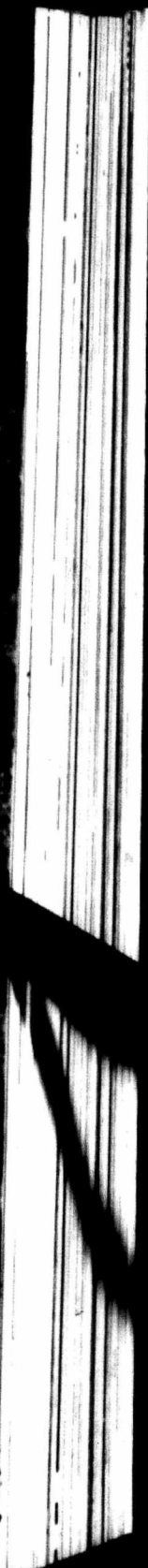


# THE PEOPLE'S FREEDOM

one an  
y tre  
ts iss  
hung  
idual  
e dom  
me  
es an  
of th  
ourn  
rise  
altur  
e, the  
mmi  
uptis  
d the  
gram  
in the  
world  
solu  
MBI  
issu  
ICE  
por  
ion  
plus  
nan  
lap  
xri  
edu  
nir  
on  
pr



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 to  
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 Ridgcrest and Glorieta, 1975.

12 Cor. 3:17-18. Text used by permission  
American Bible Society.

## WOMAN SERVICE WOMAN SERVICE WOMAN SERVICE

VOL LXX

FEBRUARY 1976

NO. 8

### BAPTIST WOMEN MATTERS AND MEETINGS

- 39 Forecaster: a Planning Guide for Baptist  
Women Officers  
by Anne Erickson
- 18 Baptist Women Meeting: American Women in  
Mission History  
by Norma Nelson
- 23 Current Mission Group: A New Look at  
Catholicism  
by Robert Collins
- 28 Bible Study Group: Missions vs. Predestination  
and Universalism  
by Lawrence Webb
- 32 Round Table Group: People with a Covenant and  
a Hope  
by Anne West Gentry
- 34 Prayer Group: National Baptists  
by Francis Connors
- 36 Mission Action Group: The How of Witnessing—  
Sharing Your Own Testimony  
by Barbara Hintze
- 21 Preview of March Study Action Plans
- 42 Call to Prayer  
by Grace Lucas

### FEATURES

- c 2 Where the Spirit of the Lord Is  
by Adrienne Bonham
- 2 Hope in a New Future  
by Edna Ryals
- 6 A Woman's Place  
by Lawrence Webb
- 9 A Time to Love  
by Eva Valentine
- 10 Women's sphere  
by Lynn Madison Burrell
- 12 Woman of the Baptist World: Elena Sanchez  
by Nancy and DeLane Ryals
- 15 I Remember Miss Annie  
by W. Clyde Atkins
- 16 Celebrate the Bicentennial with WMU  
by Mary Bibee and Liz Jones
- 27 Know the State Leaders: Sydney Portis  
and Clenna Stephens
- 38 Let Every Woman Participate  
by Katharine Bryan
- c 3 Bicentennial Travel Tips

WOMAN SERVICE is published monthly by Women's Missionary  
and Service to the Southern Baptist Conference, 600 North  
Fourth Street, Birmingham, Alabama 35203. Price: \$3.00  
per year (single copy, 35 cents). For subscribers outside the US  
add \$1.00 for postage and handling. Annual subscription only.  
Alabama subscribers add necessary sales tax. Allow six weeks  
for renewal, new subscription. Second-class postage paid at Bir-  
mingham, Alabama.

#### ABOUT THE COVER

"My first glimpse of the  
WMU Bicentennial logo  
says executive secretary  
Carolyn Weatherford in-  
creased my feelings of pa-  
triotic excitement. Looking  
closely at the logo you will  
notice that the stripes are  
not just bars. Instead, you  
see people. Instead of the  
stars you see the WMU  
Watchword for 1975-76. I  
hope you make some sort of  
personal plans for involve-  
ment in the Bicentennial  
plans. A Woman's Missionary  
Task."

See page 4 for more  
WMU Bicentennial handout  
projects.

#### EDITORIAL STAFF

Carolyn Weatherford, Editor  
Lawrence E. Webb, Director  
Editorial Department  
Victoria Otero, Business  
Editorial Assistant  
Martha Bibee, Artist

#### CONSULTING STAFF

Anne Erickson, Baptist  
Women Consultant  
Evelyn Bisser, Director,  
Promotion Department  
Bobbie Smith, Director,  
Education Division  
Carolyn Weatherford,  
Executive Secretary  
Mrs. A. Harrison Gregory,  
President



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 Lows contacted the Home Mission Board through their association (Mr. 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, Kiel, 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 Kiel, 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, Khoe, 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 Deng's granddaughters leads to cream to a young friend

TOP LEFT Binh and Khoe Nguyen

LOWER LEFT Nguyen Van Dang in his apartment



of help from families. Churches reproduced the questionnaires and sent them to their members a bulletin. "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 Duane 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 Ector Hamrick called to tell us 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 the U.S. embassy and he gave him a job as bookkeeper. Binh recommended his wife's brother to 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 Deng 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, it 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 sponsorship.

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 (1150 Spring Street, N.W., Atlanta, GA 30308).

Prospective sponsors need to realize that the Vietnamese want to be on their own. They do not want to be dependent; they want jobs. At first, however, they will be totally dependent. 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 kosher 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." Next question:  
"And who does Mama teach  
To mend and tend and fix,  
Preparing me to marry  
Whoever Papa picks?"

Another obvious answer: "The daughters."

Tevye the dairyman 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 see

## 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 Tevye'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 our 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 in 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: "I leave the commandment of God and hold fast the tradition of men." (Mark 7:8 RSV).

Tradition means what is transmitted or 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 woman'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 Woman's Missionary Union. Many Southern Baptist churches would long ago have passed from existence, because noble women have been the mainstays. Missions 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.

Kedie Libbers 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 woman.

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, "an 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 Westalla Baptist Church near Roma, 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 Westalla 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' 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, "Ortiz 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's 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.

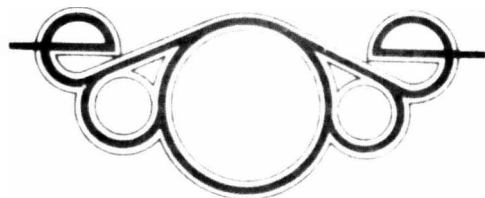
Our WMU Watchword for the year is Paul's assertion from 2 Corinthians 3:17, "Where the Spirit of the Lord is, there is liberty." While we obviously can't get together on all the applications and ramifications of what this liberty and freedom should mean for women, I pray we can agree freedom is for women 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 tedious 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 no 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 the 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.

\*TRADITION copyright © 1974 THE NEW YORK TIMES MUSIC CORPORATION. Reprinted by permission of The New York Times Music Corporation.



**JOY 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 harangue, 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 distantly. 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 heavens... 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 evil 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 influence 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 bridge-work 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 another 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 Denisone—Red if her hair is red, Ann Parker—A.P. if she is very tall. Use jingles, puns, rhymes, birthplaces. Mr. 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 better? An extensive survey by a

**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 forethought, 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 beauty 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, unloose these bonds and let me love as Jesus did when he reached out and touched the leper. Amen.

\*From *In One Era and Out the Other* by Sam Levenson. © 1973 (Simon and Schuster, publishers).





# Woman of the Baptist World: Elena Sanchez

**DeLANE AND NANCY RYAN**

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 WWU 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 ball 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. "On Sunday morning every family is going and on weekdays we will be going church," he says. A Baptist minister says that there would be some called from his church. Their overcoming these barriers, and he was married in a ceremony in a policy in Ho-

Shortly after their marriage, Cuba's political climate became quite unpleasant with the rise of Fidel Castro. The chess couple decided to flee country permanently, taking no with them, and came to the U.S. First, they would go, he.

NO TROUBLE REPORTED BY AFM  
CLERK

During the burning words of new hymns, he quoted this verse from the apostle Paul: "Thus far has God with thee; be encouraged, for I am the God of Abraham, Isaac, and Jacob; I will strengthen thee; thou shalt not be ashamed; thou shalt not be brought into bondage; for I will be with thee, and I will strengthen thee; thou shalt not be ashamed; thou shalt not be brought into bondage; for I will be with thee, and I will strengthen thee." (Gen. 48:3). This promise is the only thing that brings me to my knees in prayer.



Three missionaries, Glen Ridge, New Jersey Photos by Glenn Jeleheart

The airliner landed in New Orleans with its cargo of refugees from Cuba at five o'clock on that gloomy morning in 1961. Elena was in the United States, alone in a crowd. She was tired. She was angry. And she didn't speak English.

At that moment, she remembers, "A very old man came to my side. 'Are you Oshaghi? Don't be afraid,' he said to me, and he by my side. 'I know you like me.' He led me to the truck. I didn't know that was how it [the airline.] That he wanted them to transfer her flight to Beirut. And as suddenly as he had appeared, he was gone."

"Don't be afraid." The words sounded familiar. And there was a thought of the little girl who had given her: "My name is . . ."

"I knew I would never learn English if I stayed in school and worked only with Chinese," Brown says. "So I wanted to go to New York." After a week in school, she went north.

John F. Kennedy International Airport

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 ap-

After staying with friends for a month, Elan 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 he would be arriving the next day."

The couple began attending services of the newly organized First Spanish Baptist Church of Manhattan. Missionary Leobardo 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 he



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 Torres, 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 enrollment 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 Ridgecrest 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 GAs

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 baptistry) soon.

#### 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 that something special about Elena. They save empty rolls from their computer paper for Elena's GAs to 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 reach and serve the Lord wherever He 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!"

#### CLYDE ATKINS, pastor emeritus, Eutaw 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 Eutaw 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-wheeled Indian papoose-style carriage so that we could pull our son in the stroller and from the stroller 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 services.

Having known Miss Annie as I did, I say that she like Abel "being dead yet speaketh" (Heb. 11:4), and her message to Woman's Missionary Union and to the Southern Baptist Convention is "Go forward in the service of the Lord."

## I Remember Miss Annie

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 retrace, backward, the 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), an 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 center 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 3/4 yard white felt, 1/4 yard blue felt, 3/4 yard red felt, sharp scissors, white glue, coffee cartons and a wooden dowel 38 inches long, newspaper and markers for patterns, 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 2, three strips 19 by 2, and one strip 19 by 2.

Cut the patterns 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 red.

If you prefer, instead of hanging the banner, glue or staple the felt onto heavy poster board, omitting the loops and red.

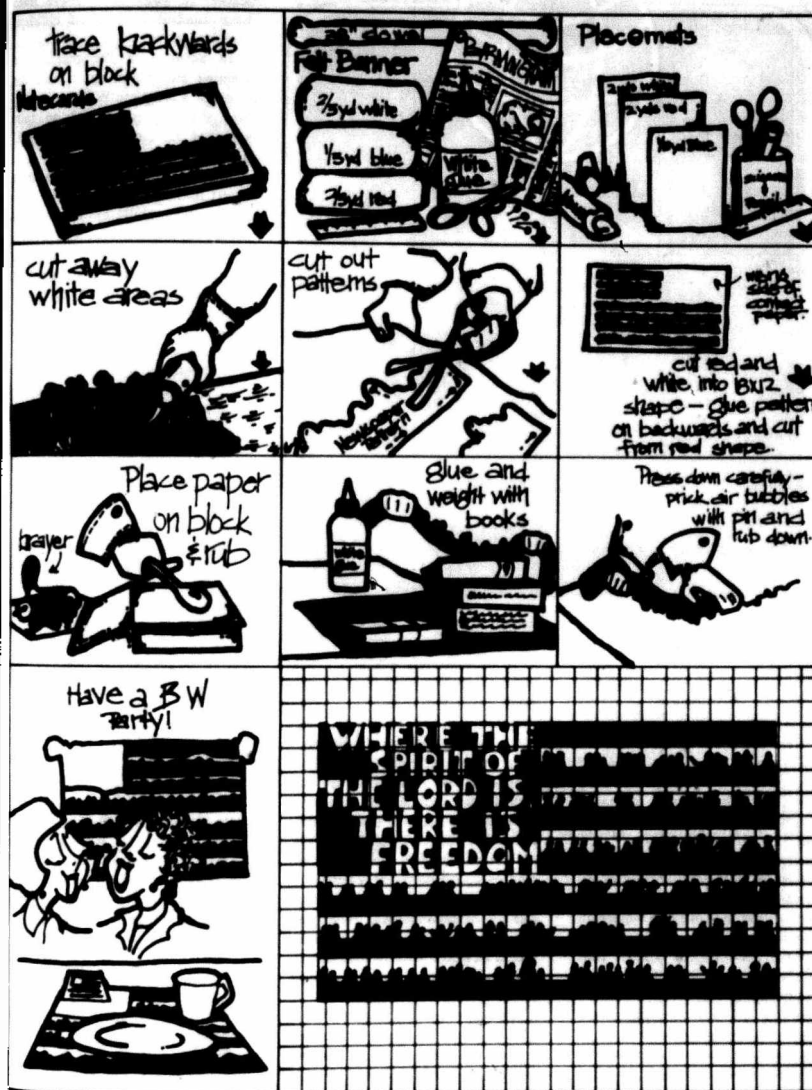
# PLACEMATS

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, 1/4 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 18 by 12 rectangles. Rubber cement the pattern to the back of the red and blue (be sure to reverse it) and cut out, still with the backing on. Loosen one end of the backing and press the red and blue pieces down snug, peeling the backing as you go. If air bubbles appear, 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 scrap and pipe cleaners to make flowers for a centerpiece.



# Celebrate the Bicentennial with WMU Marty Bibee and Liz 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 mementoes gathered by members: old Royal Service issues and other missions 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 whose lives 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 some photos into which you can slip 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 Graded Series books added to the display would offer forth other choice memories.

Or display your scrapbook in your church foyer. A Baptist Women member in continental dress could share with those 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 classes, and the children of your church.

Some members may want to wear period costumes to the meeting. Someone will surely appear in front hat and beads such as WMU all 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 occasion 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 chairmen, 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).

Roles 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 to 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, now, 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 in "O Zion, Hasten," she gave her son "to bear the message glorious," gave of her wealth "to speed (him)

on (his) way," and poured out (her) "soul for (him) in prayer" victorious

There will always be a place in God's plan for missions-minded mothers. How right William J. Felle 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 serious political problems, other citizens with a warning world on their hearts were moving out across the oceans with a message to give away.

As Ann Hasseltine 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 *hope* (banyan) tree in Burma.

Ann Jackson'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 Miss

One of the first missionaries, Eliza Sexton 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 berded," 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 Edmonie Moore. It was this Miss Moore who persuaded her sister Lotie to join her, and so Lotie 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, per 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 eight-bed hospital built by Southern Baptists in Bangalore. She serves other Americans as well as Indian medical personnel.

As American women move in jobs long classified "for men only," the young women of our church 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 so believes Edith Robinson, who served as a "mission motivator" 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 an feeling I should have been a missionary. I have often wondered I had come in contact with missionaries when I was very young. If I 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 we retire the reverberating energy Miss Ed has set into motion all over the world?" wrote Ewilde 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. 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. Many, 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 bureau, 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 Female Cent 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

Female Miss Society in the South from which missions gifts are remembered.

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 sizeable 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 this, "certainly a worthy goal for every deacon."

He added, "She has encouraged me to greater mission 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 mission 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.

Vitaly interested in world relief, he has been a prime mover in "Agricultural Missions," 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 history-making years when she was executive secretary of Women's Missionary Union, SBC: "I like to dream of the future better than the history of the past."

Pray that missionaries listed in Call to Prayer today (see pp. 42-43) will dream new dreams of their future in missions as they turn over a page of their lives to begin a brand new year.

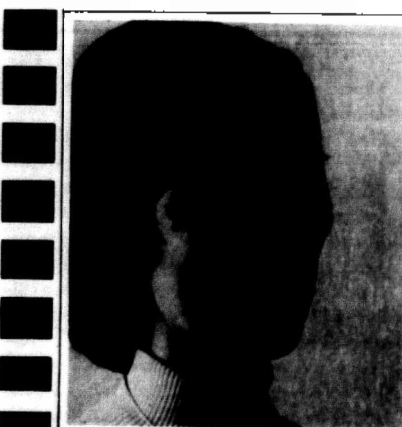
#### ANOTHER WAY TO DO IT

Study *History of Women's Missionary Union*\* by Alma Hunt. Follow study suggestions in the Teaching Guide\*\* and use the ten picture sheets—Sheet, *History of Women's Missionary Union*\*\* and Supplementary sheet, *History of Women'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: \$1.94 paper; \$1.23 cloth.  
\*\*See order form, page 48.

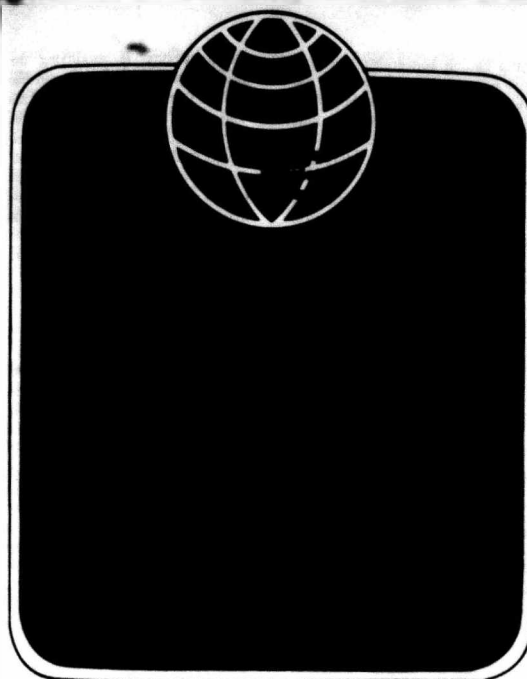


### The "We're Glad You're Here" Girl

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.



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 uninformed 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 grotto 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

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 "Prayer Time," 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.

## PRAYER TIME

Baptists and Catholics have viewed each other through prejudiced 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 "anti" 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 missionary 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 2,840 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 dogma\* 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 session. 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

corresponsibility 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 teams 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 unique, 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 "hearer and a doer of the word" as well as a "herald 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 priests face the people. Gospel songs, hymns, and guitar music complement the choir and organ music.

To a Catholic, the Eucharist

\*Dogma is revealed truth defined officially by the pope or a council which must be believed by the faithful upon 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 in 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 in 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 rear 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 promissory pledge to baptize and rear 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 Dialogue 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 "heretic" 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 seminaries. 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 serge, 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 these 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,

as teachers, 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 priority functions except presiding over the Eucharist, awaiting the day and forgiving sins.

#### CALL FOR ENCOUNTER

A new openness came with the vast, 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*, free from the Home Mission Board (1350 Spring St. NW, Atlanta, GA 30309). Or use *The Imitation of Christ* by Thomas à Kempis \$2.95, available through Baptist Book Stores.

6. Invite Catholics to music presentations at your church, mission

action or Christian social ministry conferences, literary 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, commit 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 Savior. 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

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 variations 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.

h. 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).

mission study chairman in your Baptist Women organization \_\_\_\_\_

current missions 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 Woman'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 home is in Denver. My favorite leisure activities include stamp collecting, traveling, and learning about the many wild



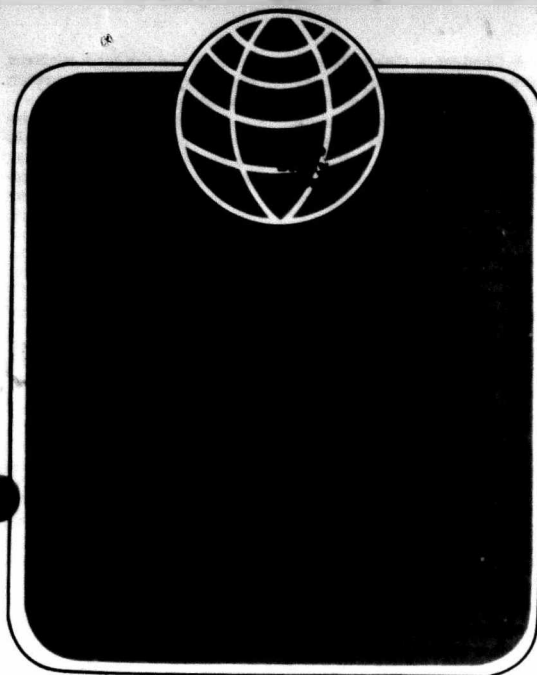
flowers which grow in abundance here in Colorado. These activities are enhanced as I travel over Colorado in my work and as missionaries I have come to know bring the world to me.

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-Faceted 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 "if 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. Someone 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 free to have mercy and compassion on whomever he wishes (vv. 15-16). Paul seems to move toward a negative predestination as he refers to

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 piece 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.)

#### An 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. 18-23). In 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, it is would bring them to Christ, he would be willing to give up his own salvation. Again in 10:1, he tells of the deep desire that obnoxious 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 abuse at the hands of pagans

said of his own countrymen became the 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: Mission

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 kinmen 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?

There are probing questions for sensitive people. It is highly unlikely that anyone would request help from someone he did not trust—on either the human or the divine plane. As for believing in someone we've never heard of—no 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 Board's primary need in overseas personnel is 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 hear without a preacher?"

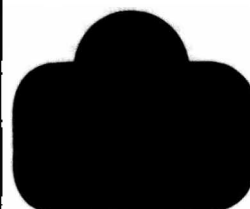
"And how shall they preach, except they be sent?" The sending him implies the preachers are sent from God. The word *sent* is from the word *apostle*, which literally means "one sent forth." Paul may have been reflecting on his own apostleship as a missionary. Though there is no suggestion of mission boards and mission offerings in the word *sent*, we have the responsibility to help financially with sending those whom God has commissioned to "proclaim 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 shown myself to those who did not ask for me" (Rom. 10:20 RSV). God's patience is seen as the prophet adds:

"All day long I have held out my hands to a disobedient and contrary people" (Rom. 10:21).

God himself sets the example of love and patience which undergirds effective missions work.



#### LAWRENCE AND PANSY WHEB 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 newsprint 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 8:28-30. 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 abroad 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.

## preview

#### 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 shares.

##### 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** (1 Corinthians)

##### Round Table Group

**Abundant Life** (Eastern Religions) (See book forecast on p. 33)

##### Prayer Group

**Baptist Concerns**

##### Mission Action Group

**The Flow of Witnessing in Mission 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\*

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

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 Levis view art as its worst as breaking the commandment against graven images and as 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 tradition) 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 picture of ultimate anguish and beauty."

This book gives us insight into Jewish lives that few of us have the opportunity to observe. Our friendships with Jews rarely become as intimate enough for us to see the 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 go this book aside without awe, respect, and love for God's His Covenant people.

*Jesus Was a Jew* by Arnold Fruchtenbaum (Broadman Press 1975) \$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) witnesses to 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 Jase 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 to 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 "Anetevka" from *Fiddler*. Ask how it must feel to be without a nation or unwelcome 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 woman is 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 fear Jews have that 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 prejudices and barriers in 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 1975) \$4.50\*

*Confronting Popular Cults* by M. Thomas Starken 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\*

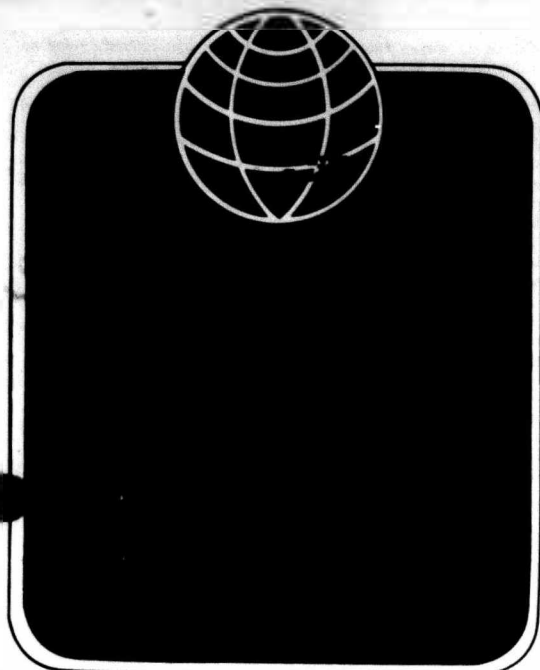
*Exodus to a Hidden Valley* by Eugene Morse (Reader's Digest Press 1974) \$8.95\*

#### BOOKS FOR MAY

*Kidnapped* by Karl and Debbie Dornbach (Harper and Row 1975) \$5.95\*

*African Diary* by Helmut Thielicke (Word Books 1974) \$6.95\*

\*Available through Baptist Book Stores. Be sure to check early in case there 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 services on Wednesday—lunch 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 to meetings together.)

The BSU director at Langston had just resigned. All of the directors had been male. The National Baptist WMU 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 state 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 my students

just to go; I want them to be dedicated in 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 Service* 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 making a puzzle. Write the name 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.

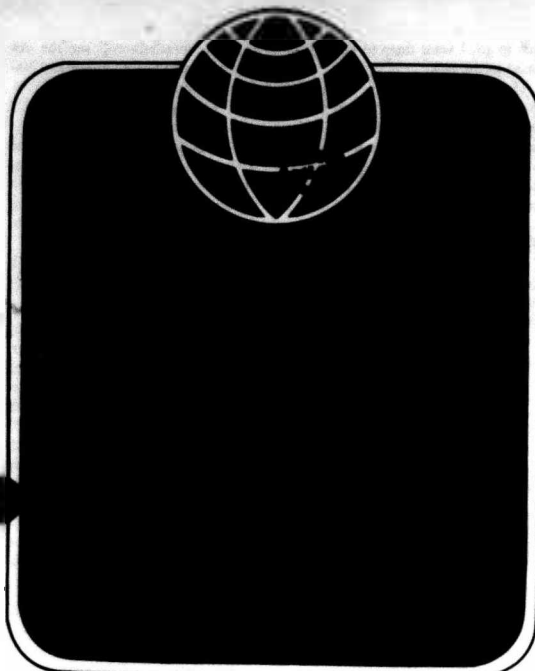
After the body is complete, read Ephesians 4:16 from *The New Testament in Today's English Version*.

#### 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 you 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, uneducated, blind beggar who came into 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 stoned 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" part. 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 newness of the Christian experience should be in your testimony.

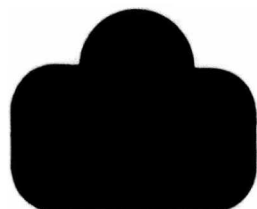
Several Scripture verses seem to say to us that we should share our personal testimony. I have listed three here. You can find many others.

"Let the redeemed of the Lord say so" (Psalm 107:2).

"Return to thine own house, and shew 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

Katharine 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).

- At the last Baptist Women meeting or activity you were asked to
  - stand on your head —
  - pull up a chair —
  - move down some so someone else could sit on the same row —
- In preparation for the meeting or activity you were asked
  - to plan to come —
  - to bring someone —
  - to read the newspaper and bring articles related to the area of study —
- As you arrived at the meeting or activity, others had planned for your participation by
  - 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!) —
  - 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!) —
  - requesting that you play the piano for the hymn which is not in the hymnal and which you have never heard —
- During the business session you participated by
  - constantly looking at your watch to see if it had stopped (the watch, not the business session) —
  - disagreeing with the suggestion for the date of the prayer retreat (you didn't care, but it gave you something to do) —
  - 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 ac-

tivities. 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.

- 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.
- Know members well enough to know how to motivate their unique participation as persons.
- 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.
- 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.
- 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 Book<sup>1</sup> 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 Ridgcrest
- 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*.<sup>1</sup>

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*,<sup>2</sup> 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 bulletins, Baptist Women newsletter, Baptist Women meeting, personal contacts?
  - made provisions for children?
  - planned for Baptist Women to study the book, if no 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*.<sup>3</sup> 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 lead in a training activity based on the feature on page 38. Ask members to respond to the questions. Which methods being used in our organization encourage any participation? Which approaches discourage any 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 87335; 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<sup>2</sup> 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<sup>3</sup> 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 Women's Missionary Union*; *The Bible: God's Missionary Message to Man*, Vol. 1 or Vol. 2; *An Introduction to the Bible*; *Baptist Women Leader Manual*; *Understanding Adults*; *Childing Adults*; 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?" 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 their 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 Women's Missionary Union's first executive secretary. The dress's tight-fitting bodice is topped with an inch-high collar. A piece of hemstitched lace 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 dons hat). Miss Armstrong believes that a woman never appears in public without a hat."

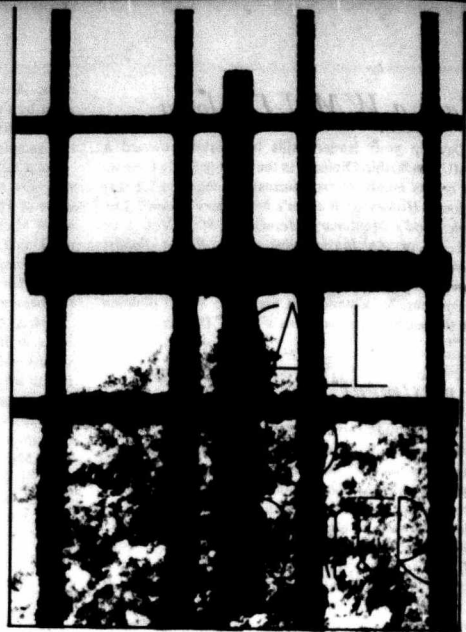
"She even wears a hat as she goes over work and correspondence at 10 East Fayette Street. In this location, Miss Armstrong's ideas are evergreen. Working without salary, she has organized women's mission work, established a strong literature department, initiated work among Indians, the Chinese, Negroes, and island groups, and created the Little Moon Christmas Offering. She intends to make the nation God's America. This tall, distinguished woman feels 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 1860; Kathleen Mallory, executive secretary from 1912 to 1941.

Descriptions of the person and of the service of each leader can be found in Alma Hunt's *History of Women's Missionary Union* (available through Baptist Book Stores).

For help in planning the costumes, check with your public library.

<sup>1</sup>The WMU order form, p. 48.  
<sup>2</sup>Available through Baptist Book Stores.  
<sup>3</sup>From Women's Missionary Union, 600 N. 28th St., Birmingham, AL 35203. Annual subscription only. Please enclose remittance. Alabama subscribers will receive extra 10% ROYAL SERVICE. \$3.00 per year, single copy 35 cents. For subscriptions outside the U.S. add \$1.00 for postage and handling. (Domestic, \$2.00 per year, single copy 35 cents; for subscriptions outside the U.S. add 70 cents for postage and handling. After an impact from state office.)  
<sup>4</sup>Available ONLY from Women's Missionary Union (see address above). Enlistment reports 10 for \$1 each. Please send by check or money order within the following handling charges on orders of \$2.00 or less, 75 cents; on orders of \$2.01 to \$5.00, 75 cents; over \$5.00, 75 cents. Alabama subscribers add necessary sales tax.



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

#### 1 Sunday Exodus 3:7-14

Tony Brevington is director of missions for Burnt 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 to serious training. We have no 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. Allen, church extension, Utah

Tommy E. Brevington, Indian, North Carolina

William Taft Watts, retired, Oklahoma

James A. Wright, Jr., Spanish, Connecticut

Mrs. Elizabeth O. Zeiger, retired, Kentucky

Mrs. Bernice T. Griffin, home and church, Nigeria

J. Alexander Haring, retired, China, Taiwan

Mrs. Bobby L. Jones, home and church, Indonesia

Mrs. Larry N. Kamm, home and church, Spain

Mrs. C. Keith Parker, home and church, Switzerland

2 Monday Exodus 4:27-31

Elba (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 B. Crawford, metropolitan missions, California

James Goodhue, language missions, Illinois

Thomas L. Johnson, retired, Mississippi

Mrs. E. R. Lamdown, retired, Oklahoma

Bonnie F. Martin, National Baptist, Louisiana

William J. Murray, director of vocational missions, Ohio

Mrs. Henry S. Rosales, Sr., Spanish, Texas

Mrs. L. A. Watson, retired, Oklahoma

Mrs. Ruth Wilson, Baptist center, Louisiana

Missionaries are listed on their birthdates. An asterisk (\*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, Box 6397, Richmond, VA 23230, or in *Mission Board Personnel Directory*, Box 6397, Richmond, VA 23230.

Ernest B. Beavers, student work, Indonesia

Mrs. M. M. Hays, women's work, North Brazil

James P. Kirk, publication, South Brazil

Nasim McLean, nurse, Gaza

Mrs. Homer L. Schick, home and church, Hong Kong

Mrs. William L. Womack, home and church, Barbados

3 Tuesday Hebrews 1:1-6

Uinda Clark lives in Clear, Alaska where her husband, James, pastors North Star Baptist Church. They also minister to the Indian village of Yamat, Ft. Yukon, and Chalkyitsik. Their special prayer request is for "native men to step out to follow Jesus and become leaders among their people."

Harold B. Alvord, retired, Texas

Mrs. James L. Clark, church extension, Alaska

Mrs. M. Gurn, Spanish, Texas

Thomas Edwin Lilly, Christian social ministries, Louisiana

Mrs. C. J. Smith, retired, Texas

Violet Stephens, Spanish, Texas

Mrs. Norman L. Harrell, home and church, Portugal

George H. Kallman, doctor, Colombia

Dorothy Lane, religious education, Japan

Mrs. John E. Lammert, home and church, Guatemala

Mrs. Roscoe D. McCumey, retired, Nigeria

Mrs. Bill B. Penick, home and church, Korea

James D. Ragan, preaching, Malaysia

Linda Sandson, 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 Barbados is Frances (Mrs. Kenneth) Curry. Pray for her on her birthday as she sets a Christian example at home and church.

Mrs. Marvin O. Barry, Spanish, Illinois

Mrs. Frank D. Maggala, retired, Louisiana

Jerah Moore, deaf, Tennessee

Erin F. Palmer, director of occupational missions, Minnesota

Mrs. Samuel Dale Miller, Christian social ministries, Louisiana

Ivan Sandson, Spanish, Maryland

Mrs. J. Kenneth Curry, home and church, Barbados

Mrs. Ray A. Fowles, home and church, North Brazil

Mary J. Harper, Jr., preaching, Colombia

Mrs. J. R. Johnson, retired, China

Mrs. James M. Nelson, home and church, Ethiopia

Mrs. Boyd A. O'Neil, home and church, North Brazil

James C. Ruffing, preaching, Peru

5 Thursday Exodus 12:4-15

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 hearer. Pray for John M. Wilkes, who witnesses through radio and television in France.

Samuel Dime Griffin, US-2, Baptist center, Ohio

Horacio Harbardon, Spanish, Texas

William T. Ischler, pastor, New Hampshire

Manuel Madrid, Spanish, Texas

Mrs. James P. Gilliam, home and church, Ecuador

Norman F. Lytle, preaching, Israel

Carl P. Mahan, retired, Nigeria

Mrs. J. Murphy Terry, home and church, Thailand

Lila Watson, retired, China, Hong Kong, Taiwan

John M. Wilkes, radio-TV, France

6 Friday Exodus 14:9-14

Rajji Hoshizaki does pioneer evangelism in Nagaya, Japan. He says, "We have three churches, two missions, and several witness places in the homes of Christians. Pray that we may start two churches in the next ten years. Pray that one of our missions 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

Dante Maciel, Spanish, Texas

Estelle Viera, Spanish, New Mexico

Mrs. V. T. Yearwood, retired, Panama/Canal Zone

Mrs. Telle M. BBA, home and church, Ghana

Mrs. G. Wayne Beck, home and church, Israel

Mrs. Billy F. Cross, home and church, Taiwan

Shirley Mae Gardner, retired, Nigeria

Emogene Harris, religious education, Japan

Jerry Hobbs, preaching, Thailand

Edith Westfield, preaching, Japan

7 Saturday Exodus 16:13-18

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 Martin Kirby who is engaged in social service missions in South Brazil.

Mrs. William E. East, metropolitan missions, California

Guy B. Lander, Indian, Oklahoma

Mrs. Paul Bengtson, retired, California

Ellis Tamm, metropolitan missions, New York

Logan C. Auld, religious education, Rhodesia

George B. Bates, education, North Brazil

Mrs. Harold D. Nathan, home and church, Kenya

Mrs. John I. Jacobs, home and church, Dominica

Martin Kirby, social work, South Brazil

Mrs. Takahiro Omi, home and church, Japan

Mrs. Samuel M. Waldron, 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 more than 75,000 messages yearly, and over 15,000 language persons make professions of faith. Pray especially for M. E. O'Neil who works with the Spanish in Texas on this his birthday.

Mrs. Ann Gray, center director, North Carolina

Mrs. Ross Hanna, Baptist center, Arizona

Mrs. Murphy Lane, Chinese, California

M. E. O'Neil, Spanish, Texas

Norman E. Waldron, director of occupational missions, Maryland

Donald L. Smith, preaching, Uruguay  
Mrs. John P. Gilpin, home and church, Houston

Donald E. Miller, preaching, Argentina

Kate Murray, retired, China, Taiwan

Donald E. Smith, administration, Nigeria

James I. Shady, preaching, Philippines

Albert C. Smith, Jr., agriculturist, Apple

Mrs. Dale G. Thomas, home and church, Israel

19 Monday Hebrews 2:1-18

Michael Rector writes from Ohio where he works in an inter-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. Pray 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 Hall, Spanish, Pennsylvania

Mrs. Paula Carman, retired, California

Mrs. Douglas Fernandez, retired, Florida

Mrs. Allison Holman, Indian, Arizona

Michael R. Rector, pastor-director, Ohio

Mrs. Thomas C. Nelson, home and church, Guiz

Marburt W. Newby, preaching, Rhode Island

Mary Swendsen, education, Japan

Linah Yammah, journeyman, secretary, Honduras

20 Tuesday Exodus 23:1-8

Jeffrey Meier, RN, is supervisor of surgery at Clinic Bautista in Barranquilla, Colombia. She teaches an aides' class and leads in-service education for the rest of the nursing staff. "Pray for the clinics operating in different 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. Bullitt, rural urban missions, Michigan

James Shuman Cayer, Spanish, Utah

Mrs. Dale W. Cram, metropolitan missions, Illinois

Edward P. Harman, retired, California

Services Later, retired, Texas

Mrs. Marlene Sadler, Polish, Pennsylvania

Abraham Wright, retired, Illinois

James E. Cullen, retired, Philippines

Mrs. Donald E. Smith, home and church, Indonesia

Mrs. Betty E. Palmer, home and church, North Brazil

W. Davidson Pruden, education, Nigeria

Jeffrey Meier, nurse, Colombia

Pauline Lewis, education, Ghana

E. Richard Reed, preaching, Mexico

Mrs. Sue W. Toulson, home and church, Taiwan

21 Wednesday Exodus 23:26-29

Women in Yemen have few rights. Men 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 witnessing challenge. Pray for Mildred (Mrs. Raymond) Ode.

Mrs. C. A. Baker, retired, Brazil

Mrs. Clifford Barrett, retired, China, Taiwan

Mrs. William F. Foster, home and church, Korea

Mrs. Stanley P. Howard, Jr., home and church, Japan

Charles L. Miller, preaching, Philippines

Shelia Miller, journeyman, education, North Brazil

Mrs. Raymond L. Ode, home and church, Yemen

Mrs. Wade H. Smith, music, North Brazil

Crige A. Smith, religious education, South Brazil

B. Jay Stewart, publication, Kenya

Esther Whist, nurse, Korea

22 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 CSM, 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 me as I determine what God would have us

do in reaching these persons. Pray for volunteers to help reach these people."

Mary A. Borch, retired, Arizona

David R. Campos, Spanish, Colombia

Mrs. Cruz Rodriguez, Spanish, Texas

J. Darrell Tapley, Spanish, New 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. Kellum, Jr., preaching, Malaysia

Ruth Randall, retired, Brazil

W. L. C. Richardson, religious education, South Brazil

Mrs. Lehaman F. Webb, home and church, Singapore

23 Friday Hebrews 6:1-8

Marcus 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 be born in Israel, their Messiah.

Mrs. Jerry Baker, deaf, California

John B. R. Cantam, retired, Texas

Joyce Arthur Mitchell, weekday ministry director, Michigan

Mrs. Donald T. Moore, Spanish, Puerto Rico

Mrs. Daniel Rodriguez, Spanish, Florida

Richard Vera, Spanish, Arizona

Charles A. Alms, radio-TV, France

William A. Beckman, preaching, Thailand

Mrs. Theodora O. Cox, home and church, Japan

Mrs. George M. Felt, Jr., home and church, Ghana

Max T. Furr, business administration, Peru

Richard Morris, preaching, Taiwan

Marion C. Reed, preaching, Israel

Don C. Roodhiser, preaching, Italy

Don C. Roodhiser, preaching, Italy

Mrs. Ramona Spence, home and church, Uruguay

Mrs. S. Wayne Wheeler, home and church, Honduras

J. Conrad Williams, education, Lebanon

24 Saturday Exodus 24:14

Paul and Kay Eaton, formerly of Uganda, oversee an agriculture project

in Uganda, 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. Adkins, Spanish, Texas

Mrs. Larry D. Carter, National Baptist, Illinois

Gladys Pomeroy, Baptist center, Alabama

Mrs. Paula Omer Gervin, Spanish, Florida

William L. Lankin, retired, Georgia

George T. Lewis, retired, Texas

Michael Mammola IV, U.S.-2, Spanish, Washington

Mrs. Paul E. Pappas, Spanish, Texas

Mrs. Joel Summitt, Spanish, Texas

Mrs. John M. Carpenter, home and church, Liberia

Paul D. Eaton, agriculture, Tanzania

Kenneth Z. Eklund, education, Indonesia

Douglas Gattner, journeyman, secretary, Colombia

W. Alvin Hutton, men/boy, South Brazil

Mrs. Richard H. Hultinger, home and church, India

Mrs. Clayton E. Hubert, home and church, North Brazil

Mrs. John G. Mayner, home and church, Colombia

Ave Nell McWhorter, nurse, Costa Rica

Don N. Murphy, preaching, South Brazil

25 Sunday Hebrews 7:4-11

Martha Franka, a retired missionary, lives in South Carolina. She writes, "Being a retired missionary is not fun!" Mrs. Franka 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. Eiler, church extension, Alaska

John Gaden, kindergarten, Texas

M. C. Meffan, Spanish, Texas

Baron A. Polans, Jr., Spanish, Idaho

Baron 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. Daniel B. Cobb, home and church, Thailand

Mrs. Robert S. Campbell, home and church, Philippines

Martha Franklin, retired, China, Taiwan

Karen Mayner, religious education, Philippines

Oliver Lawton, retired, China, Taiwan

William E. McCaff, education, Top

Donald W. McNeill, preaching, Equatorial Brazil

Dale Moore, social work, Nigeria

Mrs. Mable Smith, Jr., music, Colombia

26 Monday Hebrews 7:16-25

William O. Jones, now retired, has served for eleven years as dean of the Christiana Baptist Bible Center. He writes, "Pray that we might obtain sufficient funds to finish buying literary books and to pay for scholarships for those unable to pay."

Mrs. Paul L. Bard, church extension, New York

Mrs. Jan DeLeon, Spanish, Arizona

Mrs. Gonzalo Hernandez Gonzalez, Spanish, Florida

William O. Jones, retired, Tennessee

Harold B. Manahan, director of occupational missions, Nebraska

Frank J. Baker, radio-TV, Zambia

Edward M. Smith, Jr., retired, Chile

Trout C. Smith, education, Switzerland

Mrs. G. Edwin Engstrom, dorm parent, Philippines

Mrs. J. William Geller, Jr., home and church, Chile

Mrs. Yvonne E. Hamilton, home and church, Philippines

Steven P. Hicks, education, Mexico

Mrs. L. L. Johnson, retired, Brazil

On Lee, retired, China, Taiwan

Dorothy L. Mills, preaching, Jamaica

Mrs. Daniel W. O'Rourke, home and church, Japan

Harold L. Schalk, preaching, Hong Kong

27 Tuesday Hebrews 8:1-13

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 Pauly (Mrs. Vernel 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.

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

Paula West, church extension, Kenya

C. Frank Thomas, preaching, Upper Volta

#### 19 Thursday Hebrews 9:6-10

J. D. Bolton writes, "We are beginning our second year of language study. Pray that we will learn well Brazilian Portuguese and thus be better equipped to communicate God's great love." Mr. Bolton works with twenty-five Baptist churches in music promotion and evangelism. The Boltons have seen ten young people accept Jesus as Saviour this past year.

Ray J. Ferguson, director of educational missions, Idaho

Mrs. John L. Jones, retired, Oklahoma

William D. Stevens, rural-urban missions, Oklahoma

A. D. Santos, music, South Brazil

Benjamin Bedford, preaching, Argentina

C. Ray Marshall, Jr., preaching, Tanzania

James G. Greer, education, Thailand

Mary Jane Hordis, education, Japan

Thomas J. Kennedy, preaching, East Africa

William W. Marshall, field representative, Near East/Northern Africa

James M. Phillips, agriculture, Mexico

Paul E. Benton, preaching, Uruguay

Olyda N. Roberts, preaching, Mexico

Mrs. Toby E. Walker, home and church, Argentina

26 Friday Hebrews 9:23-28

Almetta 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 Bryant, 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

Henry E. Jurgens, education, Hong Kong

Betty Larkner, medical, Nigeria

Charles A. Ray, English-language, Thailand

Larry C. Yoder,\* student work, Belgium

#### 21 Sunday Hebrews 10:10-25

David and Arlene Orzech arrive 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. Paula Cervantes, Spanish, Texas

Doris Christensen, retired, Arizona

Mrs. David E. Crook, church extension, Maine

K. Medford Rutana, pastor, Utah

Larry Edwin Jones, US-2, church extension, Kentucky

Seamus Matthews, retired, Texas

Ralph W. Murphy, Jr., US-2, church extension, South Carolina

R. G. Van Buren, retired, Texas

Mrs. Richard Voss, Spanish, Arizona

Lloyd Whyte, interfaith witness, Florida

Mrs. Wilby B. Faw, home and church, Nigeria

Mrs. Harriet W. Fite, Jr., education, South Brazil

A. Audin Gilmeth, preaching, South Brazil

Mrs. Richard B. Greenwood, home and church, Guatemala

J. Shannon Long, preaching, Chile

M. Maurice Marvay,\* preaching, Tanzania

James E. Mangrove, Jr., education, South Brazil

James E. Tye,\* music, Ecuador

Larry Wagner, women's work, Korea

Mrs. William H. Wakefield,\* home and church, Southeast Asia

Mrs. E. Harvey Walcott, home and church, Mexico

Chas. Williams, religious education, North Brazil

Avery T. White, Jr., education, Indonesia

22 Sunday Hebrews 10:32-39

Lupe 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.

Miss Lupe Delgado, kindergarten, Texas

Mrs. Fred A. Garvin, director of international missions, Kansas

Mrs. Emma Perez, retired, Texas

Mrs. Eleanor Sanchez, Spanish, Texas

Mary Ann Chandler,\* social work, Malawi

J. William Geiger, Jr., religious education, Ohio

Mrs. J. Hester Hammett, home and church, Taiwan

Mrs. Glene L. Hix, home and church, Ohio

James M. Huey, journeyman, education, Philippines

Mrs. Edward L. Howe, home and church, Japan

Mrs. F. Gilbert Stem,\* home and church, Mexico

Mrs. Arville E. Stone,\* home and church, Tanzania

Mrs. Ralph A. Tamm, home and church, Hong Kong

23 Monday Hebrews 11:2-16

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. Bunch, program implementation, Iowa

Calvin C. Craig, Jr., National Baptist, North Carolina

Mrs. Paul Elledge, retired, Kansas

Andrew Furler, National Baptist, Washington, DC

Allen Garrow, education, Japan

Gayle A. Hogg, preaching, Trinidad

Lynn Ramey, religious education, Ohio

24 Tuesday Leviticus 16:16-22

Ellie and Ruby Fulbright, who arrived in Zambia a year ago, are studying the Bemba language in preparation for working in the rural areas 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. Manuel G. Garcia, retired, Texas

Mrs. Kwong-Wah Lan, Chinese, Florida

Reggie R. Martinez, Spanish, Texas

Leonard High, retired, Washington

K. Russell Rindley, preaching, Indonesia

Vale Campbell, Baptist Spanish Publishing House, El Paso, Texas

Larry C. Smith, retired, China, Malaysia

Leslie A. Doyle, Jr., preaching, Equatorial Brazil

Ed G. Fullbright, preaching, Zambia

Mrs. James T. Lachapelle, home and church, Philippines

James M. Lantry, journeyman, education, India

Mrs. James K. England, home and church, Lebanon

Mrs. William L. Smith, home and church, South Brazil

George A. Trotter,\* preaching, Indonesia

Doris Whitson, social work, Japan

25 Wednesday Hebrews 11:21-27

For health reasons, Charles and Bettye 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.

Charles Lipp, retired, Mississippi

Mrs. Charles Lawton, Filipinas, Florida

Henry Madson, Spanish, Michigan

Victor Ocho, Jr., Spanish, Oklahoma

Mrs. Samuel G. Wagner, church extension, New York

Mrs. Nancy L. Barrows, home and church, Paraguay

Mrs. Tom D. Galt, home and church, Japan

Joan Lids, retired, China

Robert L. Maudry, publication, Philippines

Joe R. Walker, business administration, Singapore

Norman W. Ward, education, Zambia

26 Thursday Leviticus 20:22-26

The new goal of the Department of Cooperative Ministries with National Baptists, 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. Len) Williams, North Carolina.

R. B. Harris, National Baptist, Mississippi

Mrs. George T. Lewis, retired, Texas

Mrs. Harold E. Menden, international missions, Nebraska

Andrew Olson, Jr., Spanish, Washington

Mrs. Lee Williams, National Baptist, North Carolina

Mrs. D. P. Appleby, retired, Brazil

Mrs. Paul W. Boudier, Jr., home and church, Japan

Mrs. William E. McElroy, home and church, South Brazil

Mrs. Samuel T. Pagan, home and church, Thailand

Samuel A. Robinson, business administration, Taiwan

J. Wilson Ross, Baptist Spanish Publishing House, El Paso, Texas

27 Friday Hebrews 12:1-11

"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 uses 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 Hammack, 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.

Use the order form below. Fill in the name and address of the person to whom the subscription will go; indicate that your order is a gift; and include your name as giver. An attractive card announcing your gift will be mailed from WMU. (Be sure the person is not already subscribing to ROYAL SERVICE.)

Order from Women's Missionary Union, 602 North Twentieth Street, Birmingham, AL 35203. Price \$3.00 per year, single copy \$1.00. Payment must accompany order. Subscriptions accepted for one year only. For subscription outside the US, add \$1.00 for postage and handling. Alabama subscribers add necessary sales tax.

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ ZIP Code \_\_\_\_\_  
Name of magazine \_\_\_\_\_ Price \$ \_\_\_\_\_  
New subscription ( ) \_\_\_\_\_ Renewal ( ) \_\_\_\_\_  
Gift subscription ( ) \_\_\_\_\_



better how to minister to their needs and communicate the love of Christ," writes Charlotte (Mrs. Milnes) Erskine. "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. Lee Smith, retired, New Mexico  
Mrs. Charles W. Baskinbaugh, home and church, Tennessee  
Mrs. George B. Reice, music, North Brazil  
Mrs. William E. Erskine, home and church, Malawi  
Mrs. John D. Floyd, home and church, Philippines  
Mrs. W. Baskinbaugh, home and church, Nigeria  
Robert N. Mink, mission administration, Philippines  
Mrs. William L. Pipe, home and church, Guadalupe

28 Saturday Hebrews 13:1-7  
Mrs. Irene Dierwood directs the work of the Baptist Indian Center in Farmington, New Mexico. She teaches reading, teaches home Bible studies, and is helping translate a hymnal into the Navajo language. She works to interest the Navajo people in receiving training as teachers and preachers. Pray for Mrs. Dierwood and the Navajo with whom she works.

Mrs. Elmer Adams, Spanish, Texas  
Mrs. Irene Dierwood, Indian, New Mexico  
James Dwyer, Indian, Oklahoma  
Mrs. Pablo N. T. Lin, Chinese, California  
Francisco Morales, Spanish, Texas  
Walter D. Thompson, retired, Arizona  
Mrs. Paul Vandercreek, international, Mississippi

Mrs. Walter E. Allen, home and church, Tennessee  
Wayne E. Brown, medical, Tanzania  
Mrs. Paul D. Eaton, home and church, Tanzania  
Mrs. Carl R. Hall, home and church, Kenya  
Mrs. J. H. Highfill, retired, China  
Hawaii, Philippines  
J. Ross Thompson, preaching, Colombia

29 Sunday Leviticus 26:3-13  
Leap Year affords us an extra day to pray for missionaries. Use this day to thank God for our foreign and Home Mission Society, for those personnel who are not listed in Call to Prayer. Pray also for Betty (Mrs. Charles) Alexander, Para, whose birthday comes only once every four years.

Mrs. Charles L. Alexander, home and church, Para

## 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 (Information must be picked up at Baptist Building), Florida (write Bicentennial Commission of Florida, P.O. Box 10287, Tallahassee, FL 32302), Georgia, Hawaii, Illinois, Indiana, Kansas, Nebraska, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, New York, North Carolina, Northern Plains, Ohio, Pennsylvania-South Jersey, South Carolina, Tennessee, Texas, Utah, Virginia, West Virginia.

- Plot your trip with the help of "Mission Vacation Atlas" (free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309). This attractive booklet lists mission points, colleges, children's homes, Baptist centers, resort areas, Baptist historic sites, state or area directors of missions, and other information.

- Schedule your vacation to include the WMU annual meeting in Norfolk, Virginia, June 13-14. Mrs. A. Harrison Gregory, who will be presiding over her 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 1945-56, 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 SBC Housing Bureau, P. O. Box 1216, Norfolk, VA 23501. Housing application form is available from state Baptist office.)

- Include in your itinerary a visit to the national office of Woman'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) 332-6811.

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

### ORDER FORM FOR WMU MATERIALS

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

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

ITEM	HOW MANY	COST	TOTAL
Arnie Armstrong biographical leaflet	(150)	\$ .10	
Arnie Armstrong picture (100)		4.00	
Baptist Women's Leader Manual	(30)	.30	
Baptist Women Officer Plan Book		1.00	
How to Use Community Resources in Mission Action		1.25	
Leading Coffee Dialogues		1.00	
Persons, Not Things		.30	
Special Skills for Mission Action #1		.79	
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	
Teaching Guide for History of Woman's Missionary Union	(100)	2.75	
Short History of Woman's Missionary Union		.40	
Supplementary Sheet History of Woman's Missionary Union		.50	
History of Woman's Missionary Union		10	
WMU's Missionary Union		1.50	
Volume 1		1.50	
Volume 2		1.50	

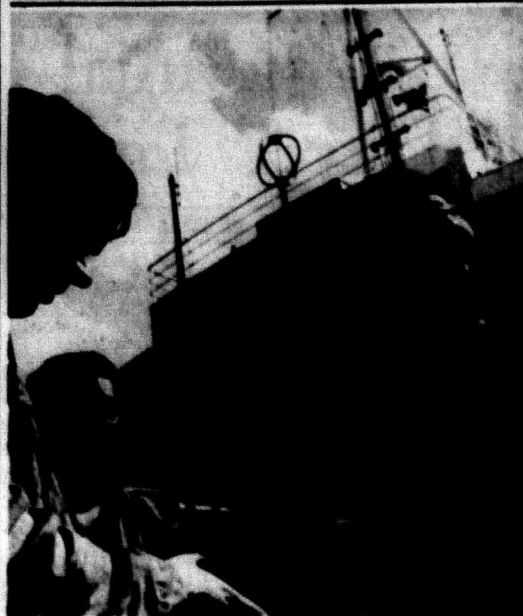
SHIP TO \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

ORDERED BY \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

Total order \$ \_\_\_\_\_  
Add sales tax as necessary \$ \_\_\_\_\_  
Handling charge \$ \_\_\_\_\_  
Total amount \$ \_\_\_\_\_  
Amount enclosed \$ \_\_\_\_\_

\*Orders \$2.00 or less \$1.00  
\$2.01 to \$5.00 \$1.50  
Over \$5.00 \$2.00





### 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

