways. The third in a series of interfaith witness studies focuses on the Worldwide Church of God (Armstrongism), Mormonism, and the Unity School of Christianity.

Bible Study Group

A Missions-Minded Church (I Corinthians)

Round Table Group

Abundant Life (Emanuel Religious) (See back forecast on p. 33)

Prayer Group

Baptist Centers

Missions Action Group

The How of Witnessing in Missions Action—Using the Bible (Part 1)



"All the Jewish people are one body and one soul, he believed. If one part of the body hurts, the entire body hurts—and the entire body must come to the help of the part that hurts."

Are we as Southern Baptists surprised to find another people with such a sense of God-given mission? The words above are from a modern novel by Chaim Potok (HIGH in pob-TOK), a Jewish rabbi.

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

My Name Is Asher Lev is the story of a boy from an Orthodox family of Jews in New York City during the forties and fifties. Both sides of the boy's family have served God for several generations; and his parents are establishing Hebrew schools in Europe and America, as well as helping Jews escape from

Stalin's Russia. Their mission in life is to relieve the suffering of their people.

Their only child Asher is born with a gift for art. As strict Jews, the Levs view art as its worst as breaking the commandment against graven images and at its best as foolishness and a waste of time. Asher's father believes the gift will separate Asher from the Torah (the body of divine knowledge and law found in the Jewish scriptures and oral traditions) and his people.

This story shows the struggle of a boy with two loves from very separate worlds and his attempt to reconcile them. At the climax of the story, rather than reconciling the two worlds he loves, Asher alienates himself from family and community when he paints the shocking work of a crucifix. Asher creates the painting "because there was no aesthetic

mold in his own religious tradition into which he could pour a painting of ultimate anguish and torment."

This book gives us insight into Jewish lives that few of us have the opportunity to observe. Our friendships with Jews rarely become intimate enough for us to see this relationship to God as a basis for looking at the world, at others, and at themselves. In *Asher Lev* we see Jewishness as a motivating force in life much as we profess Christ to be in our lives. Few people could put this book aside without new insight, respect, and love for God's first Covenant people.

Jesus Was a Jew by Arnold Fruchtenbaum (Broadman Press 1972) \$2.95 paper*

This book is quite scholarly and not recommended for the casual reader. The author, a Christian Jew, deals with Jewish opinion of the Messiah through the centuries. Fruchtenbaum shows how Jesus of Nazareth fulfills the Jewish expectations of a Messiah. The closing chapter is a thrilling testimony to the power of Christ in the lives of our forty Jews from varying walks of life. From their testimonies we can learn new ways to witness to the Jew whose life is unfulfilled by the living presence of his God.

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

This delightful, easy-to-read book is written with a surprising slant. A Christian Jew (Baptist) witness is a rich, baptized, unchurched Gentile. This is a true story written in letter form. Zola Levitt writes more from his own Christian experience than from an intellectual point of view.

Dr. McGann answers with biting skepticism. It is a joy to see the Holy Spirit at work, transforming both lives.



BEFORE THE MEETING

Ask each member to read at least one of the recommended books. Ask everyone to read the chapter "The Jewish People and the Baptist Witness" by Jane Jones in *B.O.O.K.* (recommended last month).

Ask one member to be prepared to present the basic story of Asher Lev with emphasis on the religious culture of his home and community.

Ask another member of prepare a short presentation of the story in *How Did a Jesus Freak?*

Locate a recording of *Fiddler on the Roof*.

On butcher paper write Ephesians 2:14 (*Good News for Modern Man* is especially clear). Tape the piece of paper at the front of the room so that it may be easily seen and read.

Prepare the visual aids as suggested under Call to Prayer.

IN THE MEETING

Begin by asking, What is a Jew? Have the recording of *Fiddler on the Roof* playing as members arrive (See *B.O.O.K.*, pp. 64-65.)

Discuss the problems of intermarriage and assimilation as presented in *B.O.O.K.* (p. 65). Replay "Tradition" from the *Fiddler* recording; ask women to listen closely to the words.

Discuss Zionism (*B.O.O.K.*, p. 65) and its meaning to Jews. Then ask the group to listen closely to "Annie's" from *Fiddler*. Ask how it must feel to be without a nation or someone in the country where you live.

Play "Sabbath Prayer" to lead into a discussion of *My Name Is Asher Lev*.

Call on the woman who is prepared to do so to present the story of Asher Lev. Ask if the women are having similar struggles with teenagers in their homes who are torn between church and family and a conflicting way of life. Do any of them remember a personal conflict between their love for God and another love?

Discuss the four Jews who find conversion to Christianity might break cultural and family ties.

Read Ephesians 2:11-12. Talk about the difficulty in witnessing to Jews who do not feel empty because they have a covenant, a God, and a hope.

Discuss: In what ways have our prejudices hurt our witness to Jews? Are we willing to live in neighborhoods with Jews? Do we tell or laugh at jokes about Jews?

FOLLOW-THROUGH

Since Passover will be celebrated soon (April 15), plan to send Passover cards to Jewish neighbors.

As a group, attend a service at a synagogue near you. Be sure to make arrangements in advance with the rabbi.

Invite Jewish friends to visit your church if your choir plans to present the Easter portions of Handel's *Messiah*.

Begin a discussion with a Jewish friend by asking, What are your beliefs about the Messiah? Then listen!

CALL TO PRAYER

Cut crosses out of construction paper; then draw a Star of David in the center of each cross. Make one of these for each member. Write on the back the name of a missionary listed in Call to Prayer (see pp. 42-48). Tell members this is a visual reminder of the need for Christians and Jews to meet as brothers and sisters.

Pray that the Holy Spirit will lead us to be able honestly to say we believe and live Ephesians 2:14.

Pray that God will lead each member to an open encounter with

a Jew in your community and an opportunity to witness.

Thank God for the influence of Jews in your life: the writers of and personalities in the Scriptures.

Pray for missionaries with birthdays today, that prejudice and barriers to witnessing in their lives will be removed.

PREVIEW THE WEEK OF PRAYER

Using the information from Preview on page 31, begin to build anticipation in members for the Week of Prayer for Home Missions, March 7-14.

Book forecast

BOOKS FOR MARCH

The Reluctant Witness by Kenneth Chaffin (Broadman 1973) \$4.50*

Confronting Popular Cates by M. Thomas Starkes and *B.O.O.K. (Beliefs of Other Kinds)* (These books were recommended in January)

BOOKS FOR APRIL

Unfinished Business in China by Mary Ellen Hawk Saunders (Baptist Press Hong Kong 1972) \$3.25*

Exodus to a Hidden Valley by Eugene Morse (Reader's Digest Press 1974) \$4.95*

BOOKS FOR MAY

Kidnapped by Karl and Debbie Dornbach (Harper and Row 1973) \$5.95*

African Diary by Helmut Thielicke (Word Books 1974) \$6.95*

*Available through Baptist Book Stores. Be sure to check early in case these have to be ordered.



Coming around a curve on state route 33 in central Oklahoma, one is surprised to see a handful of tall brick buildings appear among the fields and pastures. The buildings house Langston University, a state-supported school whose enrollment of thirteen hundred is mostly blacks.

If seeing a university on the horizon is a surprise, seeing a Baptist Student Union center on the main street of Langston, right across from the post office, is an even greater surprise. One just doesn't expect to see a BSU center in a town of five hundred people.

In Langston, we find Verlene Farmer carrying on a vital ministry supported by both National and Southern Baptists. It's a cooperative venture.

Miss Farmer, tell us, please, about your work with Langston students.

I'm the Baptist Student Union director, and I teach two courses in religion on campus. I have students from many different backgrounds. They are trying to find out "who they are" and to decide if what they were taught as children still holds true.

I spend most of my time trying to get them to see that Christ really is the answer to everything. One girl said, "Before Miss Farmer came, BSU was something like a social organization. But one day she came and introduced Jesus and told us who he was and what he can do for us." So that's what I do. I try to introduce people to Jesus, not push him off on somebody.

We have fifteen faithful students who come regularly to the center. About fifty come for the various services during the week. We have

midweek prayer service on Wednesday—bunch together, a speaker, sharing of requests, and circle prayer. On Monday night we have a Bible study which I teach. We have speakers on Thursday night. Visitors may be either a speaker or singer. Aside from these activities, we have retreats and student conventions.

How were you trained for this work?

I attended Southwestern Baptist Theological Seminary in Fort Worth, Texas, and Southern Baptist Theological Seminary in Louisville, Kentucky.

I was a missionary near Monrovia, Liberia, with the National Baptist Convention, USA, Incorporated. That was before Southern Baptists were sending Negro missionaries.

What led you to student work?

I lost my health as a missionary and was sent home to Oklahoma. My trouble was toxic hepatitis caused from antimalarial drug complications. My liver was almost destroyed. I was referred to a fine Southern Baptist doctor who showed me how to eat and told me to go home and rest. God miraculously healed my body, but the doctor advised me not to return to the foreign missions field.

I was somewhat at a loss, then, as to what to do. I tried being a Christian education director, but that wasn't what the Lord had for me.

In 1970 I went to Falls Creek Assembly in Oklahoma as camp missionary for the National Baptist camp. (That was before National and Southern Baptists were going in meetings together.)

The BSU director at Langston had just resigned. All of the director had been male. The National Baptist WMLU executive secretary, who was also at Falls Creek, asked me about being director. That same summer, one of the faculty members at Langston asked me about it, too. I hesitated because I felt I couldn't relate to college students.

When Southern Baptists of Oklahoma contacted me about the position, I then felt certain this was what God was leading me to do. I made application with the Home Mission Board which pays a large portion of my salary.

The work has been a real challenge. I still say I can't work with college students. I felt more secure when I went to Africa than when I stepped on Langston's campus.

What answers to prayers have you experienced in your work?

Last summer one of our students, Bernard Warren, was selected by the main BSU to go with nineteen other students behind the Iron Curtain. The tour of Russia, East Germany, Hungary, Poland, and Bulgaria was directed by Benton Williams of Southern Baptists' National Student Ministries. The students lived in the homes of the people, sang in churches and town halls, and shared their faith in Christ in a personal way. Bernard, our president, was the only black chosen to go. That was an answer to prayer!

When I came to Langston, the students weren't concerned about missions. Our missions offering was very small. The students couldn't see what they could do for missions because they've been the objects of missions for too long. They were tired of let's-help-the-poor-colored people attitude.

Two years ago a student from here went as a missionary to Liberia. Since her going and since Bernard's going, our students have been more concerned about missions. Last spring we raised more summer missions offering than we ever raised before.

What kind of problems are you praying about now?

Summer missionaries and summer missions money. I'm concerned that we have more National Baptist students to go out as summer missions workers. There are never enough blacks to go out as summer missionaries under the Home Mission Board. But I don't want any students

just to go; I want them to be dedicated to the task.

One of the long-range things I pray about is that the students who participate in summer missions will go into full-time religious work and some will go to foreign fields. The need for blacks on foreign fields is great.

What are the prayer needs of National Baptists as a whole?

The needs of National Baptists are the same as those of other Baptists. I view us as neither National Baptists nor Southern Baptists. I see us as the body of Christ, united for fellowship and for action in missions. What we all need to do is to practice what we believe.



BEFORE THE MEETING

Cut pictures of blacks and whites working or worshipping together from old *Home Missions* and *ROYAL SAVVY* magazines. Print "National Baptists" on a placard next to the map of the United States used last month. Tape four footprints (as suggested in October's meeting) leading from Puerto Rico to the pictures.

Ask two members to be prepared to simulate the interview with Miss Farmer.

Prepare the visual aid for Call to Prayer (see below).

IN THE MEETING

1. Introduce the session by relating it to the tramping-prayerfully-around-the-world theme.

2. Divide members into two groups. Ask group 1 to list prayer needs. Ask group 2 to list ways in which Miss Farmer's life has been touched by Southern Baptists. From

this list, members will see the cooperative work of Southern and National Baptists.

3. Conduct the interview.

4. Ask for listening reports.

5. Ask group 1 to pray in one area of the room for the listed needs. In another area of the room, ask group 2 to pray with thanksgiving for the cooperative efforts of Southern and National Baptists.

6. Exchange lists and have both groups pray again.

CALL TO PRAYER

Draw the outline of a human body on a large posterboard. Glue scraps of flannel to the back. Cut the poster into pieces as if unbuttoning a puzzle. Write the names of a missionary from the prayer calendar (see pp. 42-48) on each piece. Give a piece to each member. Ask each member to pray for the missionary named on her piece as she places it on a flannel board.

After the body is complete, read Ephesians 4:16 from *The New Testament in Today's English Version*.

SOMETHING TO DO BECAUSE YOU PRAYED

If you live in an area where National Baptists are located, have a second prayer group meeting with National Baptist women as your guests. Provide opportunities for both black women and white women to share needs of their churches. Have a season of prayer for all the needs expressed.

PREVIEW WEEK OF PRAYER

Using the information from Preview on page 31, begin to build anticipation in members for the Week of Prayer for Home Missions, March 7-14.



You may not be a great Bible student. You may not understand all the great theological truths. You may not have much educational preparation. But you have one excellent tool to use in witnessing. You have something that no one else has, and that is your own personal testimony.

As you witness to others, they may ask questions you cannot answer. Don't be afraid to say, "I don't know." But there is one thing you do know, and it is something you can share—and that is what Jesus has done for you.

There are many reasons for using your testimony. First, as we have mentioned, it is unique. No one else can say exactly what you can say. It is personal. It happened to you, which makes it real to the person you are talking to. Then, other people can relate to your testimony

They can think, "If it happened to her, it can happen to me."

Let's look at some people in the Bible who gave their personal testimonies. Andrew listened to Jesus. Then he went and got his brother. His testimony was direct, to the point, eloquent. "We have found the

Christ" (John 1:41). Maybe your testimony to your friend could be something as simple as that. "I have found the answer." "I have found a Saviour." "I have found the secret of life." Andrew was saying all these things when he said, "We have found the Christ."

The woman at the well talked with Jesus, and he revealed himself to her. Her heart was changed. She could hardly wait to share the good news. She left her waterpot and ran back to the village to give her testimony. She said, "Come, see a man,

which told me all things that ever I did: is not this the Christ?" (John 4:29).

The Bible says that many believed on Jesus because of the words of the woman. Yet her testimony was simple. "Come see a man." Could we say this to those who need Jesus? "Come see a man who showed me what a sinner I was." "Come see a man who changed my life." "Come see a man who gave me a reason for living." Every Christian can share this kind of testimony.

One of my favorite stories in the Bible is the story of the man born blind. I love the way John 9 paints a word picture of a poor, crippled, blind beggar who came to his own because of what Jesus did for him. Read the whole story to see the circumstances of the man's testimony. He was being questioned by the religious authorities. By every right, he should have been scared to death. He did not know the answer to all the theological questions these authorities kept asking him. But he was certain of one thing, and he was not afraid to testify to it. "One thing I know, that, whereas I was blind, now I see" (John 9:25).

This man was thrown out of the Temple because of his testimony, but it had a powerful influence on those who heard it. Maybe your testimony could be like his. "I used to be sad, but now I am happy." "I used to be lost, but I'm not lost any more." "I did not have a reason to live, now I do." If Jesus has changed your life, then you have a testimony like that of the blind man.

The personal testimony of the apostle Paul is recorded several times in the book of Acts. Each time, Paul gave the details of the story about how he was saved.

Read Luke's account of Paul's conversion in Acts 9:1-18, and compare it with what Paul himself said about his conversion in Acts 22:1-21 or Acts 26:4-20. Paul made his testimony come alive with personal details. At the same time, he never strayed from the point. We

can learn from him how to make our testimony more effective.

As you think through your own personal testimony, include at least four basic points. First, tell something of what your life was like before you became a Christian. This does not have to be a long recital of your former sins. But you do need to share the fact that you have not always been saved, that there was a time when you were without Jesus.

Second, share how you came to realize you were lost. What opened your eyes to the fact that you needed to be saved? What did the Holy Spirit use to work conviction in your life?

Third, tell about what happened to you in your salvation experience. Be careful not to use words or phrases that have no meaning for people who have not been to church all their lives. Try to put your experience into everyday language. Share the excitement, the joy, the relief, the peace—whatever the Holy Spirit did in your heart when you accepted Jesus as your own personal Saviour.

Last, and perhaps more important than any of the others, tell what Jesus is doing in your life right now. Too many times, a testimony becomes a "yesterday" type of thing. It must seem to people around us that Jesus quit doing anything for us after he saved us. But, of course, that is not true. The best part of my salvation experience is the "now." Just Jesus lives in me right now. He changes my life now. He is real and wonderful and forgiving and loving and helping now. Something of this oneness of the Christian experience should be in your testimony.

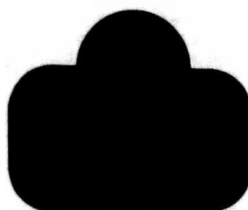
Several Scripture verses seem to say to us that we should share our personal testimony. I have listed three here; you can find many others.

"Let the redeemed of the Lord say so" (Psalm 107:2).

"Return to thine own house, and show how great things God hath done unto thee" (Luke 8:39).

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15).

Sharing your testimony can be a risky thing to do. It involves you in the life of another. But it can be wonderfully rewarding. Jesus has done wonderful things for you. Tell others about them.



IN-SERVICE TRAINING AIM

Before the end of the meeting, each woman will be able to (1) write out a personal testimony, (2) practice giving her testimony to another person, and (3) resolve to share her testimony with at least one person.

HOW TO DO IT

Look again at the chart for the year. Point out the section we are now studying—the how of witnessing in mission action.

Tell members that today we focus on sharing a personal testimony. Ahead of time, ask four women to be ready to relate the four Bible stories mentioned in the article (Andrew, the woman at the well, the man born blind, Paul). Let each woman tell the story assigned to her.

Ask those women present to try to see something of themselves in each of the four stories.

Now, put the following outline on the chalkboard or a large sheet of butcher paper.

1. How my life was before
2. How I realized I was lost
3. What happened to me when I was saved
4. What Jesus is doing for me right now.

Ask each woman present to take about ten minutes to think through and write out a personal testimony, following the outline. It does not have to be long or involved. In fact, the simpler the better.

When all have finished thinking about and writing their testimonies, divide the group into teams of two. Ask each woman to share with her partner the testimony she has written. In this way, every woman will tell her story to one friend, and will hear the story of her friend.

When all have completed their sharing, call the group back together. Spend some time in prayer, asking God to bless the testimony of each woman, and to help her to be able to share it naturally and effectively.

Remind women to learn at least one Bible verse every week, as they have been doing. Suggest that they choose this week from the verses that were mentioned in this session. Perhaps some of the women would like to share at this time the verses they have learned since the beginning of this study.

PRAYERTIME

Read the names of the missionaries who have birthdays today (see pp. 42-48). Pray that God will bless each one of them as they share their own personal testimonies in the place where God has put them.

As the women sit with bowed heads, ask that each one resolve to share the testimony she has written with at least one person before the next meeting of the group.

PREVIEW WEEK OF PRAYER

Using the information from Preview on page 31, begin to build anticipation in members for the Week of Prayer for Home Missions, March 7-14.

Let Every Member Participate

Katherine Bryan, Baptist Women director, Texas



Participation in meetings and activities of Baptist Women can happen in several ways.

What do we mean by "participation"? Please participate in the following test (check one under each).

1. At the last Baptist Women meeting or activity you were asked to

(a) stand on your head —
(b) pull up a chair —
(c) move down some so someone else could sit on the same row —

2. In preparation for the meeting or activity you were asked (a) to plan to come —
(b) to bring someone —
(c) to read the newspaper and bring articles related to the area of study —

3. As you arrived at the meeting or activity, others had planned for your participation by

(a) giving you a slip of paper with the name of a missionary on it (You did not know it was a missionary's name or what you were to do with it until later!) —
(b) asking you to read a section of study material from ROYAL SERVICE when "your time came" (The section was number 3 and it would follow number 2!) —
(c) requesting that you play the piano for the hymn which is not in the hymnal and which you have never heard —

4. During the business session you participated by

(a) constantly looking at your watch to see if it had stopped (the watch, not the business session) —
(b) disagreeing with the suggestion for the date of the prayer retreat (you didn't care, but it gave you something to do) —
(c) counting the number of paper clips the president had attached to her notes for the session that day —

Your answers will not be graded; however, you can make some observations from the ones you marked as describing your situation. If, under number 2 you marked (c), your mission study chairman or group leader had planned ahead to involve members in participation. If you followed through on the assignment, then you and the leader can be congratulated! If you marked (a) under number 3, your mission support chairman, or prayer group leader perhaps, had planned to involve the members but did not plan thoroughly enough for the members to participate from the knowledge of plan. An effective observance of the calendar of prayer under these circumstances might only come about as an accident. Planning with a bit more thoroughness would have enhanced the effectiveness of the outcome.

A word should have leaped out of the page by this time. It is the key to effective participation in Baptist Women meetings and activities. Planning is the word. Now look at all of the other answers which you might have circled. All have one thing in common—very little planning involved!

Some basic principles should assist us as we prepare for members to participate

1. Consider all the possible positive ways members can participate. Some to consider: listening (there's an art to it!), praying as a part of the total group, responding, sharing, singing, speaking

2. Know members well enough to know how to motivate their unique participation as persons.

3. Be willing for others to participate. As we plan for people to participate we must be willing to share with them what we have in mind as the overall purpose and then trust them to be a part of the total plan in their own way.

4. Recognize that members want to be led. Their very presence is participation at a basic level. They don't have to be doing something in movement or verbally to be participating. In wanting to be led, members wish to be involved at the point where impact will be felt as a result of participation. Participation is never the end result but rather a means to an end.

5. Think through how, what, and when members participate. What was the purpose? Is there a better way? If so, how can we find it?

Forecaster

Aline Fuseller

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

Agenda for February Officers Council Meeting

Use the Baptist Women Officer Plan Book¹ to record plans.

- Take TIME for members
- Take TIME for officers
- Plan for homebound members
- Complete plans for WMU Focus Week
- Complete plans for Home Mission Graded Series study
- Plan Week of Prayer for Home Missions
- Promote Annie Armstrong Easter Offering
- Plan for individual mission action training
- Continue promotion of Glorietta and Ridgeway
- Plan regular Baptist Women activities:
 - Baptist Women meeting
 - Coordinate group plans
 - Mission action project as follow-through to study

Individual Mission Action Training

Mission action chairman Plan a campaign to get each member to read one or more of the following books: *Persons, Not Things: Principles of Mission Action*; *How to Use Community Resources in Mission Action*; *Special Skills for Mission Action #1: Special Skills for Mission Action #2: Witnessing Through Mission Action*.¹

Encourage each member to buy the books for herself if possible.

Promote the books through the Baptist Women newsletter or church bulletin. Once each quarter tell about one of the books. Print an open-end story, suggesting that members read the book to determine the solution.

Secure at least one copy of each book for each mission action group. Ask group leaders to circulate the

copies. Or provide several copies and let members check them in and out before the general meeting.

Persons who participate in mission action projects should read the books. Make them available to these persons.

If a member wants to keep a book, let her pay for it. Replace the book in the organization set.

Home Mission Graded Series

Use a checklist to determine readiness for study of *Tomorrow Starts Today*,² the adult book in the Home Mission Graded Series.

Have you:

- encouraged Baptist Women to attend the churchwide study?
- planned an attendance competition between Baptist Women and Baptist Young Women for churchwide study?
- publicized the study through church bulletin, Baptist Women newsletter, Baptist Women meeting, personal contacts?
- made provisions for children?
- planned for Baptist Women to study the book, if an churchwide study is to be held?

TIME for Officers

1. Discuss the training feature, "Let Every Member Participate," on page 38. Ask each officer to suggest a way a leader can get every member to participate in a specific activity.

2. Read Colossians 2:6-7 from *The Living Bible* and another translation. Discuss the implications of the passage for everyday living and for the guidance you need as an officer in Baptist Women.

3. Urge Baptist Women officers to participate in your associational Sunday School leadership training school, if one is to be held next month (March). The book to be studied by adult workers is *Understanding Adults*.³ Credit for this study applies toward a WMU Leadership Diploma (see "Earn a WMU Diploma," p. 41).

(More, next page.)

TIME for Members

Allow time in the general meeting for one person to live in a training activity based on the theme on page 34. Ask members to respond to the questions: Which methods being used in our organization encourage my participation? Which approaches discourage my participation?

Glorieta and Ridgecrest

"Cheaper by the dozen" may be true when arranging transportation and housing for women planning to go to Glorieta or Ridgecrest for WMU Conference. (The dates this year are: Glorieta, July 10-16; Ridgecrest, August 7-13.) Take several cars or vans and fill them with women. Plan to stay in an apartment or have at least four persons share a room, if this plan appeals to you. Otherwise choose private accommodations for living and air travel.

(For reservations write: Reservations, Glorieta Baptist Conference Center, Glorieta, NM 87355; or Reservations, Ridgecrest Baptist Conference Center, Ridgecrest, NC 28770. Conference center fee for each WMU Conference is \$15.00.)

WMU Focus Week

How ready are you for WMU Focus Week? If necessary, refer to the suggestions in January Forecaster.

Plans have been made in Baptist Women officers council meeting. Yes ☐ No ☐

Baptist Women participation in Vocal Focal has been planned. Yes ☐ No ☐

Plans have been made for a Baptist Women enlistment luncheon (ask homebound members to write letters inviting prospects). Yes ☐ No ☐

Plans have been made for Women's Day in the Church. Yes ☐ No ☐

Annie Armstrong Easter Offering

Mission support chairman: Use the information in the feature on the back cover of ROYAL SERVICE[®] this month to promote giving to the Annie Armstrong Easter Offering. Plan to use five minutes in the general meeting for this promotion.

The national goal for the offering is \$9,500,000.

Week of Prayer for Home Missions

Mission support chairman: Lead in planning for the Week of Prayer for Home Missions, March 7-14, 1976. The theme is A New Birth of Freedom. The Scripture passage is Galatians 3:1 TEV.

Plan the five-day observance using suggestions to appear in March ROYAL SERVICE. Read the materials as soon as you receive the March issue.

Consider a variety of meeting plans: the entire Baptist Women membership together; meetings of regular, established groups; neighborhood groups; mealtime meetings; drop-ins—at the church building or in homes—after work.

Encourage Baptist Women members to participate in churchwide activities. These include a "Spirit of '76 Celebration," a family retreat on home missions, missions tours, inviting ethnics and internationals into the home for Easter holidays (see p. 10, January ROYAL SERVICE). For more about churchwide activities, see *Dimension*,² January-February-March, page 19.

A packet of materials sent from your state WMU office to your WMU director includes the following:

- Sample of priced program cover
- Sample of priced hymnbook cover
- Annie Armstrong Easter Offering envelope
- Poster for Week of Prayer for Home Missions
- "Daily Prayer Guide for Use at Home."
- Priced materials you may order (see WMU order form, p. 48) include:
- Hymnbook cover for Week of Prayer for Home Missions
- Program cover for Week of Prayer for Home Missions
- Picture of Annie Armstrong
- Biographical leaflet on Annie Armstrong

Earn a WMU Diploma

Develop your leader skills by working toward a WMU Leadership Diploma in the Church Study Course. Six credits (study of six courses) are required for this diploma: *History of Woman's Missionary Union*¹; *The Bible: God's Missionary Message to Men*, Vol. 1 or Vol. 2;² or *An Introduction to the Bible*³; *Baptist Women Leader Manual*⁴; *Understanding Adults*⁵; *Guiding Adults*⁶; and one elective from several subject areas. For more information on earning a WMU diploma see the leaflet "How to Earn a WMU Diploma, 1975-77."

Enlistment

Order enough copies of the enlistment article "Want to Be Part of a Revolution?"⁷ Place one in each diaper bag in the younger preschool department on Sunday morning. Ask the Sunday School Department for older preschoolers to insert copies in the leisure reading place that children take home.

Homebound

Ask homebound members to write letters inviting prospects to the enlistment luncheon during focus week.



Historical Fashion Show

Along with the attractive plans for the Baptist Women meeting offered on pages 18-22, you may want to consider these ideas (by Brenda Poinsett of Kansas City, Missouri):

Acquaint Baptist Women members with their missions heritage and with its leaders through a historical fashion show. Have members pose as leaders in the costumes of the day in which they served.

A small stage or runway will be needed so the audience can see the models. The appearance of the models should be accompanied by soft but spirited background

music. A narrator will be needed to describe the clothes worn by the models and the historical events occurring in each leader's tenure. Pattern your narrative after this sample.

As a tall dark-haired young woman walks onto runway, the narrator says: "Wearing a dark gray, gored dress of Henrietta cloth is Annie Armstrong of Baltimore, Maryland. Miss Armstrong is Woman's Missionary Union's first executive secretary. The dress's light-fitting bodice is topped with an inch-high collar. A piece of hemstitched linen edges the collar, setting off the beauty of her face and her large dark eyes."

"Miss Armstrong wears this simple but chic frock while at home with her mother and her sister Alice. Occasionally she wears this dress to work, but adorns it with a hat (model does hat). Miss Armstrong believes that a woman never appears in public without a hat."

"She even wears a hat as she pores over work and correspondence at 10 East Fayette Street. In this location, Miss Armstrong's ideas are energized. Working without salary, she has organized women's missions work, established a strong literature department, initiated work among Indians, the Chinese, Negroes, and immigrants, and created the Lottie Moore Christmas Offering. She intends to make the nation God's America. This tall, distinguished woman took no sacrifice is too great for the cause of missions."

A simple outline to follow in planning a historical fashion show is a description of the person and of the service of WMU personalities such as Annie Armstrong, executive secretary from 1888 to 1906; Mrs. Ann Graves who organized the first meeting of Baptist women for missions in conjunction with the Southern Baptist Convention in May 1868; Katharine Mallory, executive secretary from 1912 to 1948.

Descriptions of the person and of the service of each leader can be found in Elaine Hunt's *History of Woman's Missionary Union* (available through Baptist Book Stores).

For help in planning the costumes, check with your public library.

¹See WMU order form, p. 48.

²Available through Baptist Book Stores.

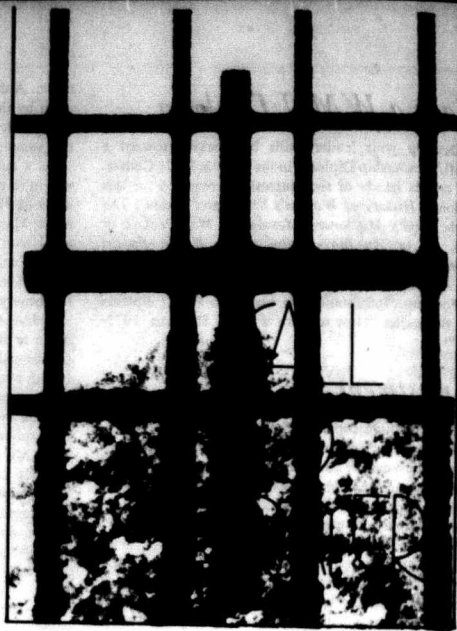
³From Woman's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. Annual subscription only. Please enclose remittance. Alabama subscribers add necessary sales tax.

⁴ROYAL SERVICE, \$3.00 per year, single copy 35 cents; for subscription outside the US, add \$1.00 for postage and handling. *Dimension*, \$2.50 per year, single copy 70 cents; for subscriptions outside the US add 50 cents for postage and handling.

⁵Free on request from state offices.

⁶Available ONLY from Woman's Missionary Union (see address above). Enlistment reprints 10 for 25 cents. Please remit by check or money order adding the following handling charges:

on orders of \$2.00 or less, 35 cents; on orders of \$2.01 to \$5.00, 50 cents; over \$5.00, 75 cents. Alabama customers add necessary sales tax.



—Gates (Mrs. D. E.) Laton, Nashville, New Hampshire—

1 Sunday Exodus 3:7-14

Tony Brevington is director of missions for Sunset Swamp Baptist Association, composed of forty-seven Indian churches in eastern North Carolina. Mr. Brevington writes, "Our urgent need is for young men to be led into the ministry and to commit themselves in serious training. We have an active and fruitful WMU but our Brotherhood has yet to mature. Pray for the laymen to feel strong convictions toward a spiritually energetic organization."

Mrs. James E. Alda, church extension, Utah

Tony E. Brevington, Indian, North Carolina

William Tull Wain, retired, Oklahoma

James A. Wright, Jr., Spanish, Connecticut

Mrs. Elizabeth O. Edgar, retired, Kentucky

Mrs. Donald T. Griffin, home and church, Nigeria

J. Abraham Haring, retired, China, Taiwan

Mrs. Bobby E. Jones, home and church, Indonesia

Mrs. Larry N. Kasten, home and church, Spain

Mrs. G. Keith Purser, home and church, Switzerland

2 Monday Exodus 4:27-31

Edna (Mrs. William L.) Womack writes from Barbados: "My main purpose is to maintain a Christian home. I serve the mission by helping with correspondence and helping the five churches with Sunday School and Vacation Bible Schools. I am hostess for the hospitality apartment for our missionaries on local leave. Pray for our newly formed Baptist Assembly and for several churches needing buildings."

Mrs. Earl E. Crawford, metropolitan missions, California

James Goodham, language missions, Illinois

Thomas L. Johnson, retired, Mississippi

Mrs. E. B. Lamason, retired, Oklahoma

Benjamin F. Martin, National Baptist, Louisiana

William J. Murray, director of vocational missions, Ohio

Mrs. Henry S. Ragsdale, Jr., Spanish, Texas

Mrs. L. A. Watson, retired, Oklahoma

Sara Ruth Wilson, Baptist center, Louisiana

Missionaries are listed on their birth days. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Missionary Directory, free from Foreign Mission Board Literature, P. O. Box 4987, Richmond, VA 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board Literature Service, 1350 Spring St. NW, Atlanta, GA 30309.

Ernest B. Bevers, student work, Indonesia

Mrs. Mae Hays, women's work, North Brazil

James P. Kirk, publication, South Brazil

Nasim McLean, nurse, Gaza

Mrs. Homer L. Schach, home and church, Hong Kong

Mrs. William L. Womack, home and church, Barbados

3 Tuesday Hebrews 1:1-4

Linda Clark lives in Clear, Alaska where her husband, James, pastors North Star Baptist Church. They also minister to the Indian village of Vuntut, Ft. Yukon, and Chalkyitsik. Their special prayer request is for "native men to step out to follow Jesus and become leaders among their people."

Richard B. Alverson, retired, Texas

Mrs. James L. Clark, church extension, Alaska

Mrs. M. Gutts, Spanish, Texas

Thomas Edwin Lilly, Christian social ministries, Louisiana

Mrs. C. A. Smith, retired, Texas

Vlad Stapham, Spanish, Texas

Mrs. Norman L. Sturges, home and church, Portugal

George M. Kallman, doctor, Colombia

Dirkies Lam, religious education, Japan

Mrs. John E. Larsson, home and church, Guatemala

Mrs. Howard D. McCann, retired, Nigeria

Mrs. Bill R. Peacock, home and church, Korea

Jerrett D. Ragan, preaching, Malaysia

Lady Sweden, publication, Philippines

Mrs. C. Frank Thomas, home and church, Upper Volta

4 Wednesday Hebrews 2:1-8

One of four Southern Baptist missionaries serving in Bermuda is Frances (Mrs. Kenneth) Cooley. Pray for her on her birthday as she sets a Christian example at home and church.

Mrs. Marvin O. Berry, Spanish, Illinois

Mrs. Frank Ellinghaus, retired, Louisiana

Larry Harris, deaf, Tennessee

Evon F. Holman, director of vocational missions, Minnesota

Mrs. Herman Dale Miller, Christian social ministries, Louisiana

Irvin Immers, Spanish, Maryland

Mrs. J. Kenneth Oney, home and church, Bermuda

Mrs. Ray A. Powell, home and church, North Brazil

Henry J. Stumper, Jr., preaching, Colombia

Mrs. J. E. Sathana, retired, China, Japan, Philippines

Mrs. James H. Nelson, home and church, Ethiopia

Mrs. Boyd A. O'Neil, home and church, North Brazil

James C. Radford, preaching, Peru

5 Thursday Exodus 13:1-13

Radio and TV can take the good news of Jesus into homes of people who might never hear the gospel in other ways. Programs "on the air" are especially effective when they are produced in the cultural background and language of the listener. Pray for John M. Wilcox, who witnesses through radio and television in France.

Anna Utama Griffin, US-2, Baptist center, Ohio

Master Hernandez, Spanish, Texas

William T. Fradette, pastor, New Hampshire

Henry Mathis, Spanish, Texas

Mrs. Anna P. Gilbert, home and church, Ecuador

Newton F. Lytle, preaching, Israel

Carl F. McIntire, retired, Nigeria

Mrs. J. Murphy Tooty, home and church, Thailand

John Wilson, retired, China, Hong Kong, Taiwan

John M. Wilson, radio-TV, France

6 Friday Exodus 14:9-14

Reiji Hoshizaki does pioneer evangelism in Nagoya, Japan. He says, "We have three churches, two missions, and several witness places in the homes of Christians. Pray that we may start ten churches in the next ten years. Pray that one of our witnesses will be able to organize into a self-supporting church by the end of 1976. Join members of our missions in prayer for the salvation of their families and the establishment of Christian homes."

Agnes Lee, Chinese, Utah

Dana Machi, Spanish, Texas

Stefano Viana, Spanish, New Mexico

Mrs. V. T. Yearwood, retired, Panama/Canal Zone

Mrs. Telle M. Bibb, home and church, Ghana

Mrs. G. Wayne Beck, home and church, Israel

Mrs. Billy F. Cree, home and church, Tanzania

Franklin M. Gardner, retired, Nigeria

Emogene Harris, religious education, Nigeria

Jerry Hobbs, preaching, Thailand

Reiji Hoshizaki, preaching, Japan

7 Saturday Exodus 16:11-15

The need for overseas social service missionaries is on the increase, as once-remote areas are becoming urbanized. Efforts are being made to supply these missionaries. Pray for Marlene Kirby who is engaged in social service missions in South Brazil.

Mrs. William E. East, metropolitan missions, California

Gay R. Lester, Indian, Oklahoma

Mrs. Paul Ragsdale, retired, California

Ellis Turner, metropolitan missions, New York

Laurel C. Stapp, religious education, Rhode Island

George B. Strick, education, North Brazil

Mrs. Francis H. Sturges, home and church, Kenya

Mrs. John L. Jacobs, home and church, Dominica

Marlene Kirby, social work, South Brazil

Mrs. Takahiko Ota, home and church, Japan

Mrs. Samuel M. Walden, home and church, Philippines

8 Sunday Exodus 20:2-17

Language missions in the United States include almost 1,000 missionaries who work with over 75 million language-culture persons. These missionaries deliver some 73,000 messages yearly, and over 15,000 language persons make professions of faith. Pray especially for M. B. O'Neill who works with the Spanish in Texas on his birthday.

Mrs. Ben Gray, center director, North Carolina

Mrs. Ross Hanna, Baptist center, Arizona

Mrs. Murphy Lam, Chinese, California

M. E. O'Neill, Spanish, Texas

Norman K. Wallace, director of association missions, Maryland

Donald L. Davis, preaching, Uruguay
Mrs. John P. Glegg, home and church, Honduras
Donald S. Mikan, preaching, Argentina
Kathie Murray, retired, China, Taiwan
Donald E. Smith, administration, Nigeria

James I. Stanley, preaching, Philippines
Albert C. Sutton, Jr., agriculture, Angola
Mrs. Dale G. Thorne, home and church, Israel

9 Monday Hebrews 3:1-18

Michael Rector writes from Ohio where he works in an inner-city situation through German Village Baptist Church: "We try to meet many social and family problems through a consistent proclamation of the gospel along with personal counseling and guidance. Prey for young Christians, trying to change life-styles. The one great need of our church is facilities. We now operate out of a converted storefront along with an annex-home located a block away."

Robert Bell, Spanish, Pennsylvania
Mrs. Pedro Carman, retired, California

Mrs. Domingo Fernandez, retired, Florida

Mrs. Allison Shuman, Indian, Arizona

Michael E. Becker, pastor-director, Ohio

Mrs. Thomas C. Nelson, home and church, Gaza

Marbet W. Neely, preaching, Rhode Island

Mary Swedensborg, education, Japan

Usha Tumbhani, journeyman, secretary, Honduras

10 Tuesday Exodus 23:1-3

Janet Hester, R.N., is supervisor of surgery at Clinic Bautista in Barranquilla, Colombia. She teaches an adult class and leads in-service education for the rest of the nursing staff. "Pray for the clinics operating in difficult churches. The clinics take medical help to the people of the city who need it most and aid the churches in finding people who are interested in becoming Christians."

Mrs. Frank E. Buller, rural urban missions, Michigan

James Martin Capps, Spanish, Utah

Mrs. Dale W. Cream, metropolitan missions, Illinois

Edward F. Harwood, retired, California

Shirley Lane, retired, Texas

Mrs. Marian Sanjar, Polish, Pennsylvania

Abraham Wright, retired, Illinois

James E. Carlin, music, Philippines

Mrs. Donald G. Duvall, home and church, Indiana

Mrs. Billy E. Follen, home and church, North Brazil

W. Hamilton Foster, education, Nigeria

Janet Hester, nurse, Colombia

Nathan Lewis, education, Ghana

E. Richard Reed, preaching, Mexico

Mrs. Sue W. Tammann, home and church, Taiwan

Russell L. Ward, journeyman, religious education, Thailand

Ann White, nurse, Yemen

11 Wednesday Exodus 24:1-18

Women in Yemen have few rights. Most are covered from head to toe in black. They have no say in selecting their husbands and many are married to men with other wives. Even the world of religion belongs to men. "Religion is my business, not hers," a man will say. Women missionaries in countries like Yemen face a unique winning challenge. Pray for M.D. (Mrs. Raymond) Odeh.

Mrs. C. A. Baker, retired, Brazil

Mrs. Clifford Bennett, retired, China, Taiwan

Mrs. Wilbur F. Foster, home and church, Korea

Mrs. Stanley P. Howard, Jr., home and church, Japan

Charles L. Miller, preaching, Philippines

Shirley Miller, journeyman, education, North Brazil

Mrs. Raymond L. Odeh, home and church, Yemen

Mrs. Wade H. Smith, music, North Brazil

Craig A. Steele, religious education, South Brazil

E. Jay Stewart, publication, Kenya

Bobby Weiss, nurse, Korea

12 Thursday Exodus 31:12-18

Ada Young directs Christian social ministries for six New England states. She is responsible for training persons in churches to minister to the communities promoting programs of CISM, and working personally with children and adults. She writes: "Pray for the people in New England who are blind, crippled, aging, retarded, on alcohol or drugs; for children who attend weekday activities; for mothers of these children; and for us as I determine what God would have us

do in reaching these persons. Pray for volunteers to help reach these people."

Harry A. Borch, retired, Arizona

David R. Campos, Spanish, Colombia

Mrs. Cruz Rodriguez, Spanish, Peru

J. Darrell Tapley, Spanish, Mexico

Ada Young, Christian social ministries, Massachusetts

Charles S. Young, pastor-director, West Virginia

Mrs. Hal B. Boone, home and church, Kenya

Mary Jo French, education, Peru

Mrs. Harvey O. Hendrick, home and church, South Brazil

James L. E. Sims, Jr., preaching, Malaysia

Ruth Randall, retired, Brazil

W. L. C. Richardson, religious education, South Brazil

Mrs. Leifman F. Webb, home and church, Singapore

13 Friday Hebrews 6:1-8

Marcel and Ruth Reed engage in a home-type ministry in Israel. They conduct worship services, Bible studies, and prayer meetings in the homes of believers. Pray that God will strengthen the Jewish Christians and that many more will come to believe in Jesus, their Messiah.

Mrs. Jerry Baker, deaf, California

Jose B. R. Contreras, retired, Texas

Joyce Arlene Mitchell, weekday ministry director, Michigan

Mrs. Donald T. Moore, Spanish, Puerto Rico

Mrs. Donald Rodriguez, Spanish, Florida

Richard Vera, Spanish, Arizona

Charles A. Allison, radio-TV, France

William A. Bithman, preaching, Thailand

Mrs. Theodore O. Cox, home and church, Japan

Mrs. George M. Fells, Jr., home and church, Ghana

Mrs. T. Faw, business administration, Peru

Richard Marsh, preaching, Taiwan

Marvin C. Reed, preaching, Israel

Don C. Sandberg, preaching, Israel

Mrs. Annalee Spain, home and church, Uruguay

Mrs. E. Wayne Wheeler, home and church, Honduras

J. Conrad Williams, education, Lebanon

14 Saturday Exodus 24:14

Paul and Kay Eaton, formerly of Uganda, oversee an agriculture project

in Tukuyu, Tanzania while Douglas and Evelyn Knapp are on furlough. Mr. Eaton writes: "As foreign missionaries we live as guests in a country not our own; still, we must carry on business transactions. We must meet government requirements different from our own. Pray that God will give us patience with government officials and help us witness as we carry out necessary business. We ask your prayers as we seek the Lord's guidance as to where we should continue our work as agricultural evangelists after July."

Mrs. Ernest E. Adkinson, Spanish, Texas

Mrs. Larry D. Carter, National Baptist, Illinois

Gladys Farmer, Baptist center, Alabama

Mrs. Felix Oscar Garcia, Spanish, Florida

William L. Lankier, retired, Georgia

George T. Lewis, retired, Texas

Michael Mamello IV, US-2, Spanish, Washington

Mrs. Paul R. Piquero, Spanish, Texas

Mrs. Joel Ramirez, Spanish, Texas

Mrs. John M. Carpenter, home and church, Liberia

Paul D. Eaton, agriculture, Tanzania

Kenneth Z. Ellison, education, Indonesia

Deane Gardner, journeyman, secretary, Colombia

W. Alvin Hutton, men/boy, South Brazil

Mrs. Richard H. Hollinger, home and church, India

Mrs. Clayton K. Hulet, home and church, North Brazil

Mrs. John G. Magyar, home and church, Colombia

Ara Nell McWhorter, nurse, Gaza

Don N. Sharpley, preaching, South Brazil

15 Sunday Hebrews 7:1-11

Martha Franks, a retired missionary, lives in South Carolina. She writes: "Being a retired missionary is much fun!" Miss Franks is involved in plans for building a Christian retirement center. She also is active in leading prayer retreats. She says, "I praise God for these two opportunities of service, even though I am retired."

Mrs. E. J. Cobb, retired, Arizona

John T. Davis, director of associational missions, New York

Mrs. B. J. Dier, church extension, Alaska

Jovita Golan, kindergarten, Texas

M. C. Mejia, Spanish, Texas

Harvey A. Palmer, Jr., Spanish, Idaho

Isaac Rodriguez, Spanish, Texas

Agnes Sanchez, Spanish, Texas

Mrs. Thomas E. Sykes, church extension, Arizona

David Adams, journeyman, education, Liberia

Clifton M. Ashby, preaching, South Brazil

Mrs. Donald R. Cobb, home and church, Thailand

Mrs. Robert R. Coughler, home and church, Philippines

Isabella Frankfort, China, Taiwan

Karen Hepper, religious education, Philippines

Oliver Lortum, retired, China, Taiwan

William R. Marshall, education, Togo

Donald W. McNeill, preaching, Equatorial Brazil

Dale Moore, social work, Nigeria

Mrs. Helen Smith, Jr., nurse, Colombia

16 Monday Hebrews 7:18-28

William O. Jones, now retired, has served for eleven years as dean of the Chattanooga Baptist Bible Center. He writes, "Pray that we might obtain sufficient funds to finish buying library books and to pay for scholarships for those unable to pay."

Mrs. Paul L. Bard, church extension, New York

Mrs. Joe DeLeon, Spanish, Arizona

Mrs. Gonzalo Hernandez Gruesers, Spanish, Florida

William O. Jones, retired, Tennessee

Harold B. Monahan, director of associational missions, Nebraska

Frank J. Baker, radio-TV, Zambia

Edward M. Bostick, Jr., retired, China

Trout C. Butler, education, Switzerland

Mrs. G. Edwin Engstrom, dorm parent, Philippines

Mrs. J. William Golger, Jr., home and church, Ohio

Mrs. Todd C. Hamilton, home and church, Philippines

Baron P. Hinton, education, Mexico

Mrs. L. L. Johnson, retired, Brazil

Oh Lee, retired, China, Taiwan

Dotson L. Mills, preaching, Jamaica

Mrs. Daniel W. O'Regan, home and church, Japan

Homel L. Schack, preaching, Hong Kong

Charles R. Smith, preaching, Venezuela

17 Tuesday Hebrews 8:7-13

In a nationwide evangelistic crusade in Kenya recently, some 15,000 decision cards were turned in. The churches of Kenya are working hard to follow up on these decisions. Pray for Paul (Mrs. Vernal B.) West as she returns to Kenya from furlough, that she may help in this task through her witness in the home and in the church.

Paul E. Caballero, Spanish, Texas

Ann Forlines, Christian social ministries director, Pennsylvania

Mrs. Susan L. Higgins, metropolitan missions, California

Mrs. J. David Waugh, church extension, Vermont

Mrs. Robert N. Bollinger, home and church, Liberia

Mrs. Ronald C. Hill, home and church, Thailand

Cay Jones, agriculture, Indonesia

Robert Peden, Jr., English-language, Ghana

W. Stewart Piche, preaching, Ecuador

Mrs. Robert L. Taylor, home and church, Cameroon

Mrs. Susan L. Ware, home and church, Colombia

Katherine Welden, nurse, Mexico

Mrs. Vernal B. West, home and church, Kenya

18 Wednesday Leviticus 9:17-19

Kathie and Frank Thomas have recently completed language school and are beginning their work in Upper Volta. He writes, "In a land ravaged by drought, I wish to share with people the living water of Jesus Christ. This is one of the poorest countries of the world, and the need for help in every form is critical. Well-digging is a vital ministry here. Pray for the Baptist Center in Ouagadougou (WAH-gah-DOO-goo) and for the Bible correspondence courses." Both Kathie and Frank have birthdays this month (hers was Feb. 3). Pray for them.

Bruce L. Higgins, metropolitan missions, California

Mrs. Quinn Morgan, Spanish, California

James Porter, journeyman, education, Angola

Joan Rogers, journeyman, education, Korea

Mrs. Robert W. Shaw, home and church, Ghana

Mabel Summers, religious education, Lebanon

Mrs. Gary E. Swafford, home and church, Malawi

C. Frank Thomas, preaching, Upper Volta

13 Thursday Babelers 9:45-10

J. D. Bateson writes, "We are beginning our second year of language study. Pray that we will have well Brazilian Portuguese and then be better equipped to communicate God's great love." Mr. Bateson works with twenty-five Baptist churches in music promotion and evangelism. The Batesons have seen two young people accept Jesus as Saviour this past year. Ray J. Ferguson, director of associational missions, Idaho

Mrs. John L. Isaacs, retired, Oklahoma

Waldo D. Stevens, rural-urban missions, Oklahoma

J. D. Bateson, music, South Brazil

Benjamin Bedford, preaching, Argentina

C. Ray Marshall, Jr., preaching, Tanzania

Janet Grey, education, Thailand

Mary Ann Smith, education, Japan

Thomas J. Kennedy, preaching, East Africa

William W. Marshall, field representative, Near East-Northern Africa

James M. Philpot, agriculture, Mexico

Paul E. Baughan, preaching, Uruguay

Clyde N. Baughan, preaching, Mexico

Mrs. Toby E. Walker, home and church, Argentina

20 Friday Babelers 9:15-10

Alma and John Cross lead these weekday ministries at Oakhurst Baptist Church, Decatur, Georgia: a nutrition program for senior citizens, a nursing home ministry, counseling and referrals, a crisis pantry, a clothing room, a benevolent fund for needy families, a well-baby clinic, and a summer day-camp program. "Our special prayer request is for volunteers to work in a day-care program for persons sixty and over."

William Byrnes, retired, Mississippi

Mrs. John H. Cross, Christian social ministries, Georgia

Mrs. Miguel Angel Lopez, Spanish, Puerto Rico

Edward L. Capeland, business administration, Colombia

William A. Cowley, education, Nigeria

James P. Gilbert, preaching, Ecuador

Arvy E. Jungens, education, Hong Kong

Betty Larkins, medical, Nigeria

Charles A. Ray, English-language, Thailand

Larry C. Yoder,* student work, Belgium

21 Saturday Babelers 10:15-11

David and Arlene Crouch serve Calvary Baptist Church, Caribou, Maine, located near Loring Air Force Base. Military families have been the backbone of the church but many civilians are now being reached. Through a nursery program, foreign-born wives of military men have learned of God's love while being taught to speak, read, and write English. Pray for Arlene whose birthday is today.

Mrs. Michael D. Brown, church extension, Wisconsin

Mrs. Pedro Cervantes, Spanish, Texas

Doris Christensen, retired, Arizona

Mrs. David E. Crouch, church extension, Maine

E. McEdward Watson, pastor, Utah

Larry Edwin Jones, US-2, church extension, Kentucky

Samuel Matthews, retired, Texas

Ralph W. Murphy, Jr., US-2, church extension, South Carolina

R. G. Van Ruyven, retired, Texas

Mrs. Richard Vane, Spanish, Arizona

Lloyd Whyte, interfaith witness, Florida

Mrs. Willy B. Faw, home and church, Nigeria

Mrs. Marlene W. Fite, Jr., education, South Brazil

A. Amalia Glimmon, preaching, South Brazil

Mrs. Richard E. Greenwood, home and church, Guatemala

J. Blumson Long, preaching, Chile

M. Maurice Murren,* preaching, Tanzania

James E. Mungata, Jr., education, South Brazil

James E. Tye,* music, Ecuador

Larry Wagner, women's work, Korea

Mrs. William E. Walschall,* home and church, Southeast Asia

Mrs. E. Harvey Walworth, home and church, Mexico

Chas. Williams, religious education, North Brazil

Arvy T. Willis, Jr., education, Indonesia

22 Sunday Babelers 10:30-11

Lupa Delgado is in her twentieth year as a kindergarten teacher and missionary for Emmanuel Baptist Church in Bay City, Texas. She writes, "I love to work for the Lord and I am grateful for your prayers." Pray that Miss Delgado will have

many more years of service for the Lord.

Mrs. Lupa Delgado, kindergarten, Texas

Mrs. Fred A. Garvin, director of associational missions, Kansas

Mrs. Isaac Pares, retired, Texas

Mrs. Eleanor Sanchez, Spanish, Texas

Mrs. Ann Chandler,* social work, Malawi

J. William Gidger, Jr., religious education, Ohio

Mrs. J. Hunter Hammett, home and church, Taiwan

Mrs. Glenn L. Hite, home and church, Ohio

James M. Hony, journeyman, education, Philippines

Mrs. Edward L. Olive, home and church, Japan

Mrs. F. Gilbert Rasm,* home and church, Mexico

Mrs. Arvilla E. Rasm,* home and church, Tanzania

Mrs. Ralph A. Yarns, home and church, Hong Kong

23 Monday Babelers 11:45-12

Gayle A. Hogg is pastor of Monte Grande Baptist Church which is located in a heavily populated Hindu community in Port of Spain, Trinidad West Indies. The congregation's goal is to win at least twenty-five people to the Lord in 1976. Mr. Hogg requests prayer for God's leadership in winning these people and for evangelism activities this spring.

Mrs. David T. Smith, program implementation, Iowa

Calvin C. Craig, Jr., National Baptist, North Carolina

Mrs. Paul Ellis, retired, Kansas

Andrew Fowler, National Baptist, Washington, DC

Alma Grimes, education, Japan

Gayle A. Hogg, preaching, Trinidad

Lynn Sumner, religious education, Ohio

24 Tuesday Babelers 10:15-11

Ellie and Ruby Fairbright, who arrived in Zambia a year ago, are studying the Bemba language in preparation for working in the rural area and are working in two village churches on weekends. "Pray that we will find the right place to begin our new work and pray for the political situation in Zambia. Pray that the doors will remain open to the Christian witness."

Mrs. Margaret G. Garcia, retired, Texas

Mrs. Kwong-Wah Lam, Chinese, Florida

Regina B. Marshall, Spanish, Texas

Leonard Rife, retired, Washington

B. Marshall Bradley, preaching, Indonesia

Vicki Campbell, Baptist Spanish Publishing House, El Paso, Texas

Love Clement, retired, China, Malaysia

Louise A. Doyle, Jr., preaching, Equatorial Brazil

Ellis C. Fairbright, preaching, Zambia

Mrs. James T. Lockridge, home and church, Philippines

Asa Mae Looney, journeyman, education, India

Mrs. James E. England, home and church, Lebanon

Mrs. William L. Smith, home and church, South Brazil

George A. Truller,* preaching, Indonesia

Doris Walters, social work, Japan

25 Wednesday Babelers 11:15-12

For health reasons, Charles and Betty Lawton returned to the States after ten years as missionaries in the Philippines. In 1970, they began work with the Filipinos in Jacksonville, Florida. Today they work

with people from all over the world through the International Fellowship House in Jacksonville. Mrs. Lawton asks prayer for physical stamina, patience, and wisdom.

Clinton Inge, retired, Mississippi

Mrs. Charles Lawton, Filipino, Florida

Mrs. Mary Madala, Spanish, Michigan

Victor Olin, Sr., Spanish, Oklahoma

Mrs. Samuel G. Simpson, church extension, New York

Mrs. Maury L. Harvath, home and church, Paraguay

Mrs. Tom D. Giffert, home and church, Japan

James Lida, retired, China

Robert E. Stanley, publication, Philippines

Joe A. Walker, business administration, Singapore

Norman W. Wood, education, Zambia

26 Thursday Babelers 10:15-11

The new goal of the Department of Cooperative Ministries with National Baptist, according to the director Emmanuel McCall, is "to assist churches, associations, and state

conventions in their attempt to minister across racial lines." Pray for the two National Baptist missionaries having birthdays today. They are R. B. Harris, Mississippi, and Willie (Mrs. Leo) Williams, North Carolina.

Mrs. B. Harris, National Baptist, Mississippi

Mrs. George T. Lewis, retired, Texas

Mrs. Harold B. Matthews, associational missions, Nebraska

Andrew Vera, Jr., Spanish, Washington

Mrs. Lee Williams, National Baptist, North Carolina

Mrs. D. P. Appleby, retired, Brazil

Mrs. Paul W. Brumfield, Jr., home and church, Japan

Mrs. Walter B. McNulty, home and church, South Brazil

Mrs. Donald V. Pinger, home and church, Thailand

Samuel A. Richardson, business administration, Taiwan

J. William Ross, Baptist Spanish Publishing House, El Paso, Texas

27 Friday Babelers 11:15-12

"There is much to learn of the customs of the people so as to know



She's a woman who "says what she thinks. She never sees being a woman as protection from getting into strategy or planning discussions."

She farms and fishes for relaxation.

She believes "if you are a Christian, joy will express itself."

She senses that "people are beginning to realize what ministry can mean to a church."

She relates easily, honestly, and compassionately with people.

She's Beverly Hammett, Christian Social Ministries area director for the Northeast.

Her story will appear in next month's ROYAL SERVICE. You can share the story with a friend by giving her a subscription to ROYAL SERVICE.

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how to minister to their needs and communicate the love of Christ," writes Charlotte (Mrs. Milton) Bratt. "Pray with us for a continued open door in Malawi and Africa, for more workers, and for the continued spiritual growth of Christians in Malawi." Mrs. Luz Anelli, retired, New Mexico; Mrs. Charles W. Buchanan, home and church, Tennessee.

Mrs. George B. Bales, music, North Brazil.

Mrs. Milton E. Bratt, home and church, Malawi.

Mrs. John D. Floyd, home and church, Philippines.

Mrs. W. Buchanan Foster, home and church, Nigeria.

Robert F. Nash, mission administration, Philippines.

Mrs. William L. Pope, home and church, Guatemala.

26 Saturday Shalom 12-1-7

Mrs. Irene Dawood directs the work of the Baptist Indian Center in Farmington, New Mexico. She teaches reading, crafts, home Bible studies, and is helping translate a hymnal into the Navajo language. She seeks to interpret the Navajo people to outsiders. Pray for Mrs. Dawood and the Navajo with whom she works.

Mrs. Ellen Adams, Spanish, Texas.

Mrs. Irene Brown, Indian, New Mexico.

James Dymon, Indian, Oklahoma.

Mrs. Paula N. T. Lin, Chinese, California.

Penelope Menden, Spanish, Texas.

Walter D. Thompson, retired, Arizona.

Mrs. Paul Vandewalker, international, Mississippi.

Mrs. Walter E. Allen, home and church, Tanzania.

Wayne E. Brown, medical, Tanzania.

Mrs. Paul D. Eaton, home and church, Tanzania.

Mrs. Carl R. Hall, home and church, Kenya.

Mrs. J. H. Higgins, retired, China.

Hawaii, Philippines.

J. Ross Thompson, preaching, Colombia.

29 Sunday Lovell 26-1-11

Keep Your efforts on an extra day to pray for missionaries. Use the day to thank God for our Pump and Home Mission Boards, for their personnel who are not listed in Call to Prayer. Pray also for Betty (Mrs. Charles) Alexander, Peru, whose birthday comes only once every five years.

Mrs. Charles L. Alexander, home and church, Peru.

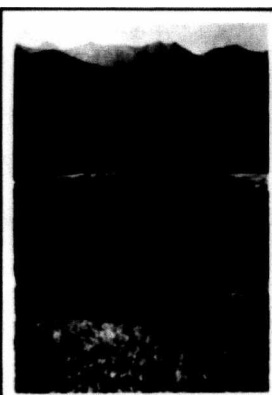
Bicentennial Travel Tips

Take a bicentennial vacation—visit places important in American and Baptist history this year. You can find historic excitement in almost any area of the nation. Here are some possibilities:

- Write your state WMU office for Baptist bicentennial travel information. The following state WMU offices will provide factual information on historic sites: Alabama, Alaska, Arizona, District of Columbia (reservation must be picked up at Baptist Building), Florida (write Bicentennial Commission of Florida, P.O. Box 18287, Tallahassee, FL 32302), Georgia, Hawaii, Illinois, Indiana, Kansas, Nebraska, Kentucky, Louisiana, Maryland, Michigan, Minnesota, New England, New York, North Carolina, Northern Plains, Ohio, Pennsylvania, South Jersey, South Carolina, Tennessee, Texas, Utah, Virginia, West Virginia.

- Plan your trip with the help of "Mission Vacation Ads" (from Travel Mission Board, International Service, 1350 Spring St., NW, Atlanta, GA 30309). This attractive booklet lists mission points, religious children's homes, Baptist centers, resort areas, Baptist historic sites, state or area directories of missions, and other information.

- Schedule your vacation to include the WMU annual meeting in Norfolk, Virginia, June 13-14. Mrs. A. Harriette Gregory, who will be presiding over the first annual meeting as WMU president, says:



"Come to the places of national beginnings on your way to the annual WMU meeting of 1976. From the mountains to the sea, the founding fathers left their footprints of struggle and victory."

"Entering Virginia via Interstate 81 in the southeast corner, take Interstate 64 at Staunton to Norfolk. Woodrow Wilson's birthplace in Staunton is one of the nation's few presidential birthplaces in existence now as they were when the famous sons were born."

"Monticello at Charlottesville was the home of Thomas Jefferson. Nearby is Ash Lawn, the home of James Monroe."

"In the state capital at Richmond is the oldest continuous legislative body in America. This magnificent building is only one of many historic

spots, including an avenue of monuments and the Confederate Museum, in the city."

"About fifty miles east of Richmond, leave Interstate 64 and visit the reconstructed eighteenth-century village of Williamsburg which with Jamestown and Yorktown forms a triangle only fourteen miles at the base. Between the James and York Rivers is compressed a great deal of American history."

"Norfolk is both new and old. Lovely old homes and churches stand in contrast with recent renewal projects. Freemason Street Baptist Church, the church home of the late Mrs. George R. Martin, president of WMU 1945-54, is a beautiful example of the Anglican influence even after freedom was won."

"Two bits of advice first, sight-see as much as possible on the way to the WMU annual meeting. Second, plan well where you will spend nights, and make reservations early."

(Requests for hotel reservations should be addressed to EMC Housing Bureau, P. O. Box 1216, Norfolk, VA 23501. Housing application form is available from state Baptist offices.)

- Include in your itinerary a visit to the national office of Women's Missionary Union in Birmingham, Alabama. At 600 North Twentieth Street, the lovely building is close to downtown Birmingham's new Civic Center complex. Please call in advance of your visit: (205) 323-6811.

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

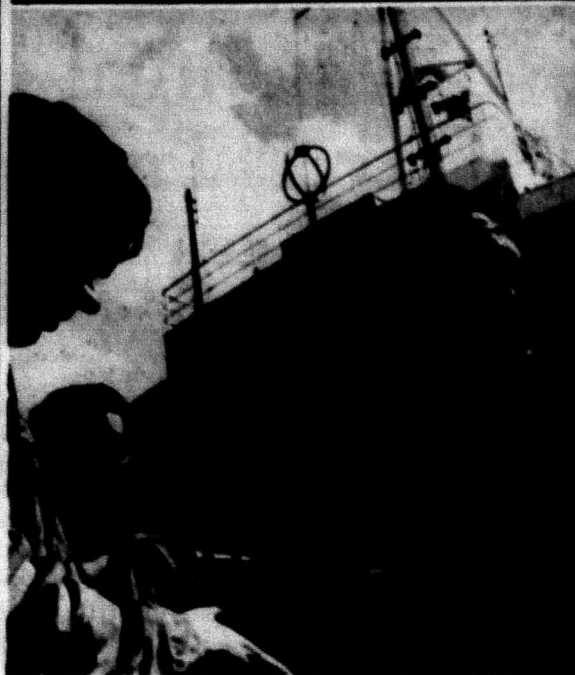
ORDER FORM FOR WMU MATERIALS

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.

SHIP TO		ORDERED BY	
Street	City	Street	City
State	ZIP	State	ZIP
ITEM	HOW MANY	COST	TOTAL
Annie Armstrong biographical booklet	(50)	\$.10	
Annie Armstrong picture	(100)	4.00	
Baptist Women's Leader		7.00	
Baptist Women's Plan Book		.30	
How to Use Community Resources in Mission Action		1.00	
Leading Coffee Dialogues		1.25	
Persons, Not Things		1.00	
Special Skills for Mission Action #1		.75	
Special Skills for Mission Action #2		1.00	
Week of Prayer for Home Missions hymnbook cover	(25)	1.00	
Week of Prayer for Home Missions program cover	(100)	.75	
Teaching Guide for History of Woman's Missionary Union	(25)	2.75	
Short History of Woman's Missionary Union	(100)	.40	
Supplementary Sheet History of Woman's Missionary Union		.50	
The Bible: God's Missionary Message to Man		.10	
The Bible: God's Missionary Message to Man, Volume 1		1.50	
The Bible: God's Missionary Message to Man, Volume 2		1.50	
Total order \$			
Add sales tax as necessary \$			
Handling charge \$			
Total amount \$			
Amount enclosed \$			

*Check or money order payable to WMU. Cash sent at customer's risk.



QUESTION: HOW DOES THE WORLD COME TO HOME MISSIONS?

Answer: Every time a ship touches shore at a US port where Baptists minister to ships' crews, ripples of international missions are likely to be set in motion.

Pat Palmere of Mobile, Alabama, for example, recently received a postcard from a woman in Brazil she'd never met. The woman had accepted Christ through the witness of a seaman who had been reached by the Mobile seamen's ministry in which Mrs. Palmere is active. And that man was only one of 10,000 who were reached in Mobile in one year. And Mobile is only one of about two dozen Baptist-sponsored ministries to ships' crews around the country.

It all begins to add up when you think about the Annie Armstrong Easter Offering for Home Missions. The 1976 goal: \$8,500,000.

—Tim Nicholas, Home Mission Board

