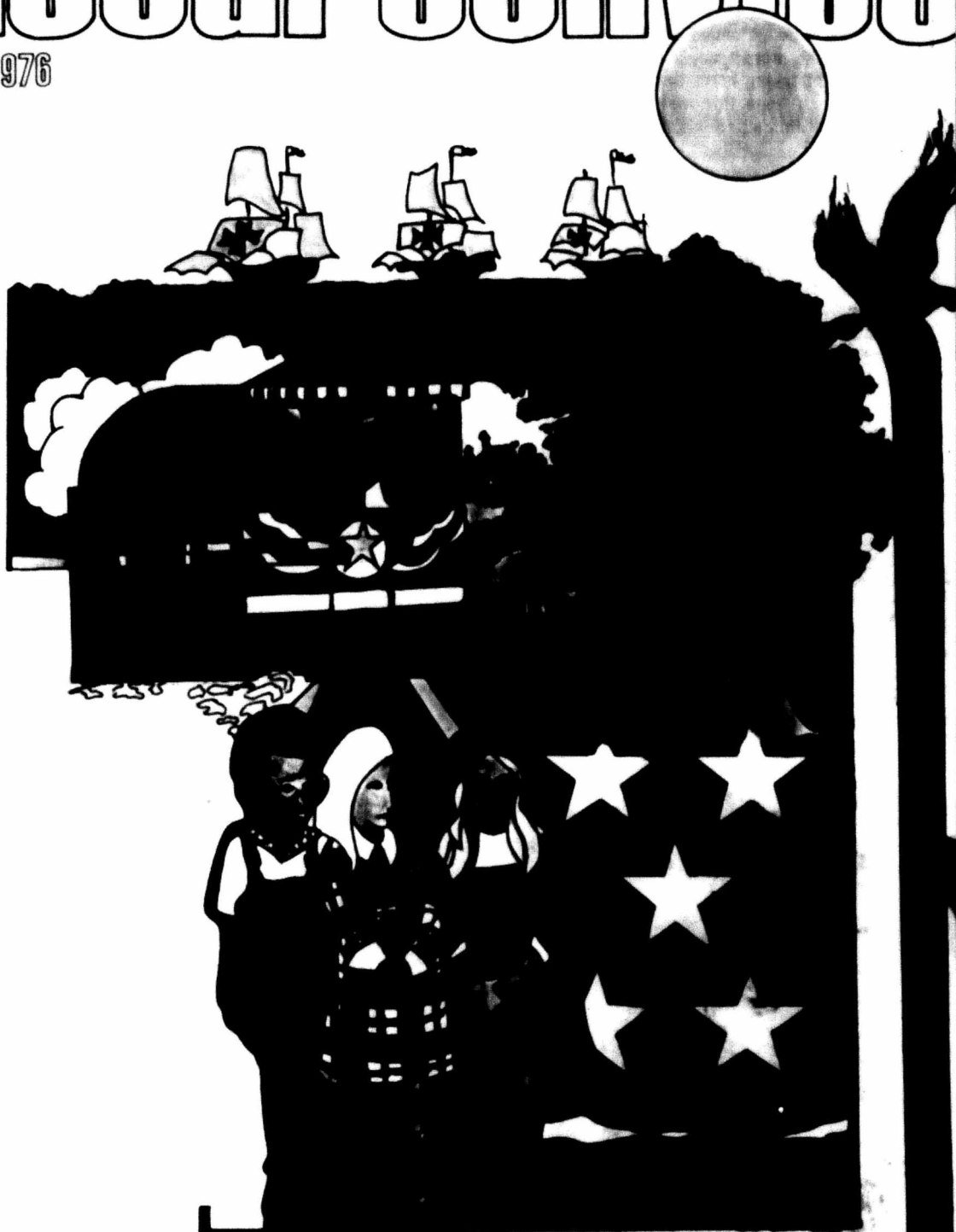


# ROYAL SERVICE

July 1976



Carolyn Weatherford

"The idea that this is a meeting for women's rights is absurd," said the distinguished Dr. Ellis from Baltimore, Maryland. "If you knew what to do, go ahead and do it; if not, take more time, but remember that taking more time is losing time. I hope this meeting will result in immediate organization."

The thirty-two delegates who listened attentively were moved to action. Thus, Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, was born. The date was May 11, 1888.

The bicentennial year provides opportunity for individuals and groups to remember their past.

Although Woman's Missionary Union has not yet celebrated its centennial, its members remember that WMU has been significantly involved in the life of the nation since that historic meeting in Richmond, Virginia, in 1888.

Remember . . . the words from the preamble to the constitution of Woman's Missionary Union: "We, the Women of the churches connected with the Southern Baptist Convention, desirous of stimulating the missionary spirit and the grace of giving among the women and children of the churches, and aiding in collecting funds for missionary purposes, to be disbursed by the Boards of the Southern Baptist Convention, and disclaiming all intention of independent action, organize and adopt the following . . ."

Remember . . . Mrs. W. C. James's words in her president's message at the WMU Annual Meeting in 1822: "We must with

careful forethought and with characteristic caution fit the Union to the accomplishment of greater and larger service for our denomination and for the more speedy salvation and upbuilding of the womanhood and childhood of the world."

Remember . . . the prayer of Dr. Porter Routh at the dedication of the WMU building in Birmingham in 1882: "We are challenged by the opportunities before us. Let the stately columns of this building remind us that our lives, too, must be tall and stately. . . . May each window in this building be a map of the world. May each door be an entrance-way to enlarged service."

Remember . . . your own experiences, Baptist Women, through the years of your participation in Woman's Missionary Union. But, the past is only prologue to the future; and when the past is remembered, the future must be previewed.

Our past reminds us that the future of Woman's Missionary Union will be in the mainstream of the Southern Baptist Convention. Greater and larger service opens each day to the women of the churches throughout the fifty states.

Baptist Women should see in the future the responsibility for educating youth in missions. With an abundance of materials unknown to our forerunners, with more varied possibilities for innovative careers in missions, let us set ourselves to the "upbuilding of the womanhood and childhood of the world."

"Come, women, wide proclaim" are words that open the Women's Hymn, adopted as the official WMU hymn years ago. The words, written by Fannie E. S. Heck, challenge us to a future that will include all the women and youth in our churches, enabling them to reach out to those around the world.

a past to  
remember...  
a future  
to mold

## ROYAL SERVICE ROYAL SERVICE ROYAL SERVICE

Vol. LXXI

JULY 1976

No. 1

### ON THE BAPTIST WOMEN CALENDAR

- 37 Forecaster: A Planning Guide for Baptist Women Officers  
Aline Fuselier
- 16 Baptist Women Meeting: Missions Horizons '76  
Barbara Joiner
- 22 Current Missions Group: Tanzania—Twenty Years of Cooperation  
Ruth Fowler
- 26 Bible Study Group: A Mission of Unity (Epiphany, Part 2)  
Lawrence and Pansy Webb
- 30 Round Table Group: Christian Citizenship  
Pansy Webb
- 32 Prayer Group: New Towns  
Jane Allison
- 34 Mission Action Group: Witnessing to the Religious  
Barbara Hintze
- 35 Preview of August Study-Action Plans  
Call to Prayer  
Clyde Maguire

### FEATURES

- c2 A Past to Remember . . . a Future to Mold  
Carolyn Weatherford
- 2 Christian Women and the Bicentennial  
Toward a Jubilee Year  
C. Welton Gaddy
- 5 Marbleized Paper: a Craft Borrowed from the Colonial Bookbinder  
Louise Barbour
- 6 Womansphere  
Lynn Madison Barrett
- 9 Our Time in the Gospel  
Johnnie Johnson
- 14 The Lord Wants You, Joe Weller  
Barbara Joiner
- 21 Love, Bunnie  
Jane Hix
- 29 Know the State Leaders: Josephine Norwood and Emily Ulmer
- 36 Where Is Betwena?  
Adrianne Bonham
- 40 How a Group Works: Silent Signals  
Stuart Calvert
- 43 Where the Spirit of the Lord Is  
Adrianne Bonham
- c3 Let Me Tell You About the New Baptist Women Manual  
Aline Fuselier
- c4 The Woman I Am: Looking Forward Through the Christian Past  
Neil Tyrer Bowen



Let us "take the year of the nation's political birthday as a woman as to make it a year of jubilee year." Now? Read C. Welton Gaddy's article on page 2.



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## Christian Women and the Bicentennial Toward a Jubilee Year

C. Welton Gaddy  
Director of Christian citizenship development  
Christian Life Commission, SBC

Consider two significant scenes.

People are crowded in front of Independence Hall in Philadelphia. The date is July 8, 1776. For the first time since its adoption four days earlier, the Declaration of Independence is read aloud in public. Church bells begin ringing. Various individuals begin to shout, "God bless the free states of North America." A group tears down and throws into a bonfire the King's Coat of Arms which has hung over the doorway of Congress's meeting room. The spirit of the occasion calls to mind John Adams's words a few days earlier: "The most memorable epoch in the history of America will be celebrated by succeeding generations by solemn acts of devotion to God Almighty with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations, from one end of this continent to the

other, from this time forward forevermore."

In the second scene, believers have gathered for penitence, confession, and forgiveness. Yom Kippur, the highest of Jewish holy days, is dawning. The seventh Sabbatical year has just ended. The religious official places a ram's horn to his lips and then pierces the air with a long blast from it. The people begin to cheer. The Year of Jubilee is begun. During this year, property will be returned to its original owner and slaves will be set free.

Scene 1 grows out of the birth of a nation and a celebration of political freedom. Scene 2 conveys the joy provoked by a kind of liberation which penetrates all of life. In our national life the emphases of both scenes have been intermingled. Engraved on our symbol of political freedom, the Liberty Bell, is the biblical admonition regarding religious freedom:

"Proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25:10).

The bicentennial brings both concepts of freedom into sharp focus. Their interrelationship and their differences merit careful reflection. We in the Christian church will do well to observe the year of the nation's political birthday in such a manner as to make it a kind of Jubilee Year. That is no easy task.

Strong temptations exist for the church either to abandon a program of its own and join in what everyone else is doing or so to confuse political and religious celebrations as to compromise the integrity of the church as well as the message of the gospel. Both allurements spell tragedy. My hope is that Southern Baptists preserve the distinctive identity of God's people and proclaim the prophetic content of God's Word in a relevant relationship to national concerns.

Here is a broad agenda for thought and action—responses which could point us to a meaningful bicentennial celebration as well as a responsible Jubilee Year type of observance.

Let us view the past realistically and learn from it.

Though not all of this nation's founders were religious persons, the mission which they embraced and the truths which they propagated were indelibly influenced by religious teachings. Fundamentals of the Judeo-Christian faith merged with the political concepts of John Locke and Thomas Jefferson to form the foundation to which the American Revolution was anchored and upon which a democratic government was built. A recall of these basic ideas and a recommitment of ourselves to them will be of inestimable benefit.

### A Free Citizenry

Freedom has always been a big word among Americans. Patrick Henry verbalized the intensity of the settlers' sentiments: "Give me liberty, or give me death!"

Though the desire for freedom persists to this day, a complementary willingness to support the cause of freedom is not so apparent. In downtown Denver, copies of the Declaration of Independence were handed out without identification. Only one in five persons recognized the document. One man commented, "There's so much of this revolutionary stuff going on now, I can't stand it."

The actions of a few people who have abused certain basic freedoms have been used by others as a rationale for compromising essential constitutional guarantees. Infringements on personal liberties have been made in the name of "national defense" and "security interests." We need to hear again and heed Benjamin Franklin's warning: "They that can

give up essential liberty to purchase a little temporary safety deserve neither liberty nor safety."

Continuing thrusts toward a free citizenry must not be left without support. No restrictions on legitimate personal liberties should be acceptable to any citizen, especially a Christian. "So if the Son makes you free, you will be free indeed" (John 8:36 RSV).

### An Open Society

The founders' statement on personal rights—"Life, liberty, and the pursuit of happiness"—in the Declaration of Independence revealed their commitment to an open society. This new nation would be a place in which the dignity of every person could be respected and the potential of every person could be developed.

Obviously, a just social order is only a potential reality. So long as persons are discriminated against because of race or sex, the cause of justice is incomplete. So long as economic structures benefit the wealthy and further dehumanize the poor, justice is not yet. So long as stomachs fattened by overeating and stomachs swollen by malnutrition exist side by side, justice is delayed.

Consider these strong words: "If particular care and attention are not paid to the ladies we are determined to foment a rebellion and will not hold ourselves bound to obey any laws in which we have no voice or representation." Do you know who said that? Abigail Adams in 1776. This strong-willed woman had still more stinging remarks for the male patriots:

"I cannot say that I think you are very generous to the ladies, for, whilst you are proclaiming peace and good will to men, emancipating all nations, you insist upon retaining an absolute power over wives. But you must remember, that arbitrary power is like most other things which are very hard, very liable to be broken, and, notwithstanding all your wise laws and maxims, we have it in our power, not only to free ourselves, but to subdue our master, and, without violence, throw both your natural and legal authority at our feet."

Christian women can make an important contribution to the nation during this bicentennial year. Motivated by Christ's call to missions and informed concerning the radical nature of Christian freedom, you can help the cause of liberation for yourselves and for all other members of our society.

### A Democratic Government

Architects of this nation envisioned a government of the people, by the people, and for the people. Early colonists—men and women—were vigorously involved in the political process to the end that government would be their servant, not their master. Rights had to be protected, services performed, taxes levied, and laws written.

The job of nation building is not finished. The bicentennial year is an opportune time to nurture political conscientiousness and to provide responsible citizenship involvements. Now is the time for women to become more actively involved in the political process—on school boards, in city councils, as members of special interest groups, in state legislatures, or wherever.

If politics is totally corrupt, as the clichés would have us believe, that is more of a judgment on us than on the system. However, that is not the case. Politics can be a noble Christian ministry for some even as it is a viable form of Christian ministry for all. The moral convictions and ethical actions of Christian women are sorely needed in government. You can be a significant factor in strengthening the democratic process. It is a matter of responsible discipleship as well as of good citizenship.

Let us view the future objectively and prepare for it.

During the bicentennial year, we dare not spend all of our time looking backward. The same patriotic emotions which caused thankful remembrance of the past should motivate responsible preparation for the future.

We confront a challenging future. Realization of the promise of the Declaration of Independence and the Bill of Rights has been relegated to the future for struggling multitudes of people who are not yet free. The continuing presence of prejudice, inequality, and discrimination in our society forces into tomorrow the fulfillment of the dreams of "liberty and justice for all." Only careful planning and tough decisions will bring satisfactory resolutions of the problems of world hunger, civil rights, arms control, poverty, inflation, energy, ecology, and international peace.

Christians can help the nation prepare for the future. In almost every instance, those matters which demand attention are issues with multiple moral dimensions. We need an ethical frame of reference within which political, economic, agricultural, and military expertise can be exercised. Persons who speak from consciences informed by biblical ethics can make an important contribution to discussions about the future and to decisions on issues related to it.

What direction will our nation take? Whether or not the government remains loyal to the formative truths of the founders remains to be seen. Persistent social problems desperately need solutions. Much-needed laws are still unwritten. Influential positions of leadership will have to be filled.

Your thoughtful reflection on the future is a means of translating belief into behavior.

Let us view the present responsibly and become involved in it.

The past which we remember and the future for which we prepare intersect in the present. Here is where the direction of government and the character of the nation are being decided. Christian influence is needed.

Especially important during the bicentennial are the exercise of Christian patriotism. To Caesar must be rendered only that which rightly belongs to Caesar. (Some things belong to God alone—worship and unconditional allegiance.) In addition to displaying the flag and standing to sing the national anthem, Christian patriots will work hard to strengthen that which is right in the nation and to change that which is wrong. Both praise and critique will be on the lips of those who really love their country.

Responsible citizenship is the primary characteristic of authentic patriotism as well as a dominant trait of Christian discipleship. Whether motivated by the vision and promise of a participating democracy or Jesus' commission to serve him in the world, Christian citizens will be actively involved in the workings of government. Faith is thereby brought to bear on society as Christian ethics influences public policy.

During this year, more Christian women should exert their influence at all levels of government. Your opinions are needed, not only on election days as you cast your votes, but day in and day out as you work through political organizations. Your presence is needed in the meeting rooms of the county courthouse, the chambers of the state legislature, and the halls of the national Congress. Government officials should hear from you regularly. It is a matter of faith!

Memory of the past, prospects for the future, and the demands of the present result in a call to action. Though Alexis de Tocqueville obviously ignored some historical realities and overstated the case when he assessed the political strength of America, there is an important element of truth in his words: "Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great. You are the people who will help determine this specific characteristic of our national life."

My prayer is that the citizenship involvements of Christian women in the nation will be redemptive—to the end not only that 1976 may be a meaningful bicentennial year, but that it might also be an authentic Year of Jubilee!

## Marbled paper booklets

The printer played an important role in the development of American ideas during the 18th century. Everyman has a favorite picture of Benjamin Franklin in his printer's apron working a cumbersome hand-powered press.

Almanacs, one-page newspapers, and countless other items were printed on paper that was either hand-milled in the colonies or imported from the mother country. With limited equipment and type worn ragged from long use, the results of the printer's labor were functional but not especially aesthetic.

Associated with the printer was another craftsman whose products could be as beautiful as they were useful. The bookbinder, following traditions established in the 16th century, skillfully covered books in leather, cloth, pasteboard, and paper. He also bound a well-bound book.

Today in Colonial Williamsburg, the restored capital of the Revolution, Virginia, craftsmen demonstrate by hand the industry of bookbinding more than two hundred years ago.

One craft used by the bookbinder, though probably unknown to his customers, was the making of marbled paper. This was done by floating colors on liquid, moving the colors with an interesting design, then lifting the design with a piece of paper.

Marbled paper was used for endpapers in books or as a sample and the marbling was done on blank booklets. These blank booklets were used for new books, menus, and diaries.

Barbara Smith, a printer for The Albemarle Press, has a large supply of blank booklets. She says, "I use them for all kinds of things, like a notebook or a calendar." She also has a large supply of blank booklets.

With a few materials and a little time, you can make your own marbled paper. You will need a large sheet of paper, a small container of water, and a few drops of food coloring.

You will also need a small container of turpentine or mineral spirits. Mix the food coloring in the water, then pour it into the turpentine.

Stir the mixture with a stick, then pour it into a shallow dish. Let it sit for a few minutes, then pour it into a larger dish. Let it sit for a few more minutes, then pour it into a still larger dish.

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JUANITA COMPLETELY skipped a paragraph in her typing transcription as troubled thoughts tumbled about in her head. Of one decision she was certain: no more family devotions at mealtime. Already four-year-old Todd had been questioned at the community child-care center about what his mommy and daddy read to him.

If the right person got the word, Winston would lose over half his pay at the factory—maybe even be sent out to a farm. No one but Juanita could know the agony he suffered not being able to study and teach in the classroom. His mind was suffocating. But no philosophy professors were needed now.

Juanita's mental agony was almost too much to bear. The children were so young they would reveal to playmates and teachers their feelings about Jesus, or the fact that they prayed in the home.

They were too young to understand the dangers. But if all teachings were stopped until they were old enough to understand the need for secrecy, they would be firmly indoctrinated by the godless regime now in power.

"Oh, God!" she prayed, "what must we do?" The choice seemed to be to sacrifice either their precious few nights or the souls of their three children. Could a parent make this choice?

God forbid that we be faced with such a choice! But we could be. How rare and precious is this thing called Christian freedom. But how lightly we take it for granted.

David Y. K. Wong, Baptist World Alliance president and architectural engineer in Hong Kong, was permitted a visit to mainland China last fall. [His report appeared in May ROYAL SERVICE.] This was the first visit

of a Baptist official to the mainland since the late 1940s.

Mr. Wong was permitted to take his Bible in. He was greeted warmly. He noted a great deal of progress in communication systems, transportation, agricultural practices. He noted that health-care facilities, food production, and the status and role of women have been improved.

Yet during a year's stay [1972-73] in Hong Kong, my husband and I saw many thousands of Chinese who risked their lives, deserted families, and left their homeland to come to the city of Hong Kong to live in poverty and indescribably crowded conditions. Why? The answer we heard was, "We must have freedom."

Could I live without my freedom to worship and serve Christ? Could you? Must we?

The Constitution of the United States was based on moral and spiritual values. The signers of

the Declaration of Independence were willing to risk their lives for freedom and equality of human beings.

But to the most casual observer it is apparent that there is a growing spiritual vacuum in our country. As emphasis is placed on material things, our spiritual strength diminishes. Sin becomes the accepted way of life. Our freedom is not being taken away—yet. We are giving it away.

As one writer has stated, "Christianity is the one fundamental safeguard of American democracy. There has never been a godless people in the history of the human race that was not eventually destroyed."

"Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34).

"If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then (I) will heal their land" (2 Chron. 7:14).

CAROLYN RHEA's "circle of prayer concern" is familiar to many Baptist Women who have used Missions Prayer Guide.\* In the inner circle is self. When self and God are reconciled, one can then reach out to the next nearest edge of prayer concern, her family. Next is the church. The ever-widening circle culminates with missions needs in other lands.

In our current awareness of our nation's two hundredth birthday, perhaps our intercessory prayer circle guide could place America as the "near edge" of concern after self and God are in close communion.

IN PREPARATION for a Wednesday night churchwide prayer retreat, I was using Jerry as a sounding board. We were discussing intercessory prayer.

"What's intercessory prayer?" asked our eleven-year-old. The easy answer was, "Praying for

others." Pat's question came immediately, "Is there any other kind?"

Of course there are other kinds—including praise, thanksgiving, repentance.

But wouldn't it be great if we could freely intercede for others with nothing of self between us and God?

MARY, QUEEN OF SCOTS: "I fear John Knox's prayers more than an army of 10,000 men."

RIDGECREST AND GLOBETA WMU summer conferences are just around the corner. May I share some advice given me as I prepared to go to Ridgecrest as a staffer many years ago?

Go prepared to give. If you go expecting to be overwhelmed and carried to spiritual heights by great personalities and a heaven-like atmosphere, you'll be disappointed. Go in prayer, with heart and mind in tune with God, and you will attain those heights.

C. S. Lewis made this statement: "Say your prayers in a garden, ignoring steadfastly the dew, the birds and the flowers, and you will come away overwhelmed by its freshness and joy, go there in order to be overwhelmed and, after a certain age, nine times out of ten nothing will happen to you."

THE BLAMS (sometimes called summer slump) were cured in one household.

The mother exploded one evening over burned hash browns. The teen-aged daughter complained of her never-changing routine of rushing every morning to feed her animals and get to school.

The husband added his ill. "Seems I eat, then barely get through the paper and it's time to go to bed." The pile of bills on his desk plagued him.

Surprised to learn he disliked bill-paying, the mother offered to

take over his job. And that was the beginning of their solution for the "blams."

Some jobs they alternated, some they exchanged. Mom now feeds the animals in the morning, the daughter in the evening. Mom handles the bills. And dad, who loves to make special dishes, cooks dinner on weekends.

As a result, there was extra time for hobbies, and routine chores were much more pleasant.

MARGE AND I long ago exchanged house keys to cover a multitude of possible accidents. Leaving a spare key under a mat was an open invitation to thieves. But twice this problem has come up when one of us needed a spare key, the other was not home.

A woman's magazine recently offered a great suggestion: Trade keys with a neighbor and leave them in a secret place in the yard. If thieves should discover the key, they'll never know where to use it. And it's always available.

"I DON'T KNOW WHO—or what—put the question, I don't even remember answering. But at some moment I did answer YES to Someone—or Something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal."—Dag Hammarskjöld

"HOW OFTEN WE CREDIT MAN with the good that God does and blame God for the bad that man does."

[Please turn page.]

\*See order form, page 28.

\*\*The God of the Impossible by June Miller (Zondervan 1973) \$5.95, available through Baptist Book Stores.

†These portions from *Markings* by Dag Hammarskjöld, translated by Lott Spill and W. H. Auden, are reprinted by permission of Alfred A. Knopf, Inc. Copyright 1964 by Alfred A. Knopf, Inc., and Faber and Faber, Ltd.

**JUNE MILLER'S PASTOR** once told her he had observed she was willing to do anything for God as long as she thought it would be a success. He asked, "Has it occurred to you that God uses failures to encourage others as well as to get pride out of our way?"

"It takes discipline to build strength, and there is no shortcut."

"There is a great deal of difference between the child or young person whose life has been given unconditionally into God's care and one who has just been turned loose on the world."

All 160 pages of *June Miller's book, The God of the Impossible* (Zondervan 1975, \$5.95) contain these nuggets of spiritual wisdom. This book can satisfy anyone searching for new resources for spiritual maturity.

Unfolding simple, practical guidelines for happiness, the author uses as her primary example Mary, the nobody God chose to become somebody.

God is not limited to the possibilities of men. He is The God of the Impossible. Reading this book can completely invert your summer slump.

**MINT LEMONADE** is a delightful drink for a hot summer day if you have a mint patch by your back step.

Pull and wash one cup of mint leaves. Cook two cups of sugar in three cups of water for five minutes and pour over mint leaves. Add the juice of six lemons and two oranges, cover and let stand one hour. Strain out the mint leaves and refrigerate.

To serve, fill glass with crushed ice, add one-third cup of mixture, and fill to the top with water. Garnish with a fresh mint leaf. This will serve at least ten.

**THE CONSTITUTION** of the United States of America has been called the greatest document on human liberty and freedom ever written. But as Christians we know

a document that is the greatest treatise on earth on the subject of human liberty and freedom. The New Testament says: "Ye shall know the truth, and the truth shall make you free" (John 8:32).

"**YE ASK**, and receive not, because ye ask amiss." James 4:3 speaks clearly to our missions praying. "God bless the missionaries" perhaps is not amiss, but lacks the concern necessary for effective missions praying.

In our home we have tried to be informed about missions so that we can be specific in our prayers and sincerely concerned.

One such specific we have added to our concern for missionary friends might be a new thought for you.

Let's pretend. You arrive in an overseas country. Your task is to establish a kindergarten in an area where Christ is virtually unknown. For six years you give everything you have to this one task. During your second year a young college graduate in that city was sent away to receive special training. A new building is completed. You have seven workers who have responded beautifully to your training. The kindergarten has enrolled fifty children. Families are responding to the outreach of the school.

The young woman returns after three years' study—fresh, eager, and ready to go to work. One more year serving as your associate and she becomes the director.

She has some novel ideas that your experience tells you aren't practical. But you are no longer the director—just a consultant. She expects too much from some of the workers (at least, you think so). But she is the director. You now fill in when the music teacher is out.

No one has asked your advice in months. For sure, the face of a national director has opened a lot of formerly cool doors. And the

young director is becoming softer in her response to her workers. It's going to keep going—and do all right—and grow even faster without you.

Now what do you do? The normal, average ego wouldn't be able to endure this process. The missionary, also a "normal average ego," has a dimension of spiritual power that will carry her through the super-human demands of this cycle.

This power may be hers only if we lift her to God in prayer. Add this new specific request as you begin, "God bless the missionaries."

#### GOD OF OUR FATHERS,

Thy love divine hath led us in the past,  
in this free land by Thee our lot is cast;  
Be Thou our ruler, guardian, guide, and stay,  
Thy Word our law, Thy paths our chosen way.  
Daniel C. Roberts  
Amen



**The whole church is moving into a global era, and Southern Baptists are getting ready.**

## Our Time in the Gospel

John H. Johnson

In the next twenty-five years look for telephones on pulpits in Southern Baptist churches, and television monitors in family-night rooms. Look for men and women to sign on for Christian witness projects to which they will gladly devote a year in preparation, and pay their own expenses.

A dream? No. A preview. The whole church is moving into a global era, and Southern Baptists are getting ready. Expect to see Southern Baptists use computer data banks, satellites, and video technology. However, look carefully, all much will be secondary to basic considerations, for Southern Baptists are a missionary people.

During 1975, an all-time record 285 persons were appointed for missionary service overseas, "the largest number sent out in one year by any evangelical Christian group," according to Foreign Mission Board secretary for missionary personnel Louis R. Cobbs. At a time when most major Protestant denominations in the U.S. are doing less in foreign missions, Southern Baptists are doing more. With almost 2,700 foreign missionaries under appointment (as of Jan. 1, 1976) for 82 countries, the SBC continues to show growth. When some 2,100 home missionaries are added, the total is almost 5,000. No other evangelical missionary corps comes close.

Being in a leadership position is not without its sobering considerations. Whereas Southern Baptists



support one missionary for every 2,500 church members, the totals for some other groups suggest either a higher missions priority or more responsible stewardship. On the other hand, nowadays many people are asking, "Why missions at all?" Most missionary scholars insist we are at the end of the missionary era which began when William Carey left his English homeland to plant the gospel in India. Careful church historians feel that we live in one of those eras the Bible calls "the fulness of time." A *kaireos*, the preachers say, referring to the Greek New Testament word for "fulness of time."

One American theologian is saying we live in a *kaireos* of transition to a new understanding of the Christian faith's world role.

Think what new dimensions of the Great Commission may be in the offering for a people seriously involved in helping on the gospel through this transition era, a people willing to follow God into the future.

If God continues to call men and women from our ranks to career missionary service, what new initiatives are we prepared to take to help on the gospel?

Ultimately, the missionary movement is God's mission. But for the Christian sensitive to God's leading, there is a sense of participation shared by individual believers and churches.



### What new initiatives are we prepared to take to help on the gospel?

"In the twentieth century, for the first time there is in the world," says missionary statesman and historian Stephen Neill, "a universal religion, and that [is] the Christian religion."

And here at the end of the twentieth century it is painfully clear that the church is a global reality which, according to James Scherer, an American missionary scholar, "requires that I estimate my neighbor's need no less than my own, and that I be aware of the consequences of my action for the whole world." The neighbor's need is obvious. Likewise, the kind of response our Lord expects: "when I was hungry, you

gave me food; when thirsty, you gave me drink; when I was a stranger you took me into your home" (Matt. 25:35 NEB.)"

But the consequences? Can any of us, individually or collectively, lay claim to actions of global consequence? Are we party to actions which globally "speak the word of God fearlessly and with extraordinary courage?" (See Phil. 1:14 NEB.)"

The modern missionary movement is without question a force with global consequences. Further, one significant fact of our time is that today about 5 percent of the total foreign missionary force now comes from countries outside North America and Europe.

Southern Baptists lead all evangelical missionary-sending groups. Best available statistics show US Catholics at work in 123 countries, with 7,100 US members serving overseas.

Nondenominational societies, notably Wycliffe Translators and New Tribes Mission, show growth. European missionary societies continue to be active in Africa and Asia, although numerically Christianity has been on the decline in Europe for a number of years.

Among the 5 percent non-Western missionary-sending bodies are groups like Brazilian Baptists who support 52 foreign missionaries and more than three times as many home missionaries.

American missiologist J. Herbert Kane cites statistics to show more than 3,000 missionaries from the emerging free nations, not only in Latin America, but also in Africa and Asia.

Third World involvement in Christian missions at the cross-culture level confirms the universality of the church. It means, for one thing, that those who take the Great Commission seriously and personally are no longer limited to Europe and North America. In God's design for passing on the gospel, his message has broken out of Western culture.

This Third World involvement in cross-culture missions points toward the new era. For not only does the world stand on the threshold of a new century, the church stands at the end of the millennium which produced Western Christianity. From the early church, the gospel moved westward, with the result that a Mediterranean faith was made indigenous to northern Europe. From there it spread westward to North America.

Now we face the church's third millennium and the global reality that the base for missionary activity is everywhere. In the United States and Europe. In Japan, Argentina, and Nigeria. Everywhere.

Another reality: the task before all Christians is primarily evangelism. In this modern missionary era, and as long as missions was largely from West to East, overseas outreach has included a strong emphasis on education, medicine, and more recently social ministries.

Social, educational, medical needs still exist. But as governments assume more responsibility, upgrade standards, and stress self-sufficiency, and as operation costs for such ministries mount, missionaries are reevaluating priorities in terms of basic spiritual ministries. They see themselves as those who equip others for Christian witness, as catalysts, or instigators, for a sustained local ministry of reconciliation to those outside the gospel.

This ministry underscores still another global reality: Christian witness has moved into a time when proclamation is an open dialogue with the world. Christian

**In 1492 Christopher Columbus sailed from Europe. Now almost 500 years later, geographic crossings are all but finished. As we face the twenty-first century, we face global beginnings of more far-reaching import than the voyages that put the New World on the map.**

witness will grow today—if and where it does grow—because Christians are sharing what they have experienced in the midst of secular life and alongside other religions.

Make no mistake: the other two missionary religions, Islam and Buddhism, are alive and well. In fact, highly visible. Libya, a Muslim country on the North African coast, for example, is spending an estimated \$20 million a year to underwrite a Muslim missionary network of "propagators" at work in thirty-five centers from Brazil to Japan, from Denmark to Kenya. It also is maintaining close contact with black and white Muslims in North America.

In less than two hundred years the church has moved far beyond the Europe to which it was carried by the apostles, far beyond the growth it knew through the work of early Catholic missions. The church has grown to include congregations on every continent, in almost every country.

Moreover, as we come to understand that the church itself is part of the gospel, the more obvious it becomes that while God uses individuals, his work—his mission—is set forward through a people. To quote Bishop Neill: "The Gospel will commend itself only through the quality of life that it produces, and this quality must be seen in the life of a whole community and in the impact of its life on the world that surrounds it."

How then can Christians, can the church, help on the gospel? What life-styles are appropriate to being a people of God?

In the search for answers, what can we learn from the modern missionary movement?

A Bible study group in the Iona Community of Scotland asked this question as they sought an economic discipline valid for their work and witness. It seemed reasonable to them that if they could discover missionaries' guidelines and work patterns, they might have a basis for their own life-style as a witnessing community.

Their study quickly affirmed foreign missionaries' overriding concern to elicit from people a response to Jesus Christ. Their study also identified common missionary work patterns: (1) a modest life-style, (2) "church work" on a daily basis, and (3) little distinction between work responsibilities on the job and off. For missionaries "the total job of evangelism" seemed to sweep away familiar family-work divisions, and to make it necessary to find "new ways of cooperation and a new pattern of Christian social living."

The Iona study group reported that in most cases the foreign missionary group was an organization in which (1) both men and women were included, (2) both were accepted as equals and each in his or her own professional calling, (3) some form of economic equality prevailed, and (4) there was the specific intention to include men and women of another race in the fellowship.

How like the early church!

Also, you may be surprised at how closely these "missions field" findings mirror our situation today. Notice that the social/witnessing pattern missionaries arrived at dealt with matters which are issues today: the laity without regard to sex, economic status, ethnic origin, and job particulars.

Actually, neither the early church life-style nor the missions organization overseas (or, any social pattern between the two) is just right for our time to live out the gospel. The global perspective of our day seems to be pointing toward new insights and new patterns of work. The exact shape of missions for the twenty-first century is still in the making.

We can be encouraged about the shape of the future because the mission is God's mission. And also because we know so many of the people who are probing the new directions which will increasingly affect us all. To illustrate, in late summer 1974, Christian-Muslim dialogue was conducted in Toledo, Ohio, under the sponsorship of the Home Mission Board, SBC.

On first thought most Christians would place Muslims in countries outside the United States. In the 1970s, however, Muslims are living in many parts of North America.

In coffee dialogues Baptist women are reaching out to neighbors outside the church at a time and place intimate enough for conversation that goes beyond the weather, the children, and inflated grocery prices.

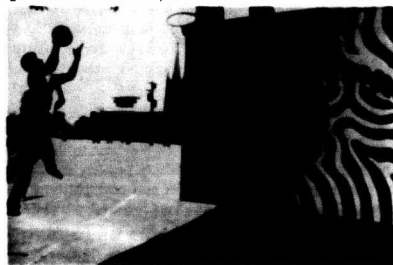
This home-meeting idea is a proven foreign missionary approach. Now the same approach is building friendships and making opportunities for personal witnessing in the growing religious pluralism of US cities.

In New York City, Elias Golonka, a missionary under the Home Mission Board, SBC, is developing a ministry to United Nations personnel, and other internationals. His work combines home and foreign missions. Golonka explains, "We can't send missionaries to many of these [Eastern Europe] socialist countries, but God sends the people to us."

Thousands of overseas students are now in US metropolitan areas. Through campus friendliness and initiative, Baptist students are reaching out to these internationals. And National Student Ministries, a program of the Baptist Sunday School Board, SBC, is promoting both the interdenominational Open House at Christmas and a nationwide effort to provide every foreign student in America a Bible in his or her native tongue.

Reported one at a time, these developments sound like isolated bits of information. But taken all together, this data suggests that Southern Baptists are already testing new ways to reach out to non-Christians. These and similar activities should suggest to us that we are into the *kairos* of transition.

Do we have the strategies we need to hammer out the shape of Christian life-styles and witness in a global, secular society?



**"Missionary activity," Stephen Neill insists, "is always a sign of vitality in the Church."**

The years since 1792, when the English cobbler-missionary William Carey went to India, have been an epoch of breaching barriers—oceans, borders—to get this message across the world.

The job is not yet finished, but now the crossings are more human than geographic, and the stewardship responsibility for crossings rests with the whole church, with Christians everywhere.

So naturally the missionary's work is changing. The foreign missionary is now no less an outsider, but neither is the witness totally alien. The church in the place to which the missionary goes is a party to the missionary's crossings.

One major change, however, is in relationships, for with a local base Christian outreach requires a different kind of planning.

Our *kairos* of transition is the period of giving up a preoccupation with the going-to-take-the-message. Before us now is the challenge to be—to become—the new humanity in Christ.

The late W. O. Carver, a prophet of the modern missions movement, insisted that our missionary involvement is corporate, personal, and only in terms of God's grand design. Each Christian, he felt, "needs to know what God's hope is for Christianity as a whole; and what each needs to find is the use God intends to make of him in fulfilling that hope."

What a time to be alive! God's hope for humanity—the good news that came first in human form in Jesus—is alive and well on every continent. This global beginning, despite the church's brokenness, strengthens every local expression of Christian faith.

Suppose we were to nourish ourselves spiritually as conscientiously as we prepare and eat the meals that sustain us physically.

Suppose we were to share the day-to-day concerns of missionaries and sister congregations across town and across the world as willingly as we bear the burdens of our own families and congregations.

Suppose we were to pioneer the frontiers of cooperation as vigorously as we have crossed the world's geographical frontiers.

The telephone company can make it possible for your church to carry on a conversation with a congregation anywhere in the world. But the telephone is only a communication tool. The congregation must make it an instrument of care and concern—locally and/or on a global scale.

The television set in the family-night room poses the same considerations. Compatible video playback units are now on the market. Such units can be used to share missions concerns in homes and churches. But more urgent is the challenge to nurture partnerships in the gospel, networks of warm concern and mutual encouragement in the service of the Lord. Partnerships with sister congregations around the corner and across the world.

If Southern Baptists were to accept this challenge now, think what wider dimensions of the Great Commission open before us. Already a core commitment to Jesus Christ unites us in missions and evangelism—despite our cherished, wholesome diversity.

Our widespread foreign missions work is possible because of God's blessings as we seek to work together to provide basic financial support. But suppose we

really decided to work together. Suppose our Cooperative Program were also a model for sharing the prayer burdens of missionaries, and channeling many of the skills needed for the work of the gospel.

Suppose we could agree to enlarge the cooperative approaches and multinational relationships missionaries have worked out over the years and adapt them to the mobilization of our Convention for participation in global witness on a massive scale.

Could we make the necessary long-range commitments? Could we enlarge the flexibility now being

***If God is indeed using the closing decades of this century to prepare the church for the global era opening before it, are we learning from him?***

demonstrated in a few globally active congregations? The availability of willing, enthusiastic short-term volunteers, for example, those whom God needs to plant their lives with another people in another land for the sake of the gospel?

Could we as a denomination work as partners with national Christians in many lands to realize the kinds of exchanges in which missionaries, evangelists, vocational specialists, church leaders, and lay people move out from home bases all over the world to help on the gospel?

The *kairos* of transition before us is an opportunity to discover new life-styles. Methods change like clothes fashions. But life-styles—that's the crucial point.

Pray God we shall move on toward the twenty-first century committed to finding life-styles in which each Christian can work in the arena where he or she is best able to respond to God's leading and fill full a personal calling in God's grand design; where all of us together—by life and by voice—will "speak the Word of God fearlessly and with extraordinary courage" equal to the global era opening before us.

*Miss Johnson is uniquely qualified to help Southern Baptists understand their role in the emerging era of global missions. She has served as a missionary in Japan. She is a writer, consultant, and resources specialist in missions curriculum. She is the author of missionary biographies. At present she is production specialist in program and product development for the Foreign Mission Board.*

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# God THE ~~STORY~~ WANTS YOU, JAC WELLER



## Barbara Joiner

Thursday night. The doorbell rang again. Jac Weller knew his many friend, Charles Heath, was at the door. Well, he might as well get it over with. He opened the door and heard once again the weekly invitation.

All in the world Charles Heath wanted was for Jac Weller to visit First Baptist Church in Rockville, Maryland. From the beginning of Jac's Pentagon tour in 1964, Charles had visited every Thursday night. Finally Jac realized that the only way to get any peace on Thursday night was to visit his friend's church on Sunday. When he did, a new life began.

This is the story of how Jac Weller, US Navy, became Jac



Weller, Southern Baptist missionary.

Jac was born in 1930 in Port William, Ohio. He went to church until he was big enough to say no and make it stick. Even though his parents were Christians, God meant nothing to Jac. After his high school graduation in 1948, Jac joined the United States Navy. Sea duty followed.

His first shore duty was in Washington, D.C. This city was to

attached to the Pentagon. Suburban Rockville, Maryland, became home base for the Wellers. In Rockville, a long-awaited meeting took place. It all began when Charles Heath rang the doorbell.

The Wellers finally did go to church. They met another navy friend, Joseph Lamb, who attended First Baptist Church. Jac and Joseph worked side by side in the same Pentagon office. Jac had seen how Joseph Lamb handled problems.

"For the first time," Jac said, "I saw a man live what he said he believed. It had a profound effect on me."

Then a third man came on the scene. Jim Wilkins, minister of education of Rockville Church, visited the Wellers. He presented the plan of salvation to Jac and Jane. Jim was the first person who had ever showed them what the Bible says about trusting Jesus. Jac believed that the Bible is God's Word. His mother had taught him that. So on a January night in 1948, Jac and Jane listened and believed. They accepted Christ as Saviour. Both were thirty-five years old and newborn.

Their lives took on a new meaning as they began to grow in the Lord. They became actively involved in the church in Rockville.

A month later Jac's father died. Because of his newfound faith and dependence on the Lord, Jac was able to weather the crisis of losing someone dearly loved.

In 1966 a new assignment took the Weller family to Bangkok, Thailand. Jac calls Bangkok God's training ground for him. In a matter of days after their arrival, the family joined Calvary Baptist Church, the Southern Baptist English-language church

in Bangkok. Jac and Jane both began teaching in Sunday School. In addition, Jac served as Training Union director and chairman of the deacons.

Of those three years in Thailand Jac says, "We grew in Christ. I kept saying yes to him and following him day by day. It was an exciting time in our lives."

Jac said yes to the Thai Mission Committee. Serving on the committee brought him into contact with the Southern Baptist missionaries in Thailand. He saw how they loved the Thai people. He learned to love and appreciate the work being done by them. "They're true children of God," he'd tell Jane.

Both Jane and Jac taught English at three Thai mission points. They also led in Bible Study at U Temple (Lahb-pan), a United States military base in southern Thailand.

In 1967 Harold Clark, a Southern Baptist missionary in Malaysia, came to conduct a revival at Calvary Baptist Church. At one of the services, Clark said, "The Lord has a place for you in His service."

He was speaking to the whole congregation. But he might as well have said, "Stand up, Jac Weller. I'm talking to you."

From that moment on, Jac never doubted that God had claim on his life for special service.

John Calhoun, the missionary pastor at Calvary, and Jac took Harold Clark to the airport at the close of the meetings. Jac asked John about a new missionary program he'd heard about. John explained that missionary associates are between the ages of thirty-five and fifty-nine. Jac nodded. Then he confessed that God was leading but he couldn't

understand. He lived his everyday life as a soldier, no missionary, no call to preach. But "I still feel God's call to the mission field," Jac concluded.

Then John explained something of the missionary associate program to Jac. "Calvary and Calvary are not requirements," he said. He explained also that God needs men and women who are not preachers on the field.

They prayed together and Jac felt answer this claim on his life. When other, the Wellers took a several vacation in Southeast Asia. They drove down through the jungles of Thailand and through lovely Malaysia to the city of Singapore.

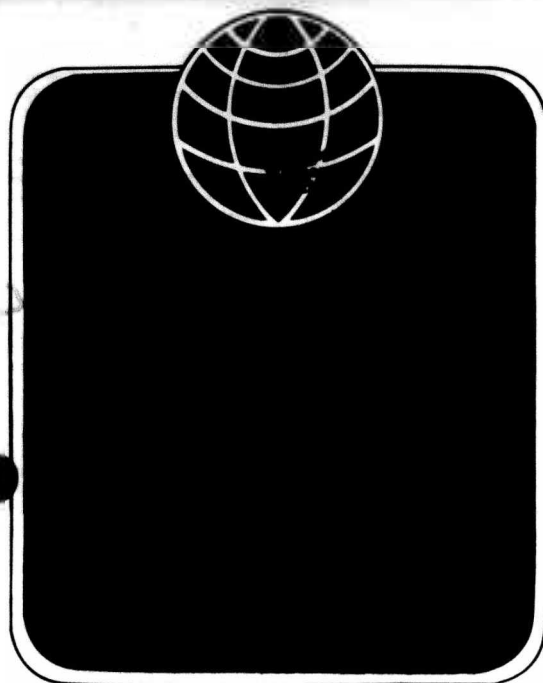
One of the mission points they visited was the Baptist Book Store. They learned that a crisis was brewing. The missionary serving as manager was returning to the States soon because of health reasons.

Manager of the bookstore—could he be God's plan for service? All the way back to Thailand the Wellers prayed. Feeling God's leadership, Jac corresponded with the Foreign Mission Board.

Then the Wellers found themselves back in their cosmopolitan city, Washington. Here Jane and Jac had said their first hello to each other. Here both of them had greeted the Lord as personal Saviour. Here the last day of November 1969 they said their goodbyes to the army.

Four days later they set their faces toward Singapore as they were commissioned as missionary associates in Richmond, Virginia.

In 1968 Jac Weller was lost. Four years later he was commissioned to seek the lost. A miracle? Of course. Our God does His miracles every day. Ask Jac Weller, one of His answer men. □



Decorate the meeting room in red, white, and blue. In the front have a birthday cake for the bicentennial. (See "What to Do to Get Ready," p. 20.)

**Medley of Patriotic Songs** (by a choir, ensemble, recording, or tape)

**Sandy Chairman:** Happy birthday, America. Baptist Women salute you on this historic night (day) in July 1976. We're proud to be Americans. We come to celebrate your birthday. We come also to honor the rich gifts that Baptists have offered in the founding and developing of our great nation.

The First Amendment to the Constitution, which ensures religious freedom, was bought with Baptist struggle and sacrifice. Baptists are a liberty people. We proclaim and glory in those rights held sacred by

our Constitution. We proclaim also that freedom we know in Christ.

Let us light the candles on America's birthday cake in honor of some of those pioneers of the faith. For the men and women we salute shaped not only Baptist destiny, but also the destiny of our nation and our world.

*(As each woman enters, she lights a candle and then speaks.)*

**Candle Lighter 1:** Let's light a candle in honor of Adoniram Judson and Luther Rice. These two Christian pioneers went to India in 1812 as a result of the famous "haystack prayer meeting." They were sponsored by the Massachusetts Congregational churches. However, both became Baptist in belief as a result of studying the New Testament on their long sea voyages

Stranded in India, they soon discovered that American Baptists had no foreign missions agency and no money for mission support.

Luther Rice returned to America and undertook the gigantic task of rallying the 160,000 Baptists in America. In only eight months, an organization of Baptists became a reality. In 1814 the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was organized. Because it was to meet every three years, the body was called the Triennial Convention.

One of the first actions of the new convention was to appoint Adoniram Judson as the first Baptist missionary from America.

**Candle Lighter 2:** Let's light a candle in honor of Mary Webb who organized the first women's missionary society on record. Historical records call Mary Webb a "helpless cripple." But, the Boston Female Society for Missionary Purposes began in 1800 was only one of the 121 missionary societies she organized. Though bound to a wheel-chair, Mary Webb was boundless in devotion to the missionary task. She was the first of many women of vision.

**Candle Lighter 3:** Let's light a candle in honor of J. Lewis Shuck, one of the first Southern Baptist missionaries. Mr. Shuck served in China under the Triennial Convention. When the Southern Baptist Convention was formed in 1845, he was appointed as the Convention's first missionary.

As a young man, Shuck faced an offering plate being passed for foreign missions in his home church in Richmond, Virginia. Instead of giving money, he placed a note which read, "I give myself."

It was also Shuck who began work with the Chinese in America. In 1851, after the death of his wife, he returned to the United States and

was appointed by the Board of Domestic and Indian Missions to work with the Chinese in California.

**Candle Lighter 4:** Let's light a candle in honor of Russell Holman, a man who dared to dream and do the impossible. Holman showed his missions zeal by establishing a Baptist church in 1843 in the Catholic stronghold of New Orleans. Two years later the Southern Baptist Convention was organized. The Domestic Board, now the Home Mission Board, needed a man of unusual capabilities. Russell Holman was that man, the first executive secretary of the Board.

**Candle Lighter 5:** Let's light a candle in honor of Thomas Jefferson Bowen. This famous Indian fighter was converted and became a fighter for the Lord. In 1849 he pioneered Baptist work in Africa. After his remarkable exploration of Nigeria, he returned home with broken health. After recovery he led the way to a second continent, South America. Thomas Bowen opened the door to both Nigeria and Brazil.

**Candle Lighter 6:** Let's light a candle in honor of Henry Buckner, the "Apostle to the Creeks." Buckner was sent by the American Indian Mission Association to Eufaula, Oklahoma, Creek Nation, in 1849. His tireless efforts and unflinching love taught many Creeks that God cares about them.

**Candle Lighter 7:** Let's light a candle in honor of Ann Baker Graves. In 1868, the Southern Baptist Convention met in Baltimore, Maryland. A woman's meeting was unheard of at that time. Yet timid Ann Graves dared to call the women attending the convention together in the basement of a church. Out of this historic basement meeting, urging mission support, the call to organize went out to women everywhere. Female Prayer Societies and Mite Box Societies were organized all over the south.

**Candle Lighter 8:** Let's light a candle in honor of the Bagbys of Brazil. W. B. and Anne Luther Bagby went to Brazil in 1881. Five of their nine children—all of their children who lived to adulthood—returned to South America. The Bagby family gave a total of 569 years of mission service in South America—a spectacular contribution to our missions history and to the Kingdom of God.

**Candle Lighter 9:** Let's light a candle in honor of Annie Armstrong, the first corresponding secretary of Woman's Missionary Union. She sought and won for Southern Baptist women the right to spread the gospel through organized efforts. She led not only in organizing WMU, but also in shaping its purposes during those beginning years. For the first eighteen years of WMU, she led with extraordinary skill and ability without one penny of salary.

Through her efforts the first Week of Prayer and Self Denial for Foreign Missions became a reality. It is most appropriate that its sister offering for home missions should be named in her honor.

**Sandy Chairman:** There are so many who were not named. We honor foreign missionaries like Erik Nelson, Grace McBride, Bill Wallace, and Mavis Pate.

We salute home missionaries like Mary P. Jayne, William McIntosh, Lonnie Iglesias, and Herbert Caudill.

We recognize our debt to women of vision like Fannie E. S. Heck, Kathleen Mallory, and Juliette Mather.

All these are but a part of that glorious train of servants who have given their lives to proclaim Christ.

Those missions heroes and heroines for whom those candles burn are a part of our past. The flame of missions zeal still burns brightly. In 1976 almost 2,700 foreign missionaries serve in 82 countries all over the world. In our own

America almost 2,100 home missionaries seek to cross barriers to make Jesus Christ known. Let's take a look at what Baptists are doing to bring light in the darkness today.

*(Nine people carry flags to represent the eight foreign missions areas and the United States. [You may need to use the same women who have already spoken.] For more "know-how" on the flags see "What to Do to Get Ready" on page 20. Each flag bearer enters, speaks, and then goes to the back and stands with her flag until all have entered. They may stay until the end of the program or leave all at one time at the end of their presentation.)*

**Flag Bearer 1:** I represent West Africa. In that area 270 Southern Baptist missionaries serve in nine countries.

**Flag Bearer 2:** I represent Eastern and Southern Africa where 370 Southern Baptist missionaries work in twelve countries.

**Flag Bearer 3:** I represent East Asia where one-third of the world's people live. In five countries, 399 Southern Baptist missionaries serve.

**Flag Bearer 4:** I represent Southeast Asia. Six countries together have a Southern Baptist missionary force of 372.

**Flag Bearer 5:** I represent Middle America and the Caribbean. Two hundred and fifty-eight Southern Baptist missionaries work in twenty countries.

**Flag Bearer 6:** I represent the 413 Southern Baptist missionaries who serve in Eastern South America. They work in four countries.

**Flag Bearer 7:** I represent Western South America. We support 224 missionaries in five Western South American countries.

**Flag Bearer 8:** I represent Europe and the Middle East where 293 missionaries witness in twenty countries.

**Flag Bearer** So I represent the United States of America. All fifty states are Southern Baptist territory with almost 2,100 missionaries proclaiming Christ's liberty throughout the land.

**Steady Chalkboard:** I'm awed by the task and grateful that as a Baptist woman I can pray and give and go to help meet humanity's deepest needs. I'm not alone. More than one million of us in Woman's Missionary Union are laborers together with God.

One of our great Baptist teachers, Gaines S. Dobbins, said, "We cannot warm ourselves by the ashes of a fire burnt out. . . . [We must] keep the fire burning and see to it that there is fuel for the days ahead."

So what of the days ahead? We must try to understand what the future holds in order to plan to light uncertain ways.

We'll not concern ourselves right now with the glamorous technological forecasts of our third century. Science does promise us space cities, solar energy, sophisticated transportation and communication. We must know about these coming developments in order to use them for the spread of the gospel. Today, however, let's look to the people and where and how they will live. For we must keep in mind the words of a gifted space scientist who is also a dedicated Christian layman. Edward B. Lindeman said, "What is our nation profited if we can rise up to the stars yet cannot conquer poverty here."

What is our world coming to in terms of the number of people, and where will these people be?

By the year 2000 more than two billion additional people will inhabit the earth. Mainland China, India, Indonesia, Brazil, Bangladesh, and Nigeria—all giants—will double their populations.

America will grow from its present 212 million to 280 million by the year 2000.

In America two huge urban sprawls will contain more than half of the nation's people. Forty percent will live in the metropolitan belt which stretches from Illinois to the Eastern seaboard from Maine to Virginia. Thirteen percent will live in the California urban region. Eight out of ten Americans will live in an urban area.

In fact, according to latest predictions, we can expect to live in a world of cities. Over half of the world's people will be living in cities of 100,000 or more before the new century begins.

The sheer number of people should say many things to us. One of the saddest is there is only a very slim chance for the world to avoid widespread famine. Another is the multiplication of the social problems of the city—soaring crime rates and violence, drug addiction, racial friction, traffic strangulation.

The Southern Baptist Convention in its 1974 meeting recommended that both the Foreign Mission Board and the Home Mission Board evaluate their present plans and chart bold new plans for the future. Since that time bold new thrusts in missions have been projected by both mission boards.

The Home Mission Board invites Southern Baptists to engage in a Bold Mission Thrust in America for the years 1976 through 1979. Bold Mission Thrust has two great objectives:

- Let every person in our land have an opportunity to hear and accept the gospel of Jesus Christ.
- Let every person in our land have an opportunity to share in the witness and ministry of a New Testament fellowship of believers.

These two objectives call for every Southern Baptist and every church to commit themselves to help meet the spiritual needs of our nation. Baptist women will be giving more of their time in volunteer evangelism and mission service in their communities to help accomplish these objectives. Every church

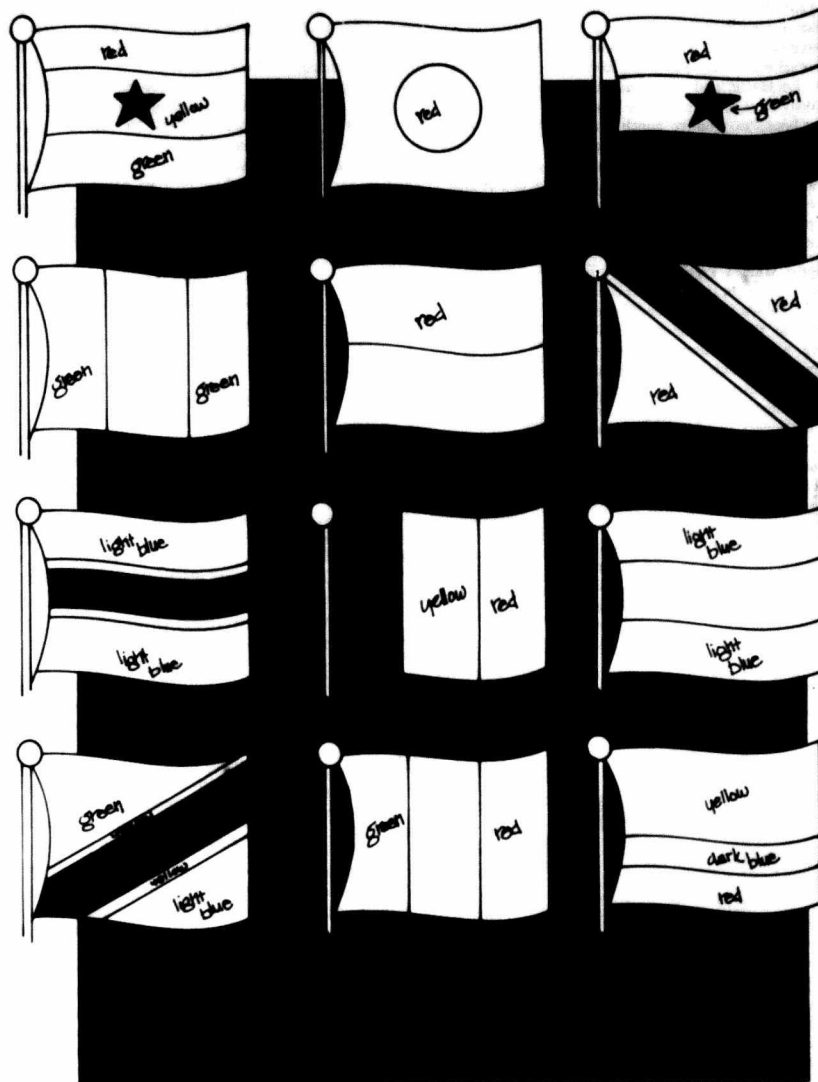
should consider beginning at least one new congregational extension in another area or in a cultural or life-style group not now being reached.

Bold new thrusts in foreign missions for the rest of this century include the following—all grouped under the overarching objective of preaching the gospel to all the people in the world:

- Missionary staff of 5,000—a goal which calls for 9,000 new missionaries to be sent out in the next 25 years.
- Increased tempo of volunteer lay involvement overseas.
- Greatly expanded evangelism efforts, especially in urban areas and among students and other young people.
- Tenfold increase in number of overseas churches.
- Strengthened leadership training.
- Increased use of mass media.
- Accentuated attention to health care and disease prevention.
- Vigorous, prompt response to desperate human need in crisis situations.

Our young people must hear of the needs represented in these bold missions thrusts. They must listen for God's call regarding their place of service. Are they learning of needs in our churches? What is the caliber of missions education in Mission Friends, Girls in Action, Royal Ambassadors, and Acteens in the church? From these young people must come that increased missionary force for the years ahead. And how shall they learn without teachers and leaders?

The executive secretary of the Brazilian Baptist Convention, João Falcão Sobrinho (zhoh fawl-KOHM soh-BREEN-yoh) emphasizes the need for total commitment. "Today we need to return to the New Testament strategy of using every Christian all the time in every place to preach the gospel to everyone in all power." [Turn to p. 20]



That's the way to face the future! Strategy plus commitment plus the power of the Lord make the future an exciting, victorious tomorrow. Dr. Lindaman said it for us all: "Today most of us feel . . . a great new hope, an intuitive hunch that God's purpose is at work in us as we go forth. So let us face this dawning future, participate actively instead of just letting it happen, and help to plan it as trustees for the generations yet unborn."

**Baptist Women President** (for your pastor): Tonight (today) let us commit ourselves to involvement in today and the dawning future. We have a "Declaration of Involvement." It is headed with the names of those illustrious pioneers we saluted tonight. It has the name(s) of (a missionary or missionaries from your church, association, state, or another missionary dear to your church people). They have proved their commitment by their service. Shall we join them in pledging our involvement in our Lord's Great Commission which is just as imperative today as it was when Christ gave it to those first disciples? (President or pastor signs first, others follow.)

Conclude the pageant with singing of "Forward Through the Ages" (Baptist Hymnal).



#### PLANNING THE MEETING

Missions Horizons '76 is planned to help Baptist Women feel an appreciation for the Baptist missions heritage and to accept a missions challenge for the new century. In addition, if you can work this out

ahead of time through your WMU council (or other organization leaders, if you have no WMU council), plan for total church involvement in celebration of the bicentennial.

#### WHAT TO DO TO GET READY

1. Consider asking your WMU director or pastor about making this a churchwide celebration. Actesses and BYWs, and even Girls in Action members, might participate.

2. Set the date.

3. Begin with a Heritage Fair.

Secure a general chairman. Suggestions for the fair:

*Old-fashioned "basket" picnic* with homemade ice cream, fried chicken, and the trimmings.

*Craft exhibits:* quilting, weaving, rug-braiding, basket-making, carving, candle-making, pickling—anything native to your area. Don't just exhibit, demonstrate. (Why not try marbledizing paper—see p. 5.)

*Chairman.*

*Old-fashioned games* for everybody: three-legged race, pie-eating contest, nail-hammering, etc. Chairman.

*Music:* brass band, fiddles, accordions, guitars. Chairman.

*Decorate with red, white, and blue.* Chairman.

4. Present the pageant.

(1) Assign the birthday cake. Consider a candle tree with a cake "bottom." Most florists have candle trees. Or make a "play-like" cake with large candles or use Christmas tree lights for candles. Person responsible.

(2) Assign the nine candle lighters. If you are working with other WMU organizations for a churchwide event, use Baptist Young Women members as well as Baptist Women. Consider asking them to wear early American costumes. If your organization is small, use fewer candle lighters, asking each to present two or more missions personalities. (Do the same for flag bearers.)

(3) Assign the nine flag bearers.

Use Actesses and GAs if you are going churchwide. Plan for each to wear a dress typical of the area (see encyclopedia).

(4) Ask someone to make the flags. Encyclopedias have pictures of national flags; or see illustration, page 19. Some suggestions for easier flags to make: West Africa—Ghana or Nigeria; East Africa—Botswana or Tanzania; East Asia—Japan; Southeast Asia—Indonesia; Middle America and the Caribbean—Honduras or Trinidad; Eastern South America—Argentina; Western South America—Colombia; Europe and the Middle East—Belgium, Italy, or Yemen. Person responsible.

5. Ask the Baptist Women president or your pastor to present the closing segment.

6. Assign someone to prepare the Declaration of Involvement, a scroll with old-fashioned or early English lettering. Find a "quill" ballpoint pen for the signing. Person responsible.

7. Ask the church choir or another group to present patriotic music.

#### MISSIONS HORIZONS '76 KEEPSAKE

As an extra, provide each person attending this special occasion an attractive folder which (s)he may keep as a reminder of some of the missions facts and goals for the coming century.

Order the program folder listed on order form, page 48, or make your own marbledized folders following suggestions on page 5.

#### PREVIEW AUGUST BAPTIST WOMEN MEETING

Next month our attention turns to the largest state of the Union and almost the newest—Alaska. Who are Alaska's native people? How is their life changing? What is the approach of Southern Baptist home missions in seeking to reach these people at their deepest need? These questions will be answered at next month's Baptist Women meeting.

Dear Sis,

Since a lamp is lit I've done a good job of writing at least once a week. But you must not get too used to this system. I don't think I can keep it up more than a year.

Our Baptist Young Women organization is going strong. We meet once a month. One time we have a BYW meeting. Then the second time during the month we study the current mission group material. I do like our magazine "Contempo." Even though I don't get a BYW, you may look through a copy when you are next week.

Speaking of next week—our last meeting was the last a tempo activity. We are doing a mission project. We are taking the kids at the school to the park, and back to the church for a puppet show. The work we have started and the need we have seen, we will probably start a mission action group for the project.

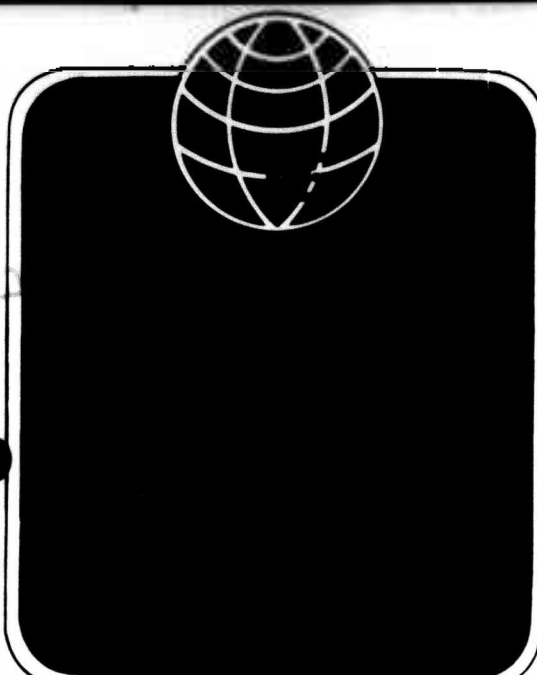
Kaleidoscope was a fantastic experience. I can hardly wait to tell you about everything that happened to me. Look for a long letter from me soon.

Sis, I hope that you are as enthusiastic about Baptist Women as I am about Baptist Young Women. I have been long before I shall be there, and I want to be about becoming a part of the "over-thirties" group about BYW.



Jane Hix, Baptist Young Women consultant, WMU, SBC

\*Contempo may be ordered from Woman's Missionary Union, 600 North 20th St. Birmingham, AL 35203. Price: \$4.00 per year. Single copy 45 cents. For subscriptions outside the US add \$1.50 for postage and handling. Please enclose remittance. Alabama subscribers add necessary sales tax.



It takes more than a missionary to witness for Christ on a missions field—it takes nationals who care, who come, who listen, who tell.

Tanzania (tan-zah-KNEE-ah)—a Southern Baptist missions field since 1956—is a growing, glowing example of missionaries and nationals joining forces in a cooperative witness.

#### The Role of the Missionary

The role of the missionary has been in a constant state of change since missions work began in Tanzania.

The idea behind the missions effort is that missionaries should encourage local Baptists to lead the work of the churches. Davis L. Saunders, the Foreign Mission Board's area secretary for Eastern and Southern Africa, says: "You always work yourself out of jobs,

but you are always faced with more jobs than you can do."

The Tanzania Baptist Convention states that it wants more and more missionaries, not fewer.

A missionary is always on the move. He may move geographically to a new area. He may move to a cooperative or assisting role. He may move into publications, mass media, or another specialized field. He is always needed somewhere.

The future then for missionaries is more and more evangelism, more and more cooperation with nationals.

Tanzania has come a long way in its twenty years as a missions field. A lot of that distance is owed to a special breed of pioneer missionaries and new missionaries and the Tanzanians who came forward to continue the work.

#### The Beginning

Sometimes prior to 1956, someone had a dream and itchy feet. Mission work was progressing in Nigeria (West Africa); and the unknown territory on the other side of the continent began to offer interesting possibilities in the minds of Foreign Mission Board officials. Initially, three missionary families responded to the Board's invitation to begin the new work.

The work in Tanzania and Kenya would be considered one concentrated effort of the East Africa Mission (organization of Southern Baptist missionaries). Uganda would at first be included and would later form a Mission of its own.

Missionaries arrived on the field to stay at the end of 1956 and by 1957 there were sixteen missionaries in all. Most of them were in language study in Dar es Salaam (dahr ess sah-LAHM), Tanzania.

Immediately plans were set in motion to acquire land for missionary residences and three good will centers to be located in the three major urban areas.

Two years after the first missionaries arrived there were national Baptist pastors, and fourteen African leaders participated in a Christian workers retreat at Iringa (ear-RING-gah), Tanzania.

A similar meeting the next year was attended by thirty people. Workshops were started for Africans and missionary personnel at the good will centers.

By the end of 1959, Tanzania had begun to make a definite mark on Baptist work. Tanzania had two churches and ten preaching points. One of the churches had a national pastor. Membership of the two churches, plus two in Kenya, totaled 102.

Two institutions were in the missionaries' plans from the beginning. A hospital was to be located at Mbeya (um-BAY-uh), Tanzania, and a seminary at Arusha (ah-ROO-shah).

In 1959, the 102-bed hospital at Mbeya opened. Two additional doctors had joined the missionary force in 1958. Land was acquired and building begun in 1958, as were land negotiations for the seminary.

The hospital's first chaplain—an African—was a graduate of the seminary.

#### The Pioneers

African Baptists of Tanzania have shown great ability to grow. Missionaries encouraged them from the beginning.

The Winfred (Wimpy) Harpers were the first Southern Baptist missionaries to enter East Africa, arriving in Dar es Salaam in October 1956. The Davis L. Saunders family followed in November. A doctor, Jack Walker, and his family arrived in December.

These first three families were soon joined by several others. Medical work was established. A Christian literature ministry and a seminary were begun.

Missionaries were not the only pioneers in Baptist work. Many Tanzanians have rightfully earned that title.

Baptist work grew rapidly in Tukuyu (too-KOO-yoo). The first contact in the whole district was made when an elderly African named Anosiye walked thirty miles to Mbeya to invite missionaries to preach in his village.

His first of four trips was in 1958, and in 1960 the William E. Lewis family was assigned to Tukuyu.

With the assistance of Carlos Owens, Bill Lewis held a Sunday School clinic in February 1960. Attending were forty-one newly chosen leaders. The Jerusalem Baptist Church was organized with thirty charter members and twenty-three additional members. Anosiye was chosen as pastor.

By June, two other churches were organized and six more were in the beginning stages. In April, an association, the first in the nation, had

been formed among the congregations.

By 1964 there were eighty congregations in the area.

One reason for the association's growth was the people's evangelistic attitude. In 1964, the annual meeting was held in a place where there was no church; the result was eight converts and a new church.

Another national pioneer, Ishmael Sibale, was the first Tanzanian pastor to be ordained.

The seminary engaged its first African staff member in 1964. David Kimulu taught for over a year before leaving to further his education.

After a strong beginning, work continued in all areas of the Tanzania missions field.

Carlos Owens moved to Kigoma (key-GO-mah) in 1962. In about four months he reported six preaching points and one hundred and fifty professions of faith. Within six months, three churches were organized, and in 1965 Kigoma Baptist Association was functioning.

James Hampton moved to Tanga (TANG-ah), where, in the midst of strong Muslim influence, Kiasoro Baptist Church was organized and continued to grow.

#### Theological Training

An important part of the growth of national Baptist leadership in Tanzania is the adequately trained leaders. Education on all levels has been a concern of East Africa missionaries, but theological education is especially important.

Fifteen men and eight of their wives comprised the first class at the seminary. They represented eight tribes of Kenya and Tanzania.

Ten years after the first missionaries came to Tanzania, three classes of students had completed their course of study. Of the thirty men who finished, twenty-three remained active in Baptist work. Twenty-nine had come from Baptist churches.

#### A Decade Later

The figures reflecting the growth of Baptist work in East Africa after ten years were almost unbelievable. The first years of missionary work had been successful.

There were 163 churches plus 106 preaching points. Membership was listed at 7,272, with over 1,500 baptisms during that year. The missionary force in Kenya and Tanzania was 102.

Plans were already underway for an East African Convention of Baptist churches. There were a seminary, a hospital, and countless other points of witness. With each believer there was a potential church. One believer, Ernest Bonabe, returned to his home in the Chitunge area spreading the word of Christ to an eastern area of Tanzania where there was no work.

In the tenth anniversary year several significant things happened. A Bible school was opened in the still-fast-growing Tukuyu area. By 1968, eighty men and women were receiving regular instruction; in 1970 the first class graduated from a three-year period of instruction.

As the Tukuyu school developed, two African graduates began carrying the burden of teaching and administration. These two men and missionary Euclid Moore went from church to church to conduct local workshops, living in tents and teaching extension courses.

#### The Second Decade

The second decade of Baptist work in Tanzania, now drawing to a close, saw just as much growth and change as the first decade.

New districts, Lodi (LIN-doh) and Mushi (MOE-shoh), were entered. Evangelistic campaigns were held. National conventions were born.

Missionaries and nationals discussed national Baptist conventions in great detail before entering into any organizational structure of adopting a constitution. At least once discussions were postponed for



a year in order for both Africans and missionaries to concentrate their full efforts on revivals. The spirit of the work—evangelism first, was maintained even in the midst of decisions that would change the course of Baptist organizational life.

Simultaneous revival services were held in 1967 throughout Tanzania and Kenya. Participating were 189 churches; over 2,100 professions of faith were recorded.

The preparation of lay leaders for the crusade had the lasting value of trained lay persons for continued witnessing.

Another evangelistic campaign in 1970 recorded 6,000 decisions in the two nations, mostly in the rural areas.

In 1971 both Kenya and Tanzania formed national Baptist associations, a giant step for national Baptist work.

For years associations had been cooperating with missionaries, and missionaries wholeheartedly supported the national conventions and took the changes in their role very seriously.

Everything that has to do with the churches is now handled through the Tanzania Development Council, composed of representatives from the Mission and from the convention. This ultimately involves the request and assignment of missionaries.

The council is also responsible for selecting boards of governors composed of Africans and missionaries who make decisions about hospital and seminary matters. The convention is involved in all the decision-making processes regarding these institutions.

Missionary Keith Oliphant was assigned as secretary for evangelism and stewardship for the convention at that organization's request. His assistant is African.

Tanzania Baptists have sent their own home missionary to a town called Dodoma (dough-DOME-mah) in central Tanzania. The

Rungwe (RUNG-way) Association has its own missionary in Iringa (ear-RING-gah) where a number of Baptists have moved.

The Mission has been asked to help with funds in ministering to refugees returning from Tanzania to Mozambique, their homeland. Although Southern Baptist missionaries may have a long wait before reentering Mozambique, Tanzania Baptists will be able to send their own missionaries to with the refugees, most of whom are believers.

#### The Trouble Spot

No group of missionaries is without its problems and special needs. To pretend that Tanzania is different would do a great injustice to the prayer concerns of the missionaries and African Christians.

The medical missions outreach is in a constant personnel crisis. The technical nature of much of the work means missionaries must continue to fill the jobs.

Right now at least two doctors, four nurses, a medical technician, a dentist, and chaplain are needed.

The solution seems to be in a more mobile health-care ministry and one less dependent on the operation of a large institution.

One missionary doctor has begun this approach with clinics in churches. Every clinic is connected with a church and involved in evangelism. This means that medical missions is more rapidly becoming inseparable from indigenous Baptist work.

#### In the Future

One further major change is scheduled for Baptist work in Tanzania. In 1978 the organization of missionaries in Tanzania and the one in Kenya will become two separate organizations. This means that the work which has for twenty years come under the heading of "East Africa" will be divided by country.

The hospital will remain under the control of the Tanzania Development Council in much the same way

it is now. However, the seminary may come under control of an international board because of the number of countries from which it receives students.

Other changes will involve the high school for missionaries' children and the Baptist assembly. Both are located in Kenya and both are used by both Kenya and Tanzania. Most of the publication and radio and television work is also located in Kenya.

A unified approach, a cooperative effort in Baptist ministries, between the two countries will certainly continue.

#### A Definition of "Indigenous"

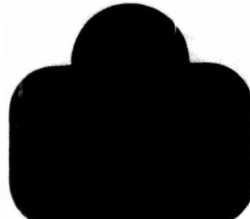
Indigenous work is probably one of the hardest terms in modern missions to define. It means basically that the people of a nation respond to the message of Christ and begin and support their own ministering and witnessing efforts.

An outstanding example of indigenous work is found in Tanzania. One man became a Christian, shared his faith, and now there are over 8,000 Christians in thirty new congregations. The man, Rutakawa Karumuna, was born to pagan parents. He studied Christianity in a Catholic school. Under the influence of a friend, he began to preach in the Bukoba (boo-KOE-buh) area. Division arose among the new believers and Karumuna's friend left the group.

The growing group realized it needed to belong to an existing church, so it wrote all the missions groups listed in the phone directory. The group waited. Only the Baptists responded.

Now, following instruction and study, the entire group will become a part of Baptist work. And all because one man believed and told.

Missionaries in Tanzania will always be able to find someone to tell about Jesus. They may change roles. They may change job titles. But, as long as there are persons without Christ, the missionary has a plan.



**AIM:** As a result of this examination of national-missionary relationships in Tanzania, Baptist women will be able to state a prayer need related to work in that country.

#### WHAT TO DO

Enlist two members to study thoroughly the content material and prepare to share the information with the group. Suggest they present



**A frog beneath a coconut shell believes there is no other world.\***

the material as a conversation between a missionary and an African Christian, each presenting the story of Baptist growth in Tanzania from her viewpoint.

Give each member paper and pencil. Ask women to write down at least three things they find especially interesting.

During the prayertime ask them to read aloud what they wrote. Ask them to think of a special prayer request related to this item. (Example: over 8,000 were won to Christ because of one man. Prayer request: Ask God to call out five people in each nation to be this kind of witness.)

As you read the names of missionaries on the prayer calendar (see pp. 41-43), ask the group to pray silently for each person as (s)he

relates to local Christians where (s)he serves.

#### AN EXTRA TOUCH

Enhance your summer's study of what it takes to be a missionary by using the July-August-September edition of the cassette tape *Mission-scope*. The current tape includes interviews with missionaries and mission board personnel about qualities needed by missionaries. Order from *Mission-scope Audio-visuals Department*, 1350 Spring Street, N.W., Atlanta, Georgia 30309. \$11.40 for four quarterly cassettes.

#### SPECIAL STUDY

Continue your study of *Working in a Missions Group* by following suggestions in *Forerunner*, page 38.

Make sure every member of every family in your church is exposed to the larger world. Share the news about Southern Baptist missions publications.

**ROYAL SERVICE**, monthly magazine for all Baptist women thirty and up, \$4.00.  
**Contempo**, monthly, for young women eighteen through twenty-nine, \$4.00.  
**Accent**, monthly, for girls twelve through seventeen, \$4.00.  
**Discovery**, monthly, for girls six through eleven, \$3.00.  
**World Mission Journal**, published monthly by Brotherhood Commission, for Baptist men, \$2.60.  
**Crusader**, monthly, for boys in grades one through six, \$3.60.  
**Probe**, monthly, for boys in grades seven through

twelve, \$3.60.

*The Commission*, published monthly by Foreign Mission Board, \$3.50.

*Home Missions*, publication of Home Mission Board, \$2.00.

\*Order from Women's Ministry Union, 600 N. 20th St., Birmingham, AL 35203. Add \$1.50 for postage and handling outside the U.S. Single copy prices: **ROYAL SERVICE**, *Contempo*, and *Accent*, 45 cents; *Discovery*, 35 cents.

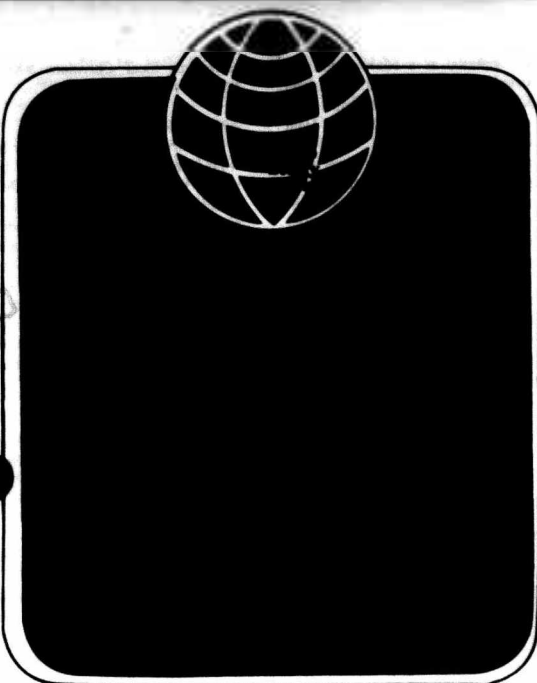
\*Order from Baptist Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104.

\*Make checks and money orders payable to The Commission, Box 6597, Richmond, VA 23230.

\*Write Circulation Department, *Home Missions*, 1350 Spring St. N.W., Atlanta, GA 30309.

\*Male proverb quoted by Barbara Joiner in April Baptist Women Meeting in **ROYAL SERVICE**.





One body. One Spirit. One hope. One Lord. One faith. One baptism. One God and Father of us all.

This is the sevenfold unity toward which the Ephesian letter builds.

In today's fragmented society, claims of oneness may seem naive or hopelessly out of date. But the century in which this message was first proclaimed also was a religious and cultural Babel. The clash of social, cultural, and moral outlooks in the ranks of early Christianity was precisely the factor which prompted this strong affirmation of Christian unity.

The church's task is never that of declaring the status quo. The church's challenge is to proclaim what ought to be and, in the strength of the Lord, will be.

Last month, we began our study of Ephesians by looking at God's

plan for bringing all people to himself. This plan began before he created the world (1:4-10). We also looked at the missions message that God has provided his free gift of salvation for sinful humanity (2:1-9).

In this final session on Ephesians, we look at the application of Christian ethics to daily living as well as the Christian's responsibility for implementing God's plan for missions outreach to people of all races and cultures.

#### The Broken Wall (Eph. 2:11-22)

"No man of another race is to proceed within the partition and enclosing wall about the sanctuary, and anyone arrested there will have himself to blame for the penalty of death which will be imposed as a consequence." This harsh warning was posted in the Jewish Temple in

Jerusalem, barring Gentiles from the inner court.

Not until the Temple was destroyed in A.D. 70 did this dividing wall tumble. Though the date of the writing of Ephesians is uncertain, Ephesians 2:14 sounds as if it was written after the Temple's destruction, with its reference to the removal of the wall of hostility (RSV).

Earlier in this chapter, readers were reminded of the sinful condition of the pagans. They were part of this ungodly element themselves until they responded to God in faith (2:3).

Verse 11 points up the religious distinction which created a symbolic wall between Jews and Gentiles as strong and as real as the Temple wall. Circumcision was a bodily mark which distinguished the Jewish male from the non-Jew. But the reader is reminded that circumcision and uncircumcision are fleshly differences. This is reminiscent of Romans 2:29 which states that the true circumcision is the circumcision of the heart, not the body.

Gentile readers are asked to recall the time when they were cut off from religious involvement because they were not Jewish. They were without Christ, aliens and strangers, as far as Israel was concerned (v. 12).

Before coming to Christ, Gentiles were without hope and without God (v. 12). The word for the hopeless state is the same word in 1 Thessalonians 4:13 describing pagans who despair at the death of loved ones. There, Paul offers a word of comfort: You are not to sorrow in the same way as a person without hope. You have the resurrection hope. Without God is a literal translation of the word we bring into English as *athant*. They may have stood at pagan altars before coming to Christ, but they were godless. Their gods were not real.

All this is history. In Jesus' death, he brought the Gentiles near to himself (v. 13). His death was for Jew

and Gentile alike. He brought peace and made the two one, destroying the dividing wall (v. 14). At Jesus' death, the veil in the Temple was torn from top to bottom, tearing away the symbolic separation of man from God (Matt. 27:51). The fall of the Temple ended the elaborate system of sacrifices and ritual (2:15).

Gentile and Jew were made one through Jesus' death. His death nullified the legalistic system which had separated the two groups. His death on the cross was for the purpose of reconciling Jew and Gentile in one body, thereby ending the hostility (2:16).

There is no longer Gentile or Jew, but a new people. Racial, religious, or cultural differences do not matter. In Christ, a new humanity emerges. In the fellowship of Christ, we are all one body, and he is our head. In the household of God, all who enter are one. There are no strangers or foreigners, but fellow citizens (2:18-19).

The house of faith has Jesus Christ as chief cornerstone, crowning the foundation of apostles and prophets. In Christ, the whole building is joined together in a temple of the Lord. All Christians are also part of this edifice (vv. 20-22). Jesus is no decorative or symbolic cornerstone added for appearance or ceremony. He is the capstone that unifies this "house not made with hands."

#### A Mystery Unveiled (Eph. 3:1-13)

An old-time radio show was called, "I Love a Mystery." Most of us are fascinated by the unknown or the unknowable. We enjoy getting the inside word on things other people have not yet learned. We like secrets.

This passage indicates the Apostle Paul had been given the answer to a mystery. This mystery concerned Christ (v. 4). It also had to do with God's plan for the whole world as suggested in the opening section of the letter (1:9-10).

A key reason for this letter to the Gentiles is to explain this mystery or secret which involved them. God has called Paul as an apostle to the Gentiles. Here this is spoken of as a "dispensation of grace" (Eph. 3:2) or a "stewardship of God's grace" (RSV). Paul was given the responsibility or trust of spreading the missions message among the Gentiles.

By revelation from God, Paul came to see his role. This was the mystery. In the main, the Jews did not have a record as a missionary people. Prophets and psalmists had experienced occasional insights concerning God's love for all mankind, but these were exceptional. The mystery had not been made known to earlier generations (v. 5). Now, however, it has been made known to the apostles and prophets.

Mystery in the New Testament includes the idea of truth being revealed, not something which remains hidden. Concerning details of the resurrection, Paul could say, "Behold I shew you a mystery" (1 Cor. 13:1). The hidden information is out. It's now an open secret. The Holy Spirit had impressed the apostles and prophets with this fact (v. 5).

One translation says, "The secret is this: by means of the gospel the Gentiles have a part with the Jews in God's blessings; they are members of the same body, and share in the promise that God made in Christ Jesus" (v. 6 TEV).\*

God gave Paul a special gift or ability to minister to the Gentiles (v. 7), though he was "less than the least" of all God's people (v. 8). Though the nature of this special gift is not detailed here, Paul's Roman citizenship and his Greek education were human endowments God used to definite advantage.

Paul was to proclaim the "unsearchable riches of Christ" to the Gentiles. *Unsearchable* literally means trackless or inexplorable.

\*This and other references used by permission, American Bible Society.

suggesting an array so vast that the viewer does not know where to begin and will never be able to explore it all. It is like a treasure house with so many rooms and hallways that the happy explorer cannot possibly see it all.

The purpose of this assignment to Paul is to make all people see how God's plan is to be put into effect (v. 9 TEV). Again, the inclusiveness of God's plan is seen in the reference to "all men," which is a generic term, referring to females as well as males. The sweep of the plan is further indicated by the reference to residents of the heavenly regions, as well as to mortals (v. 10). Further mention is also made of God's eternal purpose in what he did, echoing earlier references to plans laid before the earth was made (v. 11).

Jesus Christ was God's agent for completing this great plan (v. 11). Because Paul was in union with Jesus and had faith in him, the apostle had freedom and confidence to enter God's presence. His fellow Christians were not to be discouraged because of Paul's suffering. His witness was for their benefit (vv. 12-13).

#### One Mission (Eph. 4:1-16)

Have you ever driven through a mountain range and enjoyed the ascent, catching a glimpse now and then of the surrounding countryside? This was impressive, but then you came to a crest and were able to see unparalleled beauty as the larger landscape came into view.

In a sense, we have been climbing through the first three chapters of Ephesians, on our way to the first half of chapter 4. We have sensed something of the beauty of the unity of the church. But now comes the panoramic view. The earlier references to oneness in Christ and the work of the Spirit were building up for this more complete statement of the unity of the church and the unity of diverse ministries which work toward a unified fellowship.

Qualities which make for unity stand out like foothills: Christians are urged to be humble, gentle, patient, loving, helpful. We are to do our best to preserve the unity which comes through the Spirit, being bound together by peace (vv. 2-3).

Towering above the foothills are the seven peaks of unity. The seven obviously symbolize total unity (vv. 4-6).

There is *one body*. By now, we know the body is Christ's church. It is God's master plan that all of his people should be united in the fellowship of believers and not be torn by petty strife.

There is *one Spirit*. The Holy Spirit of God is the member of the Godhead who breathes into his people the desire for unity.

There is *one hope*. God has called us to this hope which includes a hope for unity. Unity is not yet an accomplished fact. We hope for things we do not yet see (see Rom. 8:24-25).

There is *one Lord*, the Lord Jesus Christ. Whatever differences Christians have which separate them into factions, the potential for unity is their allegiance to Jesus Christ. Any effort at unity apart from him is superficial. As he becomes central in our lives, the potential for genuine unity increases.

There is *one faith*, centering in the God who is three in one and one in three.

There is *one baptism*. Immersion pictures the union of the believer with the Lord who died, was buried, and was raised from the dead. It also testifies to union with others who share this faith.

There is *one God and Father of us all*. We return to the emphasis to the opening lines of the letter concerning God as our Father in the climactic statement of unity. God is above all (majestic), through all (omnipresent), and in all (personal).

To implement the unity of the body of Christ, God gave a variety of gifts to his followers. First in rank

and in history are apostles and prophets. Next, evangelists. A third group is pastors and teachers (or pastor-teachers).

The passage closes with a return to the analogy of the body with Christ as its head and Christians as joints that make up the body. As each part works properly, the body will grow and build itself up in love (v. 16).

#### One Manner of Life (Eph. 4:17 to 6:20)

After the lofty view of the unified church, Ephesians now begins the descent from the mountaintop. The road down winds through thorny ways where individual members of Christ's body spend their lives.

General moral conduct is considered from both positive and negative aspects (4:17-5:20). Admonitions are given to members of Christian households (5:21-6:9). Much of this material closely resembles Colossians which we studied earlier this year. Finally, a symbolic coat of armor for the Christian soldier's spiritual warfare is described (6:10-20).

**Moral conduct.**—A warning is sounded about living like the Gentiles (4:17-21). This means unregenerate Gentiles. They are alienated from God, ignorant, with hardened hearts, callous, sexually perverse. You know you didn't learn Christ that way, says the writer, assuming you learned anything at all from him!

In a passage similar to Colossians 3:5-15, Christians are told to discard their old nature and get dressed in more appropriate attire (4:22 to 5:18). The passages in both letters are followed by an almost identical call for singing and giving thanks to God as a way of life (Col. 3:16-17, Eph. 5:19-20).

**Family relations.**—In a section paralleling Colossians 3:18 to 4:2, instructions are given to family members (5:21 to 6:9). In language not found in Colossians, the earlier symbolism of Christ as head of the

body is re-introduced. Christ is head of the church. He loved the church enough to die for it. This is the kind of love husbands should have for their wives. Also, husbands are to love their wives as they love their own bodies, since the husband is head of the wife as Christ is head of the church. This amplification should mute objections from those who consider the Pauline letters chauvinistic. Husbands are said to be the heads of their wives. But the loving, caring attitude described here leaves no room for domination of one marriage partner by the other (Eph. 5:21-33).

Children and parents are to relate to each other in honor and patience, in keeping with the unity of the family of God (6:1-4).

**Christian armor.**—In the daily struggle against temptation, the Christian warrior is to be clad in armor suited to spiritual warfare (6:10-20), since the battle is not against flesh and blood (v. 12). Truth, righteousness, preparation of the gospel, faith, salvation, the word of God, and prayer will enable the Christian soldier to "withstand in the evil day, and having done all, to stand" (6:13).



Lawrence and Pansy Webb

**AIM.** At the close of the session, each member should be able to list factors which make for Christian unity.

**BEFORE THE MEETING,** do this: For the alternate approach, borrow concordances from your pastor

or the church media center (library). Have papers and pencils for each small group.

**IN THE MEETING,** do this:

**Sum Up.** Have members briefly sum up the central thoughts in various sections of the study material. Pause after each section for group discussion and application.

**Introduction.**—Sum up without additional comment.

**"The Broken Wall."**—Summarize the animosity which existed between Jews and Greeks as symbolized in the Temple's dividing wall. Then discuss current dividing walls between social, racial, or cultural groups in your community or town. What steps can concerned Christians take to break these down?

**"A Mystery Revealed."**—Summarize the mystery God revealed to Paul.

**"One Mission."**—Summarize the latter section dealing with varied gifts. Then discuss special talents, or might group members have which can help build Christian unity.

**"One Manner of Life."**—Point

out areas of moral conduct and family relationships to which the letter speaks. Then discuss aspects which are of special interest to the group.

**Share Insights.** Using "One Mission" as a starting point, discuss new insights which members have gained concerning the importance of Christian unity in missions.

#### ANOTHER WAY TO DO IT

Using concordances, work in small groups or individually to discover Bible references to the seven elements of Christian unity discussed in the section titled "One Mission." Each group may be assigned one or more of the words.

References which relate to Christian unity should be listed on sheets of paper. Some references would not apply. For example, "spirit" does not always refer to the Holy Spirit; "body" does not always refer to the church as the body of Christ.

Each group should report its findings. The total group should then discuss implications for Christian unity.

#### CALL TO PRAYER

As the bicentennial emphasis continues in the month of America's birth, notice the nations where foreign missionaries serve (see pp. 41-48). Ask members to point out special problems currently faced by any of these nations. As you pray for the missionaries with birthdays today, pray for the leaders of those countries as well as our national leaders where home missionaries serve.

#### PREVIEW AUGUST BAPTIST WOMEN MEETING

Next month our attention turns to the largest state of the Union and almost the newest—Alaska. Who are Alaska's native people? How is their life changing? What is the approach of Southern Baptist home missions in seeking to reach these people at their deepest need? These questions will be answered at next month's Baptist Women meeting.

#### SPECIAL STUDY

Continue your study of *Working in a Missions Group* by following suggestions in Forecaster, page 38.

Here is Josephine C. Norwood, WMU executive secretary-treasurer, Maryland, who says:

Probably the most important thing we do as state leaders is to train leaders and members in the church WMU organizations. Since these persons take up the tasks "where the action is," the more they know about how and when to promote, the better will be the final results.

I always enjoy thoroughly a good training day whether in the church, association, or among state leaders.

My hobbies center around history, photography, growing plants, especially boxwood and spring bulbs. I am trying Allium this year. I saw the handsome purple blossoms while in Stockholm last summer.

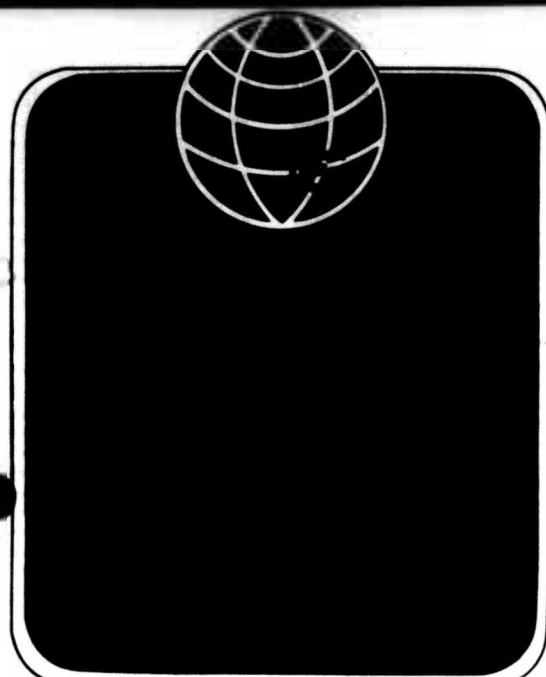


Emily Ulmer, part-time Baptist Women field services worker for Maryland WMU, comments:

The strength of the Baptist Women organization is in training women in missions. If we are to have effective missions organizations in the churches, we must train Baptist Women members to accept responsibility in leadership positions.

My pastor husband and I are missions oriented and try to meet the needs of people. Our three girls and two boys join us in our church program. I enjoy canning and making jellies. My latest culinary endeavor has been pickling herring. Members of my family are my great supporters; they declare everything "the best!"

KNOW THE  
STATE LEADERS



America—past, present, future. The two hundredth birthday of America is a time for reflection. It is a time to review the past, face the present, and anticipate the future. The three books for consideration this month can help us better understand our role as Christian citizens.

**A Mirror for Greatness: Six Americans** by Bruce Bliven (McGraw-Hill 1975) \$7.95\*

Imagine the dilemma of selecting only six great Americans who have contributed to the making of a nation. Bruce Bliven in six delightful and informative chapters makes his people live for today's reader. He attempts to show how greatness is exemplified in these people from varied walks of life.

There is Ben Franklin, the versatile self-made man—homespun philosopher, statesman, and scientist.

We get to know John Adams as he struggled to organize government. We see him torn between the demand of office and the desire to be with his beloved Abigail.

We see Thomas Jefferson, a giant of a man, arriving for his inaugural alone on horseback. His drafting of the Declaration of Independence helped shape the new nation.

Sojourner Truth, a black woman, is unique in Bliven's study. This homemade miracle fought for abolition of slavery and the rights of women.

Ralph Waldo Emerson was the first great American scholar. We see him as teacher, minister, and, finally, writer and lecturer.

Henry David Thoreau, another writer, believed in stripping life of all non-essentials. Freedom was so important to him that he could not be possessed by material things.

In the epilogue Bliven combines the elements of greatness and possible determining factors. He focuses on the six Americans and examines them in these areas: ancestry, physical health, childhood experiences, marital status, general environmental factors, personal characteristics, and attitude toward money. The result is an interesting comparison but a study that fails to define greatness. The author rightly concludes that the main value of looking at the past is to provide us with a deep sense of pride in our heritage.

**Politics and Religion Can Mix** by Claude A. Frazier (Broadman Press 1974) \$1.95 paper\*

With political corruption on the local, state, and national levels, what can a Christian citizen believe? Does the Christian faith make a difference to those who wield power in high places? Claude Frazier, a concerned Christian medical doctor, attempts to find answers to these questions in *Politics and Religion Can Mix*.

Dr. Frazier wrote to many men and women in state and national politics and asked for a statement of their religious faith. From this survey Dr. Frazier selected twenty-two replies and compiled a pertinent, readable book.

Dr. Frazier concludes that religion and government can mix and must mix if our nation is to survive. There is cause for hope as one senses the deep level of Christian commitment expressed in some chapters. There is cause for prayerful concern as one feels the superficial layer of religion in other statements.

**The Nation Yet to Be: Christian Mission and the New Patriotism** by James Armstrong (Friendship Press 1975) \$2.25 paper\*

In this stimulating book James Armstrong looks honestly and critically at the vices and virtues of our nation. He examines the past with both shame and pride. He sees the present with its many challenges.

He looks to the future with faith and optimism.

The author sees two dangers to the survival of the nation: civil religion and zealous nationalism. There is reason for alarm when people equate the national purpose with God's will. Intense nationalism encourages suspicion of people who express independent thought and do not use the proper catch phrases.

Armstrong eloquently expresses the need for a reassessment of values. The factors that commonly determine the success of a nation are no longer adequate. A new sense of mission is needed.

Christian patriotism is the key to the survival of the nation. Armstrong argues for intelligent, compassionate citizenship that responds to universal human need while reflecting the values and spirit of Jesus.



#### BEFORE THE MEETING

Encourage each member to read at least one of the suggested books.

In keeping with the bicentennial emphasis, decorate the room for a birthday party. Have the United States flag, the Christian flag, and the Bible displayed.

Assign *A Mirror for Greatness* to a member who will select a biography to review with the group.

Assign a member to select two testimonies from *Politics and Religion Can Mix*. For effectiveness these can be taped for presentation at the meeting. The member should be familiar with the biographical information in the book to present before the tape is played.

Clip newspaper stories of significant political people and activities. These stories may suggest information about the lives and beliefs of public figures.

Secure a world map for use at prayertime. Make construction paper birthday candles for each missionary on the day's prayer calendar (see pp. 41-48).

#### AT THE MEETING

Begin by asking, "What is greatness? Ask for names of great people in the past and present. Call for the prepared biographical review. Ask members to discuss the values of looking at our heritage. Why is this study significant at a meeting of Baptist Women?"

Share the newspaper clippings with the group. Play the prepared tapes of leaders sharing their faith. Commitment on expression, indication of commitment, variety of Christian experience. Call attention to the danger of using one brief statement to reveal the total person.

Guide in a discussion of Christian citizenship. Refer to these statements: "My country, right or wrong," and "America—love it or leave it." What are the implications of these statements? Discuss Armstrong's views on intense nationalism (pp. 76-79) versus prophetic realism (pp. 79-82). What does the author mean by a declaration of interdependence (pp. 85-100)? Select several of the biographical vignettes (pp. 112-117) to share with the group. Read the portrait of a Christian patriot (pp. 117-119). Encourage the group to react to these statements.

#### CALL TO PRAYER

A birthday is a joyous occasion. Thank God for members of the group who have birthdays during the month. Thank God for missionaries who are celebrating birthdays on this day. Place the paper birthday candles on the map on the countries represented. Pray for the countries and their leaders. Pray for

our country. Pray that each member may have a new awareness of Christian responsibility as a local, state, national, and world citizen.

(Continued on p. 39)

### BOOK FORECAST

#### Books for August

*The Shoar-up Society* by Harry Hollis, Jr. (Broadman 1974) \$1.50 paper\*

*The Church and the Ecological Crisis* by Henlee H. Barnett (Eerdmans 1972) \$2.25 paper\*

*The Conscience of a Christian* by T. B. Maston (Word Books 1971) \$3.95\*

#### Books for September

*Alive! and Past 65!* by Franklin M. Segler (Broadman 1975) \$3.95\*

*How to Stay Younger While Growing Older* by Reuel L. Howe (Word 1975) \$5.95\*

#### Books for October

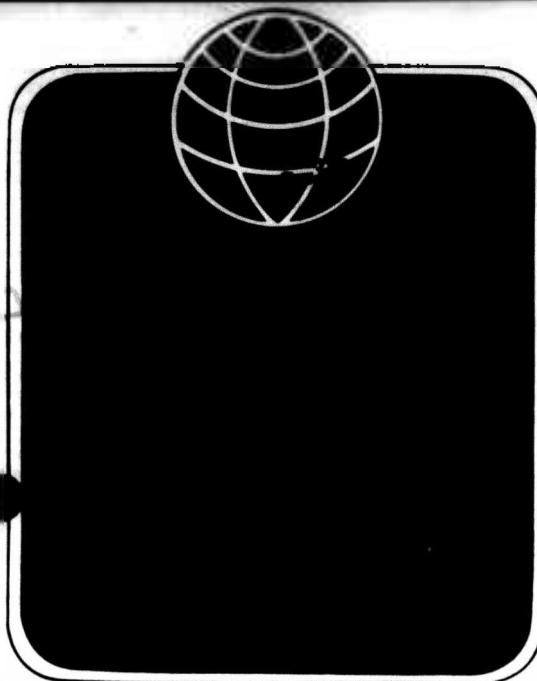
*How to Give Away Your Faith* by Paul E. Little (Inter-Varsity Press 1966) \$2.50\*

If you're a member of Round Table Book Club (a group can be a member), you'll get this book automatically, it is the first selection in the club. See page 47 for more information. Women who are not in Round Table Book Club may secure the book the same way they do other books.

*The Bible: God's Missionary Message to Man, Volume 1* by Gilbert L. Gullfin (Woman's Missionary Union 1973) \$1.50\*\*

\*Available through Baptist Book Stores. Be sure to check early in case these must be ordered.

\*\*Available through Baptist Book Stores and WMU. See order form, p. 48.



What is a "new town"? One encyclopedia describes it as a self-contained community built upon a specific plan in an area within commuting distance of a large city.

Cities are interesting and exciting places; but they can also be dangerous, unattractive, noisy, and crowded. Today no one considers planning a city on the scale of London or New York. What planners do see is the development of many smaller cities. These experimental cities stem basically from one man's idea that cities can be built to give people a chance to lead richer, fuller lives. Ebenezer Howard's ideas form the basis of what today is known as the New Town movement. In 1898 he published a proposed solution to the problem of people living in crowded, unhealthy cities in a book called *Tomorrow: A Peaceful Path to Real Reform*.

Today new towns are being built all around the world. Many are highly successful communities; others are plagued with seemingly insurmountable problems. Joanne B. Winslow, a staff writer for *The American City*, writes: "To some extent, new towns typify the 'throw-away' theory for which our country has unfortunately become noted—if you can't solve the problem, leave it. All too many are ready to flee to a fresh, unspoiled environment."

#### Southern Baptists in New Towns

New towns are more than buildings and parks. Towns are made up of people; and wherever they are, people need the gospel.

Most of the new towns are located in Maryland, Florida, California, and Arizona. Baptists have been able to move into these areas quite successfully.

Southern Baptist work began in new towns in temporary facilities, chabhouses, schools, and homes. The work was most often sponsored by a nearby Baptist church or, in some cases, by an association of churches.

Baptists have had no problem in securing property for building where funds were available. In Fairfield Glade, Tennessee; Rantow, Virginia; and Fairfield Bay, Arkansas, congregations have their own property. A 1974 Home Mission Board survey shows that three out of four Southern Baptist congregations have their own buildings. In a few instances such as Columbia, Maryland, several congregations were encouraged by the town planners to build and share a common facility.

The majority of churches in new towns have full-time pastors but most began with part-time pastors. Some of these pastors are self-employed. Other churches are led by student pastors or by directors of associational missions. Most of the part-time pastors receive state or Home Mission Board Church Pastoral Aid.

The program of a church in a new town tends to be traditional. Southern Baptist worship styles, times of meetings, and outreach activities are much the same as in other cities. Since some new towns are retirement communities, ministry to the elderly is a basic part of their programs.

#### A Look at Fairfield Glade

Fairfield Glade is a new town located on the beautiful Cumberland Plateau outside Crossville and seventy miles west of Knoxville, Tennessee. This retirement-recreation community covers 10,000 acres; the planners hope that eventually it will be the home of 20,000 families.

To get a firsthand look at what Baptists are doing in a new town, let us talk with Fred and Margaret Ogilvie. Mr. Ogilvie, a retired chap-

lain, is employed by Glade Realty Company. He is also pastor of Fairfield Glade Baptist Chapel. Margaret Ogilvie is a certified high school guidance counselor and now does private counseling.

*Mrs. Ogilvie, when and why did you and your husband move to this new town?*

Margaret Ogilvie: As time approached for my husband's retirement from the service, we considered several possibilities about where we might move. In 1971 we visited Fairfield Glade and enjoyed its beauty. We decided to go back the next weekend for another look. Fred was granted permission to conduct a worship service. The Lord seemed to be leading us to make Fairfield Glade our retirement home, and we moved in February 1972.

*Mr. Ogilvie, tell us about the early days of Baptist work.*

Fred Ogilvie: Our first service was on Easter Sunday 1972. Response was good and we soon saw the need for a sponsor. Crossville, Tennessee, is our nearest town and First Baptist Church there became our sponsoring church.

In July 1973 a US-2 couple, John Mark and Wileta Perdue, came to work with us and conducted a fruitful ministry. We are still a mission of First Baptist Church, but recently I have been called as pastor.

*Does your congregation have a building of its own?*

Mr. Ogilvie: Our congregation has met in the community center. Late in 1975 a building lot was secured, and we hope our building will be ready for use in a short time.

The community planners designated fifteen sites on the town's master plan as church lots. The 2.3-acre plot we have secured is easily accessible and is an ideal location for a church building.

*Mrs. Ogilvie, what kind of programs does your church conduct?*

Mrs. Ogilvie: We have Sunday School, morning worship services,

and special study groups in the evening. We are planning an evening home fellowship. I direct what we call the Friendship Circle, an interdenominational prayer group for women which meets twice monthly.

*How has this chapel been financed and how will you pay for the new building?*

Mr. Ogilvie: We have our own budget supplemented by First Baptist Church, Crossville. The mission has raised money toward the building fund and grants have been obtained from the Tennessee state mission offering. First Baptist Church will underwrite the cost of the building, and we will repay it.

*What has been the response to this ministry?*

Mr. Ogilvie: Response has been good, especially with people already familiar with Baptists. We are optimistic about the future.

#### How Should We Pray?

How should we pray for new towns? Let us consider some prayer needs.

Pray for the work of Southern Baptists in at least fifty-nine new towns.

Pray for a broader base of support from the Southern Baptist Convention in such areas as pastors' salaries.

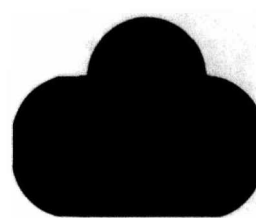
Pray that local sponsorship of Baptist work in new towns will increase. Pray that two or three churches or perhaps two or three associations will feel led to sponsor work.

Pray that qualified men will be found and secured to serve as pastors.

Pray for congregations in new towns such as Fairfield Glade that are involved in erecting church buildings.

Pray that Christians moving into new towns will become actively involved in the church.

Pray for the leadership of the Holy Spirit in discovering the best methods for reaching people with the gospel.



#### BEFORE THE MEETING

Order pamphlets or any other free materials available from a new town. Addresses for Rantow, Virginia; Fairfield Glade, Tennessee; Columbia, Maryland, and other new towns can be obtained from your public library. Display these materials in your meeting room.

Ask group members who have visited a new town to be prepared to briefly tell the others about the town.

Ask three members to be prepared to conduct the interview given under the title "A Look at Fairfield Glade."

Prepare seven cards, each with one request taken from "How Should We Pray?" Give out these cards as members gather.

Ask someone to be prepared to read missionary names on today's prayer calendar (see pp. 41-48).

#### IN THE MEETING, Do This

Call for reports from any members who have visited a new town.

Review the material given in the introduction and in the section titled "Southern Baptists in New Towns."

Call for the three members to present the interview.

Call for persons with cards stating specific prayer requests to read them and pause for prayer after each request.

Remind the group that while exciting work is in progress and beginning in new towns, the work of missions goes on all around the world. Call on the member who is prepared to read the names on the prayer calendar. Have a time of prayer for these missionaries.



Billy Graham often says that many people have just enough religion to make them immune to Christianity. He is referring to those people who think the condition of their soul is all right because they are, however tenuously, related to one religious group or another. Among your witnessing tasks, one of the hardest will be witnessing to the religious.

Today, in the United States, we might divide the religious into three groups. (These groupings are suggested and further explained in Kenneth Chaffin's book *The Reluctant Witness* [Broadman 1975] \$4.50.)

The first of these groups might be called mainline Christianity. Included here would be all those denominations whose basic beliefs are built on the Bible. From Quakers to Catholics, from Pentecostals to Presbyterians, all of these groups do

preach Jesus Christ. However, many people connected with one or the other of these groups do not know Jesus as their personal Saviour.

As a general rule, witnessing to a person from a background of mainline Christianity is relatively simplified, since the person has a working knowledge of Christian beliefs. For instance, (s)he knows about Jesus' coming to earth, something about sin, about heaven and hell. This makes it easier to present Christ as Saviour.

The second group of religious people are those who belong to the sects. Mormons and Christian Scientists are examples of this group, as are many of the so-called California sects. For the most part, these groups sprang from Christianity, but they have added or subtracted some vital tenets, or built a religion on some unimportant aspect of the

Christian revelation. Many people connected with these sects need to find Jesus as Saviour.

A third group are those connected with Eastern religions such as Hindu Krishna and Buddhism. Today there are adherents of these religions in many cities of the United States. A casual stroll through the airport of many large cities will bring one face to face with individuals, dressed in the distinctive garb of their Eastern religion, selling literature. The main thing that we as Christians have in common with most of these groups is a belief in some kind of supreme being.

So, how do we witness to them who are religious but lost? One fact seems clear: We will not do a good job of witnessing if our major attitude is one of disparagement or criticism. We are never trying to win people away from something. Rather, we are striving to win them to someone, to Jesus Christ. Here, then, are some basic guidelines as to attitudes and actions in witnessing to the religious.

1. *Find out what (s)he believes.* The more you know about what a person feels and thinks, the better you can witness to him. So, you need to find out what (s)he believes. You need to investigate what the group to which the person belongs believes. Many books are available that give the broad outlines of the beliefs of some of the major denominations and sects. Your church media center (library) should have some of these books, if not, the director will probably be glad to get a book for you. (What? Your church doesn't have a media center [library]? Maybe you should start one.)

But it is not enough to know what a religious group believes. You must find out what the person himself believes, and the only way to do that is to listen. Ask him (her) to share with you what (s)he believes. Be sincerely interested. Don't put her down. Don't say, But the book

says you believe something else. Listen. Find out her thoughts; her ideas; her beliefs about God, sin, how one gets to heaven, other important doctrines. You may find some points of agreement between your beliefs and hers. And that leads us to the next item.

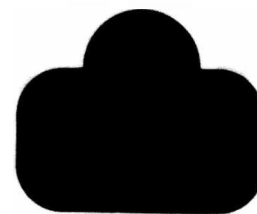
2. *Start where (s)he is.* Once you have found out what a person believes, you know what (s)he needs to know in order to be saved. Build on the part of her beliefs that is based on the truth. Begin with those things you have in common. Keep in mind your goal—to lead him or her to a personal knowledge of Christ as Saviour and Lord.

3. *Don't tear down.* Don't argue. Remember it is not your goal to win arguments or come out on top in debate. It is your goal to share a living, loving Saviour. This can best be accomplished through a sweet, loving, noncombative spirit.

4. *Share your joy.* The best testimony you can have is joy in being a Christian. This testimony is better than theological arguments or pious platitudes. The reason you want to share Jesus with your friend is so that (s)he, too, can have this abundant joy.

If, in the press of time or activity, your joy has become dim, spend time in prayer and fellowship with Jesus to get your joy all bright and shiny again. Then you will be better equipped to witness to anybody, especially the religious.

5. *Learn this verse.* "Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). As you witness to someone who trusts many things for salvation, remember that there is hope only in Christ. Jesus is the only way. He is life. In him, and only in him, is there salvation. This fact is what keeps us witnessing.



#### IN SERVICE TRAINING AIM

As a result of this session each group member should be able to recognize a way to witness to religious people.

#### HOW TO DO IT

Explain to members that in this year's series of "Witnessing in Mission Action," we have reached the who, where, when of witnessing.

If any women wish to do this, allow time for them to share verses they have learned or experiences they have had in witnessing during the past month.

Ask the women to turn to Acts 17:22-31, and to follow while someone reads the passage aloud. This is the account of Paul's sermon at Mars Hill, a sermon he preached to religious people. Ask the women to pick out the main points of Paul's sermon. List these main points on the chalkboard. Say, This is how Paul witnessed to people who were religious.

Ask someone to tell what the three groups of religious people are that we are likely to meet as we witness (see above article). Then together discuss, one by one, the suggestions given for witnessing to these people.

Now, think specifically about the people with whom you are involved in your mission action group. What is the religious affiliation of each one? Does each woman know? Ask each woman to resolve to try to find out what each one to whom she ministers believes, if she does not already know for sure.

Now, spend a period of time in prayer, asking God for the wisdom you will need to witness to the religious. Commit your witness to

God, that his will might be done in your life and the lives of those to whom you witness.

Spend some time together memorizing Acts 4:12. Other verses that might be memorized this month include John 14:6, Zachariah 4:6b, and John 1:1-5.

#### CALL TO PRAYER

Read the names of missionaries with birthdays. Pray for each missionary by name, asking that God will give him or her wisdom to witness to the people around him or her, regardless of the religious persuasion of those people.

#### PREVIEW AUGUST BAPTIST WOMEN MEETING

Next month our attention turns to the largest state of the Union and almost the newest—Alaska. Who are Alaska's native people? How is their life changing? What is the approach of Southern Baptist home missions in seeking to reach these people at their deepest need? These questions will be answered at next month's Baptist Women meeting.

#### SPECIAL STUDY

Continue your study of *Working in a Mission Group* by following suggestions in Forecaster, page 38.



**August Study-Action Plans**  
**Baptist Women Meeting:** Alaska's Native People  
**Current Missions Groups:** Missionary Consultants in the Bahamas  
**Bible Study Group:** Joy in Missions (Philippians)  
**Round Table Groups:** Christian Conscience and Current Problems  
**Prayer Groups:** Vietnamese in America  
**Mission Action Groups:** Witnessing in Mission Action: Be Yourself

# Where Is Botswana?

Adrienne Benson

Where is Botswana?

Is it close to China?

What will help me remember missions facts about it?

Is it an island?


How big is it?

Find it on a map

Use a printed outline map

Draw a simple map yourself

Have learners draw their own map



Don't use a map just for decoration

Point out countries, cities, etc., as they are mentioned


Point out relationships between places

Use a big wall map for the whole group

Use a floor map for a few persons sitting in a circle

Use individual maps for detailed study

Use projected maps (overhead, slide, etc.) if you have the equipment



A TIME feature  
Training in Missions Education is for members as well as officers—so don't miss any of these monthly features.

# Forecaster

Aline Fuseller

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

## Agenda for Officers Council Meeting

- TIME for (Outgoing) Officers
- TIME for (Incoming) Officers
  - Plan manual study
  - Participate in annual planning
- TIME for members
  - Continue study of *Working in a Missions Group*
- Complete plans for study of *The Woman I Am Looking Forward Through the Christian Past*
- Plan regular Baptist Women activities
  - general meeting
  - mission action project
  - mission support activities
  - coordinate group plans

## The Woman I Am: Looking Forward Through the Christian Past

Are you ready to study *The Woman I Am*?

- Have you secured a location for the study?
- secured a teacher?
- set a time?
- made books available?
- notified members and all women in the church?
- arranged for meals?

In planning for this study, don't overlook homebound members. Each homebound member should have a copy of *The Woman I Am* delivered to her home. Get copies of the book for each person. Assign Baptist Women members to deliver the book. If budget is not available for the purchase of books, ask homebound members to pay for copies when you distribute them.

## TIME for (Incoming) Officers

**New President:** Did you receive the president's officer orientation kit? while being enlisted? (Be sure it is the new, revised kit prepared for use with the new manual.) If not, get a kit and work through the activities on each sheet. This provides basic orientation and begins your training process. (If the Baptist Women nominating committee is not using the orientation kits in enlisting the new officers, ask the committee to do so and provide each new officer a kit to use on her own.)

**Manual Study:** As soon as new officers are elected, set a date and time for *Baptist Women Manual* study. Give a manual to each officer.

Remember, the manual is new; you are the first officers to be trained. Each officer will lead part of the manual study.

**Important fact:** Manual study is keyed to annual planning this year. See "Annual Planning" below.

Check with the WMU council; it may be planning a WMU-wide study for all age levels. If so, Baptist Women will need to adjust plans to fit with all other organizations studying the manuals.

## Annual Planning

In annual planning you make overall plans for the new year 1976-77. Key this planning to the study of the manual. Consider two possible approaches:

Study the manual some, then plan some during a day-long meeting.

Study the manual first, then do annual planning at a second meeting.

**Incoming officers make the plans.** Each officer needs a WMU Year Book 1976-77. It will guide annual planning. Before the planning meeting each officer should read the Baptist Women Planning Section and find the items she is responsible for planning. Each officer should come to the meeting with some ideas to suggest. (Please turn page.)





As an enlistment gimmick, purchase several copies of *Cooperation: The Cooperative Program Game*<sup>1</sup> and give a game to any Baptist Women member who enlists a new member during July, August, September.

Announce this plan in Baptist Women meetings for the next three months, in group meetings, and in a Baptist Women or WMU newsletter.

Provide Baptist Women members with a list of prospects.



## TIME for Members

1. Persons are not properly enlisted until they are oriented in the purposes of the organization. Give every member a copy of the new *Baptist Women Manual*.<sup>1</sup>

The secretary should secure several copies of the manual to give to new members as they are enlisted throughout the year.

2. Continue the study of *Working in a Missions Group*.<sup>2</sup> Group members may study the book as a group or individually. If done in a group, appoint one person as the leader. If done individually, duplicate the instructions below or instruct each person to follow the procedures in her own copy of *ROYAL SERVICE*.<sup>3</sup>

3. Read chapter 3.  
Write down your definition of a leader.  
List three types of leaders.

What type leader are you?  
What type leader is your group leader?  
How many of the qualities described in this chapter does your group leader possess?

Participate in the self-rating scale on pages 12 and 13.

Think of your last six group meetings. Identify the tools described on pages 13 and 14 that have been used in your group.

4. Read chapter 4.  
Write a paragraph on your concept of being a group member.

Think about the members of your group. List some problems or potential problems. (Do not list names of persons, although these may come to mind first. Identify the problems of these persons.)

Appraise your growth as a group member. Take the test on pages 17 and 18.

Along with the study of the book, use the current "How a Group Works" series in *ROYAL SERVICE*; this month, see page 40.



## TIME for (Outgoing) Officers

1. Ask the leader of the current missions group (or mission study chairman) to lead a training activity in the officers council meeting, using the material on page 36. The activity provides help in how to use a map effectively in a meeting.

2. For a period of meditation in officers council meeting read Colossians 3:17 from *Today's English Version*: "Everything you do or say, then, should be done in the name of the Lord Jesus, as you give thanks through him to God the Father."<sup>4</sup>

Ask officers to discuss the implications of this verse for leaders in Baptist Women, its implications for daily living.

Close the meeting by praying for missionaries named in Call to Prayer (pp. 41-48) and for renewed commitment to the goals of Baptist Women.

<sup>1</sup>Used by permission, American Bible Society.

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

<sup>3</sup>Order from Woman's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. \$4.00 per year, single copy 45¢. Please enclose remittance. For subscriptions outside the U.S. add \$1.50 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

## MARBLEZED PAPER

[Continued from p. 8]

can discard them when the project is finished instead of cleaning them.

2. In a small container such as a jar lid, mix a small amount of oil paint with enough turpentine to make it drippy. Use a different container for each color.

3. Drip the thinned oil paint into the water-filled pan. The colors will spread on the surface

of the water. Use several drops of three colors that look good together. With a toothpick move the colors around gently to create swirl designs.

4. Same as in project 1.

## ROUND TABLE GROUP

[Continued from p. 31]

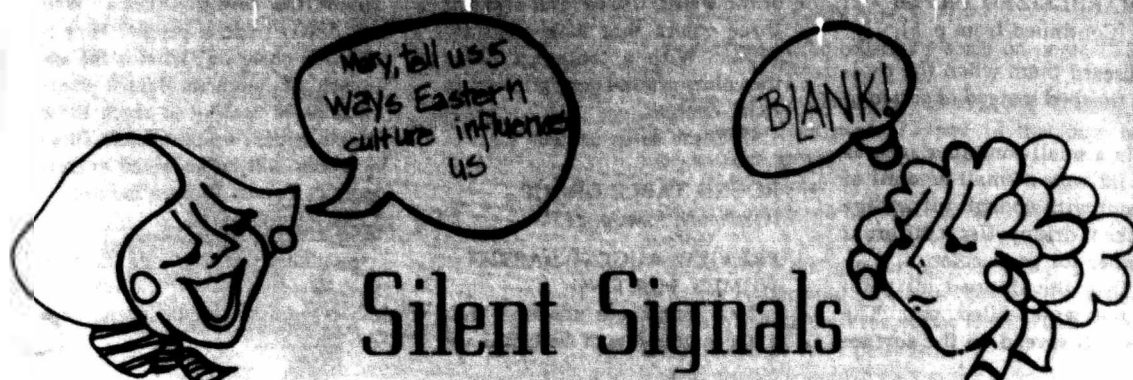
## PREVIEW AUGUST BAPTIST WOMEN MEETING

Next month our attention turns to the largest state of the Union and

almost the newest—Alaska. Who are Alaska's native people? How is their life changing? What is the approach of Southern Baptist home missions in seeking to reach these people at their deepest need? These questions will be answered at next month's Baptist Women meeting.

## SPECIAL STUDY

Continue your study of *Working in a Missions Group* by following the suggestions in Forecaster, page 38.



## Silent Signals

Stuart (Mrs. Robert) Calvert

Omega and several friends meet every day at noon. They study a Bible passage, pray for specific requests, share their discoveries of the Bible application. Often a member brings a lost friend to the meal and the group witnesses by word and attitude. This is a vital group because each woman knows she is accepted as she is.

If a group functions properly, each member should feel she is a legitimate part of the group. All opinions, either expressed after thoughtful consideration or on the spur of the moment, are welcomed.

Most of us are not comfortable with silence. At a luncheon when the chatter suddenly stops, what happens? We look embarrassed, clear our throats, shift our feet. If a personal opinion expressed in a group offends a member, silence may be a sign of anger. Sensitive members will be aware of the situation, help ease the tension, and reach a solution.

On the other hand, silence may be creative and productive. Consider a hypothetical situation: The study session is about Eastern religions in the US. The study leader begins the session by asking, "Mary, tell us five ways Eastern culture influences our society." Mary may be quite knowledgeable about Eastern culture; but when her name is called with a question attached, her mind goes blank. What if the study leader were to begin this way instead: "Our session is about Eastern religions in the US. I will ask a question and we will think about possible answers for eight minutes. The question is, What are five ways that Eastern culture influences our society?" Silence. When the leader calls for answers, Mary may or may not answer first. The silent technique in this situation eliminates putting a member on the spot; it also discourages the talkative member from monopolizing the answers.

Another silent method: On a poster print: "Enter Quietly to Pray." Place the poster in the doorway. Write on slips of paper questions or statements about the session. Put them in a box beside the poster.

Instruct each member to select a slip and enter the room to think and pray. The study session begins immediately, not in conversation but in quietness.

A few women because of past unhappy experiences cannot speak even in a small group. They can contribute by nodding in agreement, frowning disapproval, furnishing resource materials or transportation, inviting friends.

A Round Table group studied juvenile delinquency. At the conclusion of the study, each member eagerly sought ways to help combat the problem. As my method, I chose counseling on a one-to-one basis. Cindy, faithful to our group, was a silent member. One morning she called me and shared her distress: she wanted to be involved in the solution to juvenile delinquency, but timidity kept her from speaking to a troubled youth. Then she said, "This morning the Lord told me how I could. Stuart, when you need to go to the detention center or when you need to see a child alone in your home, let me keep your children." What an offer! Making arrangements for the care of my children was a major consideration before I could consent to counsel. Many days—seven o'clock in the morning, or two o'clock in the afternoon—the court would call, and Cindy made it possible for me to go.

Laboring together begins with two friends in a group.



**1 Thursday 1 Corinthians 1:17-31**

Barbara and Johnny Burnett do religious education work in Equatorial Brazil. She has two prayer requests: "Pray for the English-speaking work. Many business people are here in Belém and there is a great need for work with them. Pray for work along the Trans-Amazon Highway, a pioneer area where people are responding to the Word of God."

Mrs. A. V. Alvaredo, retired, Arizona  
Doris Diaz, Spanish WMU publications, Alabama

Mrs. Eugene Mayson Easterling, US-2, church extension, Mississippi

Mrs. Area I. Jones, National Baptist, Mississippi

John F. Anthony, preaching, Israel

Mrs. Johnny N. Burnett, home and church, Equatorial Brazil

Mrs. J. Larry Cox, home and church, Ivory Coast

Clifford H. Dams, religious education, North Brazil

Jack M. Englebrecht, journeyman, education, Ghana

Mrs. Jerry E. Jurgens, home and church, Hong Kong

Thomas D. Kirkpatrick, preaching, Bangladesh

Earl Parker, retired, China, Korea

Mrs. Gordon B. Reese, home and church, Ecuador

H. Warren Rice, preaching, Indonesia

W. C. Ruchti, Jr., English-language, Italy

**2 Friday 1 Corinthians 2:1-11**

Guinevere and James Young live with the heartbreak of Bangladesh. Give thanks that Southern Baptists have assisted in the work there with world hunger gifts. Guinevere says: "Bangladesh is filled with poverty, ignorance, and despair. Pray that many shall be lifted from the grave into glory. Pray that we missionaries shall be able to keep our heads above the sea of emotion."

Mrs. Ruben J. Casas, Spanish, Illinois

Jack T. Morris, Christian social ministries, New Mexico

G. Harold Clark, preaching, Malaysia

John H. Fankner, religious education, Rhodesia

Mrs. Calvin L. Fox, home and church, Philippines

Mrs. Glean E. Hickey, music, North Brazil

Alma L. Hood,\* doctor, Thailand

Wayne R. Maddox, religious education, Okinawa

F. Gilbert Rom, preaching, Mexico

Ernest A. Sibley, preaching, Malawi

ROYAL SERVICE • JULY 1976

# CALL TO PRAYER

**Clyde (Mrs. John) Maguire, Jacksonville, Florida**

Mrs. James E. Young, home and church, Bangladesh

**3 Saturday 1 Corinthians 3:1-11**

Morris Elliott serves in Miami in youth and family services and ministry to the aging. His witnessing at the Dade County Youth Hall has influenced many of the hundreds of teenagers who are temporarily detained at this center each year. Churches are given the youths' names for follow-up. Pray that Mr. Elliott may continue to be used of the Lord in this service. Pray, too, for his work with the multitudes of older people who come to live in Miami.

T. B. Brown, National Baptist, Mississippi

Morris H. Elliott, youth and family services, Florida

Laurie R. Gardner, metropolitan missions director, Ohio

Reynold L. Rogers, Christian social ministries director, Maryland

Mary Elizabeth Smith, US-2, student work, Georgia

Virginia Adlam, education, Kenya

Vestal N. Stahely, education, Tanzania

Mrs. Larry W. Henry, home and church, Spain

Martina Meneses, women's work, Honduras

Mrs. James I. Stanley, home and church, Philippines

Robert D. Warkley, preaching, Spain

Missionaries are listed on their birthdays. An asterisk (\*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1250 Spring St., NW, Atlanta, GA 30309.

#### 4 Sunday 1 Corinthians 4:1-9

To pray intelligently for Alvin Gary, a preaching missionary, and his wife, Judy, we should know that their field, Guadeloupe, is one of the two principal islands in the French West Indies. It is one of our newer missions fields, entered in 1964. The Garys work with two other couples and a journeyman. In 1973 a young man was ordained to the gospel ministry, the first Baptist ever to be ordained in Guadeloupe. Give thanks.

Mrs. Rafael Aurilio, retired, Texas  
Mrs. John W. Dowdy, Jr., Christian social ministries, Missouri  
Rosa Lee Franks, weekday ministry, Florida  
Candida Gonzalez, Jr., Spanish, Texas  
Mrs. Dabert Lee Fennel, metropolitan missions, Illinois  
Mrs. Donald J. Rollins, Eskimo, Alaska  
Mrs. Elliott Smith, rural-urban missions, California  
Andrew Villarreal, Spanish, Texas  
Mary Alice Dierwirth, publication, Indonesia  
Mrs. A. Kent Faria, music, South Brazil  
Alvin L. Gary, preaching, Guadeloupe  
Mrs. Charles C. Hardie, home and church, Taiwan  
John E. Mills, field representative, West Africa  
Dwight A. Mock, religious education, Japan  
Mrs. Ira N. Patterson, retired, Nigeria  
Karen Reed, journeyman, music, Dominican Republic  
Mrs. Cecil F. Roberson, retired, Nigeria  
Mrs. Sidney P. Schmidt, home and church, Singapore  
James H. Stiles, Jr., preaching, Colombia  
Mrs. C. Dennis Treat, home and church, Uruguay

#### 5 Monday 1 Corinthians 5:1-8

Fifty-seven of South Dakota's sixty-seven counties have no Southern Baptist church. Henry Chiles, director of area missions, points to this as the greatest challenge he faces. He asks us to pray the Lord of the harvest to thrust forth workers and to reveal ways to support them. Pray, too, that Campers on Mission, youth choirs, and work groups will come to help in short-term ministries in these churches that are far apart geographically.

Henry M. Chiles, rural-urban missions director, South Dakota

Mrs. Thomas E. Lee, retired, Alabama  
F. N. Marshall, retired, Texas  
Mrs. Donald K. Lasing, home and church, South Brazil  
Anne Laster, retired, Chile  
Paul C. Porter, retired, Brazil  
Mrs. T. Lynn Sauer, home and church, Chile  
Mrs. Cecil L. Thompson, education, Argentina  
Mrs. Ernest C. Wilson, Jr., home and church, South Brazil

#### 6 Tuesday 1 Corinthians 6:1-11

Frank Patterson says, "It doesn't take too much to make a retired missionary content: just good health and opportunities to serve." Since his retirement four years ago he has completed several special assignments in Latin America for the Foreign Mission Board. Then he became pastor of a little church that was considering closing its doors. Membership and the size of the auditorium have doubled. Give thanks for the tremendous service rendered by retired missionaries.

Mrs. Roy B. Adams, Christian social ministries, Utah  
Donald E. Walls, rural-urban missions director, West Virginia  
Mrs. J. A. Anaya, home and church, Spain  
Nattie Givens, women's work, South Brazil  
Blanche Groves, retired, China, Hawaii, Hong Kong  
Mrs. Brandon D. Hale, education, South Brazil  
George W. Hardeman, preaching, Guatemala  
Robert L. Henzley, preaching, South Brazil  
W. Chandler Lander, publication, Israel  
Valerie Morris, journeyman, education, Uruguay  
Frank W. Patterson, retired, Mexico, El Paso  
John C. Raborn, publication, Hong Kong  
William T. Roberson, publication, Philippines  
William L. Womack, preaching, Barbados

#### 7 Wednesday 1 Corinthians 6:12-20

Ruth and Ralph Neighbour are two of the twenty-one Southern Baptist missionaries laboring in Singapore. There is a new urgency about the work in this crowded island republic because of recent events in Southeast Asia. The Neighbours are developing

a strategy of penetration into the densely populated high-rise centers. They need our prayers.

John B. Cotner, youth and family services, Kansas  
Paul G. Davis, metropolitan missions director, Kansas  
Jack Lee Earwood, deaf, Oklahoma  
Beris Rock, Slavic, Pennsylvania  
Jean Rumbos, Spanish, Texas  
J. Victor Calcutt, business administration, Venezuela  
Stanley Cribb, Jr., radio-TV, Italy  
E. Gary Harbeck, agriculture, Argentina  
A. E. Hayes, retired, Brazil  
Mrs. Donald B. Highfill, home and church, South Brazil  
Mrs. Raymond D. Joya, home and church, Ghana  
Mrs. Elliott Mansford, home and church, Chile  
Mrs. Milton Murphy, music, Israel  
Mrs. Ralph W. Neighbour, Jr., home and church, Singapore

#### 8 Thursday 1 Corinthians 16:1-9

Kenneth and Beth Glenn served for four years in Germany. Last year they were transferred to Liberia where Kenneth teaches in the new seminary. The Glenns desire our prayers that they may have patience to teach, to love, and to understand each Liberian whose life they touch.

Mrs. Edwin I. Arundt, youth and family services, Ohio  
C. Marshall Durham, Spanish, Texas  
Mrs. Eduardo Hernandez, Spanish, Florida  
Job Maldonado, Spanish, Colorado  
Mrs. David Munn, Spanish, Texas  
Antoni Radynowski, retired, Florida  
James A. Reid, pastor-director, Nevada  
Sueann Timmons, US-2, Christian social ministries, Georgia  
Arvilla G. Tarulpaard, National Baptist, Georgia  
Radford Hutchinson, rural-urban missions director, New Mexico  
Anne Dwyer, nurse, Yemen  
Ray T. Fleet, religious education, North Brazil  
Mrs. Ron B. Fryer, Jr., home and church, Indonesia  
C. Kenneth Glenn, English-language, Liberia  
Mrs. Gary W. McCoy, home and church, Korea  
Mrs. C. Grady Newell, home and church, Honduras  
Harrison H. Pfla, preaching, Angola  
Mrs. Gordon E. Robinson, home and church, Nigeria

[Turn to p. 44]



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.

We are free to become many  
things  
to many people  
to grow in ability to help others.  
Is our freedom limited  
because we are women?

Must we, like a flower  
in the shade of an oak,  
be less free than men  
to stand in the sunlight of God's  
love  
and work up the ruin of human  
experience?  
Must we be less free  
to recognize and develop our  
potential?

No. True liberty is the power  
to use all that we are and can be  
in order to do as we ought.

It is the power  
to think of ourselves as first class  
citizens  
in the Kingdom,  
to think of ourselves  
as good seed that can grow  
into beautiful, useful, strong,  
vibrant life.

Consider the widest meaning  
of that moment between darkness  
and new light  
when the veil of the Temple  
was rent from the top to the  
bottom.

The barrier was broken between  
God and man.  
The men who had stood in the  
Court of Israel

no longer depended on the priest  
entering the Holy of Holies.  
Proxy religion was abolished.  
Second class citizenship became  
outdated.

But if it is true  
that men saw into the Holy of  
Holies  
through the torn veil,  
it is also true  
that God nullified the wall of  
separation  
between the men's court  
and the Court of Women.

Women go to God  
in the same direct way that  
men do.

And the wall is destroyed  
that further separated Gentile  
from Jew.  
One race from another.  
Persons of all races go to God  
directly.

And so Paul, recognizing the  
destroyed wall, said:  
There is no difference between  
Jew and Gentile;  
between slave and free men  
between men and women  
you are all one in union  
with Christ Jesus.<sup>1</sup>

Another time Paul dreamed  
that a man called out for help  
from Macedonia.  
But when Paul got to Philippi  
he found only women  
at the place of prayer.

Paul did not think his message too  
precious  
to deliver to women alone.

He gave it, and it was received  
with a graciousness and joy  
found lacking in many places  
where men had the first chance.

And so began  
one of the strongest and most  
generous of the churches  
that Paul founded.

That was the church to which he  
wrote:

I thank my God for you every  
time I think of you,  
and every time I pray for you all.  
I pray with joy, because of the way  
in which you helped me in the  
work of the gospel,  
from the very first day until now.

The leading figure  
in that riverside prayer meeting  
was Lydia, a businesswoman,  
a successful businesswoman,  
the respected head of a large  
household,  
a person concerned enough about  
spiritual matters  
to cross the Jew-Gentile racial  
barrier  
in order to find the truth of God,  
a gracious person  
whose hospitality was a gift of love  
to God.

Women may mean their new  
found awareness of freedom  
just as men sometimes do.

They may not define freedom  
just as men sometimes do.

They may react being free  
just as men sometimes do.

Still, they ought to be free,  
because

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 likeness,  
in an ever greater degree of glory.

Adrianne Bonham

1 Gal. 3:28 TEV  
Phil. 1:3-5 TEV  
2 Cor. 3:17-18 TEV  
Used by permission of Adrianne Bible  
Society.

Garland M. Threlkeld, education, Ethiopia

9 Friday 1 Corinthians 7:10-16

Patty Moore and her husband, Merrill, a physician, serve in Gaza, the narrow strip of land between Israel and Egypt. She writes: "Gaza has been a place of political changes, cultural changes, even changes in life patterns for many. Baptists are the only evangelicals with a witness here. Pray that the message of God's love may emanate from the Baptist Hospital and the library-study center sponsored by Baptists, and that hearts will open to him."

Alvin C. Daniels, National Baptist, Louisiana  
Mrs. M. A. Lopez, retired, New Mexico  
James E. Norrman, pastor, Pennsylvania  
Renee Ortega, Spanish, Arizona  
Mrs. Albert H. Dyson, Jr., religious education, Nigeria  
Mrs. E. Fallow, preaching, North Brazil  
Mrs. Tame H. Hayes, home and church, Lebanon  
Dora J. McMillan, education, Korea  
Mrs. Merrill D. Moore, Jr., home and church, Gaza  
Mrs. James E. Montgomery, Jr., religious education, South Brazil  
Thomas D. Robich, preaching, South Brazil  
Sue Thompson, student work, Nigeria  
Jere A. Wilson, religious education, South Brazil

10 Saturday 1 Corinthians 8:1-13

Pray for Fredalene and Detrell Tapley, missionaries in the Spanish-speaking in Chama, New Mexico, and in about ten villages in the Chama valley. They try to crowd twelve months' work into six months, for in their severe winters, the villages become almost inaccessible. Mrs. Tapley urges us to pray for laymen in each village who will be capable and willing to maintain Sunday services, becoming lay pastors.

Manuel Alonso, Spanish, Florida  
Julia Angelino, Spanish, Texas  
Candelaria Fonseca, Spanish, Texas  
Russell V. Kneffman, migrant, Florida  
Gloria Ojeda, Spanish, Texas  
Isaac Perez, retired, Texas  
Mrs. Jose Salas Ramirez, Spanish, Texas  
David L. Smith, Jr., Baptist center, Virginia

Mrs. Duval Tapley, Spanish, New Mexico  
Patricia H. Walters, retired, New York  
Richard A. Fawcett, preaching, Venezuela  
L. Ray Fritson, dorm parent, Ghana  
W. Robert Harper, journeyman, dorm parent, Venezuela  
J. Allen Hill, student work, Philippines  
Charles A. Jernigan, doctor, Gaza  
Thomas L. Law, Jr., preaching, Spain  
Mrs. Wayne A. Penzell, home and church, Indonesia  
Mrs. M. W. Rasmussen, retired, China, Malaysia, Hawaii  
Mrs. Lowell C. Schuchler, home and church, North Brazil

11 Sunday 1 Corinthians 9:11-18

Southern Baptist missionaries in Argentina are still rejoicing that 500 people accepted Christ in an evangelistic campaign held in one of the provinces last October. The campaign took place in a country involved in "political unrest, revolutionary activity, and overwhelming economic problems." Pray for Charley Westbrook, preaching missionaries in Buenos Aires  
Joseph A. Peterson, pastor, Colorado  
Mrs. Bob Shumway, evangelism, Georgia  
Mrs. Bobby M. Sims, home and church, Benin (Dahomey)  
W. Raymond Reynolds, English-language, Belgium  
Charley E. Westbrook, preaching, Argentina  
Jo Yates, medical, Paraguay

12 Monday 1 Corinthians 9:19-23

As part of the Ghana Mission's first full-scale literacy effort Dean and Joyce Richardson recently led three week-long workshops to train tutors from all fifteen churches in one association. As a result more than fifty tutors were certified to teach others to read and write. Pray for this program aimed at training an entire generation of Christians to read the Bible.

Mrs. Maryn Borders, church extension, Vermont  
Mrs. Wayne A. Earlich, metropolitan missions, California  
Joe Harris, deaf, New Mexico  
Mrs. Claude N. Roy, metropolitan missions, Michigan  
Mrs. Sidney G. Catwell, home and church, Equatorial Brazil  
Harold V. Cole, business administration, Liberia  
Marie Connor, women's work, Taiwan

Mrs. Fred L. Lovvick, home and church, Nigeria  
Mrs. O. D. Martin, Jr., home and church, South Brazil  
Mrs. Floyd E. Patterson, home and church, Ecuador  
Wendell Purcell, journeyman, stationary, Rhodesia  
Doris E. Richardson, education, Ghana  
Mrs. James R. Swadlow, home and church, Korea  
J. Glen Thompson, education, Philippines

13 Tuesday 1 Corinthians 10:1-14

"The sun never sets on the work you are doing through your prayer, your tithes, and the Lottie Mott Christmas Offering," declared John James Cuthbert of the Foreign Mission Board. Let your prayers travel today to New York, Texas, Indonesia, Chile, Korea, and the Philippines. Pray especially for Ruby (Mrs. John A.) Parker as she witnesses through her home and church in Chile.

Bobby M. Cox, weekday ministry, Texas  
Carmel Fancs, Romanian, New York  
Augustine Valenzuela, Spanish, Texas  
Mrs. David G. Bradford, home and church, Korea  
William R. Gaddis, Jr., preaching, Indonesia  
Major C. McDaniel, Jr., music, Korea  
Howard D. Olive, radio-TV, Philippines  
Mrs. John A. Parker, home and church, Chile

14 Wednesday 1 Corinthians 11:23-34

Henry W. Crowe serves as youth and family services director for two counties in the Atlanta area. His program for children held in detention meets a tremendous need, for from 80 to 90 percent of them have no connection with any religious group. He says: "I seek to meet whatever need the child may have—shelter, food, clothes, or a foster home. My main objective is to win them to Christ." Pray for him and the children.

A. V. Alvarez, retired, Arizona  
Mrs. Alma Barrow, National Baptist, Mississippi  
Henry W. Crowe, youth and family services director, Georgia  
Michael A. Gonzalez, Spanish, Texas  
Mrs. Cary Hardin, rural-urban missions, Ohio  
Mrs. Ivan Layzell, Spanish, Virginia

Mrs. Ruth Maturo, Estonian, California  
Joe S. Mortenson, Spanish, Arizona  
E. V. Rodriguez, retired, Texas  
Mrs. W. W. Adams, retired, China, Manchuria  
John L. Dool, religious education, Malaysia  
Mrs. Albert W. Gommage, Jr., home and church, Korea  
Donald Kirkland, pilot, Equatorial Brazil  
H. Edward Nicholas, preaching, Gaza  
T. Eugene Oady, education, Liberia

15 Thursday 1 Corinthians 12:1-12

Last year John B. and Louise Hill observed their twentieth year of service in Nigeria. Mr. Hill looks forward to the next twenty years as an educational worker. His greatest reward has been seeing Nigerian boys and girls grow into responsible Christian citizens. He urges us to pray for Nigerian young people who face the temptation to get "hooked on materialism."

Ernie Alvarado, Spanish, Texas  
Ernest Alvarado, Spanish, Texas  
Ceo F. Garcia, Sr., Spanish, Texas  
Joan Lee Hernandez, retired, Texas  
Henry S. Rasmussen, Sr., Spanish, Texas  
Mrs. J. Floyd Shackley, Spanish, Illinois  
Mrs. Jack Washington, Christian social ministries, Alabama  
Frances Greenaway, doctor, Rhodesia  
John B. Hill, education, Nigeria  
David M. McCormick, education, Hong Kong  
Mrs. L. G. McKinney, Jr., home and church, Hong Kong  
Evelyn Owen, religious education, Japan  
Mrs. H. Jerald Palmer, Jr., home and church, Niger Republic  
Thomas Williams, retired, China, Taiwan  
Philippines Hong Kong

16 Friday 1 Corinthians 13:1-13

Last year Lella Jackson moved to Nogales, Arizona, right on the border of Mexico. Most of the people in this town speak Spanish. Miss Jackson works in the First Southern Baptist Mission, the only Southern Baptist church in Nogales. She asks us to pray that she will be more fluent in the Spanish language.  
Mrs. William I. Barkley, Jr., rural urban missions, Maryland  
Floet Belle, National Baptist, Alabama  
Mrs. Nathaniel Brackman, National Baptist, South Carolina

Lella F. Jackson, kindergarten, Arizona  
Mrs. C. R. Sartin, Spanish, Texas  
Mrs. William E. Triven, church extension, Nebraska  
Donald L. Warkman, preaching, South Brazil  
Dennis Mae Bobby, religious education, Chile  
Mrs. Thomas L. Cole, home and church, Argentina  
Robert Crimney, social work, Equatorial Brazil  
Mrs. David W. Haney, home and church, Indonesia  
Mrs. John N. McGuckie, home and church, Argentina  
Mrs. Kenneth B. Milam, home and church, Indonesia  
Mrs. F. Eugene Milby, home and church, Rhodesia  
Walter M. Moore, doctor, Ghana  
Bonnie Jean Ray, retired, China, Hawaii  
Mrs. James L. Wootton, home and church, Korea

17 Saturday 1 Thessalonians 7:13-22

Kenneth Nicholson and his wife Joyce are missionaries in Liberia where his work is education. "Pray that our home may be a good example of what a Christian home should be and that the students we contact may be the future Christian parents of Liberia."  
Glenn T. Harada, Christian social ministries director, Hawaii  
O. Ray Harris, metropolitan missions director, Washington  
Mrs. Richard Johnson, Baptist center, Virginia  
Napoleon E. Russell, metropolitan missions director, Ohio  
Mrs. Robert A. Walls, rural-urban missions, Nevada  
Mrs. C. Thomas Strangman, home and church, Malaysia  
Mrs. Edgar F. Mullock, publication, South Brazil  
Mrs. Oliver H. Harper, home and church, Indonesia  
Mrs. Ray C. McGinnery, home and church, Gaza  
H. Eugene Moschman, preaching, Malawi  
Kenneth B. Nicholson, education, Liberia  
Mrs. J. Christopher Pond, retired, Nigeria, Liberia  
B. Carl Schuchler, journeyman, religious education, Caribbean  
Mrs. Jerry B. White, home and church, Korea

18 Sunday 1 Corinthians 16:20-28

Southern New England Baptist Association, where Tom Eiles is director of associational missions, is one of the youngest Baptist associations in America. It includes Connecticut and Rhode Island, and has nineteen Baptist churches and thirteen missions. "Our greatest need is for new work. Pray that we may grow strong churches to meet the needs of the four million people in these two states."

Shirley Barrow, retired, California  
Lee Thomas Miles, metropolitan missions director, Connecticut  
William L. Tompkins, Jr., church extension director, Maryland  
Cynthia Rice, Spanish, California  
Mrs. Mary Lou Sanchez, kindergarten, Texas  
Mrs. Harry T. Smith, Jr., home and church, Indonesia  
Jacqueline Eubank, nurse, Nigeria  
Mrs. M. Dale Gann, home and church, Tanzania  
Dale G. Hooper, radio-TV, Kenya  
G. Barry Nelson, radio-TV, Indonesia  
Stanley D. Stamp, business administration, Ecuador  
Mrs. Erling C. Valerius, dorm parent, South Brazil

19 Monday 1 Corinthians 16:1-14

Vernal and Patsy West, in Nairobi, Kenya, strive to reach English-speaking Africans, Indians, Europeans, and Americans. Mr. West asks prayers that missionary journeyman couples will always be available (journeymen serve two-year terms) to help reach the multitudes of young people. He asks us also to pray for new books to strengthen their library outreach.  
Ellen Ann, Arabic, California  
Curtis L. Bohand, Spanish, California  
Marion Hayes, pastor-director, Rhode Island  
Mrs. Neal Peyton, deaf, North Carolina  
Robert Smith, Spanish, Texas  
Mrs. Larry B. Davis, home and church, Nigeria  
J. Murray Edwards, preaching, Mexico  
Gaza Hall, education, Colombia  
William A. Kirkman, Jr., preaching, Paraguay  
Ranger A. Lewis, mission administration, Colombia  
Mrs. Robert L. Lindsay, home and church, Israel  
Nim McCullough, education, Nigeria  
Francis Roberts, education, Argentina  
Mrs. Daniel H. Rupp, home and church, Colombia



**Jerry P. Sayth**, education, North Brazil  
**C. Edward Spanna**, music, South Brazil  
**J. Friedrich Spanna**, music, North Brazil  
**Vernel H. West**, preaching, Kenya

#### 16 Tuesday 2 Corinthians 14:1-4

Indonesia is a great mission field, with 111 Southern Baptist missionaries. Roy and Sarah Sneli are due in the States for furlough this month. Pray for them as they adjust. Rejoice that the work in Indonesia was given a new impetus by the arrival of former missionaries to Vietnam.

**Arthur Camo**, Spanish, Texas  
**Mrs. H. Fay Hughes**, Christian social ministries, Illinois  
**Max Malone**, Indian, Oklahoma  
**Ivan M. deSouza**, Spanish, Alabama  
**Gregory Lee Whitmore**, Christian social ministries director, Iowa  
**Charles E. Buckner**, preaching, Indonesia

**Daryl E. Doehlin**, preaching, Ecuador  
**Edith Harrison**, retired, Nigeria  
**David A. Helton**, student work, Mexico  
**Mrs. William L. Hitt**, home and church, Thailand  
**Mrs. John B. Meyer**, journeyman, music, Surinam  
**Mrs. Charles D. Mullins**, home and church, Hawaii  
**Mrs. James M. Philpot**, home and church, Mexico  
**Ronald C. Pharis**, doctor, Yemen  
**Mrs. Bruce A. Roemer**, home and church, Argentina  
**Carl F. Ryther**, agriculture, Bangladesh

**O. Errol Simmons**, music, Spain  
**Roy E. Sneli**, preaching, Indonesia

#### 21 Wednesday 2 Corinthians 2:14-17

Would you feel the need of prayer if you had about twenty-five teenage boys in your care? Gwen and Don Reece, who returned to Nigeria last month, serve as dorm parents for missionaries children who must go away from home to school. The Reeces tell their own two college-age sons in the States. Pray with this couple that they may help the boys to grow spiritually.

**Paul L. Reed**, pastor, New York  
**Mrs. J. Pat Brock**, church extension, Pennsylvania  
**Pauline Carmichael**, retired, Colorado  
**Mrs. J. D. Crabh**, kindergarten, Texas  
**Pratt M. Denton**, metropolitan missions director, Wisconsin  
**Kenneth Goss**, Indian, New Mexico  
**Mrs. Willie B. Gordon**, retired, Texas  
**Mrs. Gregory Gomez**, Spanish, Puerto Rico

**Orville B. Jenkins**, radio-TV, Kenya  
**Mrs. Donald L. Orr**, music, Colombia  
**Mrs. Z. Don Reece**, dorm parent, Nigeria

**Mrs. Daniel Schellberg**, home and church, Kenya  
**John W. Shepard, Jr.**, education, Japan  
**Mrs. James W. Smith**, home and church, Israel  
**Mrs. Robert D. Williams**, home and church, Niger Republic

#### 22 Thursday 2 Corinthians 3:1-6

Imagine 8.5 million people living in one county. Most states do not have that many people. It stretches our minds to think of the tremendous need for churches in Los Angeles County with people and cultures from all over the world and thousands of students. Pray for Bill and Wilma Wideman who work there in church extension.

**Mrs. James William Wideman**, church extension, California  
**Terry L. Endes**, journeyman religious education, Japan  
**Vance C. Kirkpatrick**, education, Kenya  
**Ernest V. May, Jr.**, English language, Dominican Republic  
**Mary Jo Randall**, religious education, Japan  
**Mrs. C. Pearson St. Amant**, home and church, Switzerland  
**Mrs. J. Glen Thompson**, home and church, Philippines

#### 23 Friday 2 Corinthians 4:1-12

The enemy faced by Elva and R. B. Achler as they work in two associations in the state of Washington is indifference. Seventy percent of the people are unchurched. (Read that again.) Pray for all the dedicated missionaries in the Northwest.

**Mrs. Richard B. Achler**, rural-urban missions, Washington  
**Mrs. Joseph E. Rhodes**, U.S., Alaska

**Mrs. H. Paul Smith**, rural-urban missions, California  
**Charles L. Snipepper, Jr.**, education, Taiwan

**Mrs. William C. Gaventa**, home and church, Nigeria  
**Mrs. V. Lynn Grace**, home and church, Ethiopia  
**Alvin E. Spencer, Jr.**, English language, Okinawa

#### 24 Saturday 2 Corinthians 9:1-11

What does a missionary engaged in business administration do? Thomas Nabors slated to have returned from

furlough to Gaza last month, purchases materials for the Baptist Hospital and is responsible for mission vehicles, housing, and hospital maintenance. Pray for him and his family.

**Mrs. Peter Gordislaw**, retired, Connecticut  
**Wilford Martin**, metropolitan missions director, Michigan  
**John Rios**, retired, California  
**James E. Anala**, preaching, Ghana  
**Charles O. Griffin**, preaching, Indonesia  
**Ronald E. Hill**, business administration, Liberia  
**Thomas C. Nabors**, business administration, Gaza

#### 25 Sunday 2 Corinthians 6:11-18

End and Carl Whitley have spent the last six and a half of their twenty-nine years in Nigeria at the Nigerian Baptist Theological Seminary in Ogbomoso. He serves as principal, she as treasurer and teacher. Their present Endowment Fund Drive uses the slogan "Strengthen Tomorrow's Ministry Today." Pray for the Whitleys and for the Nigerians connected with the seminary.

**Mrs. William H. Foster**, language missions, Louisiana  
**Ron L. Hughes**, retired, Ohio  
**Richard Lamborn**, rural-urban missions director, Iowa  
**Mrs. Duane Lawrence**, metropolitan missions, Michigan

**J. B. Seagull**, Indian, Oklahoma  
**Robert Wiley**, rural-urban missions director, Indiana  
**Mrs. Robert E. Edwards**, nurse, Colombia

**Florynn Miller**, retired, Japan, China, Hawaii

**Donald J. Spigot**, preaching, Equatorial Brazil

**Mrs. Carlton F. Whitley**, education, Nigeria

#### 26 Monday 2 Corinthians 7:4-16

James and Elizabeth Kirkendall have just completed furlough. At the time he is visiting with missionaries in India and Bangladesh during their annual Mission meetings. Iran is the third country he serves as field representative. Pray for the Kirkendalls and for the Christians in these three countries.

**Bob Wayne Bruckney**, church extension, Kentucky

**Jose B. Garcia**, Spanish, Texas  
**Albert I. Bagby**, retired, Brazil  
**G. Clayton Bond**, preaching, Togo

**Mrs. Bobby D. Crompton**, home and church, Costa Rica

**Edgar F. Hulseck, Jr.**, religious education, South Brazil

**Mrs. Ben E. Hope**, home and church, South Brazil

**Pearl Johnson**, retired, China, Taiwan

**James F. Kirkendall**, field representative, Iran, India, Bangladesh

**Alma Oates**, women's work, South Brazil

**Mrs. J. Boyd Sutton**, music, South Brazil

**Michael H. Wilson**, business administration, Taiwan

#### 27 Tuesday 2 Corinthians 8:1-9

Marilyn and Dutton Bonnell work in Abomey Benin (a West African country formerly known as Dahomey). The country has been a Southern Baptist mission field only six years. Marilyn is happy with her work as director of the Bible Correspondence School. In four months over 800 students were reached and a number made professions of faith. Pray for this work.

**Mrs. William H. Foster**, language missions, Louisiana

**Ron L. Hughes**, retired, Ohio

**Richard Lamborn**, rural-urban missions director, Iowa

**Mrs. Duane Lawrence**, metropolitan missions, Michigan

**J. B. Seagull**, Indian, Oklahoma

**Robert Wiley**, rural-urban missions director, Indiana

**Mrs. Robert E. Edwards**, nurse, Colombia

**Florynn Miller**, retired, Japan, China, Hawaii

**Donald J. Spigot**, preaching, Equatorial Brazil

**Mrs. Carlton F. Whitley**, education, Nigeria

**Mrs. William H. Foster**, language missions, Louisiana

**Ron L. Hughes**, retired, Ohio

**Richard Lamborn**, rural-urban missions director, Iowa

**Mrs. Duane Lawrence**, metropolitan missions, Michigan

**J. B. Seagull**, Indian, Oklahoma

**Robert Wiley**, rural-urban missions director, Indiana

**Mrs. Robert E. Edwards**, nurse, Colombia

**Florynn Miller**, retired, Japan, China, Hawaii

**Donald J. Spigot**, preaching, Equatorial Brazil

**Mrs. Carlton F. Whitley**, education, Nigeria

**Mary Kharidge**, Chinese, Arizona

**Pauline Mullins**, retired, Texas

**Mrs. R. Edgar Ables**, home and church, Ecuador

**William H. Bovey**, retired, Brazil

**Ralph C. Bethan**, doctor, Kenya

**Mrs. Dottie A. Bonnell, Jr.**, home and church, Benin (Dahomey)

**Mrs. Harold V. Cole**, home and church, Liberia

**Stephen W. Davenport**, preaching, Argentina

**Mrs. Rolfe F. Evans**, home and church, Tanzania

**James M. Gayle**, preaching, Indonesia

**J. Jackson Lannon**, preaching, Thailand

**Beryl C. Lavelle**, music, Japan

**Mrs. J. D. McMurtry**, Baptist Spanish Publishing House, El Paso, Texas

**Gerald W. Plakston**, publication, Indonesia

**Mrs. W. L. Richardson**, home and church, South Brazil

**Mrs. William H. Foster**, language missions, Louisiana

**Ron L. Hughes**, retired, Ohio

**Richard Lamborn**, rural-urban missions director, Iowa

**Mrs. Duane Lawrence**, metropolitan missions, Michigan

**J. B. Seagull**, Indian, Oklahoma

**Robert Wiley**, rural-urban missions director, Indiana

**Mrs. Robert E. Edwards**, nurse, Colombia

**Florynn Miller**, retired, Japan, China, Hawaii

**Donald J. Spigot**, preaching, Equatorial Brazil

**Mrs. Carlton F. Whitley**, education, Nigeria

**Mrs. William H. Foster**, language missions, Louisiana

**Ron L. Hughes**, retired, Ohio

**Richard Lamborn**, rural-urban missions director, Iowa

**Mrs. Duane Lawrence**, metropolitan missions, Michigan

**J. B. Seagull**, Indian, Oklahoma

**Robert Wiley**, rural-urban missions director, Indiana

**Mrs. Robert E. Edwards**, nurse, Colombia

**Florynn Miller**, retired, Japan, China, Hawaii

**Donald J. Spigot**, preaching, Equatorial Brazil

**Mrs. Carlton F. Whitley**, education, Nigeria

#### 28 Wednesday 2 Corinthians 9:1-9

James and Paula Roemer serve in Christian social ministries in Coronado, California. As you pray for the Roemers, pray for the hundreds of young people who have run away from home to California to seek answers for life's problems.

**Engene C. Bruech**, Indian, New Mexico

**Farouk Garchi**, retired, Texas

**James M. Roemer, Jr.**, pastor-director, California

**Mrs. Robert G. Williamson**, Christian social ministries, Colorado

**Mrs. R. Lee Strawn**, home and church, Israel

**Mrs. John B. Chaym**, home and church, Eastern Africa

**Penny Duke**, journeyman, music, Taiwan

**Mrs. W. E. Mahan**, retired, Hawaii, Bahamas

**Mrs. Marlene T. Lamborn, Sr.**, home and church, Argentina

**Charles F. Whitley**, education, Nigeria

**Sarah Wilson**, social work, Argentina



## Read Round the World

Learn about missions and save money too. Join the Round Table Book Club.

Round Table Book Club offers three books every three months—books for your own individual missions reading or for use in your Round Table group. (Study helps will appear in *Royal Service*, beginning in October.)

The first selections, for October through December, are:

**October: How to Give Away Your Faith** by Paul Little. A practical and effective approach to witnessing. \$2.50 paper.

**November: On Duty in Bangladesh** by Jeannie Leachman. A vividly written, compassionate account

of what really happened in the struggle for independence in Bangladesh. \$1.75 paper.

**December: These Strange Ashes** by Elizabeth Elliot. The deeply personal account of the drama and spiritual struggle of a young woman's first year as a jungle missionary. \$6.95.

If you sign up before August 15, you will receive a free copy of *The Woman I Am: Looking Forward Through the Christian Past* (see back cover).

Send no money. Two months before the beginning of each quarter a card showing the books for the coming quarter will be sent to you automatically. The card shows the titles and prices of forthcoming book selections. If you want all three books you need make no response to the card. The books will be shipped to you automatically one month before you need them.

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# 29 Thursday 1 Corinthians 16:1-8

Clyde Dutton celebrates his seventy-first birthday today in Muscle Shoals, Alabama. He spent forty-two years as missionary to Africa, and says, "God has led in a wonderful way and his grace has been sufficient. He is still taking care of me." Praise God for his goodness.

Floyd A. Collins, metropolitan missions director, Michigan

Mrs. Glenn Field, rural-urban missions, Montana

Mrs. Kenneth Prickett, special mission ministries, Missouri

L. Robert Cobbs, journeyman, religious education, Kenya

Clyde J. Dutton, retired, Rhodesia

Jerry S. Key, education, South Brazil

Mrs. Gene E. Klingbeil, home and church, Rhodesia

James M. Short, Jr., preaching, Mexico

Mrs. Richard E. Walker, home and church, Equatorial Brazil

Barbara Wilson, medical, Tanzania

# 30 Friday 1 Corinthians 14:1-7

News Ruth (Mrs. Omar) Hyde works with her husband, director of associational missions, in Eugene, Oregon. Pray for this couple as they serve in an area of great natural beauty but deep spiritual need—an area where less than a third of the population claim to be church members.

Mrs. Omar E. Hyde, rural-urban missions, Oregon

Mrs. Ethel Wilman, National Baptist, South Carolina

Mary Lewis, US-2, Christian social ministries, New York

Mrs. Cordell Akim, home and church, Tanzania

Mrs. Herbert N. Lindwall, home and church, Guatemala

Mrs. B. Layton Lynch, home and church, Taiwan

Mrs. William W. Marshall, home and church, Germany

# 31 Saturday 1 Corinthians 15:4-34

Minotell Groves, seventy-one today, calls herself a true "unretired retired missionary." An active member of First Baptist Church, Apache Junction, Arizona, she directs the church's first extension department and ministers to about twenty-five churches. Pray for this ministry.

Andrés C. Castillo, Spanish, Tama

Mrs. Minotell Groves, retired, Arizona

David A. Myers, Christian social ministries director, Mississippi

Mrs. Wayne Roushoph, metropolitan missions, Colorado

Mrs. W. W. Ennis, retired, Brazil

Mrs. James E. Gilson, education, Colombia

Ronald C. Hill, mission administration, Thailand

F. Eugene Wilby, preaching, Rhodesia

Mrs. Arnold A. Peterson, home and church, Korea

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

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## Let me tell you about the new Baptist Women Manual

Aline Fuesher, Baptist Women consultant, WMU SBC and author of the **Baptist Women Manual**, answers some questions about it.

Who is it for?

Everybody. That is everybody who is a member or officer in Baptist Women. And everybody who has an interest.

How is it different from previous manuals?

The new manual serves officers and members and speaks directly to each. It is written in a very personal style. It has two distinct sections. Part I is for members and officers. Part II relates primarily to officers.

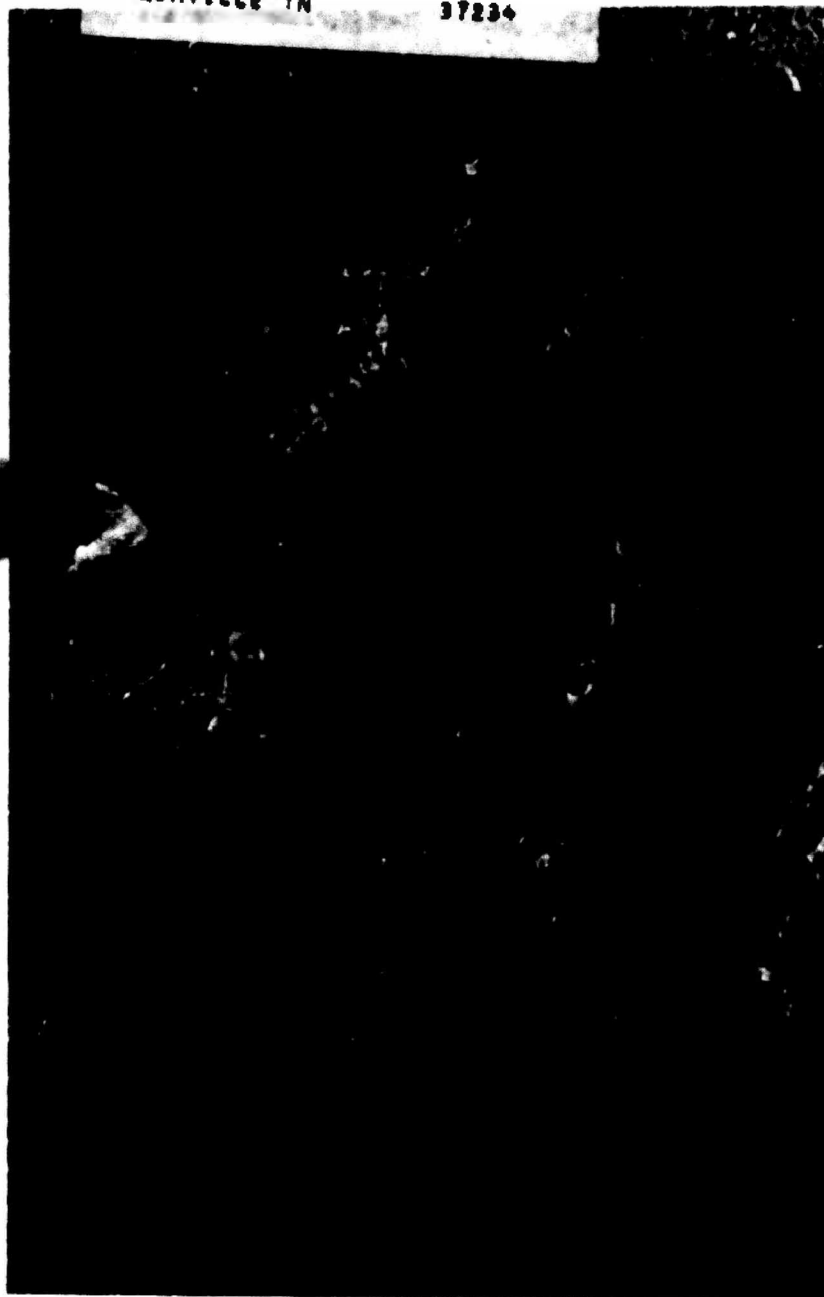
How should a Baptist Women organization use it?

Every person should read the manual. Every member should study the manual, using the suggested study activities. Preferably, the officers should study it first, sitting around the table, and then participate with the members in an around-the-table study.

Yes, the new **Baptist Women Manual** is your own individual guide to meaningful membership in the organization called Baptist Women. Order your own copy today or insist that your organization secure a copy for every woman. See order form, page 48.

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"Today the whole world seems to be looking at me, a woman. I am the interest target of many persons and groups. To the politician, I am a power vote; to the

economist, I am a money controller and spender. To the labor market, I am another employment seeker; to the ecologist, I am a dominant factor in zero

population growth. To the church, I am a deer; to my family, I am a wife or mother or grandmother, sister or daughter, mainstay domestic engineering.

"Many of these interested people are my friends. With us they could give me a recommendation for a job. Many of them would consider me 'good,' or at least 'not bad.' We say that to know me.

"But when all of my masks are removed and when I am looking honestly at myself, who is the real me? Am I really free? Am I successful? Am I happy? How do I feel about my own self? Can I justify my friends' faith in me? Do I even know myself well enough to answer my own questions? Where am I on my journey toward Christian maturity?

"My basic need is to know myself, not just to know who I am to other people. The knowledge others give is extremely important to me; but I must learn to know myself about myself. I must learn specifically about my inner relationship with God.

"How can I learn about myself and how can I ever reach my basic self?

"Whoever and whatever I am, wherever I am, I stand looking into the clear mirror of honesty before God—seeking, knocking, asking. Being simply the woman I am, I start now looking, with God's help, toward the more mature Christian me of the future.

Nell Bowen has written a thought provoking, deeply spiritual book for every Southern Baptist woman who wants to know more about "the woman I am."

She has brought to life a whole range of concerns, shown us a real American woman who faced real concern, and given us some activities to stimulate our own growth.

From Baptist Book Stores or Woman's Missionary Union. Use order form, pg. 48.