

*Yours for the people
of Jerusalem*

ROYAL SERVICE

November 1976

Jerusalem, City of Peace

Jeannine Buck

Shalom! Peace! How strange the word looks when written down. Stranger still is to say it or to hear it said to you. There is a hollow sound, almost a futile whisper. Today there is no peace in Jerusalem—the City of Peace.

Rocks are thrown. Cars overturned. Tires burned. Marching and demonstrating. Shooting and killing. Even innocent bystanders are not safe.

The Armenian butcher's shop is closed. He is afraid. The gentle Arab who comes to mop the floors is late. The Arab buses are not running.

The Israeli soldiers who look like children tell me to go. "It is not all right here," they say. They don't take any chances.

The weather is hot and dry, and the planes overhead create a deafening roar. We have learned to tell the difference between the breaking of the sound barrier and a bomb.

Nerves are on edge and tempers flare. Jerusalem, the City of Peace. The City of Our God. Those few who know the peace that Jesus gives live on in work and praise. Others perform routinely, even sullenly.

Jesus, the light of the world, shines through the eyes and lives of the believers. Here is peace. In Him we find our rest and refuge.

Mrs. G. Wayne Buck, Baptist representative in Israel, is stationed in Jerusalem. She recorded this impression in late Spring 1976.

ROYAL SERVICE

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DEAR MR. MISSIONARY:

Barbara Joiner

Since I've been writing for ROYAL SERVICE (all five years), one question has popped up more times than I like to remember. "Why you?" (Implied: a woman from Columbiana, Alabama, couldn't possibly know anything about anything.)

This thriller is usually followed by the real question: "Why don't the missionaries write the study material?" (Implied: there's nothing to it. Or the other extreme: Missionaries should sacrifice those two hours wasted sleeping each night and write our curriculum.)

In defense of writers, let me say that writing is hard work. A lot of praying, planning, and researching take place before the actual writing. This is not to mention the crying, pacing, and nail-biting that accompany the whole thing.

The fact remains, however, that missionaries supply the major part of the information. It's in gratitude to all those who respond again and again that I share one of my favorite missionary letters.

Dean Fitzgerald is a Southern Baptist missionary doctor serving in Ajloun, Jordan. He and Jim Young (Yemen), Merrill Moore (Gaza), and Rebekah Naylor (India) were asked for information regarding health care in their specific countries. My assignment was the Baptist Women meeting for November 1976: "Healing in the Middle East" (see pp. 17-22).

Ab, the glorious surprise in store before I finished that material. (It almost finished me. I could see the memorial beneath my name in ROYAL SERVICE: "Deceased due to Middle Eastern medicine.")

For instance, one doctor sent his

material on a cassette tape. He recorded over an American Medical Association tape which failed to erase. The result was chaos. I thought for a while it was Arabic and thoroughly confused a couple of students from the Middle East.

Thank the Lord for Powell Electronics who succeeded in separating the two tapes. It had never been done before except by Pennwell who probably faked it to win a sale.

Then another of the doctors had to smuggle information out of the country. The tourists made it to America in less than a week. However, I'd mail took two weeks to get it out of the Louisiana bayou. But it got here—our whole week before the deadline!

Finally, thirty-five days past the deadline. Dr. Fitzgerald's letter came. It was worth waiting for.

Baptist Hospital, Ajloun, Jordan

Dear Mrs. Joiner,

Besides being the world's worst typist, I must be the slowest. You did mean March of 1977, I hope.

I'm almost positive I did put the year!

When going through my pile of unanswered letters I thought about just forgetting the whole thing. But even if the article is long gone, you may be interested in knowing what might have been.

We treat about fifteen thousand outpatients in our clinic each year and admit some two thousand to the hospital. There are three missionary doctors, but due to furloughs only two at a time are usually on the field. This year all three of us are here. We have three nurses whose presence is really more vital to the hospital than the doctors' since they actually take care of the patients' nursing needs while doctors mostly just write orders.

That honest confession will probably make Dr. Fitzgerald sweetheart of the nurses. An informal survey of doctors, however, discloses he has been chosen to begin medical work in northern Liberia.

We have a school of nursing which Violet Papp is running even though she has had a heart valve replaced and a pacemaker inserted so her heart will beat normally.

We have a hospital administrator, Grady Hardister, who is now on furlough. He had a myocardial infarction but is anxious to return to his post here.

As for what I am doing here, I often wonder about that myself. Maybe it's a good thing your article has already gone to press. That way I can be candid without worrying about seeing it in print.

Never trust a writer!

I used to have big ideas about rocking the world toward God, but now it boils down to the fact that we are happy here. This seems to be the slot God has for us to fill. So here we are filling it. We wouldn't trade living here for anywhere else we know.

Did God "call" us here? I think so. The seven-league missionary boots we stopped into ten years ago have lost a lot of their glow. They may look like ordinary shoes now, but they fit more comfortably.

Downs and I are just doing a job that needs doing—like thousands of other Baptists who are at work in the States doing what God has for them to do. Not very inspirational, is it?

Perhaps the most inspiring thing I've read in a hundred years. Please, God, help me fill my shoes here at home a whole lot better.

Now for a hair-raising missionary story, please.

In my defense I'd like to point out I have never in my whole life asked for a "hair-raising missionary story."

How about patient M., a sixteen-year-old with a huge abdominal mass. We operated on him and found cancer of the bladder. While we were removing the tumor, he had a cardiac arrest. With much effort we resuscitated him.

Later one of the nurses asked M. if he knew what had happened; she explained that God had a purpose in letting him live.

He became interested in pursuing this idea further, and one day he told us he was not afraid to die because he knew he'd go to be with Jesus.

As it turned out, he lived for about six months. Then he began to slip downhill and died not too long ago. There is a difference, I believe, in where he is spending eternity.

That difference was made possible because missionaries like Dean Fitzgerald, Violet Papp, and Grady Hardister care enough to go and share the God who makes the difference. Thank you, Lord, that they cared enough. Make me care, too.

The paper is gone. Best regards,
Dean Fitzgerald



PERSONAL PRISM

Stuart Calvert

Petey, the parakeet, enjoyed a game. The dining room door, carelessly left ajar, afforded him an invitation to flutter through and light on the chandelier. Then, one by one, Petey lifted the prisms from their hooks; slanted his head; and watched the prisms fall to the fine-grained mahogany table.

Petey's game caused several chipped prisms and a few permanent dents in the table top. But Elizabeth, owner of Petey and the prisms, good-naturedly accepted the parakeet's pranks. She

shrugged and said: "Embarrassment is flipping the switch and seeing more dirt than light. If Petey did not occasionally play his game, the chandelier would never be dusted."

Lord, make my life like a prism—receptive to your light. I yearn for your light to bend in me and to emerge the explicit hue to illumine each life I meet. Lord, my task is to keep the prism a dust-free receptacle. How the light emerges is your will for me.

Dusty prisms distort the light. Christian women striving for perfect prisms do not intentionally allow dust to collect. But through carelessness, busyness, or neglect—the dust settles and the prism becomes dull.

Fall is one season of general housecleaning. We take advantage of the crisp mornings and warmer afternoons to button up a house for winter. We sweep out the chimney, wash the windows, shampoo the carpet, air the blankets and pillows, cover the boat and lawn mower with plastic and the bulbs with pine straw.

More important than any of these jobs is wiping away the dust of an unforgiving spirit.

Only hot coals remained of the bonfire, but the young people lingered. Couples wept; friends prayed; others sat fingering scraps of paper. Earlier in the evening the young people had been asked to write on bits of paper an action or a word they had hurled in hate toward another person and to write an action or a word—continuing to breed bitter resentment—hurled back toward them. Then the papers recording the memories were tossed into the flames; they flared up and sizzled to ashes. Spontaneously the youth sought out their "enemies," forgave, and received forgiveness.

"Forgiveness is the fire in which I burn my neighbor's transgressions. Because our lives are so close, I cannot help seeing and feeling wrongs seemingly directed against me.

In the ensuing combat, however, love proves to be stronger than injured pride, and I lose the hurt into the flames to be burned.

Only then can I bring my own transgressions to God and ask that He tap burn them in the blaze of His great love."

I want to wipe away the dust of an unforgiving spirit! And so I ignore the one who wronged me.

I will say with contempt, "I considered the source."

Or, in the grocery store, I will keep two aisles between me and my "enemy." Or, I will change my seat in church. Or, I will cross the street to prevent speaking. Or, (supply your favorite ignore game).

But when I am alone I see her face silhouetted against the admonition of Paul: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

To forgive is more than to ignore. I want to wipe away the dust of an unforgiving spirit. And so I refuse to get even:

I refuse to criticize.
I refuse to exchange blows.

But when I am alone I see her face silhouetted against the conversation of Peter and Jesus: "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. 18:21-22).

To forgive is more than refusal to get even. I want to wipe away the dust of an unforgiving spirit! And so I see that justice is done:

Her sarcastic remarks hurt. After all, I'm only human. Somebody needs to teach her a lesson.

But when I am alone I see her face silhouetted against the command: "Never avenge yourselves . . . (God) has said he will repay those who deserve it" (Romans 12:19 The Living Bible)."

To forgive is more than to avenge.

When we play false-forgiveness games, sin, lies. The ensuing guilt and suspicion and anxiety and hate torture the body, twist the mind, and tarnish the spirit.

I want to wipe away the dust of an unforgiving spirit.

Elizabeth fished the hat from the crystal prisms. But an unforgiving spirit, clinging to a human prism, requires divine cleansing. Only the Holy Spirit can wrench and wrest from my life an unforgiving spirit. The painful process is necessary if God's light is to bend undistorted in me. The Holy Spirit purges my prism and empowers me to imitate Jesus' example of loving people:

I will cherish good will toward all people.
I will act toward my "enemy" as if she were my friend.

I will pray for people who use me.
I will develop an attitude of constant forgiveness.
I will welcome a restored friendship.

On his eightieth birthday Edward E. Mabe said: "I never had hurt any enemy and last week, when I was trying to think of his name, I had forgotten who he was."

I will remember how much Christ has forgiven

me. I will remember that I receive God's forgiveness in the exact measure that I forgive one who has hurt me. A sobering thought: God has forgiven me exactly as I forgive (supply a name).
The dust of a thoughtless tongue distorts God's light.

"Words are pits, in the cushion of the tongue. . . . Often I am careless in using them and fail to consider that they can prick and wound."
I want to wipe away the dust of a thoughtless tongue. And so I rationalize:

My criticism improves people.
My remarks are honest.

My purpose in sharing your weakness with another person is so that we can pray about it. But when I am alone I see her face silhouetted against James's words: "The tongue is as dangerous as any fire, with vast potentialities for evil. It can poison the whole body; it can make the whole of life a blazing hell" (James 3:5-6-Phillips)."

I want to wipe away the dust of a thoughtless tongue:

I will admit that my words contradict my Christian experience.

I will talk to God about this fault and seek his forgiveness.

Daily I will repeat: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3).
I will remember that my conversation reveals the content of my heart.

An unforgiving spirit or a thoughtless tongue may not distort your light. But something does! Sin darkens the prism. Habits that are inconsistent with teachings of Jesus blur the beam.

Look inward; discover the lint that dulls your prism.

A major housecleaning occurs once or twice a year. Women realize that daily care, however, is necessary to keep a house in order. So commit your prism to a daily cleansing. You pray for the missionaries, for solutions to world problems, for physically sick friends, for your family. A Christian woman must turn inward sometime during every day and pray for herself. Your prism is an essential part of an influential chandelier. Determine that your prism will shine brightly.

During this year many people will feel the effects of God's light bending through you. Many circumstances will be influenced by God's light bending through you. Thank God for a victorious life.

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A World That Fell Apart

Beirut is torn, mauler, rent in half.

A civil war has raged over a year, ripping Beirut apart. People in government offices say division is the only solution. Others say a coalition government might work. But whatever the outcome, the tear is permanent. There will always be a scar.

Perhaps by the time you read this, there will be a lasting settlement and some mending will have begun. We can hope so. Whatever the state of Beirut now, for many months the sound of constant shooting and the uneasy silence of short-lived cease-fires provided the background for Southern Baptist missions work.

The war began in the spring of 1975. In less than a year the death toll was fifteen thousand. Commerce, business of all kinds, came to a complete standstill. Food could not be moved from storehouses across the city to village grocers. Many people were without jobs or money to buy basic items. For days at a time people dared not go out on the streets.

Missionaries stayed or evacuated according to their personal decisions, based on education needs of their children, what min-

istries they could perform if they stayed, and many other factors.

All decisions were fully backed by the Foreign Mission Board. No distinction is made between missionaries who stayed and missionaries who left.

For all the missionaries the waiting was difficult. Some had to wait at a distance, not knowing from one day to the next what had happened to the people they knew in Beirut. Others watched, knowing what was happening, waiting for some sign of peace.

The War

What was the war like?

There was the frequent sound of gunfire. Missionaries knew that only about 5 percent of the shells found a human target; but each blast brought the question, Who and how many had died?

The missionaries who remained knew personal danger. The fighting was within a few miles of their location and shells landed as close as a quarter of a mile. Missionaries had to obtain food which meant the uncertainty of traveling city streets. Oil for heating became difficult to get.

Each day there were kidnappings and shootings. For the first several months the two sides were made up of militia—nonprofes-

sional soldiers. Later, professional army men fought on both sides, increasing the number of deaths.

Several cease-fires were negotiated during the course of the war. Some lasted for a few days, some for only a few hours, others seemed to be completely ignored.

Missionaries listened to the radio to learn which streets were safe to travel. Sometimes they were confined to their homes for days. At other times they could travel with relative freedom across the border into Jordan.

The sound studio of the Baptist broadcasting facilities was home for the David W. King family for several nights. The sound of fighting was partially blocked out and the studio acted as a sort of bomb shelter. Most of the missionaries who stayed in Lebanon were able to remain in their own homes with some measure of safety.

For Lebanese Baptists the situation was worse. Many lived in the middle of the fighting. Many were robbed or kidnapped. Some lost their lives.

Most Lebanese Baptists were without jobs or any way to purchase food. At least three Baptist pastors were forced from their homes by robbing and looting. One took his family to Egypt for

safety and then returned to Beirut to try to piece his home back together. Another simply moved into his church building.

Church services continued for the most part, but places of worship often switched from the church building to the home of one of the members or the pastor. Residents of apartment buildings met in apartments, even in the dark of power failures.

Missionaries were able to maintain a fairly regular contact with Lebanese Baptists by telephone, although they were seldom able to make their way to the villages for worship services.

Contact with Foreign Mission Board officials in Richmond, Virginia, was limited by poor overseas phone service and often was accomplished only after long hours of waiting and many tries. Additional contact was made through the U.S. State Department and letters carried out of Beirut and mailed by friends. There was little or no mail service from Beirut during the entire length of the war.

Baptist Ministries

Baptist ministries continued during the hostilities, some in a very limited way. A new relief and aid ministry was begun. The



Arab Baptist Theological Seminary operated throughout the war. Through funds donated by the Foreign Missions Board to Beirut, Southern Baptist missionary Pinlay M. Graham (then president of the seminary, now still representative for the Middle East) kept classes going with the help of seminary professor David W. King. The seven students were able to attend classes every day, except for occasional absences when one of them was stranded in another part of the city. The one senior graduated.

Beirut Baptist School also had some success at maintaining its ministry, although it was forced by the fighting in its area to close for several weeks. Southern Baptist missionary James K. Ragland, administrator, kept it open most of the time.

The literature ministry came to a standstill because workers and supplies to print tracts and Scripture portions were impossible to find. Like most of the Beirut working force, employees were unable to get to work regularly. Broadcast ministries continued at a much reduced rate. Lack of mail service made it practically impossible to respond to requests from listeners. Programs could not be produced because of lack of trained personnel and the inability of workers to get to the studio with regularity; but some broadcasts continued.

Church work continued as missionaries advised and encouraged churches by telephone whenever possible. A new church—composed of people living in the seminary area who were unable to go into Beirut to worship—started with fifty to sixty in regular attendance. Some people came to the seminary services who had never been to a Baptist church before. They were unable to get to their regular Muslim places of worship and felt a need to worship somewhere. This was their first glimpse of Christian worship.

Another ministry was begun. Through funds donated by the Foreign Missions Board to Beirut, families of children enrolled in the Beirut Baptist school (and others) received aid.

The Missions Speak
"When the fighting increased we realized a decision had to be made," Pinlay Graham said. "We had students enrolled in the seminary. It was possible to carry on our work. We decided to stay."

"It was my job to be in Lebanon," James Ragland said. "I needed to get the school open if at all possible. It seems to me a missionary is called not only to share the hours of calm and peace with those God has called him to live with, but also to share their hard times, their sorrows, and their dangers. As director of Beirut Baptist School and acting station treasurer, I also had a responsibility to be here to pay employees who depend on the school for their livelihood. I felt I ought to continue the witness that I tried to convey here."

"We stayed to share perilous times with Christians and non-Christian friends," said David King, "to show them the sufficiency of Christ. Some people think because we have children we should leave, but there are many people here who have children who cannot leave."

"We've tried during these days of tension and sorrow to be a comfort to Baptist friends," Ragland said. "We've tried to keep in contact with national pastors here. It's been a time of witness. When death is real and near and when the world seems to be falling to pieces, we can go to them in service, pointing out that Christ's kingdom is everlasting. Christ in people's hearts can be the beginning of a new Lebanon."

A New Lebanon

When the rebuilding begins, when there is a chance to put lives

back together again, the missionaries want to be there.

"Whatever the outcome of the conflict," said Graham, "we have this: Lebanon needs a clear, ungodly witness to never before, to answer what their religious longings, the people of Lebanon need Christ. We can encourage the members of our churches regain enthusiasm and zeal in preaching the gospel."

"It will be necessary to let churches repair damages and provide funds for struggling churches whose members have been scattered," Graham continued. "Our spiritual contribution will be the greatest contribution we can make. Above all, our presence here, shoulder to shoulder with Lebanese Baptists, will mean more than anything else to help bring order out of chaos."

Ragland feels Beirut Baptist School will play a major role in the rebuilding. The student body is divided fifty-fifty between the two sides in the war, yet the students are not fighting.

The largest Baptist churches are distributed geographically on both the western (Muslim) side of the city and on the eastern (non-Muslim) side of the city. Missions have remained neutral.

"I think the conflict has made Baptists here more aware of their responsibility," Ragland said. "They see there is no room for postponing basic ministries. The night came much quicker than Lebanese Baptists or missionaries had realized. If the Lord does give us another chance, Baptists in Lebanon will be more determined to witness, to put first things first, to make Christ known to all people."

Beirut is torn asunder, ripped in half by a civil war. Only the hope and love of Christ can bring about a mending. Southern Baptist missionaries and Lebanese Baptists intend to be a part of the spreading of that hope and love.

PRIMETIME

You're retired? Or at the age when some people retire? And you have a lot of "wired" left? Then this feature is for you.

Wanda L. Botkin

My grandfather retired—and I didn't even know it. Now I wonder if he knew it. You see, he was a farmer and his friends and neighbors didn't sit around talking about retirement. In later life he raised cattle and year by year the herd gradually became smaller. His major interest on the farm began to center on the vegetable garden. With the farm paid for, the garden was a pretty good substitute for Social Security. Just think of what he missed: no retirement dinner, no gold watch, no long speeches, not even after-dinner indigestion.

My grandmother never learned much about retirement, either. To her last days she was occupied with the same three groups, apart from her home, she had always loved. She was always attending meetings of her quilting group, her political committee, and the church. Now that I recall it, there was also the W.P.F.A., but I never did ask her what those letters meant.

So in a sense my grandparents retired. Retiring just isn't easy for our clan. We wouldn't think of changing tires on the car unless the tread was all gone. Why should we do less for ourselves?

Dad is seventy-three, and we've been glad to see him cut back to a five-day work week. A further advance was made when he went from a ten-hour to a nine-hour day.

I can't say that his life-style hasn't changed. Perhaps it isn't as active as it once was, but new activities open as old ones disappear.

At times I try to picture my own future. I think I won't mind retiring if I don't have to act that way. It does seem likely that my interests will be much the same as they are now. My attack on them may be different.

It really doesn't do much good to picture my own retirement. Though I may be the oldest mother in Kate's kindergarten class, there are still a lot of birthday parties to be held before I retire.

A friend, who is retiring soon, will move to another community. Many older people are moving to retirement homes or retirement communities. This friend has been a valued worker in the church's missions organization. As she receives ROYAL SERVICE in her new home, she can read this article and others in the series which will provide ideas for developing mission study groups in what may be a new phase of life and a new environment.

Why would she be interested in forming a new study group? Because this friend has an awful lot of tread left.

What kind of groups could be formed? Mission study groups—current missions, Round Table, Bible study.

Where will resources be found? You're sitting there reading ROYAL SERVICE and you're asking?

Where would one begin? First, wherever you are. Perhaps you live in a retirement home or community and you have contact with women who may be interested in such a group although you may all belong to different churches. You may wish to relate your group to the Baptist Women organization of one church and plug into their officers council.

Now that you have women in mind, invite them to a talk-it-over session. You may wish to serve coffee or tea—or nothing at all.

So you're on your way to forming a study group. In the next feature in this series called "Prime Time" some additional ideas will be presented.

I like it. I'd do it. . . but, I don't want to be the group leader, you may be saying. That's what I'd be saying. So I would find ways to share the leadership roles. Look for ideas about this in the next feature.

Maybe I can just sneak in an idea about how often this group might meet. It may depend on the amount of tread you're running around on, but weekly or biweekly meetings sound like a good idea.

So Grandfather retired, and I didn't even know it. As my interest in the life the Lord has given me here might be heightened in a mission study group, I pray that my grandchild may one day say the same.

MRS. BOTKIN, whose "Beautiful Junk and Mission Study Books" appears inside the back cover, lives in Bridgeton, Missouri.



CAROL TOMLINSON

Thanksgiving—time to be thankful

One of the scarcest commodities for many of today's families is time. Fathers, and many mothers, work and spend time away from home. Children are involved in a spectrum of activities wider than the imagination would predict. The front door of the house seems more like a hotel's revolving door, with all the going-and-coming-people. The kitchen table often turns into a lazy Susan serving meals in shifts to passers-through.

Certainly, if a family is to be a unit, there must be time spent as a unit. Just as certainly, the time is hard to come by.

Psychologists who study the family and child development tell us that a high "quality" of time spent as a family can do much to offset the "quantity" of time which may

be impossible to carve from busy schedules. In fact, a few hours of quality time may be more nourishing than a larger quantity of time which is less well-planned.

One of the many things which for is holiday time. Students are home from school. Most activities are cancelled for the holiday period. Many working parents can arrange a four-day weekend.

Why not spend the holiday time together working in preparation for Christmas—and more important, doing something creative which can

teach much about things like ability, giving, and the joy of simple things? It takes time to build a handmade Christmas. Thanksgiving is a good launching time for some projects which can involve the whole family.

Print your own Christmas cards

Let one of the children create a simple silhouette design which represents a Christmas feeling. It might be a Wise Man, a manger, a tree, a holly leaf, a Santa, a star. As long as the design can be in silhouette, you're in business. When the design is completed on notebook paper or typing paper, trace it onto a piece of thin cardboard.

Then a parent or older child can cut the design out of the cardboard, using a sharp razor blade. The "hole" which remains is now a stencil from which you can print cards.

To do the printing, place the stencil over any kind of paper on which you wish to print. Construction paper cut to a desired size works well. Simply dampen a sponge in some tempera paint (do not allow the sponge to become soggy). Dab the sponge through the stencil onto the paper. By dabbing, an interesting texture is created as the color is applied.

When the cards are dry, prepare the inside of the card. One of the children may want to print in each card a short verse which talks about Christmas. Or stencil a simple greeting inside in the same manner as the exterior illustrating idea done.

By making a triptych card, you can use the outside fold for the address, seal the card with tape, and have a self-mailer. If you prefer, separate envelopes can be secured at a variety of sizes.

The cards will not be mistaken for Courier and have prints. If your children are young, but it's unlikely that the recipients will get any other cards which speak more of family cooperation or the joy of giving something of self for Christmas.

Don't be afraid to try something which sounds a bit "arty." If you have faith in what you and your youngsters can do, you'll be amazed at how creative you can be.

Help teach a creative gift

Your children may operate on a budget that makes buying Christmas gifts at today's prices unheard of. Pitch in and help them create Christmas gifts that will be as much fun to receive as they were to make. But watch out! You may get so involved that you suddenly find you're making gifts to match your Christmas list too.

With some rocks, tempera paint, brushes, shellac, and felt, all you'll have to do to create some marvelous paperweights is imagination. Search around driveways, creek beds, pastures, or garden centers until you can find some smooth stones about the size of healthy chicken eggs. They work best if they are smooth and round on all surfaces.

With a small brush and some tempera paint, put a design on one side

of the rock: the recipient's initials, a club insignia, an important date, or a sketch of anything from a bear to a bare foot or a ladybug.

When the paint is dry, shellac the rock and allow to dry. For the most finished look, you'll eventually want to shellac both sides of the rock. And you may find you like a higher gloss finish which will come from shellacking two or three times.

When the shellac has dried, cut a scrap of leather felt into a circle and glue it onto the bottom of the rock so that the paperweight won't scratch furniture.

Large clay beads are popular now. Make your own beads and then string them on leather shoestrings to make nifty thing necklaces.

Combine 1 cup of cornstarch, 2 cups of boiling water, and 1½ cups water in a saucepan. Heat the ingredients over a medium heat, being sure to stir constantly, until the mixture is as thick as dough. Then spoon the mixture onto a piece of tin foil.

When the dough is cool enough to handle, mix in some food coloring. (Be daring. Try some multi-colors and swirls too.)

Pinch off a bit of the clay. Mold into round beads or cylinders by rolling the beads in your hands. For some of the beads, shape the design, cut out flat shapes, and make designs in them with forks, picks, etc.

Punch holes in the wet beads by sticking toothpicks or small dough through them. Leave the sticks in the beads as they dry. To keep the beads from lying down while drying, insert the sticks with the beads in a glob of clay or an old potato.

When the beads are dry, enamel them for a shiny finish. String them on coarse hemp or leather thongs (A shoe repair shop is a good source of leather shoestrings.) Three or four beads worn on leather is a gift that's hard to beat for popularity.

Have any large, heavy cardboard tubes around the house? Clotheslines often roll table cloths on them after pressing. You might ask at a fabric store, since some rolls of fabric come on such cylinders. With just a little effort, they become wonderful brooches.

If the cylinder is large enough to

fit over the recipient's hand, just slice the cardboard into circles between ½ inch and 1½ inches tall. If there is a question about fitting, cut a section out of the circle so that it will slip over the hand. The circles can be wrapped with scotch paper, or tissue paper of any color which has been crushed in a mixture of starch or diluted paint. The circles might be wrapped with felt, leather, weaving fiber or tanned plastic, available at hobby stores.

Print the circle with tempera paint, or paint on a design with glue and lay string on the design until it adheres to the cardboard.

When the decoration is finished, it may look better if sprayed with a clear spray shellac (not the contact paper or lanyard plastic).

Try your hand at carving Christmas tree ornaments out of thin balsa wood. The wood (available at hobby stores) is easy to cut with a single-edge razor blade or sharp kitchen knife. Cut out stars, Christmas trees, swastika, stockings, or initials. Let your imagination help you create the perfect ornament for each person on your list. Decorate with tempera paint and perhaps glitter or sequins. Once again, dry ornaments will look better if sprayed with clear shellac. Drill or poke a tiny hole near the top of the ornament, and string on a small gold string. When you wrap the package, be sure to mark the gift, "Open before Christmas."

It's about time

Perhaps you have traditional gifts that you seek each year—or traditions that you make. Great! Use why not make a special effort this year to see that the whole family works on a number of Christmas projects together. Time is so scarce. There is little time in the year which has a potentially higher quality than that between Thanksgiving and Christmas. Be grateful for each other, and watch the gratitude have a chance to grow.

Make the time quality time by laughing and trifling together. Be sure that the older ones spend some time listening carefully to what the younger ones say. It will be an education—and a gift in itself.

PHOTO BY WALLOWITCH



get the facts straight first

Rosemary Brevard

How can a Baptist woman know how to interpret and act on public issues? First in a series

A part of our responsibility as followers of Jesus is to work to ensure that public policies protect persons' God-given freedom and dignity. Many Christians omit a crucial step, however, in fulfilling their calling to be active in public affairs: they fail to be sure they have their facts straight before acting. Some religious people often vigorously resist non-existent attacks from imaginary foes, acting on the basis of misunderstanding and misinformation. Such actions, although undertaken with high motives, are at best ineffective and at worst actually detrimental to their aims. They damage the credibility of religious people in the public arena.

Baptists should not only commit themselves to active Christian citizenship and defense of our liberties, but also determine to separate facts from rumors—then act on the one and help squelch the other.

During the past two years many inflammatory and misleading fliers and petitions on public affairs issues have been circulated by various groups, clubs, newspapers and radio stations. Groups have urged action on these materials without checking their factuality. Countless churches have reprinted the fliers in their bulletins or collected signatures on petitions largely because similar action was taken by a neighboring church or in response to the claim of a member who received the material in the mail.

Among the fliers full of inaccuracies, misleading statements and falsehoods which have recently triggered a massive response from the American religious community were two which urged opposition to a petition before the Federal Communications Commission supposedly on "religious broadcasting." One flier exhorted the reader to "Stop Madalyn Murray O'Hair." The other asked "Does Madalyn Murray O'Hair Speak for You?" As a result, an avalanche of mail hit Washington. Much of the mail was wasted effort because the writers simply did not know what they were writing about.

Multitudes clipped and signed forms addressed to NASA and the FCC to stop Madalyn Murray O'Hair because "Now she has obtained 27,000 signed letters protesting the decision of the astronauts to read the Bible as a Christmas message to the world while orbiting the moon in December 1968. She plans to present these letters to NASA with the demand that the astronauts be publicly censured."

The inclusion of a form to be sent to the FCC, as well as the one to NASA, was explained by the final paragraph of the flier. "IMPORTANT!! A Federal Hearing in Washington to try to ban any religious broadcasting on radio and television is now in process. This covers all Sunday Worship Services that are broadcast."

"Stop Madalyn Murray O'Hair" is an unbelievable mixture of twisted facts, inaccuracies, and falsehoods. It is a fact that Mrs. O'Hair collected 27,000 signatures asking that the astronauts be censured for reading the Bible in space. However, the collection and the presentation of the petition to NASA occurred in 1968. Neither NASA nor Congress (encouraged by many letters supporting the astronauts' right to express their faith) acted in favor of her petition. Then Mrs. O'Hair went to court. She lost her suit in the lower courts. She twice appealed to the US Supreme Court, and twice that Court refused to hear her case—the second time in March 1971.

Thus in 1975, NASA faced the wasteful but necessary job of reassuring many concerned citizens protesting an issue dead at least four years.

The final paragraph of the flier, urging protests to FCC, is just as garbled as the NASA section. The actual petition considered by the FCC was filed in December 1974 by two California men, Jimmy O. Lansman, and Lorenzo W. Milam. In a lengthy document they asked the FCC to issue rulings which would freeze the assignment of additional educational television or FM radio licenses to individuals or groups planning to air only religious or quasi-religious programs. Effective opposition to this petition, RM 2493, came in the form of letters which dealt with the issues raised in the petition. These effective letters reflected the writers' realization that current religious broadcasting and religious programming on commercial radio and television were not in question. The thousands of letters and petitions sent to oppose the removal of Sunday worship broadcasts from the air missed the point of RM 2493 and did nothing to enhance the image of religious people as persons careful of their facts.

The "Does Madalyn Murray O'Hair Speak for You?" flier was long and emotional and fomented the furor over RM 2493. The flier left the impression that the 27,000 signatures collected by Mrs. O'Hair in 1969 were current signatures collected in support of RM 2493, which is misrepresented as Mrs. O'Hair's petition. "Today she is hard at work, petitioning the FCC to take all religious broadcasting off television and radio. This same woman has carried 27,000

supporting signatures to a hearing granted her before the FCC. . . . Right now the FCC has this petition—Mo. RM 2493—under study. . . ."

This clever composition of misleading exhortations was the product of a mercenary creativity. "Won't you please sign your name on the back of the petition . . . and send it back to me so I will have ONE MILLION SIGNATURES to take with me to Washington. . . . When you send the petition, include the most generous offering you can . . . \$100 . . . \$50 . . . \$25 . . . to help me get this message across America."

The amount of money collected is unknown. But this flier and others generated over 3 million letters to the FCC, almost all of which were protesting something which was not happening and expressing opposition to a person not involved at all. The FCC denied RM 2493 on August 1, 1975 and Mr. Lansman and Mr. Milam did not appeal. Yet the vast majority of the 3 million protests were written after the denial. Ten months later, in May 1976, the average mail volume at the FCC on RM 2493 was, unbelievably, still six thousand per day.

Why have so few church people verified their facts before reprinting one of these fliers or signing a petition? Why have articles carried in denominational publications explaining that RM 2493 has been denied done so little to stem the tide of mail which is costing taxpayers money and damaging the political credibility of the religious community every day? Could it be that so many acted and so few checked facts because the fliers were full of a name which acts like a red flag on American Christians: Madalyn Murray O'Hair?

These two fliers were not necessarily the most flagrant distortions circulated in 1975-76, but they set off the most massive reaction. Awareness of the facts on RM 2493 may help bring the reaction under control. Knowing some general "facts of life" may help prevent another flood of misinformed protest which would further diminish the effectiveness of the religious community in shaping public policy.

Such "facts of life" include: (1) There are "red flags" which are likely to cause us to respond thoughtlessly and precipitously. (2) There are persons and groups who use scare tactics, including "red flags," to raise money. They later claim great victories over the imaginary or misrepresented foe to raise additional funds. (3) The printing of an item in a church bulletin or its distribution at a civic meeting does not guarantee its truthfulness. (4) There is a great possibility that so much time has elapsed since an occurrence that a response to fliers publicizing it is outdated and inappropriate.

Awareness of these "facts of life" and a determination to separate truth from rumor will help produce not just active but more credible and effective Christian citizenship.

Mrs. Brevard is on the Research Services staff of the Baptist Joint Committee on Public Affairs, an agency seeking to keep Baptists informed on public issues.



Reborn Free

Marriage—Operated
According to Instructions

Ruth W. Miller

For the next several months, we will consider what God has to say about the freedom of being married. If you are not married, please read the articles anyway. Much of the material can be applied to your relationships with other people.

MARRIAGE—GOD'S INVENTION

Imagine with me for a few moments that someone has given you a new appliance—a blender—as a gift. You have never possessed one. After you admire your blender, you settle back to read the instructions.

The instruction book tells you what your blender is designed to do, and you begin to get excited over the possibilities of making your own peanut butter; puréeing your own baby food; and chopping, dicing, juicing, and liquifying. Your book also tells you what the blender is not designed to do—you can make glorious whipped cream (and even butter if you're not careful), but you can blend all day and not enlarge egg whites into

meringue. The appliance simply isn't designed to perform this function.

Your instruction manual tells you that you must keep your fingers away from the blades when they're turning—otherwise you'll get hurt. It tells you always to put the cover on the blender before you start the motor—if not, you're apt to get a big mess on your ceiling and walls.

The book then describes the periodic maintenance required to keep your appliances in good working order. Oil in the right places, clean without abrasives, use the proper power source. Obey the directives and your blender should last as long as it was designed to last.

I like to think of marriage as God's invention (Gen. 2:24-25) that he has given to us. Along with this marvelous gift, he provides an operating manual—the Bible. As long as we follow the instructions, properly maintain our gift, and use the proper power source, it will last a lifetime, just as he designed it to do (Mark 10:6-9).

Unlike the blender—which comes from a manufacturer we never see and with whom we have no

further contact—God, the inventor of the marriage gift, allows us to have constant access to his help. Not only can we know him personally so that he can help us use his gift as he intended, when something goes wrong with the gift we can take it to him for help and repair.

God tells us in our marriage instruction manual what a marriage is designed to do and what it isn't. Yet, so often we refuse to read the instructions; we operate with the wrong power source and the wrong intentions. Just as the blender can make a big mess on the walls, we find we have a big mess on our heads. Or we find that we've been hurt, perhaps even maimed for life; and we've caused others to be hurt too. Then, we shake our fists at God and blame him. No manufacturer will honor his warranty when we've misused his appliance, and we are totally out of line to blame God for our misuse of his gift.

As we take a look at some of the things that God tells us, try to avoid the excuse that your situation or your husband is different. Remember the analogy of the blenders—although they come in different sizes, colors, and speeds, the operating principles are the same. Ask God to show you how the principles apply to your situation, then get busy.

THE POWER SOURCE

Printed somewhere on your blender or in its book will be instructions to operate only on a 120-volt AC outlet. The writer of the manual assumes you know enough to plug in the appliance and turn it on. God designed marriage to operate according to the same principles.

It's not enough to know what the proper power source is. We must be plugged in. The cord to the blender can lie beside the electrical outlet all day and never draw power. It takes a positive act to make the connection. We become hooked to God, our power source, through our individual relationship to Jesus. The happiest marriages are those where both partners are plugged in; but if your husband isn't a Christian, you can still operate according to God's design, assured that God honors your challenge (Isa. 1:19; Rom. 8:28).

After the blender is plugged in, the cord carries the power to the appliance. Then another positive action—switching it on—becomes necessary for the power to activate the mechanism. I liken this switching-on process to our opening ourselves to the control of the Holy Spirit. God's Spirit dwells within us as a result of my inviting Jesus Christ into my life as Savior and Lord. But the Holy Spirit gives us the power to do anything. I must

make the move. When I do, he empowers me to operate within my marriage as God designed.

Six years ago, I became disillusioned with the so-called Christian life. I blamed the pastor and anyone else who didn't fit into my mental mold of what they ought to be. I realize now that my attitude was largely a result of the exhaustion and frustration brought on by trying to substitute the busyness of church life for the fulness of the Spirit-controlled life, the fatigue of trying to be good on my own. God used my discontent to teach me the principles I've shared above.

After I'd learned a little (I still learn daily) about allowing God to live his life in me, he tapped me on the shoulder one day and said,

"Now, Ruth, what about your marriage?"

"What about it, Lord? I have a good marriage."

"Do you have a good marriage or do you just have a good husband?" he asked.

I knew he had me there; for although our marriage, by the world's standards, was happy, I often experienced a longing for something deeper. I'd say to my husband, "You know, marriage should be more than two ships that pass in the night. If it's not, I'd just as soon hang it up. It's easier to live alone than to live side-by-side with someone else."

My husband would agree (for he's an agreeable person) and we'd try for a while by doing something together: mow the lawn; he'd help me with the garden; we even took up golf so we'd have something to do together. Nothing wrong with any of those things, but I was treating the symptom instead of the underlying disease. Until the day of that tap on the shoulder.

Then I asked, "What do you want me to do, Lord?"

"Meet me in the morning. I think you're ready now for an interior redecorating job."

God not only showed me what he meant by those words: help, submit, obey, love; he gave me the power to do it. As I began to practice what I was learning, I thought: Why didn't I learn this sooner? I imagine my husband was wondering the same thing.

GOD'S GIFT, DESIGNED FOR:

Just as the blender booklet describes when to use the appliance for, God began to teach me what marriage is designed to do. He told me his first intention for the marriage relationship was companionship. God instructed Adam and knew that, alone, Adam wasn't enough (Gen. 2:18). He made for Adam someone suited to his needs, someone who had the companionship he lacked.

In her book *A Woman's Work*, Ellen G. White states that God is both male and female, yet when he created man he gave him only the male characteristics. He then created women with female characteristics. Together, man and woman, with all their differences, make up the total image of God.

A mind-boggling concept, yet I see it true in my own relationship with my husband. I possess abilities and instincts that he doesn't; and his strengths supply my weaknesses. I am a completer to my husband and he to me. I'm a detail person, my husband sees the overall picture. I'm emotional, he's rational. I'm impulsive, he plans. We are total individuals—one male, one female. Together we are a complete entity that neither of us is by himself.

God designed the marriage relationship to give sexual fulfillment to both husband and wife. Who can argue with the Bible when it says that God created male and female, then called it good? (Gen. 1:27,31). God goes on to say that a man shall cleave to his wife and they shall become one flesh (Gen. 2:24), meaning oneness of spirit expressed through regular sexual intercourse. In a later article I will deal with sexual adjustments in marriage. For now, suffice it to say that marriage is designed to meet a basic biological and emotional need.

Marriage is also God's ordained means of perpetuating mankind in an orderly manner and teaching his concepts to children. We need only observe how often a mixed-up adult's problems can be traced to faulty home life in his formative years to know this is true. The family unit, when successful, contributes to the stability and betterment of society.

NOT DESIGNED FOR:

Just as the blender isn't designed to add volume to egg whites or produce creamy mashed potatoes, the marriage relationship is not designed to do certain jobs.

God showed me that my gravest mistake was in expecting things from my husband that God intends that I look only to him for. I was looking to my husband to meet all my emotional and spiritual needs. When he couldn't, I blamed him for not caring or for being inadequate. I thought our marriage had gone stale.

God wants to be my security (Phil. 4:19), my strength (Phil. 4:13), and my object of worship (Deut. 5:7). God spoke to me from Isaiah 54: Find your fulfillment in me. Only then are you free to be what I've created you to be. Only then

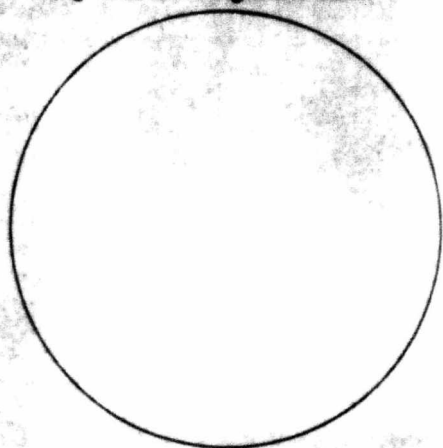
will you free your husband to be what I have called for him.

I felt that I put no recognition just being a wife and mother. When God showed me that this was my ego problem (Oh, I could take the power off my husband for not appreciating me. Why no longer demanded his constant attention? I volunteered to meet my emotional needs, he was free to take his place as a leader in the family, the church, and the community. And when he was free to respond to my needs in his own way, I was free to respond to his needs in his own way. Instead of the way I demanded, our marriage became an exciting relationship of two people trying to please each other instead of two people sitting back and saying, "OK, here I am. I'll meet my needs."

If the deep sense of longing I've described has struck a responsive chord in you, perhaps that's your tap on the shoulder. Perhaps, like me, you've never understood God's design for marriage. I now want to discover his plan and fit in with it. I ask you, if you're serious about having a marriage according to God's design, to accept the discipline of a daily quiet time so that God can begin to speak to you.

I find that first thing in the morning, before the family stirs, is best. Yes, it's a sacrifice and there are days when I sit on the edge of the bed arguing as to whether I need the sleep or the time with God more. Inevitably, on days when I lose the argument and plan to do it later, I'm either interrupted or never get to it.

I divide my time into three equal parts: Bible study—to see what God says; reading other Christian writings—to see what God has said to others; prayer—for praise, thanks, confession, petition, intercession, in that order. Resolve now to check your power source. Then evaluate your marriage: Is it doing what it's designed to do?





Healing in the Middle East

Barbara Joiner

When Christians are forbidden to preach the gospel, how do they express Christian love? They find another way.

In the Middle East the healing ministry of Baptist hospitals declares that God is love. Today we look at four Middle East countries that were opened to the gospel by a surgeon's scalpel: Jordan, Gaza, and Yemen—all Muslim—and the Hindu nation of India.

This story really began in a little Middle Eastern village. In a synagogue in Nazareth nearly two thousand years ago, Jesus opened the Scriptures and read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

Then Jesus went out and ministered to the poor, the brokenhearted and bruised, the captives, the sick and suffering.

As the cross drew near, Jesus asked his disciples, "Do you believe me when I say that I am in the Father and the Father is in me?" (John 14:11 Phillips).*

He was asking those who knew him best. Yet he saw those who had walked with him struggling to accept such an earth-shaking claim. Then

*From *The New Testament in Modern English* by J. B. Phillips, 1958. Used with permission of the Macmillan Company.

Jesus made it easier: "If you cannot, then believe me because of what you see me do" (John 14:11 Phillips).*

It is no different today. People still struggle with believing. What we do in Christ's name says to an unbelieving world, "God is. Believe. What you see me do, I do in his power and in his love."

Jesus made the blind to see, the lame to walk, the deaf to hear. He healed the leper and raised the dead. He saw human suffering and he did something about it.

Hurting humanity waits today for healing. Thirty miles from the town of Nazareth is Ajloun (Azz'h-loan). A Baptist hospital offers healing to the people of Jordan in the name of Jesus.

Some one hundred miles south,

Baptist Women Meeting

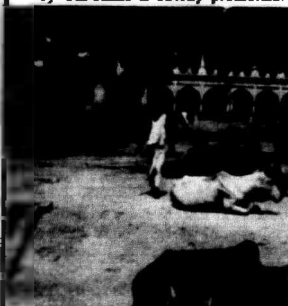
Palestinian refugees know God cares because of the ministry at Gaza (GAZ-uh) Baptist Hospital.

Fourteen hundred miles deep into the Arabian peninsula in the ancient land of Yemen (YEH-men), a hospital at Jibla (JIB-lah) reaches out to communicate compassionate love.

Over three thousand miles away to the east in southern India, Bangalore (Bang-gah-LORE) Baptist Hospital relieves human suffering and witnesses of a merciful God.

Jesus sent out those first-century disciples to preach the kingdom of God and to heal the sick. Today twentieth-century disciples have come to Nazareth, to Ajloun, to Gaza, to Jibla, and to Bangalore to heal the sick and share the message of salvation.

Just as Nazareth closed its doors to Jesus, so is much of the Middle East today closed to Christian witness. The dominant religion, the way of life, for most of these countries is Islam. Open evangelistic work by Christians is strictly prohibited.



Ajloun—Balm in Gilead

In 1950, independent English missionaries secured permission to begin medical work in Jordan. A hospital was built in Ajloun (AZZ'n-loon), a small village in the hills of Gilead. In 1952 the English Baptists offered to sell the hospital to Southern Baptists. Jordan desperately needed health care. During the first year of

operation people from seventy-five villages of north Jordan walked, rode donkeys or camels to enter the hospital.

For almost a quarter of a century, Southern Baptists have communicated God's love in Jordan. The fifty-bed hospital in Ajloun is known for its exceptional medical care. In addition, no patient leaves the hospital without receiving a copy of the New Testament in Arabic and without hearing the plan of salvation explained by one of the hospital staff.

The school of nursing is considered one of the best in the Middle East. Over fifty graduates are working in hospitals in at least eight different countries. Some of these places are closed to missionaries.

As acceptance of Baptists grew, educational missionaries were granted visas. One of these missionaries stated, "But for the hospital here, the Baptist girls' school at Ajloun might never have been opened."

Seven churches and several mission points present the good news of salvation. Although the churches are small, they are active and vital.

Through uncertain, dangerous days the Ajloun hospital has continued to serve. Missionary physician Dean Fitzgerald wrote during one tense situation of enemy jets shooting up the surrounding hills but not touching the hospital—yet!

The Six-Day War did not close the doors, nor has repeated unrest. However, progress brought by the petrodollars of the oil-rich allies of Jordan may do what arsenals could not do. Two magnificent new government hospitals have been completed near Ajloun. They offer free medical care to almost everybody.

Under such circumstances, the average patient load at Ajloun has dropped to half the hospital's capacity. Serious financial problems have resulted.

The Jordan Mission and the Foreign Mission Board are seeking

solutions to the dilemma. Should the hospital be phased out? Should the excellent school of nursing be the point of concentration?

Whatever the decision, one thing must be remembered: the hospital did open the door to Jordan. Even if the hospital closes, its contributions remain. What has been communicated in Ajloun's operating rooms with the surgeon's knife, and in the hearts of its patients by the sword of the Spirit, is real and lasting. The cut is clean and deep. The gospel has been shared.

Gaza—The Desolate Philistine Plain

Gaza (GAZ-uh) has been in trouble ever since Samson pulled the Philistine temple of Dagon down around everybody's ears. For centuries nations have battled over and through Gaza until it has become a wasteland. Today it is a hotbed of unrest.

Most of the people who crowd the twenty-five by five-mile area are Palestinian refugees. The birth of Israel in 1948 sent the displaced Arabs swarming to this tiny pocket of land between Israel and Egypt.

Eight refugee camps crowd 440,000 people into space which should house 80,000. Living in hovels, they owe their existence to the United Nations Relief and Works Agency (UNRWA).

Extreme need opened the door for Baptist witness in Gaza. Political and financial pressures made it impossible for the Church Missionary Society of England to continue to operate their fine hospital. In 1954 Southern Baptists assumed responsibility for the work.

Gaza Baptist Hospital is primarily a surgical hospital. Over 1,500 operations were performed in 1975. Many of the operations were skin grafts on burn patients. The hospital is the only one in the area to accept burn cases.

Severely burned patients require special care. To rehabilitate scarred

and drawn bodies, a physical therapy department was begun in 1972. Over 15,000 outpatients were treated by this department in 1975.

Training medical personnel is another vital contribution made by the staff in Gaza. The nursing school has an average enrollment of forty. Graduate students won to Christ are now serving in Arabia, Yemen, Kuwait, and other Persian Gulf states.

Training programs have been begun for anesthetists, X-ray technicians, and laboratory technologists.

In the last few years, skyrocketing expenses have wrecked the budget of the ninety-two-bed hospital. It is primarily a charitable institution. Refugees cannot pay even small fees. In an attempt to economize, the capacity was cut from ninety-two beds to seventy-five. Financial problems still plagued the hospital. A decision by the United Nations Relief and Works Agency to pay 85 percent of the cost of refugee patient expenses has been a life saver. So Gaza Baptist Hospital continues to keep its doors open.

Inflation has not been the only problem, however. Merrill Moore, the missionary physician serving as chief of staff, says, "The people here are starved against missionaries and the God we serve. But ministering to human needs breaks through barriers."

Each year thousands in the 99 percent Muslim Gaza Strip are ministered to in the Baptist Hospital. Each person receives a verbal witness. This witness, along with a literature and study center and a small church on the hospital grounds, offers the only Protestant witness in Gaza.

The witness has been neither easy nor cheap. The Strip has changed hands repeatedly since 1954, when Southern Baptists entered. The hospital has stayed open through intensive mortar and shell fire on

more than one occasion. A simple marker in the hospital garden identifies the grave of Maria Pata, a missionary nurse who was killed by sniper fire in 1972.

New believers face sharp opposition. The first person to be baptized by immersion in Gaza was in 1959. Everyone who has followed since has done so at the price of fierce family resistance and great personal danger. But still some believe.

Love is being communicated by skillful scalpel, by whirlpool bath, by soothing ointment. With heartbreaking effort the stubborn core of Islam is being cultivated. The seed is being planted.

Yemen—Sheba's Ancient Kingdom

The most unlikely place in the world for a Southern Baptist hospital is an almost totally Muslim country—Yemen—in the south of the Arabian peninsula.

Until 1962 Yemen was ruled by Imams, or kings, who had complete power. Isolated from the rest of the world, Yemen was little changed from the time when their queen was the famous Sheba.

Before the revolution in 1962, Yemen was a land almost entirely without schools or banks or modern transportation. Yemen has been cited as having more people per doctor than any place on earth. There had been no established Christian witness for 1,300 years.

God used medicine to open Yemen to the gospel. He led Southern Baptist missionary doctor James M. Young, Jr., through a miraculous chain of events to the office of the Yemeni Ministry of Health. Dr. Young asked whether it would be possible for a Christian mission to begin medical work in Yemen. The reply was that Yemen would welcome help from almost any source, even a Christian mission.

In less than a year the Youngs were "at home" in Yemen.

In a little over a decade, Yemen has made giant strides out of antiquity. Western democracies, Communist countries, and Arab states have all had a hand in Yemen's development. The atmosphere is uneasy.

In such times, under great hardship, a seventy-bed hospital was completed in 1968. It was constructed in and shipped from Sweden. A Swedish engineer supervised its building.

The staff has had an international flavor, too. In addition to outstanding Southern Baptist medical missionaries, a group of contract nurses from all over the world has kept the hospital running. They have come from Spain, Australia, Egypt, Holland, Sweden, and Lebanon. Four are trained Yemeni nurses. Two of them are baptized believers.

The people of Yemen have responded in an astonishing way to the medical ministry. They swarmed to the first clinic that was opened in Taiz (tie-EASE) in 1965. Over one thousand patients were treated the first month the clinic opened. When the clinic moved to Jibla (JIB-lah) the people continued to come.

Today people walk from as far away as one hundred miles to reach Jibla Baptist Hospital. They say, "It is different." They mean, "People care at Jibla Baptist Hospital. I will get personal care, and I won't have to pay a bribe to get the medicine the doctor prescribes."

Missionary Susan Fittle, whose husband, Ron, is a doctor, says that Jibla Baptist Hospital is known all over the southern part of the Arabian peninsula. Patients come from Saudi Arabia, communist South Yemen, and even across the Red Sea from Ethiopia, Africa. Some walk a week to get to the hospital. The record is held by a woman who walked fifteen days to reach Jibla!

Patients at Jibla receive more than the best medical care in Yemen.

Baptist Women Meeting

They receive it in Christ's name. Although missionaries are forbidden to preach the gospel openly, simple services conducted in Arabic are allowed in the hospital chapel. Staff and patients attend. Scripture portions are distributed to patients and their families. Questions may be answered.

Many Yemenis are seeing and hearing and asking. In a land where Islam reigns supreme, Bible Baptist Hospital declares God in love and says it more eloquently than any spoken word.

India—Mission to Monsoon Land

The modern missions movement began in what is now India with the arrival of William Carey almost two hundred years ago. Many Christian missions efforts followed in Carey's footsteps.

After World War II Southern Baptists tried to enter India, but were denied. Finally, in 1962, Jasper McPhail—a Southern Baptist missionary surgeon—was granted a visa. His specialty, thoracic surgery, was needed in the Christian Medical College in Vellore (vuh-LORE). Once again medicine opened the door for a witness in Christ's name.

One-sixth of the world's people live in India, a land racked by both physical and spiritual hunger. Its

600 million population is double that of North America. The population is crowded into an area a little larger than the United States east of the Mississippi.

More than 90 percent of the Indians still embrace Hinduism, the ancient religion that was born in their country.

An opportunity to help meet India's need came not long after Southern Baptists' entry in 1962. The government extended an invitation to begin a medical mission project. Bangalore (Bang-gah-LORE), a city of nearly two million in the southern part of the country, was selected for the work.

In 1973 a beautiful seventy-five-bed medical and surgical hospital was opened.

Richard Hellinger, a Southern Baptist missionary physician, describes his feelings about the hospital: "Since coming to India I have known a hospital at conception and birth and am in the process of watching it grow. What a miracle! Each time I enter the gate I feel I am on holy ground, for I am looking at something wonderful the Lord has done."

Something wonderful began happening even as the hospital was being built. Eight churches have been organized. Nearly five hundred

believers in a little over a decade are running for rejoicing.

Baptist outreach has been spread by outpatient mobile clinics around Bangalore. A five-year Community Health Program is in operation. Over two thousand people in ten villages are benefiting from programs including maternal and child health, family planning, health education, tuberculosis and leprosy control, and agricultural consultation.

Specialized care has not been ignored. A cardiac monitoring unit, the first of its kind in Southern India, was recently installed in the intensive care section at Bangalore. The unit makes the hospital one of the best-equipped in the area for cardiac care.

Rebekah Naylor, one of the Southern Baptist missionary physicians on the staff, tells of one of the most successful "heart" patients.

Dr. Naylor found Radha, a young mother of four, crouched in front of her hut in a little town about sixty miles from the hospital. She could not walk because of severe scarring which had followed the healing of serious burns. Radha was admitted to the hospital.

After three months of operation and physical therapy, her legs were straight and she could walk again.

During that time Radha was told of God's love for her. She accepted that love and experienced a new birth in Christ. Spiritual "heart" surgery is being performed at Bangalore.

The striving of people in the Mid-

dle East to be free from hunger and disease and pain has been used by God to open doors and hearts to the gospel.

Someone said, "Until we have identified ourselves with a man's human needs, it is doubtful that we

have the right to enter the sanctuary of his soul."

That right is being sought by seventy-eight Southern Baptist missionaries in Jordan, Gaza, Yemen, and India. So few to do so much. But, thank God, we are there.

Planning the Meeting

STUDY QUESTION: How do Southern Baptist missionaries communicate God's love through medical care in the Middle East?

(Read Plans 1, 2, and 3, and decide which one you want to follow.)

PLAN 1

Before the women arrive, cluster chairs into four groups (around tables, if possible).

At the meeting, present the introduction. Then assign each group one of the four countries in the session. Ask the groups to spend about fifteen minutes looking at the material in *ROYAL SERVICE*, and then present to the total group how medical care communicates the gospel in the assigned country.

After closing remarks, have each group pray especially for its country. Ask persons in each group to pick one specific prayer need and covenant to pray concerning it for a week.

CALL TO PRAYER

Write the names of missionaries with birthdays today (see pp. 41-48) on slips of paper, roll them tightly, and put them in a pill bottle. Pass the bottle; ask each woman who takes a name to pray for the missionary.

PLAN 2

Ask four women to present the material on the four countries. They may assume the roles of missionaries (wear a nurse's uniform or doctor's coat) or nationals (wear dress of the area—see encyclopedia).



Add some special touches: medical, Middle Eastern, or both. Make a wall hanging. Use a rough outline of the area or a real map (order map, "Southern Baptist Missions in the Middle East," free from Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230).

Use other material on the Middle East in this magazine (pp. 23-24; 25-26; 28-31; c2-7; 27) and November *Contempo*.

Use Call to Prayer suggestion under Plan 1.

PLAN 3

Summarize the study material or have the group read the material silently. Read the quotation: "Until we have identified ourselves with a man's human needs, it is doubtful that we have the right to enter the sanctuary of his soul."

Ask the group to discuss these questions: What does this statement mean? Do you agree? Why or why not? Compare the statement with what Jesus said in Luke 4:18-19.

SOMETHING TO DO BECAUSE YOU STUDIED

Pray for and work for direct involvement in health-care missions on the part of your own church. Volunteers—doctors, nurses, dentists, specialists—who go to mission fields at their own expense for a few weeks or a few months make vital contributions. (See "Volunteers Needed," p. 47; and *Sick and Ye Unlaid Me*, Foreign Mission Crusade Series book, 1975.)

Is there someone in your fellowship who could go? Contact Medical Consultant, Foreign Mission Board, Box 6597, Richmond, VA 23230.



Baptist Women Meeting

Many churches have been involved in disaster relief, sending one or more persons at the churches' expense. Have you done it? Why not try? Are your young people learning about the needs of a suffering world? Do you need to organize Acteens, Royal Ambassadors, or Girls in Action?

Preview Week of Prayer for Foreign Missions

Announce the following: Our observance of the Week of Prayer for Foreign Missions will be an occasion of joy! These are our meeting times (fill in information).

(See p. 20 for a preview of December.)

*Order from Woman's Missionary Union, 600 North Twentieth St., Birmingham, AL 35203. Subscriptions may be for one or two years. Please enclose remittance. Alabama subscribers add necessary sales tax. Price \$4.00 per year, single copy 45 cents; for subscriptions outside the US add \$1.50 for postage and handling.



Have you begun your individual reading plan? Each month see Read-Alert for ideas for missions reading. Keep your own record of what you read. Share your reading experiences with other Baptist Women members, with your family, with friends.

This month get the feel of a WMU magazine-reading project. What more timely topic could you find than the Middle East? You need copies of November ROYAL SERVICE and November *Contempo*.*

1. Begin by reading the study material for Baptist Women meeting and BYW meeting: pages 17-22 in ROYAL SERVICE and 26-29 in *Contempo*. Even though you may hear some of this material again in your organization, read it carefully, you will learn some things you would miss otherwise.

Read also the current missions group and prayer group material in both magazines.

2. Now look at the content pages of both ROYAL SERVICE and *Contempo* for additional material about the Middle East. For example, find "A World That Fell Apart" and "Dear Mr. Missionary" in this magazine. In *Contempo* you will find "A Laywoman's Thumbnail Guide to the Middle East Muddle."

Some articles will be more appealing to you than others. Some are packed with information, some are more "mood" than factual.

3. Now look at the Round Table book title suggestions on pages 25-26 of this issue. Read the reviews of the two books. You may decide you want to go beyond magazine reading and read one or both of the books, or one of the following

which may be available in your public library or through your Baptist Book Store.

The Arabs: Their History, Aims and Challenge to the Industrialized World by Thomas Kiernan (Little, Brown 1975) \$12.50

The Angry Arabs by W. F. Albright (Westminster 1974) \$8.95

The Liberated Palestinian: the Anis Shorosh Story by James and Marti Hefley (Victor Books 1975) \$2.95

*Order from Woman's Missionary Union, 600 N. 20th St. Birmingham, AL 35203. \$4.00 per year, single copy 45 cents. Please enclose remittance. For subscriptions outside the US, add \$1.50 for postage and handling. You may now order subscriptions for one or two years. Alabama subscribers add necessary sales tax.



Stanger in Troubled Places

Norman Lytle

Troubled places of the world are important for the focused attention of Christians because troubled places mean troubled people. Our Lord singled out the troubled peoples of the world as subjects of his concern. His own ministry was directed to "those who are sick," for "those who are well have no need of a physician" (Matt. 9:12 RSV).

The Middle East, the area of ministry for my wife and me for over a decade, has been a troubled place for as long as history remembers the region.

My own personal experience with troubled people in troubled places dates to the first six months of service in Israel. As a part of our study, our Hebrew language class made a trip to a nearby kibbutz (communal settlement) with a memorial museum in honor of the Jewish fighters of the Warsaw Ghetto during the Nazi

era. My companion as we made our way through the solemn displays of weapons and mounted pictures was a Jewish immigrant from Poland, a man in his sixties. The museum was an education in man's inhumanity to his fellow. For Moshe each display was an unbearable memory. Finally, we stood before a large plume: an old Jewish Orthodox man knelt on the ground before a group of young Nazi soldiers. His beard had been shaven, his earlocks shorn, and his head bared. The soldiers were laughing at the humiliation heaped on the old man. I looked at the scene for a moment, then turned to Moshe's tear-brimmed eyes. "Where was your Jesus then?" he demanded, though gently.

"Where is God?" is a question that has haunted me my whole life. I have numerous times since that experience. The funeral service of

missionary nurse Marvie Pott in 1972 forced the question long before. Marvie had served her Lord and suffering humanity in Pakistan and in Gaza before being cut down in the prime of her ministry by bullets of blind hate. "Where are you, God?"

Late one Saturday in 1972 the question came back. I stood with two younger men at a hospital near Tel Aviv. One was a Baptist missionary student; the other was a Methodist pastor. Both were from Puerto Rico. Both were among the survivors of the massacre at Lod Airport only four days previously. The wife of the pastor had died in the tragedy. Together we wept; together we prayed; and together we sang "Just As I Am," they in Spanish and I in English. Several hours later I stood before sixteen cadets on the hot tarmac at the airport in those words of comfort with the survivors

Prayer Group Meeting

of the tragedy who were not hospitalized. "Oh, God, where are you now?"

Suffering and pain and hatred do not discriminate between good and bad, between deserving and innocent. They strike down Jew and Arab, national and tourist, missionary and layman without distinction.

The Scriptures suggest some answers to the question of trouble and suffering. The first word comes from Moses' personal experience before the Lord as recorded in Exodus 3:7-9 (RSV): "I have seen the affliction of my people; . . . I know their sufferings, and I have come down to deliver them." Isaiah sees God's servant afflicted as his people are afflicted (Isa. 63:9). Jesus identifies himself with the hungry, thirsty, strangers, naked, sick, and imprisoned (Matt. 25:35-36). In answer to the gnawing question, "Where is God?" the Scriptures teach that he witnesses and shares in suffering.

In the person of Jesus, God is working in partnership through his own creation to inject a heavy dose of divine love and reconciliation into the strife and conflict of this world. In Christ, peace "broke out" in the Middle East. And the ministry of reconciliation was entrusted to the disciples and to every follower in every generation thereafter to carry into every troubled place. God hears the cries, he sees the suffering,

and he sends the means of deliverance.

Another insight is carried in Moses' experience before the Lord. The ministry of deliverance is carried out in the power of prayer. Open communication with the Lord God provided Moses with the wisdom and power to fulfill his mission of deliverance. Jesus sent his disciples into the hostile world of their day in the power of his prayer for their unity, courage, and faithfulness. It is in prayer that our service is revealed to us. My wife, Martha, recently wrote to friends: "We ask to know how to pray, and are shown how to serve."

Three of my first five years in Israel were spent as pastor of the small Jerusalem Baptist Congregation. In 1967 a newspaper reporter requested an interview with me as the pastor. He made some pictures and asked some questions about the activities of the congregation. In concluding he asked, "What do you consider to be unique about the Baptist congregation in Jerusalem?"

As I thought of the thirty or so members, their faces seemed to pass before my mind's eye. The Jewish couple, survivors of a Nazi death camp, the Arab students at the Hebrew University, the elderly Russian woman, not a full member, but a "friend" of the congregation who regularly participated, the Japanese couple whom I joined in marriage

shortly after my arrival in Jerusalem. Several German young people working in Israel for two years; a few black African students; and of course American missionaries, students, and residents. These and others made up the mosaic of cultural, linguistic, and ethnic groups in the Jerusalem Baptist congregation.

The unique thing about this international congregation? Simply this: in Jerusalem, where *did* all rise again Jesus of Nazareth, of whom it is written that there is no more Jew and Greek (Gal. 3:28), exists a living manifestation of this reality.

The Jerusalem Baptist Congregation is a gathering of representatives of national and ethnic groups who have been the antagonists in most of the conflicts of the twentieth century: Jews and Arabs; Germans and Jews; Russians and Americans; Japanese and Americans. The simple unity of this kaleidoscope of peoples is based in their common loyalty to Jesus of Nazareth.

The faces have changed since 1967. But the uniqueness still exists as people gather from all over the globe in common witness to the love and power of God in a world of suffering.

NORMAN AND MARTHA LYTLE are Southern Baptist representatives in Israel.

Planning the Meeting

As the material is presented—either as an informal interview or as a letter from a missionary—have members write on paper or make mental note of items to be prayed about.

Ask the group to talk about recent events in the Middle East which you can pray about with

deeper understanding because of Norman Lytle's insights.

Take time for study of the Bible references.

Lead a discussion of Martha Lytle's comment: "We ask to know how to pray, and are shown how to serve."

Ask women to divide up into

twos and pray specifically for the people in the Middle East.

At the conclusion of the prayertime, lead the women to repeat together Romans 8:26-29 which they have memorized since the October meeting. If they haven't memorized the verses, read them in unison and encourage women to memorize them.

Round Table Group

Try putting yourself—an American brought up in a relatively stable country and accustomed to many comforts and advantages—in the place of another American woman who deliberately chooses to share the life of people in one of the world's poorest nations, at a time of almost unbelievably tragic upheavals.

Reading *On Duty in Bangladesh* will give you this experience. A missionary who served in that country during its birth has written a book every misanthropic woman should read.

The other book suggested this month, *Holy Land: A Journey into Time*, is included for groups who want to study a book about the area more readily recognized as the Middle East. (Bangladesh is included in the Middle East area by the Foreign Mission Board for administrative purposes.)

Books for Reading and Study

On Duty in Bangladesh by Jeannie Lockerbie (Zondervan 1973)
\$1.75 paper*

Holy Land: A Journey into Time by Bob Terrell (Hexagon 1975)
\$3.00 paper**

On Duty in Bangladesh

Once you get into this true story of the cataclysmic events swirling around the lives of missionaries and their Bengali friends, you will not be able to put the book down.

The story of nine terrible months in 1971 is told by a nurse, a missionary of the Association of Baptists for World Evangelism. Along with about twenty-five other missionaries she served in an area of East Pakistan (now Bangladesh) to the east of the area where Southern Baptist missionaries live and work. (Several of our missionaries also stayed with the Bengali people during the war, ministering to their needs and identifying with them in that crisis.)

Besides the sheer excitement of the events, the story provides insights into the motivation of the missionary, his (her) relationships, and the complex reasons for the conflict which culminated in the bloody war of 1971.

After author Jeannie Lockerbie, a single woman, and several other missionaries and their families withdrew for safety to Bangkok in neighboring Thailand, they decided they would not be happy unless they went back into the strife-torn land to the people who needed them. So they returned—even as most foreigners were fleeing—and suffered with the Bengalis through the remaining months of the war and rejoiced with them when independence was declared in December 1971.

Holy Land: A Journey into Time

A Southern journalist provides a refreshing, non-academic view (both in words and in full-color photos) of the Middle East. This report of his journey is interesting not only because of its readability but also because Terrell is a Christian and reacts to what he sees as a Christian.

Terrell's chapter titles indicate something of his popular style and his subject matter: "My Sheep Are My Cinema" recreates his visit with an Arab shepherd. "The Cradle of Mankind" provides an abbreviated history of that complex area of the world which gave us our Bible and our Saviour. Humor is not neglected. "Today I Ran Where Jesus Walked" recalls some of the pitfalls of a tourist's experience in the Middle East. In this chapter Terrell suggests: "Go visit the Holy Land as a giver, not as a taker."

In another chapter Terrell shares his assessment of the Arab character and personality—an assessment which not every observer may share.

An intriguing theory about the "superiority" of Israel is Terrell's feeling that this difference is due to

Conflict and Courage in the Middle East

the equality between men and women in Israel. "This trait alone makes Israel twice as powerful as it ordinarily would be." A resume of Hebrew and Arab treatment of women through history follows.

"We Have Moved the Rocks" offers some interesting observations about the long-standing, deep animosity between the Arabs and the Jews. The author recounts episodes and conversations which throw interesting light on this perennial problem.

Planning the Meeting

BEFORE THE MEETING

Decide which of the two books has more interest for your group. Since they are different in subject matter and mood, it would be better to deal with just one, or each separately.

GUIDES FOR ON DUTY IN BANGLADESH

Ask several members to be responsible for searching for and bringing to the meeting articles in Southern Baptist periodicals describing how our missionaries responded to the Pakistan/Bangladesh crisis of 1971. Most of these articles appeared in 1972-1974. Check in your church media center/library for articles in *The Commission*, *ROYAL SERVICE*, *Contempo*, *World Mission Journal*, and possibly your state Baptist paper.

In the meeting ask group members to spend about twenty minutes reviewing sections of the Lockerbie book and studying the magazine articles. Ask them to compare the experiences of Southern Baptist missionaries and the other group of Baptist missionaries. How did the two groups react to the war crisis? How did they relate to their mission boards? What kinds of ministries did the two groups conduct? How did the missionary family experiences compare?

GUIDES FOR HOLY LAND: A JOURNEY INTO TIME

Ask women who have read the book to share with the rest of the group their reactions to these portions of the book: insights into Arab family life (pp. 10-11); the forces that dominate life in the Arab world today (pp. 45-60); the difference between Arab and Israeli views of women (pp. 62-66); typical Israeli attitude about religion (p. 74); some

clues about the basis for the animosity between Jews and Arabs (pp. 75-85).

Several weeks in advance, order from Foreign Mission Board Literature, P. O. Box 6397, Richmond, VA 23230 one copy of the area booklet *Middle East*. Ask a member to study thoroughly the sections on Jordan, Gaza, India, and Yemen. At the meeting let this woman share with the group interesting facts about Southern Baptists' involvement in the area.

CALL TO PRAYER

Write the name, place of service, and kind of work of each missionary on a slip of paper (see Call to Prayer, pp. 41-48). Give a slip to each member (double up or divide up as necessary to fit the number of group members). Ask each woman to read aloud the name and place; then allow any in the group who have read or heard in the news of stress situations which would influence the lives of missionary families to share what they have heard. How might these stress situations affect the missionaries and their families? Close with a period of prayer for all those listed, that God will provide them spiritual resources to respond effectively in times of stress.

PREVIEW WEEK OF PRAYER

Announce the following: Our observance of the Week of Prayer for Foreign Missions will be an occasion of joy! These are our meeting times:

(Fill in information).
(See p. 20 for a preview of December.)

Book Forecast

Books for December

These Strange Ashes by Elizabeth Elliot (Harper and Row 1976) \$6.95*

To the Golden Shore by Courtney Anderson (Zondervan 1972) \$2.45**

Books for January

Reaching All edited by Paul E. Linn (World Wide Publications 1976) \$4.95 paper*

Myths about Missions by Horace L. Fenton, Jr. (InterVarsity Press 1973) \$1.50 paper**

The Making of a Missionary by J. Herbert Kane (Baker Book House 1975) \$2.95 paper**

Books for February

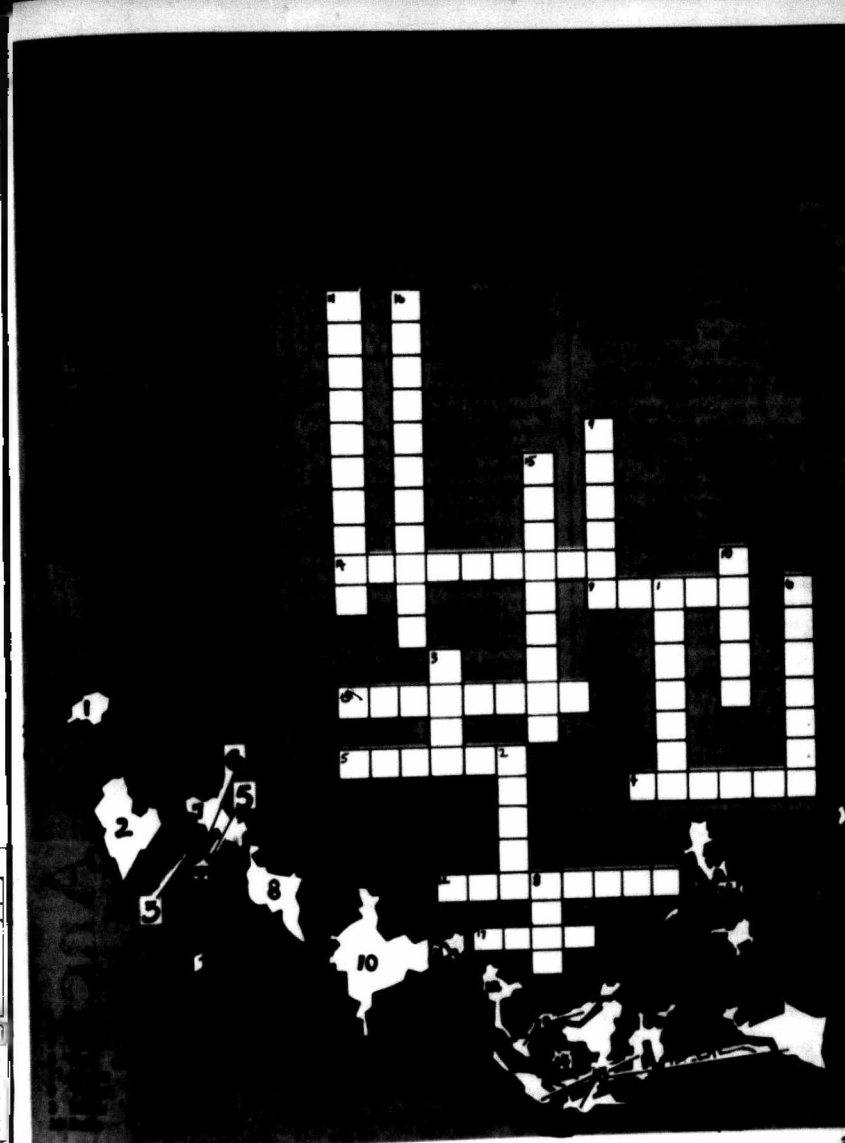
How Can I Find You, God? by Marjorie Holmes (Doubleday 1975) \$5.95*

Yes: A Woman's View of Mission Support by Adrienne Bonham (Woman's Missionary Union 1974) \$1.50 paper**

*If you are a member of Round Table Book Club (a group can be a member), you will get these books automatically. See page 60. The books are also available through Baptist Book Stores.

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

A	B	K	C	D	E	F
G	H	I	R	A	N	V
T	U			A	G	E
E	A	K	J	K	L	M
H	H	E	M	N	S	G
E	W	N	K	O	H	U
R	A	D	O	P	A	M
A			K	T	P	S
N	O	L	A	S	R	S
T	U	L	N	L	V	W
X	T	S	R	A	T	Y
Z	A	B	C	M	D	E



Current Missions Group

Iran (ih-RAHN) is a land of vivid contrasts.

Nomad tribes still roam the desert. The crown jewels of Iran have been called the richest and most dazzling collection of jewels in the world. . . . Wealth and power gush from oil refineries on the Persian Gulf coast.

As one walks down the streets of Teheran (teh-eh-RAHN), one sees women wearing the *chador*, a drab, dark veil that covers the head and body. On older and middle-aged women, high heels show beneath the veils; on young women blue jeans or slacks can be seen. Women talk while holding the *chador* between their teeth.

Although Iran is still a "man's world," the Empress Farah has done much for women. Since 1963, women have had the vote; and they can be elected to public office.

Steeped in tradition, Iran is trying to become a progressively modern country.

The site of one of the world's earliest known civilizations, Iran is a new area of Southern Baptist missions work. It is a growing country. In 1920, for instance, the capital city of Teheran had two hundred thousand inhabitants. Today this city has over 3 million.

Reza Shah the Great unified the country and launched a series of reforms starting in 1924. He wanted to make Iran a modern and developed country, but a war from 1939-45 made it impossible for him to finish what he had started. So it was his son, Mohammad Reza Shah Pahlavi, who continued and broadened his work. Since World War II, he has moved forcefully to develop the country as fast as possible.

The Drive for Education

A boom in education has been spreading across the Middle East since the price of oil went up. Iran is opening new schools, planning

new universities, and teaching by television. Education is the third largest item in the budget after military expenditures and housing.

The Iranian government has emphasized efforts to teach poor people to read. So far this program has had limited success, since it is estimated that more than 60 percent of the population are illiterate.

In 1974, the Shah stated that no Iranian would be denied an education because of financial need. Government subsidies extend to all types of educational institutions. The government has begun setting up university-level institutions since the great oil boom began.

The government of Iran has also begun the Free University. Students learn through television and teaching machines located at several hundred teaching centers around the country.

The emphasis is on useful education. The Shah once quoted from the Koran to emphasize the fact that education is more than just the accumulation of formal education.

"The Koran says that a man who amasses much knowledge without understanding how to apply it resembles a donkey burdened with a heavy load of books of which he is totally ignorant."

Baptists in Iran

The English-speaking Baptist church in Teheran was begun because some Baptists, in Iran on industry and military assignments, felt the need for a church.

In 1972, a group of lay people started meeting in homes for fellowship. Charles Arrington—interim pastor of University Baptist Church in Beirut, Lebanon—came to meet with the group quarterly to help them get started. Dwight Baker, Southern Baptist representative to Israel, also came to help in preparation for the organization of the church.



Ancient-
Modern
Iran

In February 1975, the church was organized. The executive secretary of the Foreign Mission Board, Baker James Carthen, was present for the constitution of the church and its worship service of dedication. Dr. Carthen said: "The excellent attendance gave indication of the wide interest in the church, and the presence of representatives of many other Christian groups spoke eloquently of the good relationships which have been established from the very beginning."

George McClelland, a retired pastor, came to serve as interim pastor, on invitation of the Foreign Mission Board.

In August 1973, James Kirkendall and his family came. He was associate pastor at first; he then became interim pastor. The church grew rapidly. During the first six weeks of Dr. Kirkendall's ministry, fifty people joined the fellowship. In October 1973, Loren Turnage became pastor. He and his family came to serve in Iran after having served for two terms in Colombia, South America.

The Baptist Church in Teheran is made up largely of military personnel on training missions in Iran, diplomats, business people, and oil people. The group meets in the building of the Iranian Evangelical Congregation.

Because Iran's dominant religion is Islam, weekends are Thursday and Friday. So Bible study takes place on Friday morning at 8:15 with a worship service at 9:15. The group must be out of the building by 10:15 so the Iranian Evangelical Congregation can meet for worship at 10:30. An afternoon-evening meeting is held for youth on Friday. There is no evening service due to the overwhelming amounts of traffic on Friday evenings, but a prayer meeting is held on Sunday evening.

The church uses five or six buses to pick people up for services on

Friday morning and Sunday evening prayer meeting. This service is needed because the congregation is made up of Americans, and many Americans in Iran do not own cars. Some companies prohibit their employees from having cars. Some do not want cars because of the traffic problems.

The women of the church meet for discussion groups and are now organized into a Women's Missionary Union. The men meet occasionally for a Thursday morning breakfast.

One of the most important elements in the life of the Baptist church in Teheran is the ministry of fellowship. Living in a land where most of the people are of a different culture and religion, the Baptists feel a great need for Christian fellowship.

A monthly fellowship dinner is held. Sometimes it is a finger-food supper, and sometimes a potluck meal. Sometimes members prepare specialties from the part of America from which they have come.

Baptist Work in Shiraz

Baptist work in Shiraz (shih-RAHZZ) was begun by a group of Christians who had been living in Teheran and were transferred to Shiraz. Known as the city of roses, nightingales, and poetry, Shiraz is the romantic capital of Iran.

When the group of Christians moved from Teheran to Shiraz, a British Anglican priest was leading a group of Christians there (the Anglicans are similar to Episcopalians in belief and practice). He came to James Kirkendall and Loren Turnage to ask for a pastor for the Americans in Shiraz. Now there are two English-speaking groups; one meets in a home and the other in a church building. L. L. Richardson—a retired pastor from Texas—came, at the request of the Foreign Mission Board, to lead in this English-language work.

Baptist Work in Ahwaz

The main oil production area in Iran is at Ahwaz. In the spring of 1975, Loren Turnage and James Kirkendall were invited by the Anglican priest to attend a Bible study in Ahwaz. According to Mr. Kirkendall, the Anglicans in Iran have been converted through a new-birth experience and have had to suffer severely for their faith. Recently an Anglican priest in Teheran asked Mr. Kirkendall for information on how to build a Baptist church. Kirkendall sent right away to the Baptist Sunday School Board in Nashville for plans. A good relationship exists between the Anglicans and the Baptists in Iran.

The first leaders in the new Baptist work in Ahwaz were a retired couple from Arkansas. James Kirkendall discovered this couple when they were living and working with an oil company in Kuwait, a neighboring country. Then they became an active part of the beginnings of Baptist work in Ahwaz.

Another couple has just arrived to assume leadership of this work. Durward and June Davis were appointed by the Foreign Mission Board to serve in Munich, Germany. They had lived in Germany previously and were anxious to return. But after hearing J. D. Hughey, area secretary for Europe and the Middle East, tell of the great need in Ahwaz, the Davises felt led of God to Iran. They finished missionary orientation in April 1976 and left for Ahwaz in June.

Reaching Iranians

James Kirkendall shares the urgent request for two missionary couples to learn the language and customs of the Iranian people and to come to begin a Baptist ministry among them. The people of the Middle East are a hospitable, not hostile, people and the response of Iranians to Americans is cordial. But it must be understood that Iran

Current Missions Group

has been "invaded" by Americans—forty-five thousand of them. There are twenty thousand in Teheran alone. This fact does create some problems, but the response of Iranians is basically friendly.

The people of Iran are Muslims, but they are not Arabs. The Muslim in Iran is of the Shiite sect. Most of the people of the Arab world are of the Sunni sect.

Technology has opened Iran to the Western mind. Christianity may have opportunity to speak to Iranians as they find the void which secularism brings into their lives.

A beautiful story comes out of the experience of an American couple from Miami, Florida. Associated



with an airline company, this couple was living in Pakistan. A young Pakistani lived with them during his high school and college days. When the American couple asked permission to take the young man to Miami, they had to promise not to try to win him away from his Islamic faith. Yet he became a Christian. After finishing college he came to Iran and married a beautiful Iranian girl. James Kirkendall had the privilege of baptizing her in 1975. The man is a deacon in the English-speaking Baptist church in Teheran.

Southern Baptist missionaries and other church members in Iran are trying to find a way to begin a ministry with the Iranian people. It is hoped that through the influence and concern of the Pakistani deacon and his Iranian wife in the Baptist church in Teheran, work with the Iranian people can be started.

Iranians in the US

Many Iranian students—maybe as many as 20,000—are now studying in the United States.

James Kirkendall gives some suggestions for witnessing to Iranian

students in the United States. The Muslim is permitted by the Koran to embrace another religion as long as he does not do it with his whole heart. The culture of these people has taught them to do what they think their host wants them to do. All Americans are their hosts while they are studying in the US. Many students who "accepted" Christianity in the United States while they were students here, revert to Islam when they return to their own country and customs.

Mr. Kirkendall suggests that Christians in the US should, in a natural and "low-key" way, without putting pressure on them, lead their Iranian visitors to see that Christianity is an individual faith—one that has value of the individual. A Christian should not try to prove that the Bible is better than the Koran or that Christianity is better than Islam. That would be difficult—if not impossible. Christians in the United States must show the love of God in action whether the Iranian becomes a Christian or not. We must love and accept him as he is. Then, as the opportunity comes, we can share faith in Jesus Christ.

Ask two women to pray for the missionaries who have birthdays today (see Call to Prayer, pp. 41-43). As one woman calls the name of the missionary, the other woman reads a Bible promise for that missionary. (For example, Psalm 27:5: 34:17-18; Isa. 40:3,31; Matt. 16:24-25; John 14:13-14, 15:10-11, and 16:33.)

SOMETHING TO DO BECAUSE YOU STUDIED.—Ask the group to make plans to find out about the Iranian or other international in the community. What are some things your group could do to help internationals who are studying in the United States?

PREVIEW WEEK OF PRAYER.—Announce the following. Our observance of the Week of Prayer for Foreign Missions will be an occasion of joy! These are our meeting times:

(fill in information).

(See p. 20 for a preview of December.)

PLAN 2

Duplicate the hidden-words puzzle below so that every woman will

have a copy. Have pencils on hand.

Several copies of ROYAL SERVICE* may be distributed.

Map, "Southern Baptist Missions in the Middle East"; leaflet, "Iran"; and *Know Your Baptist Missions*. (Order one of each, free, from Foreign Mission Board Literature, Box 6597, Richmond, VA 23230.) Pictures, art objects, and books on Iran which you can borrow from a local library (use these for display).

At the meeting, spread the materials attractively on a coffee table around which the women will sit (or on other tables accessible to every participant). Ask women to study the materials in order to work the puzzle. Allow twenty minutes for this activity; then talk about the answers together as a group.

Use the prayertime and follow-through, and preview suggestions above under Plan 1.

PLAN 3

Ask several women to summarize the material on pages 28-30.

Then lead the group in discussing the following questions. What problems exist when an evangelical

Christian group starts new work in a predominantly non-Christian (specifically Muslim) society? How might these problems be overcome? (An excellent resource is *The Gift of Belonging* by John Johnson [Broadman 1975], the story of a Southern Baptist woman who gave a missionary career to witnessing to Muslims. Check your church media center [library] or order through Baptist Book Stores, \$1.75.)

How can Baptists take advantage of the Shah's emphasis on education in the country of Iran? How do you react to the statement: Christianity may have opportunity to speak to the Iranian as he finds the void which secularism brings into his life?

See suggestions under Plan 1 for prayertime, follow-through, and preview.

*Order from Women's Missionary Union, 600 North 20th St., Birmingham, AL 35201. Price \$4.00 per year, single copy 45 cents. Please enclose remittance. For subscriptions outside the US, add \$1.50 for postage and handling. Alabama subscribers add necessary sales tax. Subscriptions available for one or two years. Nancy (Mrs. Delane) Ryals and her husband are home missionaries in church extension work, New York.

Planning the Meeting

AIM FOR STUDY

As each member becomes involved in this study, she will be able to make a list of prayer requests related to Baptist work in Iran.

PLAN 1

Call on six women (or three if you have a small group) to help you present the information in the study material. Ask them to sit so the entire group can see and hear them well. Ask the rest of the group to listen, as the information is presented, for the answers to these questions:

1. How would you compare the country of Iran with your home state—in size, population, social customs, religion?

2. Who are some of the people who have played important parts in the beginning of Baptist work in Iran?

3. How can you relate to Iranians or other internationals who live in your community?

Another suggestion: If every member (or every other member) of your group has a copy of ROYAL SERVICE at the meeting, ask the group to spend twenty minutes

studying the material on pages 28-30 and working the hidden-words puzzle on page 31. After the group has worked as individuals or in pairs on the puzzle, lead the whole group in checking the answers.

PRAYERTIME.—Ask the group to recall the names of all the people in the material on Iran. List with the names some of their special needs. Pray about these. Pray also for at least two couples to go as missionaries to Iran who would be willing to learn the Persian language and customs.

Mission Action Group

As the holiday season approaches, remember that these times can be especially lovely for internationals (persons in the US on temporary visas—students, diplomats, business people, trainees, seamen, and tourists).

Include internationals in your home hospitality, keeping in mind these suggestions made by a home missionary.

1. Learn a little about the country of the international.

2. Treat him (her) with courtesy, warmth, and genuine friendliness. Learn his name. Ask him to print his name and address—and his home address—in your guest book. Almost immediately, serve something—orange juice, tea, coffee, etc. This is customary in many countries and will make your visitors feel at home.

3. Learn something about his family, educational background, likes, dislikes, culture, customs, home life, food, future plans and

dreams. The international can most easily talk about himself; also, this information will give you a base of understanding. Listen to what he has to say, learn from him.

4. Accept him into the natural activities of your family, help him feel at home. Accept him as he is. Let him watch and ask questions as you cook and do other things around the house.

5. Speak slowly and clearly, not loudly. Do not use slang without explaining it. If you do not understand him, ask him to repeat until you do, encourage him to do the same with you. Try to learn a greeting in his language.

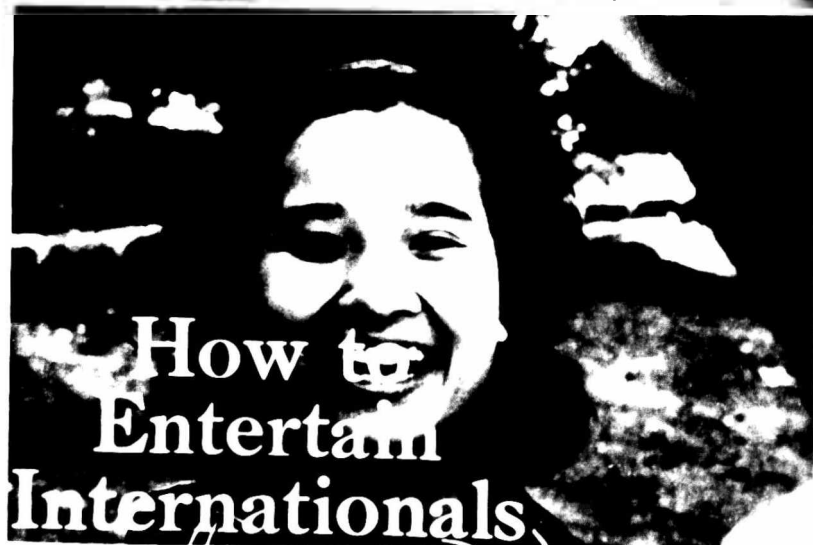
6. Show him through your home, but don't brag. Tell him about your family, your work, and other activities. Show pictures and play games. Take him sightseeing or on another special activity. Include him in one of your regular shopping trips to a

shopping mall. Allow him to participate in plans as they are made. Do not simply do for him, but work with him in making plans.

7. Offer to help him with his adjustment problems: learning English, shopping, cooking, living questions. Avoid lending money. If the need is great enough, make it a gift, to work through an agency if possible.

8. Feel free to ask about his religious background. He will probably ask you about yours, especially if your home life shows that Christianity is real to you. Be sincere and honest. Be yourself without pretense. As you show respect for his religious beliefs, you can at the same time express concern for his relationship with God. As you become his friend, you can share Jesus Christ along with the natural exchange of culture and ideas.

9. Invite him to attend church with you. But by all means avoid using your visitor as an "exhibitor."



the church. If he already attends, people attending about the order of service in advance, and as needed during or after the service. He may not know how to use a hymnal. Give explanations as simple as possible. Do not rush or force his

understanding. Offer to read for him a New Testament in his language. Offer to hold Bible study for him and his friends in your home.

10. Remember to accept the international as an equal. Be positively

friendly about his total welfare, not just his salvation. Always be patient. It will take time to develop a genuine relationship on which a Christian witness can be based. Don't give up easily.

Planning the Meeting

If your mission action group works with internationals or any people of a different language or culture, take time in your meeting to talk about the suggestions presented above and make specific action plans.

Ask your director of associational missions for help (if you need it) in getting in touch with internationals in your community.

Has your group studied together the Orientation Actions section of *Mission Action Group Guide: Internationals*? (See order form, p. 48.) If not, plan to do that right away.

Another excellent resource for this study is "The Ministry of Reaches to Internationals—the World Is Our Mission," free on request from Home Mission Board Literature Service, 1150 Spring Street, NW, Atlanta, GA 30309.

CALL TO PRAYER

Ask group members to look at the list of missionaries who have birthdays today (see Call to Prayer, pp. 41-42). Point out that most of these missionaries relate to people of other cultures and languages. Suggest that members pray silently for the missionaries, asking specifically that they will use the skills you have been discussing today.

PREVIEW WEEK OF PRAYER

Announce the following: Our observance of the Week of Prayer for Foreign Missions will be an occasion of joy! These are our meeting times. (Fill in information.) (See p. 20 for a preview of December.)

TAKE A QUICK REFRESHER

Here is a list of actions (not in proper order) taken by a mission action group. Match each line of the list with the correct description below.

In-Service Training
Orientation
Survey
Planning
Sharing-Evaluation
Personal Preparation

1. Mary's church has discovered several areas of special need in the community. Mission action groups have been formed as a result. Mary signs up to join a group working with aging persons.

2. Mary's mission action group examines her members in working to work with the aging. She has to answer the question, Am I doing too much in providing my own needs than in helping someone else?

3. She realizes she has need to study and use the Bible in preparing for this work.

Mary does all these things as an individual.

This action is called _____

4. Mary is beginning to understand who the aging are, what they are like, how she can respond to their needs. She examines her qualifications. With other members of the group she discusses misconceptions about the aging. The group learns about the needs for a ministry with the aging.

This action is called _____

5. Mary's mission action group begins to make contact with the

aging through field trips, talking with community agency personnel, looking at census reports, and making informal visits. The group learns where the people are, what their specific needs are, and where the personnel are for meeting the needs.

This action is called _____

6. Mary's mission action group chooses to conduct Bible study classes in a housing project and at a home for the aging. The plans include an "adoption" program: each person attending the Bible study class will be adopted by a group member.

This action is called _____

7. The group invites the administrator of the home for the aging to come to a group meeting to discuss rules, regulations, and philosophy of the home. Mary's pastor is invited to lead the group in learning to listen, what being available means, and how to witness to the aging.

This action is called _____

8. The group meets following the Bible study class. Mary begins to talk about the experience she is having with Mrs. Smith. Jane and her husband, Jerry, tell of receiving a call in the middle of the night from Mrs. Torres; Jane and Jerry aren't sure they made the right decision about handling the situation.

This action is called _____

ANSWERS: The answers indicate the order in which the actions should take place. 1. Personal preparation. 2. Orientation. 3. Survey. 4. Planning. 5. In-service training. 6. Sharing-evaluation.

Messengers for the Mission

Passages for Study: Matthew 9:36 to 10:33; Luke 9:1 to 10:24; Matthew 20:1-16

Jesus never intended to do the work of the kingdom alone. He shared it with others. To be sure, his own mission was unique. His companions were not redeemers, but preclaimers

of redemption through Christ. They might give themselves for his saving cause, but only Jesus was Saviour.

Yet he made it plain to his followers that he needed them. Because Jesus needed them, these ordinary people became transmitters of an extraordinary way of life.

Jesus' followers were not mere commentators on what God in Christ had done; they were demonstrators of what he was doing through them. That is why it was not blasphemy for them to call the community of his people "the body of Christ." They were now the visible, tangible evidence that his kingdom is in the world. God had acted in his Son Jesus Christ. But that unrepeatability kept on being extended, like widening circles of ripples about the place where a stone has struck the smooth surface of a pond.

We today encounter Jesus as Lord and through the Holy Spirit hear his summons to become sharers of his kingdom. Those directions to the first disciples are also mandates to all who have responded to his summons.

How Do We See the World?

When Jesus saw the crowds of people, their lives devoid of meaning and hope, "he had compassion for them" (Matt. 9:36 RSV). He saw them being exploited, as defenseless as sheep without a shepherd.

How do we see the rest of the world, living as we do in our comfortable America? The needy annoy us. Made too sensitive by the gospel to be able to ignore them, we can't help being upset because they are there—their presence putting us under obligation. But they are the ones for whom Jesus had compassion, sheep without a shepherd.

What is your own feeling about the call of Christ to share the kingdom? Do you get all bubbly and misty-eyed when you hear an eloquent appeal "to send our laborers into his harvest" (Matt. 9:38 RSV), but find it too much trouble to help in a mission Bible school? Jesus demanded more of his followers. Read through the instructions he gave them (Matt. 10:7-25). One might argue that some of the things he told them are not applicable to our situation. True, they are not—

not just now. Surely it is threatening as with death for sharing Christ. But Christ's witnesses always live with that possibility.

Principles of Effective Good-News-Sharing

When Jesus said, "You received without pay, give without pay" (Matt. 10:8 RSV), he was warning his disciples against "merchandising" the gospel, making a profit from it. The good-news-sharer is not a peddler of cheap wares.

At the same time, the disciples were to depend on people for their support. They were not to encumber themselves by carrying provisions (Matt. 10:9-10). "The laborer deserves his food" (Matt. 10:10 RSV). But if he is profiteering from his preaching he is a false prophet.

"You received without pay, give without pay," reminds us all of our obligation to give the gospel news because we did not earn our own redemption. There is no way to make payments on the account we owe Christ, or our Christian heritage, or those who nourished us in the faith, except by passing it on.

A second instruction suggests another pertinent principle: "Be wise as serpents and innocent as doves" (Matt. 10:16 RSV). Here the instruction had to do with handling persecution, but it has a wider application. It says, "Be tough-minded and tenderhearted." If the serpent represents wiliness, the dove is the symbol of peace and love. What an unbreakable combination! Christ would ally the "know-how" of the serpent with the disarming peaceableness and winsomeness of the dove.

We shall not convince the world that Christ is the answer by offering a fuzzy-headed, uninformed message. People who suppose that understanding their faith is an unnecessary preparation for sharing it have neglected to read the Gospels. "Wise as serpents" suggests a mental

discipline which every Christian is unwilling to discipline ourselves to attain.

Often the church has misread Jesus' orders, with the result that hardness of heart is combined with softheartedness, or softheartedness with softness. Sometimes we fail on both counts, being softheaded and hardhearted. But the serpent-dove combination puts together intelligence and integrity, competence and compassion. Whenever the church demonstrates both sides of this combination the world will listen to what it says about the Lord.

A third principle emerging from Jesus' words to his disciples as he sent them out to witness is found in the curious instruction that "if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town" (Matt. 10:14 RSV). The words seem to counsel a casual indifference about results, which contradicts all we know about Jesus. How could he possibly be telling his disciples not to be too concerned about whether or not people responded to their witness?

Of course, he was not counseling indifference. He was saying to them: Remember, the gospel is not irresistible. If it were, where would man's freedom be? If God had chosen to take away man's freedom there would have been no sin in the first place; for man could not have rebelled against God had not God set him free to do so. Without freedom, man would not be man. So, you must be ready to accept rejection. Not everyone will receive your witness. Some will call it foolishness, and others will be scandalized.

Now when that happens, what are you to do? Collapse in self-pity? Give up in timidity? Retire to lick your wounds of being rejected? No, get up and go. Go to another. The fields are white. People wait. Do not let your failure or rejection in

Bible Study Group

one instance rob you of the rest you ought to feel in sharing the good news. "Shake the dust off" and do not carry the disappointment of one rebuff over to the next encounter.

Another aspect of this principle is that we are to leave the results and the judgment of the results of our witnessing in the hands of God. Perhaps it may be said reverently that Jesus is telling us not to take ourselves too seriously! You don't have to succeed; you are commanded to be faithful in witnessing.

A fourth principle about the messenger's manner of mission emerges from the instruction, "Do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you" (Matt. 10:19-20 RSV).

These words are not a mandate for unpreparedness. What our Lord is commending is dependence on the overflow of our experience with him to provide the most effective witness possible to his reality in our lives. If you intend to give a convincing witness to Christ, no canned, trumped-up, second-hand statement will do. In the critical moment, the authentic word is always the personal confession. To be able to say with Paul, "I know whom I have believed, and I am sure that he is able..." (2 Tim. 1:12 RSV) is a persuasive position.

And summarizing all of the specifics is one overriding principle: "A disciple is not above his teacher, nor a servant above his master; it is enough for the disciple to be like his teacher, and the servant to be like his master" (Matt. 10:24-25 RSV). The best any follower can do is to imitate his leader. If you want to know how you should go about sharing the kingdom with others, look back at the way Jesus did it. Study his method. Share his dedication. As he put it, Take up your cross, and follow.

Dumping the Validity of Our Witness

Between profession and performance there is often a wide gap. It is distressing to note the poor performance of Jesus' disciples in the light of his example and instruction. His death and resurrection shook them to the depths, making flaming evangelists of most of them. But they appear to have been slow learners. Perhaps they disturb us so because we see ourselves in them.

Luke has gathered into a cluster four examples of his followers' failures to measure up to the principles Jesus lived and taught. Reported in Luke 9:46-62, these are all the more painful because Jesus was on his way to the cross. At the very time the disciples should have been most sensitive and unselfish they appeared to have little awareness of the occasion's gravity.

Each of the four sketches bears a familiar title. The first is "Self-Seeking." An argument had arisen. Who among them was greatest, most important?

The way Jesus handled this struggle for status is instructive. He set a little child beside him and said: "Whoever receives this child in my name receives me, . . . for he who is least among you all is the one who is great" (Luke 9:48 RSV). Note that the emphasis is not on being like the child, but serving the child. Instead of arguing about rank and honor, about credit and distinction, the disciples should seek ways of serving in Christ's name those who need their help. We fail him in our discipleship whenever we are more concerned about being recognized for our service than we are about the service itself.

The title of the second sketch might be "Exclusiveness" or "Intolerance." John said to Jesus, "We saw a man casting out demons in your name, and we forbade him, because he does not follow with us"

(Luke 9:49 RSV). Jesus told them to let the man alone. What a common event in the life of the church this incident represents! There is a connection between pride about one's own position and intolerance toward others. Jesus would say to all of his followers, "You are not to be an executive society, a religious clique bent on making everyone like yourselves or condemning them to outer darkness." Have we enough of the spirit of Christ to be earnestly busy in our witness of him and at the same time fully appreciative of the work of others done in his name?

The third sketch could be called "Vindictiveness." Messengers had been sent ahead to make arrangements for Jesus to stay in a Samaritan village enroute to Jerusalem. But the Samaritans, out of a long-standing feud between themselves and the Jews, refused to provide him food and lodging. Luke comments that they refused hospitality "because his face was set toward Jerusalem" (9:53 RSV), suggesting that the religious nature of his trip was the decisive factor in their refusal. Perhaps they might have tolerated Jews on a trading mission, but not if their mission was religious. The well-known hostility between Jews and Samaritans had a religious origin, going back to the exclusion of Samaritans from worship at the Temple in Jerusalem after the Jews returned from the Babylonian exile.

James and John, nicknamed "sons of thunder" because of their hot tempers, wanted to "bid fire come down from heaven and consume them" (Luke 9:54 RSV). It infuriated them to be treated in this way; they wanted to invoke God's power to obliterate these smart-aleck Samaritans. Everybody knew that a Jew was better than a Samaritan! Jews never said simply "Samaritan," but always added the word "dog" to the name. Jesus had taught his disciples a different attitude. You can use

them, trying hard to act "Christian" toward these people against whom they had an almost inbred prejudice. Then to have the Samaritans act "apolly" was more than James and John could take.

Jesus' handling of the situation was masterful. He did not try to force himself on the Samaritans who did not want him. He respected their desire to "get even" for some of the insults Samaritans had long suffered from Jews. Rebuking James and John for their attitude, he peacefully went on to another village. The incident has something important to say about the way Christians ought to deal with rebuffs and "put-downs" that occasionally come our way. Jesus was no doubt saying, "Don't feel that you have to meet insult with insult. Maybe in the long run you can drain some of the poison out of people's hearts if you will meet rebuff with graciousness and 'go on to another village.'"

The fourth sketch in this brief collection of negative illustrations might be entitled "Superficiality." Jesus offered three men the opportunity to follow him. One with shallow enthusiasm said, "I will follow you wherever you go" (Luke 9:57 RSV). Jesus, seeing his response for what it was, promptly reminded the man of the necessity of total abandonment to the kingdom (9:58). A second asked, "Let me first go and bury my father," which was a polite way of saying, "I can't do it now, but I will consider it later on after I have taken care of my responsibilities at home." Jesus' reply was a call for immediate response, not for a delaying action which might be extended until it became a permanent rejection. The third man wanted to "say farewell to those at my home" (9:61 RSV), but Jesus saw this as unwillingness to "forsake all" and follow.

The principle illustrated in the three examples is that Jesus calls us to serious commitment. He can

make little use of people who want just to tinker around with the life-and-death business of the kingdom.

Perhaps our witness to Christ is anemic and ineffective because it is plagued by one or more of these four deficiencies: self-seeking, intolerance, vindictiveness, and superficiality.

The Kind of Holy Jesus Wants

We have looked at four principles that guide the Christian in faithful witness, and four common hindrances to our effectiveness. To conclude, we examine Jesus' parable of the laborers in the vineyard (Matt. 20:1-16) for clues as to the type of workers he wants.

A note about the parable's context will make its meaning plainer. It was given in connection with the discussion between Jesus and the disciples after the rich young ruler had gone away sorrowfully, unwilling to make the sacrifice Jesus required of him. Peter, thinking about all that money which the young man would not turn loose, and thinking of his own sacrifices and those of other disciples, said: "Lo, we have left everything and followed you. What then shall we have?" (Matt. 19:27 RSV). In response, Jesus reassured them that God is far more bountiful in his gifts to us than we can ever be to him. Second, Jesus told them that God does not want workers who are primarily interested in what is in it for them.

To illustrate, Jesus told the story of three kinds of workers in the vineyard. First, there are those who won't go and work without a contract. They demand to know what they are going to get—one denarius a day (Matt. 20:2). Second, there are those who are willing to go into the vineyard and work because the Lord of the vineyard gives them his promise that he will treat them fairly, and they trust him to keep his word (Matt. 20:4). Finally, there are those

who go and work even though they have only one hour in the day to do so. It is already five o'clock when they are hired, but instead of making excuses that it is too late to work that day, they go and work. They do so because they want to work (Matt. 20:6-7).

The payment of the workers in the field at the end of the day revealed the unusual character of the owner. He paid everybody the same, in the reverse order of their being hired. The contract-demanders figured they had found an easy mark, a fellow who did not know the value of a day's work. They saw him paying the hands who had worked only part of the day a full day's wage and supposed that this meant a great deal more for them. So it was with unconcealed indignation that they received their contract wage of a denarius. But that was what they had bargained for! That was what they had demanded. The owner pointed this out to them. Further, he told them to take their money and not come back (Matt. 20:14). He did not need their kind. He had found the type of workers he wanted in his vineyard. What characteristics had he been looking for in his "field hands"? He wanted people who trusted him, who believed he would keep his word when he said, "Work for me and I'll treat you right." He wanted people who wanted to work, people who said, "Even though it is only an hour before sundown, let me get to work because I want to work."

Jesus said to Peter and the others, "That is what I am looking for in my kingdom. I don't need people who are always measuring out their blessings against their sacrifices to be sure they are getting their just dues, and I don't want people who are always suspicious that they are doing more than their share. I am looking for workers in my vineyard who love and trust me and who love to work."

Planning the Meeting

AIM: As a result of this study, each member should be able to identify four principles that guide a Christian in witnessing and four hindrances to witnessing.

(Read Plans 1, 2 and 3 and decide which one you want to follow. If you liked Plan 1 for 2 or 3) last month you will probably also like Plan 1 this month.)

PLAN 1

As suggested in October, conduct an informal, around-the-table study. Be sure each woman has her Bible and a copy of *ROYAL SERVICE*.

Take two or three minutes to review the introduction to the year's study: see October *ROYAL SERVICE*, page 31, or call on members to share their introductory notes made at the last session.

Women may read today's passages and the comments individually and then share their questions and reactions with each other. Or, they may take turns, each presenting a section of the study; then joining as a group in discussion.

Keeping a notebook will help each woman to "nail down" understandings she gains from this study of the Gospels. It will also serve as a guide from month to month in seeing relationships between the months' studies, and as a helpful aid to review.

The notebook page for this month may look like this:

1. Four principles that guide a Christian in being a faithful witness: _____
2. Four common hindrances to effectiveness in witnessing: _____

CALL TO PRAYER.—Read the names of the missionaries who have birthdays today (see pp. 41-48). Ask each woman in the group to choose one missionary and to pray silently that the missionary will be strengthened as an effective and faithful witness.

PREVIEW WEEK OF PRAYER FOR FOREIGN MISSIONS.—Announce the following: Our observance of the Week of Prayer for Foreign Missions will be an occasion of joy! These are our meeting times: (Fill in information).

(See p. 20 for a preview of December.)

PLAN 2

Depending on the size of your group, divide members into two groups or four groups. Arrange for each small group to have copies of *ROYAL SERVICE* and Bibles. Appoint a leader for each group. Ask the leader to be responsible for leading the group discussion and reporting ideas later.

Give each leader a sheet of newsprint or shelf paper and a felt-tip pen or crayon. Ask her to list ideas in an abbreviated form. Set a time limit.

For two groups: Ask one group to study the section "Principles of Effective Good-News Sharing" and discuss the passages and the principles. The second group will study and discuss the section "Denying the Validity of Our Witness."

For four groups: Assign two principles and two hindrances to each group.

Call for reports from leaders; ask them to present the posters with the reports. Allow for additional ideas from the total group.

Pass out a sheet of paper and a pencil to each member. Ask the women to recall the principles for witnessing and write them down in their own words. Then, recall and write in their own words the four hindrances to witnessing. Suggest that each woman take the paper home and read it again, praying for effectiveness as witnesses.

Call to Prayer.—See Plan 1.

Preview Week of Prayer.—See Plan 1.

PLAN 3

Select two people to participate in a role-playing situation. Explain to these two: This is an important acting out of a scene. One of you will be a Christian trying to witness to the other person, a non-Christian. The non-Christian will be reluctant and cool to the idea. The Christian will use some good approaches and then some less desirable techniques. When the non-Christian walks away, the other will show disappointment and indicate that this experience concludes her efforts at witnessing. Further explain to the two role-players: Quickly work out the drift of the conversation, but not the actual words. Come into the room in character. I will stop you when you have illustrated the point.

Introduce to the total group the role-playing scene. Instruct members to watch for both good and undesirable approaches to witnessing.

After you stop the role-play ask members to point out the useful techniques in witnessing, then the less useful.

Allow adequate time to share with the group the insights the Bible study material provides for effective witnessing.

Call to Prayer.—See Plan 1.
Preview Week of Prayer.—See Plan 1.

*Available from Women's Missionary Union, 400 N. 20th St., Birmingham, AL 35201. Price \$4.00 per year, single copy 45 cents. Please enclose remittance. For subscriptions outside the U.S., add \$1.50 for postage and handling. Subscriptions available for one or two years. Alabama subscribers add necessary sales tax.

Officers Council Meeting Agenda

(Use planning sheets from Baptist Women's Baptist Young Women Record, Report, and Planning Forms* to record plans.)

- Use the suggested meditation
- Conduct leader training activity
- Plan homebound members activity
- Check plans for Foreign Mission Graded Series study
- Plan Week of Prayer for Foreign Missions, promotion of Lottie Moon Christmas Offering
- Plan individual mission action training activity
- Plan participation in Baptist Women's Day of Prayer
- Encourage individual mission study
- Plan for group training
- Check progress on achievement guide and make reports

Leader Training

Designate ten minutes in the officers council meeting for training and meditation.

1. Read the Scripture passage suggested in Call to Prayer—see pages 41-48—and the names of the missionaries. Allow time for prayer.

2. List all the groups of persons being helped in the mission action program in your Baptist Women.

Now read the very first part of chapter 2 in *Baptist Women Manual*. Read through the sentence that says, "Read Matthew 25:35-36."

Look again at your list of persons being helped. Are you really conducting mission action? Evaluate your mission action program.

Mission Action Training

Lead members to do individual mission action training. Use the series of books: *Persons, New Things, How to Use Community Resources in Mission Action, Special Skills for Mission Action #1, and Special Skills for Mission Action #2*.

Prepare a sheet for each mission action group member entitled "Individual Training." Include instructions for study on the sheet. Suggest each member read each book and work through the personal learning activities in the book.

If a member has already worked through the learning activities, ask her to reread the books and choose at least one principle from each book and find a way to relate it to something that is happening in her mission action group.

Homebound Members

Deliver a copy of *Stronger Than Mushrooms*,** the adult Foreign Mission Graded Series book, to each homebound member.

Day of Prayer

President: Plan Baptist Women participation in the Baptist Women's Day of Prayer, an activity of the Women's Department of the Baptist World Alliance. This is a time for building understanding and fellowship with women of other Baptist groups. (This activity should not replace the regular Baptist Women meeting; it is an additional meeting.)

You might participate in one of these ways: with other Baptist churches and groups as a Baptist Women organization as a part of your church WMU (including Baptist Young Women).

October-November-December *Dimension**** magazine provides the Day of Prayer program material.

Plan to take an offering to support work done by the Women's Department of the Baptist World Alliance.

Week of Prayer for Foreign Missions

The dates are November 29 to December 5, 1976.

The theme is Good News of a Great Joy! The Scripture passage is Luke 2:10 RSV. The hymn is "Joy to the World."

Baptist Women will support the churchwide week of prayer activities. Check with your Baptist Women director (or WMU director) about churchwide events. Communicate information about times and places to Baptist Women members.

As soon as you receive December ROYAL SERVICE*** read the week of prayer material. Follow suggestions you will find for preparing an interest center for the week.

Besides the five-day observance material, you will note suggestions for special ways to reach women of varying life situations.

Mission Support Chairman: Do a live interview or play a taped interview with a Baptist Women member about her habit of giving to the Lottie Moon Christmas Offering. Do the interview or play the tape at the Baptist Women meeting. Encourage members to examine their habits of giving.

By the Way...

If you are inclined to use missionary speakers instead of the material in ROYAL SERVICE during the Week of Prayer for Foreign Missions, you are not meeting requirements on the Baptist Women Achievement Guide.

If you have a missionary speaker during the week, ask the person to use ROYAL SERVICE as a guide in leading the prayer experience.

Graded Series Study

Is your church having a churchwide Foreign Mission Graded Series study? If so, promote Baptist Women attendance and participation.

If your church does not have a churchwide study for its few Baptist Women attend the churchwide study) plan a Baptist Women study of *Stronger Than Mushrooms*.**

Check this list carefully:

- ☐ Date, place, time set
- ☐ Publicity distributed
- ☐ Teacher secured, materials available (see p. 34, September ROYAL SERVICE)
- ☐ Books available to members
- ☐ Provision made for children
- ☐ Homebound members have access to book
- ☐ Group members in retirement homes/communities and group members who work have been notified of activities

Training Group Members

Ask the mission support chairman to lead this discussion in officers council meeting:

You're in a mission prayer group. You have a problem: you don't pray very much. Many prayer group members express this problem.

Read chapter 8, *Working in a Missions Group*. What is the purpose of a mission prayer group? Study the resources available for use in a mission prayer group (ROYAL SERVICE—pp. 23-24 this month and *Missionary Prayer Guide*).

Discuss with group members what should happen in the prayer group meeting.

Encourage Study

Make a poster to display in a prominent place in the church. The purpose is to encourage individual mission study. Choose the Middle East as the theme.

Include on the poster this month's front cover of ROYAL SERVICE; the article "A World That Fell Apart," page 7; quotes from missionary doctors at Baptist hospitals (from study material on pp. 17-22); and titles of books about the Middle East (see *RoadAlert*, p. 22, and Round Table group, pp. 23-24.) Place with the poster a sign-up chart allowing women interested in reading to sign up. Encourage persons who sign up to join the Round Table Book Club, using the subscription blank below.

Also provide these women with a schedule of regular Baptist Women activities.

Round Table Book Club
Box 24030
Nashville, TN 37202

Please enroll me in Round Table Book Club.

Name _____
Address _____
City _____ State _____ ZIP _____
Baptist Book Store account number _____
☐ I do not have a Baptist Book Store account.
Please open one for me.

*See order form, p. 48

**Available through Baptist Book Stores

***From Women's Missionary Union, 608 N. 20th St., Birmingham, AL 35201. *Divertium*—price, \$3.50 per year, single copy 90 cents. For subscriptions outside the US add 75 cents. ROYAL SERVICE—price, \$4.00 per year, single copy 45 cents. For subscription outside the US, add \$1.50 for postage and handling. Please enclose remittance. One- or two-year subscriptions available. Alabama subscribers add necessary sales tax.



Clyde (Mrs. John) Maguire
Jacksonville, Florida

CALL TO PRAYER

1 Monday November 24-29

Prayer observance is a theme in *Figures*. She also teaches in high school. She writes, "Rejoice with me—I've got one glass. Now I can read. It will make grading papers easier. I praise the Lord for his blessing." Pray today for the physical needs of each missionary on our prayer calendar.

Mrs. Abel Roscoe, Spanish, New Mexico

Lt. Col. G. Chadwick, youth and family services director, California

Owen Hill, retired, New Mexico

Carl Leeper, retired, Texas

Larry J. Patterson, pastor, California

Mrs. Ray Allen Feltz, associational services, Indiana

Mrs. Antonio T. Rana, Spanish, Florida

Mrs. Nelson E. Small, associational services, Ohio

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

Elizabeth Gray, retired, China, Malaysia

Shirley Jackson, secretary, South Brazil

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

Mrs. Mervyn, nurse, Nigeria

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

Donald H. Sapp, preaching, Colombia

Olivia Smith, retired, Chile

2 Tuesday November 24-30

Is your church working on Christmas music? So are the churches whose missionaries work. Last year in Brazil, Roger Cole directed more than 300 young people, representing eight choirs from four cities, as they presented *Celebration in Portuguese* for the first time. Pray for Roger and Betty Cole, and ask the Lord to use church music to draw souls to him.

Paul Ray Reed, Jr., Eskimo, Alaska

Edna Tatum, Spanish, New York

Alison Williams, career director, Arizona

Missionaries are listed on their birth-days. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, from from Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23230, or to Home Mission Board Personnel Directory, from from Home Mission Board Literature Service, 1150 Spring St., NW, Atlanta, GA 30309.

Mrs. Meredith E. Wyatt, church extension, California
 Mrs. Jervell B. Ballard, home and church, Colombia
 Mrs. B. Paul Ballington, home and church, Equestrial Brazil
 Jack S. Brown, preaching, Philippines
 Roger W. Cobb, music, South Brazil
 James O. Terry, radio-TV representative, East/Southeast Asia
 Pearl Todd, retired, China, Japan

3 Wednesday James 3:1-12

Fred Ladd, an engineer from Denver, Colorado, and his wife, Sabra, are first-term missionaries in the Philippines. They are finishing language school and preparing to move to Mati, where he will serve as hospital maintenance engineer. Basic sanitation is a major health problem. Fred believes that as he improves physical conditions, he can share Christ and improve spiritual conditions.

David Bond, weekday ministry director, Georgia

Mrs. John W. Blake, Indian, Utah
 Clyde Engum Latta, Sr., director of associational missions, California
 James Peralta, Spanish, Texas
 Berky E. Cedar, preaching, North Brazil

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

L. Wayne Frederick, preaching, Guadeloupe

Gloria L. Goodfellow, education, Philippines

Mrs. George H. Kellman, social work, Colombia

Fred C. Ladd, maintenance, Philippines

Alan P. Neely, education, Colombia

Mrs. Gertrude M. Threlkeld, home and church, Ethiopia

Boo W. VanRensselaer, preaching, Taiwan

Mrs. William E. Viallet, Baptist Spanish Publishing House, El Paso, Texas

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

4 Thursday James 4:1-10

Six months ago Eddie and Mary Henson, serving mountain people, moved from Ripley, West Virginia, to Logan.

Eddie is pastor of the only Southern Baptist congregation in Logan County, a county of coal fields. He has a burden for neighboring Boone County where we have no work. Pray for the Hensons as they minister in two counties.

Mrs. Philip Aaron, Spanish, California

Ken Clayton Dubow, US-2, language missions, South Carolina

Edna Beryl Finnegan, weekday ministry director, Maryland

Edith Joe Housie, church extension, West Virginia

Mrs. Daniel Parillo, Spanish, Texas

Robert G. Swartzburg, US-2, resort ministry, Illinois

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

Samuel R. Combs, doctor, Ethiopia

Betty Jo Craig, Baptist Spanish Publishing House, El Paso, Texas

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

J. Uthman Moss, preaching, Mexico

Robert H. Sherris, preaching, Japan

5 Friday James 5:13-18

An Italian woman said to Charlotte (Mrs. James) Watts, "I feel happy every time I see you because there is so much joy in your face." In her youth Charlotte was church pianist, Jimmy Watts directed music. Naturally they were together often. They fell in love, married, and felt called to use their talents on the missions field. Dr. Watts is music consultant to the Italian Baptist Church of Florence. Mrs. Watts is accompanist for the choir. Pray that their music will draw many to Jesus Christ.

Mrs. C. C. Brinkshaw, retired, Texas

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

Mrs. Tammy Lou Fordell, Christian social ministries, North Carolina

Mrs. Albert Jennings, Spanish, Illinois

Myrtle Sellers, retired, Georgia

Miriam A. Valdes, Spanish, North Carolina

Kenn W. Bolyard, music, Argentina

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

Mrs. John H. McTyne, music, Chile

Mrs. Abel P. Placencia, retired, Mexico, El Paso

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

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

6 Saturday Jeremiah 17:5-8

As you pray for the eight missionaries listed today, note that two are classified as "preaching" missionaries. A great call to prayer for evangelists has been issued. Pray particularly for Southeast Asia, for which there were no "preacher" missionary candidates six months ago, though twenty-four had been requested.

Mrs. Joshua Grigova, Spanish, Tama

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

Mrs. Troles Lanthorn, Spanish, New Mexico

Frances Hammett, nurse, Tanzania

Reginald A. Hill, preaching, Trinidad

Mrs. John Lake, retired, China, Hawaii

Charles P. Long, English-Islander, Belgium

John H. McTyne, preaching, Cuba

7 Sunday Jeremiah 28:1-10

This is retirement month for Olga Mae Ogburn. She has served in Chile since 1940. In April she received the Bernardo O'Higgins Award for thirty-five years of service in Chile, as well as foreigners for their contribution in educational, moral, and spiritual affairs in Chile. (Watch for more about Miss Ogburn in next month's proper group material.) Next January a Chilean will be elected to succeed her as WNU secretary. Pray for Miss Ogburn and her successor.

Mrs. Juan T. Aguilar, Spanish, Tama

Mrs. David L. Calles, Christian social ministries director, Texas

Thomas Donald Davidson, Jr., director of associational missions, Ohio

Mrs. Eulalia D. Gonzalez, Spanish, Texas

Jack Lee Meath, director of associational missions, Kansas

William Gerald Latta, director of associational missions, Kansas

William B. McElis, interfaith witness, California

R. D. Thomas, National Baptist, Louisiana

William Wernick, pastor, Hawaii

B. T. Buckley, preaching, Bangladesh

Edward J. Harper, business administration, Paraguay

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

Mrs. Roger A. Lewis, home and church, Colombia

Georgia Mae Ogburn, women's work, Chile

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

Terry Sanders, journeyman, secretary, Kenya

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

8 Monday Jeremiah 34:1-7

Edwin Lilly directs Baptist Rescue Mission in New Orleans. He with Carolyn, writes: "A recent study indicated that 28 percent of the nation's teenagers are problem drinkers. We

continue to see the average age of alcoholics and drug abusers drop. Pray that parents will be concerned. Pray for those who suffer with alcoholism as well as those who seek to conquer it."

Mrs. Sherman Strickman, associational missions, Illinois

Mrs. Clifford Burchyn, metropolitan missions, Illinois

Verdine Farmer, National Baptist, Oklahoma

Mrs. Omer Gossman, Spanish, Florida

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

Mrs. Thomas Edwin Lilly, Christian social ministries, Louisiana

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

Mrs. Orlando Peral, Spanish, New Mexico

Beryl Suzanne Sims, US-2, neighborhood center, New Mexico

Mrs. T. W. Tellinghuis, retired, Minnesota

Mrs. William M. Berry, retired, Brazil

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

Mrs. Weyner L. Mammeyer, home and church, Japan

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

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

Mrs. Russell L. Latta, home and church, Nigeria

Paul A. Blumka, student work, Korea

9 Tuesday Jeremiah 28:1-11

Charlene and George Oakes live in Maringa, Brazil, a city with a population of 160,000 people, through it is only twenty-nine years old. Charlene works with women and children in the association. She urges us to "pray for more national workers and pastors, as one-third of our churches in Brazil are without pastors."

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

Mrs. Norma C. Gilmann, retired, Oklahoma

William Oakes, director of associational missions, Illinois

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

Mrs. George Oakes, home and church, South Brazil

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

Sunny G. Turner, preaching, Kenya

10 Wednesday Jeremiah 30:1-14

John McCoy serves in the Bapin hospital in Eku, Nigeria. He is a pediatrician, but does "everything," often treating diseases he had never seen in America. He is also the pharmacist. And he is adviser to the churches in Ilesa Association; he calls them "small congregations in a sea of paganism." Pray for the McCoy family.

Herman E. Fisher, Spanish, New Mexico

Mrs. Tony G. Latham, home and church, Philippines

John F. McCoy, doctor, Nigeria

Loore Frances Snow, women's work, Chile

11 Thursday Jeremiah 31:31-34

Last year Margaret (Mrs. Leo) Waldrop wrote, "Greetings from the new nation in the world—Serbia, South America. This nation was born on November 25, 1975." The Waldrops and three other couples are Southern Baptist missionaries there. "Personnel is our more obvious need." Pray for Baptist work in this nation.



which abounds with people of the Hindu faith.

Fred Chestnut, National Baptist, Alabama

Mrs. William T. Jenkins, church extension, New Hampshire

Ernesto Aguilar Lopez, retired, Puerto Rico

Pedro C. Pared, Spanish, Florida

Mrs. Ruben Penn, Spanish, Texas

Larry A. Pampelly, US-2, church extension, Ohio

Salvador Sanchez, Spanish, Texas

Mrs. Joe Paul Turner, associational services, Delaware

Elías Valerio, Spanish, Texas

Harold T. Cummins, preaching, Kenya

D. Edwin Plakston, preaching, Ivory Coast

Mrs. J. Wendell Powers, home and church, Taiwan

Mrs. Ray G. Rappaport, home and church, Israel

Alvin Rubin, education, Nigeria

Robert F. Sullivan, student work, Indonesia

D. F. Sumpster, retired, China, Hawaii

Mrs. Lee E. Waldrop, home and church, Surinam

Robert A. Williams, music, Honduras

12 Friday Jeremiah 33:1-9

Beverly and Norma Coed are part of our missionary force in Upper Volta, West Africa. Four other couples and a single woman work with them. Their first work was to administer relief, for great suffering was caused by the terrible drought. But the priority now is building a basic Christian witness. The Coeds are happy about the Baptist Center established in the capital, and the correspondence course that has enrolled more than 1,700 students. They need our prayers.

L. T. Whitelock, National Baptist, Virginia

Ed R. Brown, preaching, Kenya

Mrs. Norman L. Coed, home and church, Upper Volta

Emma Condie, education, Lebanon

Mrs. Sylvia R. Evans, home and church, Liberia

Mrs. William A. Gutzman, Jr., secretary, Paraguay

Marion A. Mahley, preaching, Japan

Mad E. Pash, preaching, Argentina

Frankie Walker, preaching, Kenya

13 Saturday 1 Peter 1:3-12

Bonita and Ballard White have spent ten years on the Indian reservation in South Dakota. Again they are preparing for Christmas. Last year they packaged, wrapped, and distributed

1,849 Christmas gifts; 1,275 tracts (candy and nuts); and 3,000 Scripture portions and tracts in the thirteen settlements in which they minister. They are grateful for our prayers and help.

Mrs. Miguel Talamon, Spanish, Texas

B. J. Otter, Jr., pastor, Alaska

Public Lavigne, Spanish, Texas

Mrs. C. Richard Wain, Indian, South Dakota

Olga Winkelman, area director, Wisconsin

Mrs. David Ybarra, Spanish, Texas

Mrs. Laverne Garcia, Spanish, Colorado

Mrs. Roy W. Bess, home and church, Kenya

Mrs. Charles E. Buckner, home and church, Indonesia

Mrs. James R. Foster, home and church, Spain

Mrs. William W. Green, secretary, Caribbean

Don C. Jones, home and church, Korea

Karl R. Martin, education, Madagascar

John A. Fox, preaching, Mozambique

Mrs. W. David Truitt, home and church, Mexico

James M. Young, doctor, Yemen

14 Sunday 1 Peter 2:1-10

Norman and Kathryn Burnes, now on furlough, have completed their first term of service. They are the only Southern Baptist missionaries in Greece. They were missionaries in Israel earlier. Pray for them and their three children.

Helen A. Jones, Spanish, Texas

Mrs. Lloyd N. Dismore, Spanish, Pennsylvania

Basilus Espinal, Spanish, Texas

John Haglund, Christian social ministries consultant, Kansas

Mrs. John R. Jones, Jr., field work, Florida

Albert Jaramila, Spanish, Illinois

Thomas L. Phillips, retired, Louisiana

Mrs. Melvin Roberts, retired, Oklahoma

David Rodriguez, Spanish, Utah

Archie Robinson, retired, China, Taiwan

Roger Brubaker, preaching, Tennessee

Norman N. Brown, III, English language, Greece

Carlo L. Diano, preaching, Angola

Mrs. James L. Gorman, home and church, Equatorial Brazil

Larry R. Hagan, education, Taiwan

Chas Klasinghove, music, South Africa

Mrs. J. Donald Mason, home and church, Zambia

Mrs. Michael R. Norfleet, home and church, Taiwan

Mrs. John W. Shepard, music, Japan

15 Monday 1 Peter 3:13-22

Terrill and Janice Moore are grateful to welcome "Builders for Christ." Over one hundred people from the same congregation. A beautiful new building for the church in McComb, Ohio, last year. Terrill is

served as beginning pastor in this church as these different communities in southeastern Ohio. Pray for his work as pastor-missionary and for his family.

Mrs. Vincenzo E. Conect, Italian, Rhode Island

John W. Dorely, Jr., Christian social ministries director, Missouri

Mrs. G. W. Elford, Jr., church extension, Hawaii

Terrill L. Moore, pastor, Ohio

Mrs. E. V. Rodriguez, retired, Texas

Mrs. Ronald B. Ballard, home and church, Paraguay

Lorne E. Brown, doctor, Kenya

16 Tuesday 1 Peter 4:1-11

Oscar and Lorene Lumpkin help churches in Orlando, Florida, plus work with migrants and other special groups. Some are people from other countries who live, work, visit, or go to school in central Florida. This year the Lumpkins have ministered to Vietnamese people, helping them find jobs and a new way of life. A church for Vietnamese has been started. Pray for the Lumpkins.

Mrs. Marie Gordon, National Baptist, South Carolina

J. Oscar Lumpkin, Christian social ministries director, Florida

Mrs. James H. Smith, Jr., Christian social ministries, New York

Mrs. J. Robert Smith, home and church, Argentina

Mrs. Walter E. Condit, retired, Romania, Paraguay

Mrs. Max T. Furr, home and church, Peru

Melva Nelson, religious education, Argentina

Heddie Plummer, social work, Upper Volta

Bertie Smith, retired, China, Taiwan

Mrs. David R. Wallace, home and church, Kenya

17 Wednesday 1 Peter 5:1-11

Oliver Harper is a doctor in Kaliti, Indonesia. He and his wife, Virginia, rejoice over a sad experience that had a happy ending. An eleven-year-old

boy loved Christ at the hospital and before he died he witnessed to his father. As the missionaries drove the father back to his village they won him to Christ. Four weeks later the Harpers visited the home and asked if they could come and teach Jesus once each week. After almost two years the congregation involves about fifty people. Praise the Lord.

L. C. Jenkins, retired, South Carolina

A. Berard Jones, Indian, Oklahoma

Samuel B. Worley, church extension, California

Robert L. Cardale, retired, Uruguay

Mrs. Philip M. Davidson, home and church, Lebanon

Oliver H. Harper, doctor, Indonesia

Mrs. Fred L. Hawkins, Jr., home and church, South Brazil

Mrs. E. James Lammie, home and church, Thailand

Mrs. L. August Lavigne, home and church, Jordan

Paul H. Miller, education, Nigeria

Harold D. Wickes, education, Nigeria

18 Thursday 2 Peter 1:3-11

Four retired missionaries are listed in today's Call to Prayer. Pray for each one. Michael Odlyzko was born in Russia, and his wife, Lubow, is Polish.

They are part of the American mission—not a "meeting pot" where people become just like Southern Baptists have now become "the most multicultural religious group in the U.S.," according to our Home Mission Board.

Edwina I. Amelberg, youth and family services director, Ohio

Orville Griffin, director of associational missions, Ohio

Lloyd W. Jones, Indian, Oklahoma

Glenard Ira Norris, pastor, Massachusetts

Michael Odlyzko, retired, New York

Mrs. David D. Salinas, Filipino, Hawaii

Dwight L. Bailey, preaching, Argentina

James D. Criss, preaching, Mexico

James W. Hawkins, religious education, South Brazil

W. Thomas Kunt, doctor, Paraguay

Mrs. Edgar L. Morgan, retired, China

Mrs. Karl Parker, retired, China, Korea

Mrs. Grace W. Strother, retired, China, Malaysia

H. Thomas Sutton, maintenance, Colombia

E. Harry Walworth, preaching, Mexico

John A. Whittemore, preaching, Argentina

Carl F. Yarnall, Jr., preaching, Malaysia

19 Friday 2 Peter 2:1-9

Fred and Joy Allen, appointed to Zambia in 1971, are back after their first furlough. They were strengthened while at home by being assured that many people are praying for them. They said, "We consider it a rare privilege to represent our Lord in this country, many of whose people know nothing of Jesus."

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

S. E. Gresham, retired, Tennessee

Mrs. Jack H. McChing, Christian social ministries, Georgia

Mrs. Barbara Yoon, Spanish, Washington

A. T. Walker, retired, Mississippi

Mrs. Irma H. Awee, education, Uruguay

Mrs. Betty E. Allen, home and church, Indonesia

Fred M. Allen, music, Zambia

Roy G. Davidson, Jr., radio-TV Botswana

Mrs. Dan C. Routledge, home and church, Ivory Coast

W. Eugene Rubin, doctor, Indonesia

Vada Waldron, retired, Argentina

what do missionaries do

When you know, you can pray more intelligently. This month, and in the months to follow, we will focus on particular work designations by missionaries' names listed in Call to Prayer.

Missionary Journeyman

Each year around June 15, an exciting event occurs in the lives of a number of young people. These people are college graduates under twenty-six (either single, or a married couple without children). The exciting event is the appointment to be a missionary journeyman.

The term of service for a missionary journeyman is two years, beginning on that day in June. These journeymen are not career missionaries; they are lay people having the competence of a journeyman

in their work and a commitment to apply their training and talents to critical needs overseas.

Journeyman is defined by Webster as "a worker that has learned a trade and works for another person, an experienced reliable workman in any field." These young people go in response to specific requests from Mission organizations.

The job categories cover an ever-widening range as new requests are received each year. Some of these skilled workers include teachers, librarians, youth directors, nurses, secretaries, bookkeepers, artists, agriculturists, and publication workers.

The journeyman has a threefold purpose in his service abroad. As he serves in the capacity stated in the job description, his basic purpose is to strengthen those Christians with whom he will be working and to help bring others to Jesus Christ by sharing his knowledge of Christ as personal Saviour.

Missionary journeymen are sent out not only to perform a constructive service on the missions field, but also knowing this time served will affect their whole lives as they return to become a part of the home base support for the world missions task.

Vickie (Mrs. Robert S.) Barnes

20 Sunday Ezekiel 3:16-18

Willie Mae Giles directs a Baptist center in El Paso, Texas. In her four summers as a student summer missionary she became aware that her life could count in full-time service. She works with Mexican Americans. Pray for Miss Giles. And pray that more young people will enter missionary service.

Lee Ansell, retired, New Mexico
Mrs. Norman Bull, director of rural-urban missions, New York

Mrs. Floyd A. Collins, associational services, Michigan

Donald Frank Ellard, US-2, Christian social ministries, Alabama

Thomas B. DeLano, Sellers Home, Louisiana

David Repavens, retired, Texas

Willie Mae Giles, center director, Texas

Mrs. James Mark McAllister, Christian social ministries, West Virginia

Joe H. Munde, pastor-director, Utah

Mrs. Philip Tilden, metropolitan missions consultant, California

Mrs. Hilarie Valdez, Spanish, Virginia

Mrs. E. M. Falwell, home and church, Hong Kong

Samuel Quarles, journeyman, education, Kenya

Mrs. Wilma R. Tatum, home and church, Lebanon

Mrs. George B. Trotter, home and church, Indonesia

J. Michael Wolf, radio-TV, Taiwan

21 Sunday Ezekiel 3:1-8

David and Lorna Daniell are rejoicing over the new media building at the Mexican Baptist Theological Seminary in Mexico City. Radio and television work are David's responsibility, and he reports joyfully that "the recording studio is one of the best in Mexico City." Pray for this work. (Mr. Daniell is author of *Stranger Than Mushrooms*, the adult Foreign Mission Graded Series book.)

Mrs. Marcos Castro, Spanish, Texas

Mrs. Victor Kinschulte, Indian, Arizona

Edith Mabey, National Baptist, Oklahoma

Mrs. Mae Malone, Indian, Oklahoma

Mrs. Larry J. Pennerman, church extension, California

Mrs. Vanessa Robison, retired, Texas

Dwight L. Rubin, education, Israel

David P. Daniels, radio-TV, Mexico

Mrs. Gerald W. Doyle, education, Ecuador

Dana T. Fitzgerald, Jr., doctor, Jordan

L. Wayne Gresham, business administration, Philippines

W. David Mann, doctor, Honduras

Mrs. Frederick M. Hartan, home and church, Japan

David Malm, education, North Brazil

H. Barry Mitchell, business administration, North Brazil

Mrs. Ruthwell B. Sharp, home and church, Singapore

Marjorie Stephens, education, Nigeria

22 Monday Ezekiel 4:1-10

Elliott and Ruth Smith work in the Southern California desert. He directs missions in the Tri-County Association composed of nineteen churches, two Spanish missions, and one Chinese mission. He earnestly requests our prayers for more Spanish-language men to answer God's call to preach. He said, "At least six more Spanish language workers could begin any Sunday six preachers are available." Will you join your prayers with his?

Donald Smith, Spanish, Texas

George B. Knudsen, retired, California

James Morrison, Spanish, New York

Servando Morales, Spanish, Texas

David L. Morgan, director of associational missions, Arizona

Arvey Lee Raper, weekday ministry director, New York

Elliott Smith, director of associational missions, California

Mrs. David Tarrow, Spanish, Florida

J. Franklin Bough, Jr., business administration, Tanzania

Mrs. E. Don Mandelstam, home and church, Israel

Betty McQueen, student work, Nigeria

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

23 Tuesday Ezekiel 7:14-22

Bill Skinner, chief of pediatrics in the Baptist hospital in Asuncion, Paraguay, and his wife, Fran, rejoice over the fact that last year more people accepted the Lord in the hospital than ever before. One was a retired Army colonel. A few weeks after his amazing recovery he gave a "birthday" party. In a beautiful testimony, he explained that this party celebrated his rebirth in Christ. Pray for him as you pray for Dr. Skinner.

John Arnold, Jr., Spanish, California

Gertie Bullard, Spanish, Texas

Mrs. James Morgan, Christian social ministries director, South Carolina

Engene L. Sloan, Spanish, Oklahoma

Mrs. James B. Warren, dorm parent, Ghana

Fred T. Debusport, radio-TV, Taiwan

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

William Skinner, doctor, Paraguay

Mrs. H. Clayton Starnes, home and church, Korea

Mrs. E. S. Swenson, retired, Argentina

24 Wednesday Ezekiel 13:6-16

Wesley and Genevieve Brumfield are one-third of our missionary team on the island of Guam. Wesley describes the night a few months ago when Guam had its first island-wide power failure. Despite the darkness, over forty students came for the regular Bible study. The meeting was a time of real fellowship: "one hour was filled with the light of Jesus." Charles R. Olin, director of associational missions, Wyoming

Mrs. Elsie Colombo, international, New York

Leola Gama, retired, Oklahoma

Mrs. Anne Hahn, retired, California

Ella Hahn, Spanish, Texas

Mrs. Angelita Salazar, migrant, California

John G. Shannon, mountain, California

Mrs. James M. Shupe, church extension, Kansas

J. Wesley Strimling, student work, Guam

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

J. Kenneth Casy, religious education, Bermuda

Mrs. L. Steve Dismore, music, Peru

Mrs. Alex F. Garner, home and church, Panama

I. Grady James, Jr., education, Chile

Mrs. Floyd M. Land, home and church, Togo

Mrs. Chester L. Todd, home and church, Tanzania

Kenneth W. Watkins, preaching, Paraguay

25 Thursday Ezekiel 16:13-43

Vermont has only five Southern Baptist churches and chapels. Merwyn Borders says that his chief prayer request is always for new churches to be started. He adds, "Pray that we will be able to minister to the many people in small towns, villages, and rural areas across Vermont." An excellent tool for this is the home fellowship Bible study. Merwyn and Linda Borders need our prayers.

Merwyn Borders, church extension director, Vermont

Mrs. Herbert H. Staughton, associational services, West Virginia

Willie Mae Barry, nurse, Ghana

Robert H. Condy, journeyman, education, Liberia

Albert H. Dyson, Jr., education, Nigeria

Edward J. Farris, preaching, South Brazil

Leah Giam, retired, China, Japan, Taiwan

V. Lynn Green, agriculture, Ethiopia

Mrs. Carl G. Lee, home and church, Indonesia

Mrs. Gary D. Hensberger, home and church, Taiwan

George S. Lusk, radio-TV, Venezuela

Calvin V. Server, education, Ghana

Conrad E. Schell, preaching, Rhodesia

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

26 Friday Ezekiel 28:35-44

Barry and Max Alexander serve in Bangkok, Thailand. Thailand has requested more general evangelists than any other field in Southeast Asia. Earlier this year representatives of twenty Baptist churches in Bangkok created a Baptist convention in Thailand. Pray for the work there and for the Alexanders.

Mrs. Julia Angelino, Spanish, Texas

Mrs. Gay L. Bradley, associational services, California

Donald E. Hernandez, Spanish, Texas

Elaine Hahn, Spanish, Louisiana

Mrs. Donald W. Kapp, church extension, Pennsylvania

Mrs. Pedro C. Parat, Spanish, Florida

Mrs. Martha Vargas, retired, Florida

Ron Vofsiy, Indian, New Mexico

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

Leola W. Davis, religious education, Bahamas

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

Mrs. Fred M. Sanford, home and church, Benin

Mrs. F. Joe Snyder, social work, Kenya

27 Saturday Ezekiel 12:34-31

Mary and Minor Davidson work with internationals in the District of Columbia. They are well equipped to work with people from all parts of the world, for they served earlier as foreign missionaries in Malaysia and Singapore, and later he taught in the Department of Missions at one of our seminaries. When an international is

won he wins others of his people. Pray for this work.

James K. Allen, pastor, Utah

Yann Almon, Spanish, Texas

Mrs. Imma A. Bunt, retired, Texas

Clifford B. Coleman, director of associational missions, Ohio

Minor Davidson, international, Maryland

Patricia Ervin, Baptist center, Georgia

Mrs. Thomas F. Henderson, Spanish, Texas

Thomas Irving Wondy, director of associational missions, Nebraska

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

Quarrel C. Davis, preaching, Philippines

Mrs. Chester L. Dismore, home and church, Ivory Coast

Jim C. Ellard, education, Kenya

Sydney L. Goldbach, Sr., education, Costa Rica

William Goffarth, education, Philippines

Richard L. Lusk, preaching, Philippines

Bertha Jane Marshall, nurse, Gaza

F. Calvin Parker, administration, Japan

Joe Paul Yarris, U.S.-2, Christian social ministries, Georgia
George P. Tinsley, director of vocational missions, Colorado
Lucille Ladd, retired, Louisiana
Alvin E. Morris, Indian, Oklahoma
Gloria Pines, Spanish, Texas
Daniel Rodriguez, Spanish, Florida
Mrs. Allen Brown, Indian, Colorado
Charles W. Fanner, education, Japan
H. Clifford Graham, publication, Jamaica
Mrs. T. W. Hughes, nurse, Nigeria

Martha Marston, retired, Hawaii, Malaysia, Singapore
Mrs. James C. Oliver,* home and church, Colombia
Mrs. J. Wallace Pace, priest, Uruguay
Mrs. Ray E. Shallen, home and church, Uruguay
Mrs. J. Mark Tarry, home and church, Indonesia

29 Monday, August 28, 1995

Mrs. A. F. Calvert, Spanish, Texas
 Pablo G. Carrasco, retired, California
 Paul A. Dault, retired, Alabama
 Jane A. Marshall, retired, Texas
 Mr. John Patrowicz, retired, Michigan
 Hal K. Jacks, preaching, Indonesia
 Richard T. Plamph, education, South
 Brazil

church, Woodward Island
Mrs. William S. Weston, home at
church, Malawi

26 Tuesday, October 20, 2015

"As you think of giving gifts during the Christmas season," writes Jean (Mrs. Charles) Allen, co-fortnight from Columbia, "do not forget that greatest of all gifts—our Lord Jesus Christ. To him is due our love, our devotion, our obedience, our gratitude for the marvelous gift of salvation."

Larry B. Carter, church extension an-
nouncer, Illinois
Loren R. Kamm, treasurer, Florida
Joel Rammus, speaker, Texas
John C. Abbott, Jr., director, Nigeria
Miss Charles A. Allen, Jr., educator,
Colombia
Mrs. Gerald H. Holt, Jr., home au-
thor, church, Colombia
John David Hopper, preaching, Au-
stralia
Clayde D. Mowbray, Jr., preaching, in-
donesia
Dick A. Baker, preaching, Zambia
Mrs. Hattie M. Robinson, (joint au-
thor), church, Honduras
Miss G. Forrest Tugan, education,
Jordan
Rusty Vaughn, secretary, Hong Kong

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Wanda L. Rothman

Cleaning, sorting, and packing memories is not easy. You always said, Mom, that you were going to do these same tasks. But now I'm glad you didn't. The kids will love this beautiful junk.

There are so many old books with yellowed pages, bent corners, and broken backs. Some have meaning only for Wilma and me, your daughters. Here are some that I treasure. They are dirty and smell musty, and looking inside would not help to determine their value.

These stained paperbacks no longer may have value as mission study books, but looking at them does bring back into focus your life in ministering to this community.

It was the study of one of these mission books that first interested you in the work of the organization then called Woman's Missionary Society. You said that the mission

book studies always helped you find new ways to be missionary.

I remember your involving Morris and me in one of your plans. When we bought our new mattress, you called long distance asking us to make the one-hundred-mile trip home with the old mattress. When Morris went with you to deliver this mattress, he found a small house with a large family and a father who didn't have many work skills. The children were delighted with their new bed on the floor or maybe it was the bag of candy and cookies you just happened to have with you. We've been a little more thoughtful of the needs of others since then.

The mission book studies opened new areas in your prayer life too. As you identified with mission needs, you testified how God brought burdens to your heart and you returned them to him in prayer.

And I haven't forgotten how your
concern increased for giving You

really believed that God supplied
your mission offering with generos-
ity unending

We still have mission studies, though Woman's Missionary Society is now known as Baptist Women. I go partially because you went. I go expecting God to give me insights into the work of his kingdom and praying that he will use me in my home and community.

Cleaning, working, and packing. I don't find it easy to think of your not being here to need these things, Mom, but what a comfort to know of your eternity with God, and to remember your life as changed by the study of these mission books.

**Read and study STRONGER
THAN MUSHROOMS** by David
Dexter, the adult book in 1974
Foreign Mission Graded Series
(\$1.75 through Regular Book Stores)

**Beautiful Junk
& Mission
Study
Books**

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and me going to
Da.

It was not about
pilgrimage at Da. I

thought it was because
it was time. We learned about missionaries
they do a lot of neat things. My friend is going
to be a missionary. I am going to hear mother and
take my kids place. My mother takes me to Da. She
reads Bible every with me. We pray for the mis-
sionaries every night. She said I should write
and say thank you for Da. The only thing is it is
not long enough
fore,

PS. My mother said to tell you that
she looks better than that



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