

Jerry came in at noon from his classes at Sanford University. His lecturing this morning had lacked its usual punch.

We spent the next two hours discussing "what if." And watched the silent telephone. A lab session met at 2 o'clock, so Jerry had to go back to school.

2:20 P.M. The phone rang. "Lynn, Dwight Honeycutt here. Is Jerry there?"

"No, Dwight. He had to go back to class a few minutes ago. Can you give me your message?"

"Totally can. Everything is A-OK! You have been officially approved for appointment. Now you can confirm those plane reservations to Oklahoma City and plan for five days there for orientation and appointment."

I have no idea what my reply was. I dialed Jerry's office. He answered himself which he almost never does. I said, "Dwight called. Everything is OK." Complete silence followed. We were choking back tears of joy and relief after so many weeks of questions, papers, trips, interviews, and many hours of prayer. We were approved for foreign mission service!

MY OWN SENSE of missions calling dated back to my Sunbeam Band years. During college this calling was again made clear. My life was led through channels that did not appear to be moving toward foreign missions, but I am aware now that these channels were just

accepted the call. The night of November 19, he turned off the TV, told me he needed to tell me something, and calmly spoke: "I feel like we are not where we belong. The Lord wants us as missionaries in Hong Kong." There are no words for my inner reaction just as there was no mental plan for my instant reply: "What took you so long?" Jerry had not known of my earlier missions commitment.

The logical procedure from this point would have been to write the Department of Missionary Personnel in Richmond and let the Foreign Mission Board proceed from there. And they would have, promptly. But we were not too logical. Leaving the children with Grandmother, we drove to Richmond. Our reception was warm, considering our precipitous action. We left Richmond, not too encouraged, but with a fistful of forms and information.

That very night we filled out a "million" little squares on preliminary health and information forms. Struggling with mixed feelings of discouragement and a certainty of divine direction, we immediately mailed the forms. The Board responded. Within a week an area representative was in our home. We knew he was searching for and evaluating our motives and capabilities and helping us to do this for ourselves. Little advice was given. Just a directing of our own thoughts.

preparation for what was to come. As we were told, "God is never early. He is never late. His timing is always just right."

On November 12, 1975, following a talk by Alton Hood, a furroughing missionary, Jerry felt a distinct calling for missionary service to Hong Kong. We had spent a year in Hong Kong at the Baptist College in 1972-73. A deep love and empathy for the people remained with us, but no sense of leadership to return. But in 1975, after a week of praying, Jerry

Then the paper work began in earnest. For most candidates, this part of appointment procedure is spread over a long period of time, actually at the candidate's own pace. First come chronological and interpretive life histories. For Jerry and me these were enjoyable and enlightening experiences which helped us to really know ourselves. Next we described our Christian beliefs. The questions forced us to probe and formulate our faith and Christian directives. Lists of references for each of us

## THE LONGEST DAY

Lynn Madison Barrett

The morning had been eternal. The committee meeting today, April 1. O personnel men would call as soon as a decision was reached. Jerry and Lynn would be approved or rejected at this point.

separately and for the children were made for use if and when we received approval. References are sent, compiled, and evaluated as a part of the total application prior to approval.

AFTER THE PAPER WORK, we were "turned over" to a personnel secretary in Richmond. For us it was Dwight Honeycutt. In January we flew to Richmond for three days of group interview conferences and a psychiatric examination. We and ten other candidates met in groups and as individuals with several people from the personnel department. We were observed in group action under both informal and organized circumstances.

Jerry and I left Richmond knowing we had been evaluated on how we could fit into a great program for reaching the world for Christ. We left Richmond feeling we had made friends for life who were concerned, not in a test score or a computer sheet, but in what was best for us as individuals and for the missions field.

Next we went to Atlanta for physical examinations. We thought we had been through physicals before, but now we knew we had! The children went to their own pediatrician for check-ups.

AND NOW THE WAITING seemed eternal. The personnel staff was ready to present us to the Foreign Mission Board personnel committee composed of Southern Baptists throughout the Convention. The date was April 1. This was that Longest Day, waiting for the call which was to come immediately after the committee voted. The call came. Our calling was confirmed.

But what seemed like the end was only the beginning. A five-day stay in Oklahoma City for orientation and appointment was another pinnacle. Hours of instruction and information from every department of the Foreign Mission Board. Medical instruction, shipping and packing instructions, furrough policies, salaries,

insurance, taxes, stacks of files.

Then the appointment service! We felt close to God and strongly committed to our task as we gave our testimony to that mass of eight thousand people. Nineteen of us appointees watched as one hundred and twenty-four people made a public commitment of their lives to the call of God!

Our son, Pat, and daughter, Erin, now became a real part of our life's new direction as we began plans for packing, selling the house, deciding what to take and what to leave (we are taking almost everything). The children's plans centered around toys to take, new ones to purchase, friends remembered from our previous trip, and the fun we will have stopping for a day or so in Hawaii enroute. Jerry's and my plans centered around the cubic footage of the piano; books we'd need; how to combat mildew in the rainy season; how to survive two years of Cantonese study; and how restful our fourteen weeks of orientation at Callaway Gardens would be.

ABOVE ALL THE CONFUSION and excitement we know peace and contentment because we are certain that God has called. And we are going exactly where he wants us. Whatever work needs to be done, in the classroom, in the churches, in the home, in the streets, we will have his strength to do it.

When you read this we will be in Missionary Orientation. These fourteen weeks prepare us for entering a new culture; give us instruction in basic linguistics, business matters, last-minute purchases; and provide opportunities for Bible study, spiritual enrichment, and a fellowship probably unparalleled anywhere on earth. The children are enrolled in schools of Pine Mountain, Georgia, loving the freedom and fellowship of Callaway Gardens. We will leave here the middle of April and experience yet another beginning in Hong Kong.

Thank you, Southern Baptists, for giving us the freedom to respond to God's call and fill a need.



Photo: The Barretts bid farewell in treehouse, pack books and toys, and plot their travel course Hong Kong ward.



**FRONT COVER:** Glimpses from the family album of Wilma and Calvin Sandlin, home missionaries serving Navajo Indians in the northeast corner of Arizona (an area of 4,500 square miles). Born on the same day, August 2, 1922, they met on their sixteenth birthday in Oxford, Ohio, and were married March 17, 1944, at Hamilton, Ohio. They have two sons, Guy and Michael, and three grandchildren, Kinde Elizabeth, Crisa Erin, and Erica Lynn.

# CHURCH STARTER



## Walker Knight

Missionary Floyd Merrill knows "God's house" can be a rented Grange Hall as well as a red brick building with a steeple.

Merrill has started twenty-one Baptist churches — many of them in Oregon and Washington — in all kinds of buildings.

"The greatest romance in all of my experience has been with new congregations," says Merrill. His enthusiasm and church-starting skills are sorely needed in the Northwest where the number of persons who do not belong to any church is high.

"People in crises may turn to religion, but the masses out here live in a beautiful place, have good jobs, and see no need for God," laments one pastor.

In Washington County, a bedroom-community area west of Portland, there are 180,000 people, only 30 percent of whom are affiliated with churches. The Tualatin Valley's rolling hills, fertile orchards, and

pleasant towns attract thousands of newcomers daily.

In 1974, Floyd and Betty Merrill went to work there, concentrating first in Tigard, a town of 10,000 with two retirement villages nearby.

Sponsoring Metropolitan Baptist Church had set up a missions fund for Tigard in 1973. In 1974, laymen from Plainview, Texas, came for door-to-door witnessing, survey, and night meetings in the Tigard Grange Hall. By December of that year, the Merrills came to gull together the nucleus for a new church.

They started services in the same Grange Hall, where the polished hardwood floor reflects the sun, and church members enter the room under a huge deer head mounted on the wall. About sixty attend Sunday School. Betty Merrill teaches adult women in one corner of the 25 by 40 foot room.

About thirty persons have joined the young church. To encourage others, the Merrills make telephone surveys and visit mobile homes, apartments, and new homes. Some prospects are reached through Bible schools, and a couple's Bible study at their apartment complex is drawing young people into the fellowship.

As the Tigard mission accumulates enough members, muscle, and money to stand on its own, Merrill will move on. The congregation has invited a prospective pastor to preach for them as phase two of the church starting process.

Merrill, whose determination, enthusiasm, and experience uniquely qualify him for beginning churches,

concentrates now on two other locations, nearby Aloha and Newberg.

The Aloha mission now has twenty regulars. A seminary student is pastor, and home missionary Darrell Evenson and Northwest convention Sunday School director Bob Flegal steer the services.

The Newberg mission began as a home Bible study with a nucleus of members from the Tigard church. A core group meets regularly to pray for prospects. Floyd also finds prospects through the newcomers' service, a list of all new residents in the Portland area. The Interstate Association buys the list and distributes the names among the churches. Floyd receives forty names a month and contacts each person with a letter or visit.

During one visit, Floyd met a seventy-three-year-old woman who expressed interest in the Newberg church and came to the next meeting. "I had thought she was a Christian," Floyd recalls, "but when I asked her, she said no." Fifteen minutes later, she accepted the Lord.

This spring, the Newberg church hopes to build on a three-acre plot donated by a member "who'd been hungering for seventeen years to have a Southern Baptist church in the neighborhood," Floyd explains. Plans also are brewing for a bus ministry to Dundee, a community about three miles from Newberg.

"That's in our hearts now," Floyd says. "I'd like to get started there next."

*From Seven Beginnings, \$5.95 through Baptist Book Stores. Used by permission, Home Mission Board. Copyright 1974*



## PERSONAL PRISM

Occasionally a woman needs to pause and to remember experiences that made her what she has become

Stuart Calvert

January was named after the Roman god of doors and gates, Janus, because the month stands as a door to the new year. Before you step into the new year, read the inscription written across the gate: "You shall

...for age, a special vacation ...  
...hood in a distant city. Memories punctuated ...  
... by recalling spoken vows, a poignant ...  
... appointment, conversations with a friend, silent ...  
... shared with someone. Occasionally a woman needs ...  
... remember the people and places that lent a luster to her life.

Pause and remember the time before your prism glowed.

To conquer the Ann Street hill a determined nine-year-old cyclist gathered speed two blocks away. This momentum, aided by vigorous puffing and pumping, propelled the bicycle over the top. Ann Street hill, a formidable foe, plagued the rider with rocks, ruts and red dust. Nevertheless, the road led to the church and to Vacation Bible School. This particular week the hill loomed like a mini Mount Everest. Somber thoughts, weighing heavily on the child's mind and heart, sapped her strength. Day after day the last hour over the hill was accompanied by tears of exhaustion. Then one noon, just as the hill came into view, the child made a decision. She said yes to Jesus. The effortless ascent became the first victorious hurdle for a spirit soaring free. My journey with Jesus began at the foot of Ann Street hill. Now smoothed, paved, fancied up with lines and arrows, Ann Street hill is an important artery in the city. But memory places me on a steep, dirt hill where the light began to shine.

One day the light began to shine in your prism. Remember? Pause. Think about your salvation experience. Include in your thoughts a description of the place, the people involved, the season of the year as well as your feelings. For you the light of Christ may have burst dramatically into your prism as half a lifetime of habits and attitudes yielded to his control. Or, the light may have shined gradually because of early childhood knowledge that "Jesus loves me."

In failing to recall this initial experience of grace we become spiritual snobs. How? The maturing process necessary for spiritual development, moves us away from the freshness and the joy of that first experience. We take credit for the evidence of the fruits of the Spirit in our lives. The prism light flickers because of inflexible, self-imposed rules and regulations which isolate us from people who are "different."

By remembering, we recognize that we are sinners saved by grace. By remembering, we recognize our inadequacy apart from God's indwelling Spirit.

Bend through your prism a prayer that sophistication may not snuff out the memory of the moment you said yes to Jesus.

...you will say: ...  
...ing a revival ...  
... she asks, "How can I possess peace ...  
... "Let me tell you about a Sunday School teacher who shared ...

As we step through the gate of new beginnings, we anticipate exchanging anecdotes, recipes, various instructions, asked and unasked for advice. But the most significant sharing is prefaced by, "Let me tell you about the time God saved me." This is the most memorable keepsake a woman possesses.

Pause and remember a time of encouragement. Mrs. Chestnut taught the third grade. I have grateful memories of the nine months spent with her. Mrs. Chestnut demonstrated her consideration of each child by thoughtful, personal touches — a pat on the back, a kind word, an invitation to share dessert. Interspersed with reading, writing, and arithmetic were lessons on "how to get along in life." I will share one of these seasons.

Every Monday morning the pupils elected class officers. All week the elected officers filled responsible positions. But Friday was the red-letter day. The president rapped the gavel and called the class to order; the secretary read last week's minutes; and the vice-president took names of the rowdy ones.

During the school year every child held every office, but the presidency was the most coveted. To rap the gavel and announce, "The class will come to order," was the high point of the third grade. I cannot remember how often I lost the presidency. One Monday morning after losing, I was last in line as we filed out for recess. Mrs. Chestnut stepped beside me, placed her arm around my shoulder, and said, "Stuart, I have noticed that when you are nominated for the presidency that you never vote for yourself. Can't you do the job?" Startled by this observation, I answered, "I think I can do the work, but I can't vote for myself. I am not conceited." Mrs. Chestnut replied, "If you do not have confidence in yourself, no one else will."

Mrs. Chestnut, the encourager, planted a memory which surfaces at the outset of every new or difficult situation.

Later another encourager suggested, "Yield your self-confidence to the Lord who instilled it in you!" Think of it: your self-confidence contrites before a Holy God, committed to his purposes, controlled daily by the judging of his Spirit. This kind of self-confidence equals freedom. We Baptist women are able to accomplish any task the Lord gives us!

Remember a person who encouraged you. Then be an encourager. Today God's light, bending through you,

...incorrigible teen-age triand, ...  
... possession: a shoe box stuffed with pictures of ...  
... brothers' wrecked cars. With excitement ...  
... she recalled the demolished condition of ...  
... and the drunken condition of each brother. Jane ...  
... making memories. How sad.

"Oh, Mama! Look at these horrible pictures. I will not buy them!" Julie, with apparent disgust, thrust the packet of school pictures into my hands. "I forgot about that hole in my head and smiled big."

To a thirteen-year-old, tragedy is a broad smile revealing a missing tooth. No more was said about the pictures until the morning the money was due. Julie said, "Mama, I have decided to buy the pictures. They are still horrible, but years from now won't we have fun looking at them and laughing?"

Julie is making memories. How pleasant!

Pause and remember that today you inherit memories.

Recollections shape our present. Reactions to people, circumstances, conditions in our past, show up today in our emotions, habits, facial expressions.

Sheila Harper is a "real live" memory. Because of her devotion to the Lord, she is making memories in the lives of Sparks, her husband, and Gena Lynn, her baby daughter. Let me tell you why. As Sheila grew through childhood and adolescence into young womanhood, her mother poetically expressed her joy in watching the maturing of her lovely daughter. Thoughts from the heart of Mrs. Mangum stirred in my memory Hannah's dedication of her son. With a mother's love she presented to the Lord the daughter he had given to her.

Knowing that the poetry would inspire us, I asked Sheila's permission to share her mother's feeling with Baptist women. Today I felt chagrin as I reached for the notes and touched an empty space. But in losing a keepsake I discovered a truth: Sheila's memories are printed in her life for all to see. She daily rewrites in abundant living the ideals expressed by her mother. Sheila remembers well.

Perhaps in your past someone planted a noble memory, but through the years lesser goals buried it. Probe out this memory; polish it; proclaim it in your life today.

Refresh your memory. On different occasions and in different ways, Jesus said to each of us: "You are the light of the world." Recollection of this memory makes our prisms glow and allows God's light to bend in us to emerge the explicit hue to illumine each life we meet.



Wendi, daughter of Coy and Theresa Jones, Indonesia



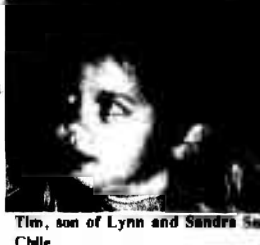
Anita, daughter of Fred and Janice Day, Surinam



Delanie, daughter of Dale and Patsy Olson, Kenya



Robin, daughter of Charles and Bette Hawkins, Philippines



Tim, son of Lynn and Sandra Smith, Chile



Darryl, son of Dale and Patsy Olson, Kenya



Kim, daughter of Milton and Mary Anne Womack, Ivory Coast, with her dad



Vaughn, son of Dale and Ann Balgobin, Ethiopia



Blenda, daughter of Bob and Joyce Barker, Venezuela, with her mom



Jason, son of Larry and Cheryl Cox, Ivory Coast



Christy, daughter of Ken and Nancy Stephens, Dominican Republic



Joel, Glenn, and Tammy with their parents, John and Joanne Gray, Upper Volta



Lauri and Karl, daughters of Larry and Virgie Henry, Spain



Christy, daughter of Charles and Bette Hawkins, Philippines, with her mom



Chris, son of Glen and Marvella Thompson, Philippines. Tim, son of Larry and Virgie Henry, Spain



Jeremy, son of Larry and Cheryl Cox, Ivory Coast, with his mom



Morgan, son of Bill and Janet Swan, Philippines, with his dad



Van Newman, Chile, and Nicole, daughter of Mike and Joan Shockley, Ghana

# Yes, We'll Stay Overnight

a picture album of MKs (missionary kids) and their families

When Mike and Joan Shockley were in the process of appointment to serve as missionaries to Ghana, they tried to prepare their two daughters, Lona and Nicole, for their new experiences. It was a bit too much for Nicole, age four, to grasp, as evidenced by her bedtime question, "Mommie, when we go to Africa, will we stay overnight?" From her query, this article has been titled.

Pictures on these pages were made at the Southern Baptist Missionary Orientation Center, Callaway Gardens, Georgia, during the spring 1976 session. In them photographer-missionary Hal Hunter (Japan) presents MKs and their families as he saw them at MOC. Hal and Esther Hunter were one of the thirty-nine couples at that session.



WEDNESDAY  
EVENING

CAROL TOMLINSON

#### The Parent-and-Child Thing

I am not an expert on anything. No one is an expert on the pitfalls of parenthood. The pits fall in too many directions ever to map them out. My encounters with the nearly two thousand students I have taught does not make me an expert on right and wrong things to do. But it has given me enough opinions so that I find it difficult to keep my two cents' worth to myself. So I share with you some observations that I feel (not know) have some validity. Perhaps they will nurture more valuable insights in you.

#### Imitation Over Admonition

I often talk with parents who are shaken to the core with

habits or practices they have discovered in their children. Many times they have not set a poor example and it is hard to know why the child has chosen actions as he has.

Often, though, I hear a parent say, "I have told him since he was a tiny child not to. Further exploration leads to the discovery that though he has instructed the child 'properly,' his example has been careless. It happens not just with the child who was told not to drink but turned to drugs or drinking after watching a parent drink socially. It happens not just with the child who was told that honesty was important and who cheats after seeing parents 'fib' about being home

when the phone rings. It happens also with the child who is hostile toward authority — he heard his parents express hostility toward the boss or the landlord or the establishment or politicians or a race. It happens with the child who does not smile much at the world — he saw few smiles at the breakfast table. It happens with the child who panics in a crisis — he never saw calm in crises at home.

It happens with the child who does not remember to say thank you — or worse, to be thankful. Perhaps no one said thank you to him for his gifts or to each other in his presence. It happens with the child who is suspicious because life never

taught him trust. It happens with the child who cannot make creative use of free time because he never saw his parents do exciting or worthwhile things with their moments of relaxation. It happens with the child who does not value the contents of a book because the people who are his models did not read to him or did not read at all. But it is doubtlessly true that a child who sees honor, trust, confidence, creativity, discipline, and gratitude acted out has a much more compelling model than the child who is told to be "that kind of person" by someone who does not make a total effort to be what he says is worthwhile.

#### Rewards and Punishments Are Values

In our materialistic world things are so important that we often betray ideals to acquire them. Then, looking back, we are sorry. We would not teach our children that things are all-important. Would we?

And yet, when a child does well or progresses, we give him something — a thing, money, a privilege. When a child has failed to do what he can and ought to do, we deprive him of something — a thing, money, a privilege. Doesn't that finally say to a child, "You must do well so that you will have things or privileges." And older children are puzzled when concrete gain does not follow their efforts.

To work for things nets things that still leave life hollow. Then what? I often wonder, when I talk with puzzled parents, how many children learn to do what is right simply because the world makes better sense that way — not because it gains a reward? Or, how many children see parents who want to work because the world is a cooperative effort and because they want to be a part of making the effort worthwhile — not because so much work equals so many things? Or, how many children see parents

who stretch their creative energies because they sense that they have gifts which it is somehow wrong to waste — rather than for things or recognition or praise?

Even the kind of reward or punishment we devise speaks of values — of a life purpose.

#### What Are the Answers?

##### What Are the Questions?

Sociologists and psychologists (and just plain folks who live in the world) talk of the rapid change that has taken place in our world. It probably took the first people hundreds of years after they first saw fire to begin to cook with it. Progress was slow; but humanity was ready for it when it came. Then from the automobile to the moon took us only slightly more than half a century. We are not ready for all that happens to us. Yet in some ways, we cling to methods of instruction that move at the pace of the cave people. Often we feel quite certain we know the right answers. In truth, we probably do not even know what the questions will be in twenty-five years. Some of the ideas of the young seem outlandish. The ideas may only be new. So will the questions be new; they will require new answers.

One of the greatest gifts we could give youth would be, not a set of answers that perhaps lifted our lives, but the ability to be problem solvers.

Think with your children. Help them spot the problems in their world. Help them analyze those problems. Help them find confidence in solving problems. When they find workable solutions, even to small problems, help them find joy in having been wise and creative in their actions and thoughts.

We cannot teach answers for tomorrow. But it is perfectly possible to nurture problem-solvers who can use their God-given abilities to tackle the project called life.

#### The Lost Art Needs to Be Found

Conversation has been referred to as "the lost art." If the

label is correct then it is up to families — many families — to exert an all-out effort to unearth it.

One of the saddest tragedies lived out among teen-agers and their parents is not knowing each other. The estrangement never comes about as rapidly as it seems. It begins with parents who get bored with hearing the "sand-box" problems of tots — and start listening only with their ears rather than with their hearts. It continues with silent suppers where the daily things of school or home or office are left unsaid — or undelighted in. It progresses to evenings where only the television shares what is on its mind. And years pass. And strangers have been born.

Talk to each other about nearly everything — moments of craziness, the trivia of routines, tiny and tremendous projects, puzzles, and. And listen with more than your ears.

Share opinions. Do not be afraid to venture into controversy. With your explanations of an opinion, explain the roots of your feeling. Know why you act as you do. Be certain that your actions are at least an attempt to construct a world where there is harmony between you and your Maker.

Help your children to act from reason rather than from a vacuum. Help them express reasons for their ideas.

And listen. And listen. And listen. Do not miss the silent danger signals. Do not overlook the tiny cries for approval. And be careful to spend more time reinforcing triumphs than pointing out wrongs.

Grow up together to be friends. Friends can differ, and argue, and fussie, and be friends. Strangers only drift farther apart.

What a simply delightful challenge it is to be a wise friend. What a marvelous gift to have a child that you can befriend — and who can be your friend too.

# Reborn Free

## The Helper

Ruth Wagner Miller

"Honey, if you are looking for a project, the pockets of most of my pants have holes in them. Maybe you could find the time to do some repair work," my husband said.

I gritted my teeth and smiled. How I hate repairing pockets! If I am looking for a project? He knows I have that editorial deadline. If I have the time? Doesn't he know the green beans are ready to be canned and the weeds are taking over the garden? I wish I could report that I sweetly said, "Yes, dear." Instead, my reply was more of a muttered, "I'll try."

Just then, God tapped me on the shoulder and asked, "Are you ready for the next lesson?"

Well, I had asked God to make me into the kind of wife we wanted me to be. I took a deep breath.

And God said, "It isn't good for man to be alone; I will make a companion for him, a helper suited to his needs" (Gen. 2:18 *The Living Bible*). "But remember that in God's plan men and women need each other" (1 Cor. 11:11

TLB). "If you can find a truly good wife, she is worth more than precious gems. Her husband can trust her, and she will richly satisfy his needs" (Prov. 31:10-11 TLB).

"Find out what your husband's needs really are, then lean on me and I will help you meet them," God told me.

Then God reminded me of a story I once heard Anne Davis, a professor at Southern Seminary, tell. It seems that when Anne was a preteen she began to wonder why her mother did not tuck her in bed at night. She knew that the mothers of all her friends tucked their daughters in bed. Night after night, she went to bed aching in haste her mother tuck her in. It got so bad that she refused to spend the night with her friends for it hurt too much to see them being tucked in bed. She thought, "My mother does not love me. If she did, she would tuck me in bed."

Years later, when Anne had become an adult, she asked her mother, "Mother, how come you never tucked me in bed when I was little? I thought you did not love me."

these things are expected of a wife. Because of this my attitudes were wrong. I was not helping out of love for my husband (aside from occasional flashes of romantic idealism) or obedience to God.

It was in the things that do not show that I had racked up a miserable score of failures. Not all the time, you understand. I think God allowed me to do enough of the right things for my husband to have a glimpse of what life could be. It is a testimony to my husband's love and patience that he waited for me to begin growing up (I'm still at it).

I share with you now what I have learned.

### Things That Show

"She watches carefully all that goes on through her household, and is never lazy" (Prov. 31:27 TLB). The helper-wife takes the basic shelter of a house and turns it into a home, a haven of peace and rest, a refuge from the world. She keeps it clean and comfortable but does not value her house or its cleanliness above the enjoyment of those for whom it is meant. And she always keeps in mind that she is the emotional thermostat for her family's environment.

"She buys imported foods, brought by ship from distant ports. She gets up before dawn to prepare breakfast for her household" (Prov. 31:14-15 TLB). The helper-dietician will see that her husband gets the right kind of food in the right amount. She sets her table with clean linens and flowers or potted plants to make even the plainest fare seem more appetizing. She sees that the mealtime is pleasant and refrains from using the opportunity to air unpleasant subjects.

"She has no fear of winter for her household, for she has made warm clothes for all of them . . . her own clothing is beautifully made — a purple gown of pure linen" (Prov. 31:21-22 TLB). The helper-wardrobe mistress sees to the clothing needs of her husband. She provides clean shirts ahead of the time he needs them and does not keep him standing in his underwear while she irons one. She

is not appreciative. . . or "You're such a good cook. . . lovely home you keep," or "You're such a good cook. . . it is in the psychological matters that we are needed most. Our skill in meeting emotional needs must be so subtle, our touch so light, as to be undetectable except by the results.

Psychologists tell us that a man is insecure and vulnerable in many areas of his life. The three most critical are his assurance of his masculinity, his adequacy in sexual performance, and his ability to provide for his family.

As we understand just how uncertain of his masculinity a husband may be, we appreciate why he sometimes does things and refuses to do others. He may push himself into situations requiring great physical strength and stamina or take risks in order to prove himself to himself and to others. On the other hand, he may refuse to help out with such so-called woman's work as diapering the baby because it poses a threat to his already shaky image of himself as a male.

"When she speaks, her words are wise, and kindness is the rule for everything she says" (Prov. 31:26 TLB). As helper-psychologist, a wife builds up her husband's masculine self-image, reassuring him over and over again of his manliness and courage. She looks for ways to admire and encourage his strength and character.

"Rejoice in the wife of your youth. Let her charm and tender embrace satisfy you. Let her love alone fill you with delight" (Prov. 5:18-19 TLB). The helper-appreciator lets her husband know that he's able to satisfy her sexually. He derives pleasure from giving her pleasure and stimulation in knowing that she desires him as much as he desires her.

"A worthy wife is her husband's joy and crown; the other kind corrodes his strength and tears down everything he does" (Prov. 12:4 TLB). The helper-accountant helps her husband by learning to live within the family income. No matter how much money is coming in, a family needs to take God into its financial planning and discipline itself to live within its income.

In a later article, I will deal with the Christian woman's approach to finances and give suggestions for getting the most from each dollar. In the meantime, ask your husband to help you plan a realistic budget, and live within it.

the love which is a gift of the Holy Spirit.

Like the emotional help, the spiritual help a wife gives her husband also shows only in its results, not in its doing. Whether we have active-Christian husbands, dormant-Christian husbands, or non-Christian husbands, God wants to do a work in their lives. We must get out of the way (no begging, pleading, threatening, or sermonizing) and let the Holy Spirit do his work in our husbands' lives instead of our trying to be their Holy Spirit. "Your godly lives will speak better than any words" (1 Peter 3:2 TLB).

What can I do as I stay out of God's way? I can pray. I can give thanks "for everything" about my husband (Eph. 5:20), and intercede on his behalf (Phil. 4:6). I must pray for my husband's physical protection, his emotional well-being, his spiritual growth. Who else loves him

controlled prayer. I don't realize there is a

Finding the needs of your marriage partner is a sensitivity which only the Holy Spirit gives. It also requires a willingness to change your ideas of what you think your partner needs. And it takes the humility to ask, "What do I do to meet your needs?"

I think my marriage took one giant step forward when I was able to say to my husband, "God has shown me that I am to be a helper, suited to your needs. Will you help me understand what those needs are and how you want me to meet them?" For you see, my husband's reply was, "Yes, if you will do the same for me."

This month arrange a quiet time alone with your husband so that you can begin to learn what his needs are.

Next month, I will be writing about the Christian woman's use of time. Right now, though, it is time for me to mend some pockets.

In February Baptist Women will focus on Minding the Future, one of the special emphases of this year. The Baptist Women meeting will challenge members to take responsibility for the missions education of children and youth — through Mission Friends, Girls in Action, and Actreans.



## Next Month in ROYAL SERVICE

Current missions groups will study the work of civilian chaplains in industry, hospitals, and correctional institutions.

Urgent — Reply Requested is the Bible study topic, based on these Bible passages: Matthew 9:16-17; 13:44-46; 18:23-24; 22:1-14.

Round Table groups will read and study books on spiritual development (see p. 30).

Prayer groups will focus on a "Friend of Children" — Gaynor Yancey, a home missionary in Philadelphia.

Mission action groups will find helps for conducting a storytime for children.

In addition, look for your favorite regular features, plus some attractive home missions reports and inspirational pieces on the two emphases Minding the Future and Teach Missions.

What do you do with your spare time?

The question is often asked in a joking way when someone has listed all her involvements.

Some people don't like to admit they have any spare time. They feel guilty about taking time to follow personal interests, develop hobbies, or just "gool off." Folks like that are sometimes called "workaholics."

I like to write and read (like the proverbial postman who goes for a walk on his day off). I am a crossword puzzle addict. (Gotta have at least one fix a day.) I like to sit and listen to music (symphonic, choral, original cast albums). I like to walk (three miles or so most days). And I am infatuated with drama.

Contemporary theater is recreation and inspiration to me. I read plays and attend dramas and musicals for sheer enjoyment. I also gain insight as the playwright or lyricist speaks to the human situation in revealing ways.

Mame is my very favorite musical. Patrick Dennis's eccentric aunt is committed to living life to its fullest — opening new windows and new doors every day. In *Pied Piper* fashion, she beckons Patrick — and us — on to explore new dimensions of living and to celebrate today. We don't have to wait for a birthday or the weekend or New Year's Day. This very minute is historic because we are alive.

Auntie Mame's outlook is not pious or devotional. But the core of her thought can be given a definite Christian application: Today is all we have. If we work for Christ, we must do so today. Today is not quite like yesterday. We should look for — or create — opportunities peculiar to today as we open the new windows and new doors God places before us.

You don't have to do much adapting to see the Christian gospel in Don Quixote's quest for "The Improbable Dream" in *Men of La Mancha*. The old visionary is scorned by all

but his friend Sancho when he sees windmills as ogres to be battled, a run-down inn as a castle, the innkeeper as lord of the castle, and a chaste lady to be defended.

Aldonza, the woman in question, sneers as much as anyone else. She is irritated and insists she is no kind of a lady. She suspects Don Quixote's motives and cannot imagine his interest in her is pure. But, in time, because he believes so strongly in her, she becomes what



he thinks she is: Dulcinea, the sweet and clean lady. Is this not in the spirit of what God did for us in Christ? He saw more in us than we saw in ourselves. He loved us when we were unlovely. God gives us insights into unlikely people — perhaps people we are trying to reach through mission action. We tell them by our attitudes, actions, and words what we see in them through Christ. They may laugh at our suggestions. But if we persist, Aldonzas become Dulcineas.

Some shows unashamedly proclaim their messages. *Don't Bother Me, I Can't Cope* is an all-black revue which joyously challenges whites and blacks to keep working at the task of building understanding between people. At one point, cast members declare their basic needs are "less fatback, more greenback, and you off my back." A male singer asserts, "My Name is Man," with the application, "Don't call me boy." With America's mosaic of one hundred and twenty or more ethnic groups, we need constantly to remind ourselves of Christ's reconciling work and that He has committed the ministry of reconciliation to us.

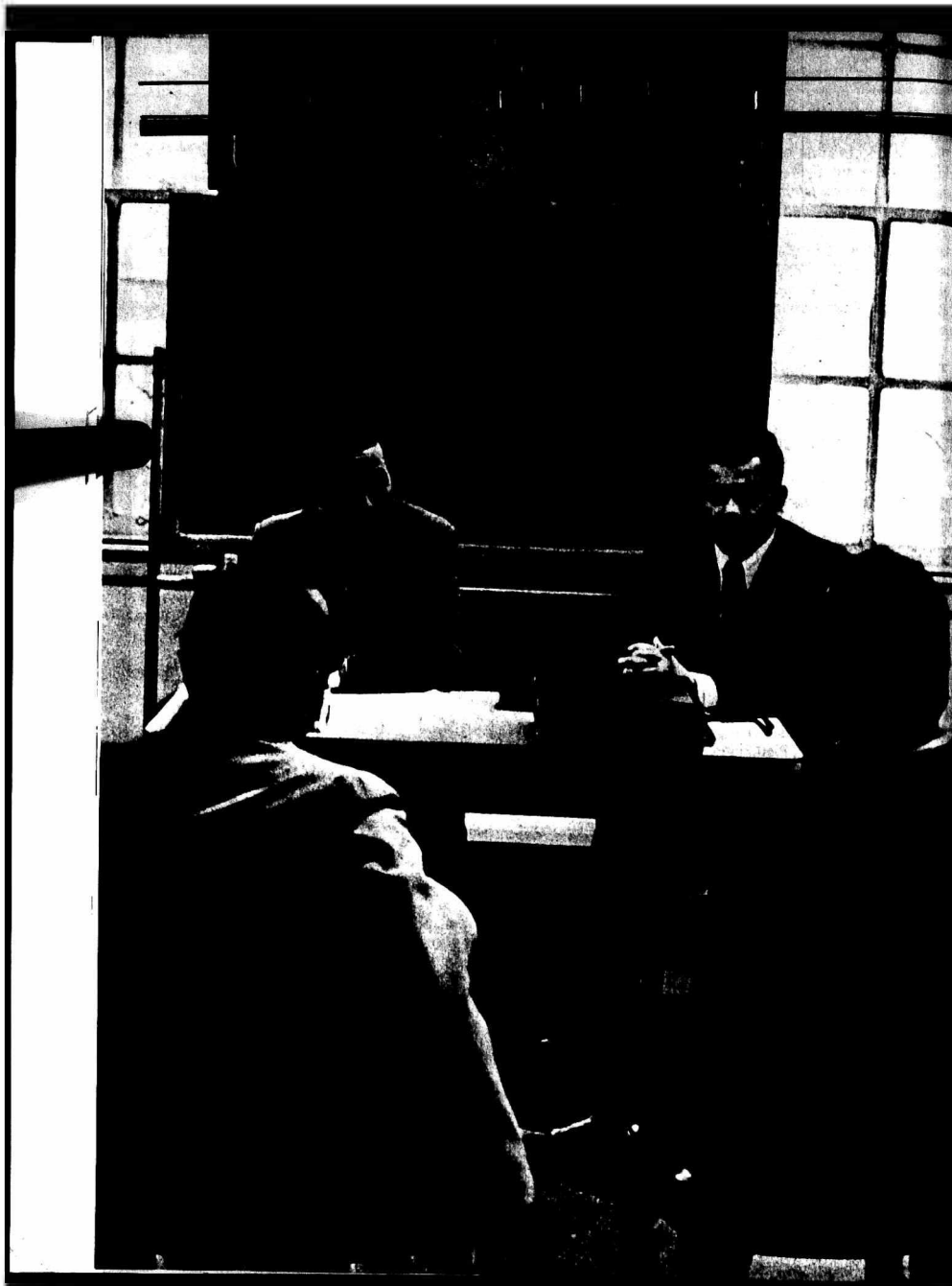
*That Championship Season* portrays the empty lives of alumni of a high school basketball team. As men nearing forty, their biggest moment in life is still the memory of their state championship. A female version of the same theme is in *Twigs*. Celia relives a fling in Hollywood. In middle age, at the slightest provocation, she still does her one song-and-dance routine from her one movie.

Celia is more pitiable than the ex-athlete. They get together once a year and look at the trophy with their names on it. She will never catch her big scene on the late show. It got cut out of the movie and was never shown in theaters.

These plays depict people for whom life has no meaning. Christian missions picks up where the plays stop: Acknowledge the desperation of the human predicament. But move from despair to affirmation of abundant life in Christ. The gospel provides, not an instant cure, but a new orientation around which we can build meaningful relationships — with God, with ourselves, and with others.

And that brings us back to the spare time question: How do you use your spare time?

Watch for the second in this series — a Christian looks at television.



## Telling God's Love in Human Languages

Velma Darbo Brown

Gladys (Mrs. Wilbur) Lewis is a former missionary to Paraguay. Some time ago she was helping to lead a tour to Mexico. Her friends asked her what she was responsible for on the tour. She told them she would interpret. "Oh," said her friends, "we didn't know you spoke Spanish." "I was a missionary in Paraguay," she reminded them. "Yes, we know that, but did you have to learn Spanish?"

Perhaps this misconception is more widespread than we imagine. In America, where one language is universally spoken, people may be surprised that not everyone in the world speaks English. But missionaries go to many places where English is not even the second language. In such places they learn the language of the people to whom they minister in the name of Christ.

### Why Should Missionaries Learn a Foreign Language?

Sometimes people wonder why missionaries cannot use an interpreter to spread the gospel if the nationals do not speak English. The problem lies in the variations of meaning from one language to another. Take this experience:

A. V. Washburn, secretary of the Sunday School Department of the Baptist Sunday School Board, was leading a conference of Sunday School workers in Hong Kong. At one point he said, "Trying to teach something you have not experienced is like trying to come back from someplace you have never been."

The translator paused a moment, trying to get the meaning behind Dr. Washburn's words. Finally he put it into Chinese this way: "If you do not know anything, go out and share it with others!"

Using another language is more than learning a set of words and some grammar. A people's language carries their culture, their very way of life. David Bedford, resident linguist in the Foreign Mission Board's program of missionary orientation, says, "The missionary must know the culture of his hearers if he is to show that Christ is ready to address their particular needs." The missionary cannot truly identify with the listener except in the latter's language.

Lois Glass, retired missionary to Taiwan, grew up in a missionary's home in China. She believes that the most important reason for learning a national's language is that one cannot understand a people, their thought patterns, their customs, and their feelings unless one can understand their language.

A person does not communicate only words and ideas when he speaks; he reveals himself. The phrase "he expressed himself," often used in quotations, is more significant than we realize. For when a person speaks, he truly expresses himself, not just words.

A missionary's child unintentionally showed that using a language well draws a person into the customs and thought patterns of those to whom that language is native. David and Barbara Wyman, missionaries

in Mexico, were fascinated as they watched their small daughter become proficient in Spanish. When they moved to Monterrey, she began playing with the Mexican children. Mr. Wyman comments:

"After a year or two, our little girl could easily pass as Mexican. Her hand gestures, her attitude about life, her concept even of what a man is, as opposed to what a woman is, becomes Mexican when she speaks Spanish. This is what we dream of doing, but I wonder whether we will ever accomplish it."

### What Does It Take to Learn a Different Language?

How do missionaries learn the language of the country to which they are assigned? The Foreign Mission Board enables them to attend good language schools or to study with tutors. The Board knows the importance of coupling language study with the culture connected with that language. So language study is done on the field, or at least in a country which carries the culture related to that language.

Missionaries going to Spanish-speaking countries spend a year in language school in Costa Rica. They then go to their assigned fields. But most of the time missionaries study in schools on the field. If such schools are not available, they study with tutors in their area.

Before leaving this country, appointees take a semester of missionary orientation. A large part of this semester is devoted to preparing the missionaries for language study.

## Baptist Women Meeting

They learn techniques for recognizing and producing new sounds. Many languages have quite different sounds from English. No one can speak another language well unless he can produce the sounds of the language.

There are many frustrating experiences for missionaries in their year of intensive language study. Sidney Schmidt, missionary to Singapore, says the most discouraging experience is to "become as a little child and be willing to be laughed at." And there are many opportunities for such laughter.

A missionary who had been in Brazil only four or five months was studying Portuguese in Campinas. He had the task of introducing H. H. Hobbs, then president of the Southern Baptist Convention, to a group of people in the language school. The missionary wanted to say that Dr. Hobbs was one of the greatest preachers from the United States. The word for preacher in Portuguese is *pregador*; the word for sinner is *picador*. The missionary, unskilled in pronunciation, used *picador* instead of *pregador*. Thus he said that Dr. Hobbs was one of the "greatest sinners" from the United States. All the missionaries who understood Portuguese, as well as the Brazilians, broke into loud laughter.

This year of intensive language study is really only the beginning of language study. The real learning comes as missionaries get out on their own and have to use the language in everyday life.

Wilbur Lewis recalls with wry amusement an early experience in his missionary service in Paraguay. He and his wife were attending a wedding. One of the group was taking pictures and wanted a snapshot of Dr. Lewis embracing the bride. But the camera misfired. Dr. Lewis said jovially, "Oh, good! Another hug!" But he mispronounced the word, and it came out, "Oh, good! Another pregnancy!"

Women missionaries, handling the intricate details of housekeeping in another language, find many problems.

Laveta (Mrs. William) Sergeant, missionary to Korea, gave her helper a recipe for a cake. The icing called for one cup of coconut. Mrs. Sergeant read the recipe in English to the helper who wrote it down in Korean. Imagine Mrs. Sergeant's dismay when the cake was served, covered with an almost black icing. The helper had heard the word *coconut* as *cocoa* and had put a whole cup of cocoa in the icing.

In some areas missionaries supplement language school with a private tutor or study entirely with a tutor. Beth (Mrs. George) Wilson, because of home duties, studied at home in Hong Kong. Her tutor was the son of a man who also had tutored missionaries. When Mrs. Wilson in frustration would protest that she was "only a housewife" and did not need to know Chinese so well, the tutor would scold her gently. He would remind her that in Hong Kong not everyone knew about Christ. He urged her to continue to study so that she could communicate her faith to others. So she studied four hours a day for four hours of work with the tutor, five days a week.

Betty (Mrs. Grayson) Tension sums up the missionaries' feelings about learning another language. "We were in Paris once attending an English-speaking church, and the pastor was introducing the visitors. He presented a missionary family by saying, 'This young couple here is stuttering the language.' Of course, he meant to say studying the language. Never has a more expressive blooper been said. That is what a lot of us do. It is never easy to learn another language — but it is so rewarding when you can really communicate God's love through another person's language."

### Do Missionaries Ever Master the Language?

Do missionaries keep "stuttering" the language during their whole time of service? How proficient do they become in using a foreign language?

David Wyman comments, "By the end of the year [of language study] we could basically communicate in the language. That is, we could buy and sell things, conduct essential business on the phone, meet people, preach a rather rough and basic sermon."

But, he adds wryly, the missionary's opinion of his ability is often somewhat different from that of the people with whom he deals. Wyman was proud of getting through his year of language study. He felt that he was making good progress in being understood. But then he went to a store to get office supplies. He communicated his needs in Spanish to a girl clerk. She immediately turned and yelled to someone in the back, "There is some gringo out here who does not speak one word of Spanish. Will someone please come help me with him?"

Missionaries in some countries begin to use the language and carry on their assigned work by the end of the first year. But they find it slow, hard work. And in some areas, more than one language must be learned.

Jerry Key is a professor at the South Brazil Baptist Theological Seminary. He had to write out all his lectures for his classes in preaching, world religions, and missions. Most preachers have to write out their sermons and memorize or read them.

As the missionaries use the language more frequently, they finally achieve a new skill — thinking in the language. Barbara Wyman recalls her first experience along this line. A problem had arisen in a meeting with university students. After she got home, she continued to think about the problem. She began to have a

headache. The more she pondered the problem, the worse her headache became. Finally she realized that she was thinking in Spanish. She switched her thoughts to English, and the problem began to disappear along with the headache.

It is often difficult to pray in a foreign language. At first missionaries memorize familiar phrases and use these in their public prayers. As they become more familiar with their new language, they are better able to speak and pray spontaneously.

Dr. Key says about his experiences in praying, "During those first years in Brazil, it seemed that I could feel the presence of God more as I prayed in Portuguese than in English." On the other hand, Mr. Wyman reports, "The things that are most important to you remain most difficult to say. Though I pray in Spanish, somehow it will never be as smooth or as meaningful as in English."

No matter how long missionaries work with a foreign language, they never feel that they have mastered it. Dr. Key tells of a missionary to Brazil who had been on the field thirty-five years. While studying in a seminary on furlough, this man would carry his Portuguese Bible and take notes in Portuguese. He also continued to study Portuguese grammar. Dr. Key comments, "I would say that the study of any language on the part of missionaries is a lifelong process."

### How Does Speaking Another Language Help the Missionary to Spread the Gospel?

Is all this work worth it in witnessing to others? Missionaries enthusiastically answer yes! Sidney Schmidt says, "I knew overwhelming joy when for the first time I was able to direct a soul to Jesus when using Chinese. The months and even

years of language study became meaningful to me when I saw the tears of repentance mixed with tears of joy when the man made his decision to accept Christ as Saviour." Most missionaries would echo that statement.

There is also a sense of accomplishment as missionaries become proficient in their new language. Mr. Schmidt remembers being pleasantly surprised when a national pastor initially thought himself talking with another national while speaking with the missionary on the phone. Such an ability to use a language causes national leaders to have more respect for those who have come from a foreign country.

Many of the people to whom missionaries minister today are well educated. They find it hard to accept the average American's lack of language knowledge. The Wymans, working with university students in Mexico City, realize that an increas-

## Baptist Women Meeting

ing knowledge of Spanish is necessary to maintain the respect of the students.

As missionaries begin to feel at ease with the language, they find that they can enter more fully into the lives of the people. Mrs. Wilson says that she felt "fulfilled" as she developed close friendships with Chinese women. "Happiness is being one of the gang," she says, "and being able to communicate is being one of the gang."

So language knowledge helps the missionary to carry out his assignment. It helps him to witness directly to the people with whom he works. It also helps him to become a part of the people's lives. And it wins respect for him from the national Baptist leaders.

Knowledge of another language is helpful even when missionaries are working in English-speaking countries. Robert and Mary Harris left Peru to do English-language work in Bermuda. But their Spanish was not lost. When two hundred and fifty Ecuadorian hotel workers were brought into Bermuda, the Harises used their Spanish to minister to these people. Bob Harris interpreted for two couples being married. And, of course, such ministry has opened the way to sharing the gospel with the Ecuadorians.

Even in the United States, knowledge of a foreign language is a missions opportunity. Gene and Prissy Tinnell had been missionaries to Vietnam before it fell to Hanoi. They left, but they did not leave their missions work behind. They joined the Vietnam refugees in Fort Chaffee, Arkansas, and helped to relocate these people.

Prissy's work with children and families shows how important is a knowledge of the language and the customs. She instructed the children's American teachers on the customs of Vietnam. For instance, it is wrong to pat a Vietnamese child on the head, as is our custom. This gesture in Vietnam is reserved for dogs.

Prissy also spent much time explaining American hospital procedures to Vietnamese women. People in Vietnam do not go to hospitals unless they are desperately ill. Prissy tried to calm their fears. She explained the necessity of giving blood for testing. In Vietnam no one gives blood for any reason.

So there is much opportunity for foreign-language work in America.

### Why Do We Have Language Missions in Our Country?

Knowledge of the language and customs of another country is an aid

to missions among ethnic groups in America. National groups who live together in communities in our cities maintain many of their customs and thought patterns. Even when these persons speak only English, they may still be interpreting what they hear out of their former culture. To minister to these groups, the Home Mission Board appoints specially equipped persons. These are usually of the same language groups as the persons with whom they work.

Think of missionaries like the following. How do you think they can minister more effectively than missionaries of different backgrounds?

Horis Rock is a missionary associate among Slovaks in Pittsburg, Pennsylvania. Born in Russia, he was pastor of the First Romanian Baptist Church in Gary, Indiana, before his appointment by the Home Mission Board.

Benjamin Frank Belvin is the Home Mission Board's first national Indian field consultant. A Choctaw Indian, Belvin has served as missionary to Kiowa, Apache, Creek, and Seminole Indians since 1941.

Peter Chen, born in Shanghai, China, is now pastor of the Chinese Grace Baptist Church in San Francisco.

women that God hears prayer in whatever language people speak. Read the names on the prayer calendar (see pp. 41-48). Indicate the languages spoken by these missionaries in their work. Call on the women to pray especially for the missionaries' effectiveness in using these languages.

### PLAN FOR FOLLOW-THROUGH

As a result of this study, missionary letters may be written to those who minister in other languages.

expressing appreciation for their work.

Or the group might undertake a religious survey of the community to determine what ethnic or language groups are included. The Department of Language Missions of the Home Mission Board (1350 Spring St. NW, Atlanta, GA 30309) can furnish procedures for making such a survey.

Girls in Action are studying missionary orientation this month. Individual women may plan joint

activities with GA members. They might share missions information, read something together about missionary orientation, or do another study project about missionary training.

### PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Use information from the preview on page 12 and from plans made in officers council meeting to encourage members to attend February's Baptist Women meeting.

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## Planning the Meeting

### STUDY AIM

As a result of this study, members will be able to explain why it is necessary to communicate the gospel in each person's language.

### PLAN 1

Before the meeting — or as members arrive — give each of them the main questions in the study material. Give each question to more than one woman, so that most or all will be able to participate.

Arrange chairs in a circle or ask members to sit so that they can see most of the others. Give the intro-

duction. Then ask the questions in order. Members should respond from their seats. Ask each person to give one fact or illustration related to her question. Lead discussion of interesting or unusual points.

### PLAN 2

Follow Plan 1, but supplement the study material by learning more about various languages missionaries have to study. Use encyclopedia and other sources of information about countries where Southern Baptists have missionaries. Give

assignments to various members to find out something about the languages used in these countries.

### PLAN 3

A more in-depth study of the language-learning process would be interesting. Invite a foreign-language teacher to discuss the differences in languages. He/she could also make clear the relationship of culture to language. Give a summary of the study material in ROYAL SERVICE.

### CALL TO PRAYER

Read Psalm 65:2. Remind the

## Current Missions Group



### Nancy Blevins Ryals

Evelyn Millis Duvall in her book *Faith in Families* says, "Families are defined as unities of persons related by blood, marriage, or adoption, who share common experiences and, usually, bonds of affection and, optimally, ties of mutual concern and reciprocal care. The traditional family is thought of in the United States as being made up of husband and wife, their children, and their relatives on both sides of the family who gather on occasion for mutual aid, enjoyment, and a sense of belonging."

Missionaries appointed by the Southern Baptist Foreign Mission Board and the Southern Baptist Home Mission Board come in a variety of family types. There are couples with no children, singles, one-parent families, and families with both parents and children. This

material focuses on missionary families with children.

The comments on these pages are the views of one foreign missionary family and one home missionary family. Their comments do not necessarily represent the views of all Southern Baptist missionaries.

Many of the problems, joys, and frustrations of the missionary family are the same problems, joys, and frustrations that are felt in all Christian families. This material is written to show, not that missionary families are different, but that they are like many Christian families.

The aim of this session is to gain a feeling of closer identification with families of foreign and home missionaries supported by Southern Baptists. The two mission boards appoint adults as missionaries, but they are sensitive — as all Southern Baptists should be — to the needs of entire families who go to serve.

In this interview I will be talking with two career missionaries. One is a foreign missionary, mother of teen-age children, and one is a home missionary, mother of grade-school children.

First let me ask, How do the mission boards prepare you for your assignments?

**Foreign Missionary:** An extensive orientation period helps us as new foreign missionaries to be aware of some of the family problems which may arise overseas.

**Home Missionary:** We home missionaries have a briefer period of orientation. Later we have occasional opportunities to participate in conferences on missionary family life.

**Leader:** It must be difficult to anticipate all a missionary family will experience in the way of difficulties. How does the mission board help you to make adjustments after you reach the field?

**Home Missionary:** Charles Hancock of the Personnel Department of the Home Mission Board provides counseling services for missionaries before, during, and after appointment.

**Foreign Missionary:** On the Foreign Mission Board staff is Truman Smith who works with foreign missionary families.

**Leader:** Once you are on the field, what is it that you appreciate about the Foreign Mission Board and the Home Mission Board?

**Foreign Missionary:** One of the most important provisions made for the foreign missionary is a house. A house is provided for the missionary family for as long as the missionary wants to serve in that particular area. A house is not a home, but it does provide a place of security and stability for the missionary family. Our house is always there when we return from furlough. It is helpful for our children to know they are going

to return to the same house they leave when they come to the States for furlough.

**Home Missionary:** Let me say, first of all, that the Home Mission Board makes a missionary appointment in cooperation with a state Baptist convention or an association in which the missionary is going to serve. Together the mission board and the state (or the association) provide housing or a housing allowance for the missionary. The allowance varies in amount depending on the area of the United States and the availability of housing.

It is up to the missionary to find adequate housing for his family. He tries to keep in mind that the missionary's family is an important witness to the community. Home missionaries can be found living in houses, apartments, and mobile homes. I personally think that the more permanent the housing the more it says to the community, "These folks are here to stay." In some new work areas of our country, it is especially important for the missionary to look like he means business in coming and staying long enough to establish an ongoing, long-range work.

**Leader:** How does a foreign missionary maintain family ties while away from the States?

**Foreign Missionary:** We keep in touch with family and friends in the States by mail. But the most family-like experiences on the field come through relationships we have with our fellow missionaries. The other missionary families become "family" to the missionary on the field. A strong relationship builds as they seek to accomplish common goals and common endeavors.

The adult family members become "aunt" and "uncle" to the children of other missionaries. There are special times of fellowship and get-togethers. For the most part, missionaries on the field enjoy being

together. I feel very blessed to have these close ties.

In our immediate family, deep personal relationships grow. We feel especially thankful that we enjoy a deep personal relationship with our kids.

**Leader:** Would this relationship be different if you lived in the States?

**Foreign Missionary:** Family life is something you cultivate. Perhaps, living in another land one has to work harder to cultivate relationships. In some ways family life overseas seems harder, and in some ways it seems easier than it would be in the States.

Sometimes education presents a problem for a missionary family. We find it helpful to have an American school in our area which our children attend. This is not true for all foreign missionaries. Some have to teach their own children while the children are in elementary grades. This teaching responsibility is sometimes shared by several missionary wives.

A missionary family faces a difficult time when a child has to go away to a boarding high school. Often this means that the teen-ager can return home only once or twice a year. The idea of having someone else care for your children during these formative years can cause anxiety on the part of missionary parents.

Young people seem to be confronted with the same kinds of problems the world over: drugs, alcohol, sexual immorality, and other related problems. The missionary family has to work especially hard to train the children at home to teach the children that what other people practice as a way of life is not always the most wholesome way.

**Home Missionary:** The home missionary living in an inner city can face problems of inadequate schools for his children. I am thinking of one situation where an Anglo missionary is living in an area of non-

## Current Missions Group

Anglos. Problems arise because the missionary's children are the only Anglos in the school.

A pastor from an area where Southern Baptist work has been established a long time comes to an area of the United States where Southern Baptist work is new. The children of this family have been used to going to schools where the majority of the children are from Baptist homes. It comes as a shock to them to find they are the only Baptists in the school and possibly the only Christians.

These problems will not be such a shock to the family if adequate preparation has been made by the family before coming. I believe it is important for the whole family to be in on the decision of coming to a new area of work. Children can be led to see that they, too, are missionaries where they live.

Another problem relates to the time and energy of the missionary. Sometimes a missionary finds it difficult to find time for his family. The adult members in a missionary family need to take the initiative to set aside family time at home and away from home.

**Leader:** In how much community participation do you feel a missionary should be involved?

**Home Missionary:** Community participation can make the missionary family feel a part of the community. Relationships must be cultivated.

A missionary must be selective in choosing what he can do in the community. He must ask, "What activities will enhance my witness and ministry in the community? The main business of the missionary family is to share Jesus Christ with those with whom they come in contact daily. Closely related to that purpose is building up the church of which the missionary family is a part."

**Leader:** How does the missionary family provide a model of a Christian family?

**Foreign Missionary:** The local church is where the people we serve get to know us best. We go to church as a family. Our teen-age children take leadership responsibilities in church organizations. They teach younger children and help train others to work with younger children. Our children love to sing and teach songs to the children of nationals.

Even when my husband is away on a field assignment, the children and I go to our local church. We want to be in our own church. We love the people there, and we want to be with them on Sundays. We feel they really need us. Our children feel that way, too.

**Home Missionary:** My husband preaches in a different church nearly every Sunday. We feel it is important for our children to have the experience of a regular Sunday School class rather than move around to a different situation every Sunday. I enjoy the opportunities of teaching a youth Sunday School class and singing in the choir. By our example we try to encourage regular church attendance.

**Leader:** What experiences does a missionary family have with its neighbors?

**Foreign Missionary:** We find that most people in our community are glad to have Americans for their neighbors. They enjoy getting to know Americans. We live in an area where the economic level is comparable to our own. Very poor people might have some resentment, but most missionaries live in neighborhoods where resentment is not prevalent.

**Home Missionary:** Sometimes a home missionary in the northern part of the country receives friendly teasing because of his or her Southern accent. In my community some people consider me an authority on Southern life because I speak with a drawl.

**Leader:** Do you feel that the Foreign and Home Mission Boards provide financial security for their missionaries?

**Foreign Missionary:** Yes. Thanks to the Cooperative Program and the Lottie Moon Christmas Offering, our financial needs are adequately met. I feel that Southern Baptist missionaries are better cared for than any other missionaries. Our missionaries can spend their time doing the work they are called to, rather than spending a lot of time writing letters to keep their financial support coming. Missionaries can serve more efficiently if there is not the constant worry about finances. It just does not make sense to send missionaries out to worry about skimp. We are thankful that Southern Baptists do not have to operate that way.

**Home Missionary:** We home missionaries also have a sense of financial security. All our basic needs are provided. While we certainly do not have an excess of money, the Home Mission Board does provide a salary on which we can live.

We cannot have all the things our neighbors have, and we cut the thermostat back to conserve energy.

We are interested in a paper written by Robert H. Kilgore in 1971 entitled "The Current Economic Situation and Its Influence on the Churches." He says, "The economic 'fact-of-life' will force a new emphasis for the 'God-called' pastor who knows who he is and why he is — and who is willing to withstand the rigors of his local setting not for a season, but for more than a season."

During the appointment process some guidance is given to the new home missionary in how to live within his means.

**Leader:** What kind of financial assistance is available to the missionary's college-age child?

**Foreign Missionary:** Each mission board provides scholarship money

for children of missionaries. The amount is prorated on the number of years of the parents' service.

**Leader:** Now let me ask you about your leisure time.

**Home Missionary:** Leisure time does not just happen. We have to plan for family time together. We enjoy taking rides in the car, going on picnics to the park, watching TV, and all the members of our family enjoy reading. Each summer we go to Home

enjoy musical instruments and singing. We enjoy picnics.

Once a week we schedule a block of time just for our family. We tell the children whatever they want to do with their friends can be scheduled around the block of time set aside for our family.

We are constantly working to cultivate a good family life. It is something all of us work at. We find it necessary to schedule a family time

fire, to put our feet in the cool stream, and to watch the children swing on the homemade swing is relaxation for us.

**Leader:** What do you do about the pressures of local expectations where you are serving?

**Foreign Missionary:** Having grown up in a minister's home and having married a minister, I know that the minister's family is just as human as any family. All I can do with my children is to do the best I can with the help of the Lord. I know that I am not going to please everyone. We try to help our children to cultivate a real love for other people and to respond to other people.

In some areas where standards of morality are low, missionary parents do not want their children to date freely. Even in the States many families lack moral standards. When our daughter is invited out by a boy, we always make sure other people are also along on that occasion. We feel young people need contact with other young people of their own culture and moral standards.

**Home Missionary:** The same thing can be said for the home missionary. We try to direct our children away from activities which we think might be morally degrading, but we try to discourage any air of superiority in our children. We try to encourage the idea that all members of our family have a part in creating good influences on the community where we are living and serving.

**Leader:** Evelyn Millis Duvall says, "Families have survived longer than any other human institution. They have lasted from man's earliest history because they have been adaptable to changes in century after century of mankind's history."

At home or abroad, whether appointed by a mission board or not, the goal all Christian families seek is a vibrant unity and reaching out to others with God's love.

[Please turn to p. 26.]



Missions Week in Ridgecrest, North Carolina. This is not really vacation time, but we usually plan a few days after for sightseeing and visiting friends.

**Foreign Missionary:** Playing games at home is one of the fun things our family does. We enjoy several table games. When we are home on furlough we visit the stores to see what new games have come on the market since we were last home. Our kids

The Foreign Mission Board allows missionaries a modest vacation allowance. Sometimes we combine business with pleasure. We take sight-seeing trips in our country and in other countries. Just to get away for a little while is a helpful and refreshing change for a missionary family.

**Home Missionary:** Sometimes we enjoy visiting the campsite of some friends of ours. There are no phones, no electricity. To cook over the open

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For the month of January here is an idea a day to help an MK (missionary kid). Read, choose and do two or three. Resource information appears on page 28 Elizabeth Swadley

# Calendar of Ways to



Subscribe to a youth magazine of an MK's choice. Have it mailed direct to the MK.

1

Give a year's music lessons (piano, guitar, saxophone, voice) to the child of a flourishing foreign missionary or to a home missionary's child.

2

Finance a trip for an MK to visit grandparents or other relatives who live far away.



Help sponsor wedding plans for an MK in the States.

3

Pay for Board in her school in Nigeria. Her mother, Mrs. Robert, is in the States.

6

Plan to help missionary parents attend a child's graduation or wedding when Board permission is granted.

7

Provide a college MK with a supply of airmail stationery and postage or air-letters for writing to parents and friends.

8

Plan to help a high school or college MK find a summer job.



Pray today for the three young sons of Jerry and Rosie Bedsole, Addis Ababa, Ethiopia, where Dr. Bedsole is a veterinarian missionary.

9

Buy a cassette recorder and a supply of tapes for an MK.

10

Contribute to whatever fund your state has to help MKs who must study away from home.

11

Pray for financial assistance to a missionary in the sick-room, or in prison.

12



Give an up-to-date gift to a college MK — a hanging plant or a warm-up suit in college colors.

14

Plan to help a college MK attend a student retreat, perhaps at Easter time or spring break.

15

Write a letter to an MK's parents telling them of the MK's activities at church and school. Include photos and news clippings.

Provide a car and cash for a college MK for a special occasion in his (her) life.

16



Pay for one or more phone calls to an MK's parents.

18

Call your director of associational missions and ask for his help in choosing the name of a home missionary's child whom you could assist in some way.

19

Myron, a new missionary, is in the States. He is a native of the Philippines. Pray for his adjustment to a new life and a new home today is his birthday.

20

School supplies and wardrobes tend to dwindle in January. Take an MK shopping to replenish them.

21

Some MKs welcome the opportunity to speak to church groups. Invite one and make sure he receives travel expenses plus honorarium.

22

If you have children of college age, invite an MK into your home for the weekend.

Plan a shower for the baby-to-be of a flourishing missionary, a just-appointed missionary, or a home missionary.

23

Pray today for John and Mark, young sons of Elias and Noha Assi, home missionaries among Arab agricultural workers in California's San Joaquin Valley.

24



Buy a membership in a good Christian book club for a flourishing family or a college MK.

25

Pay for the travel of two missionaries, Robert Harvey and Stanley Stanley, to the Philippines. Their birth- day is today.

26

Provide for an MK two tickets to a play, concert, or art exhibit.

27

Check the Births and Adoption section of Missionary Family Album in your current issue of *The Commission*. Write to the missionary parents of a new baby asking specifically how you can help.

28



Records and eight-track tapes make good gifts to high school and college MKs.

29

Pray for Kellie Kathleen, seven, and Bradley Wayne, almost four, children of Howard and Jo Lynn Potts, Trinidad, Colorado.

30



Buy a year's supply of film and flashbulbs for an MK.

31

# Help MKs

## Planning the Meeting

### PLAN 1

**Before the Meeting.** — Assign the parts of the leader, foreign missionary, and home missionary to three women at least one week in advance of the meeting. The part of the leader may or may not be taken by the group leader.

**In the Meeting.** — Give a brief introduction using the material on page 20.

Conduct the interview as it appears in the content material, pages 21-23.

**Call to Prayer.** — Read Philippians 4:1, 4-7. Say: This passage has been a source of strength to many missionary families. Read the names of the missionaries who are having birthdays today (see pp. 41-48) and pray specifically for what you think may be their family needs today.

**Preview February Baptist Women Meeting.** Use information from the preview on page 12 and from plans made in officers' council meeting to encourage members to attend February's Baptist Women meeting.

### PLAN 2

**Before the Meeting.** — Assign the parts of the leader, foreign missionary, and home missionary to three women at least one week in advance of the meeting.

Look in recent issues of ROYAL SERVICE (see pp. 6-7, 27-28) *Home Missions*, and *The Commission* for any articles on missionary family life.

Order a *Home Mission Board Personnel Directory* from Home Mission Board Literature (1350 Spring St. NW, Atlanta, GA 30309) and a copy of *Missionaries Directory* from Foreign Mission Board Literature (P. O. Box 6597, Richmond, VA 23230).

Have a large piece of poster board or newsprint and a felt-tip pen available for the meeting.

**In the Meeting.** — Give a brief introduction of the material before the interview begins. Conduct the

interview as it appears in the content material.

Distribute several copies of recent issues of *The Commission*, *Home Missions*, and *ROYAL SERVICE*. Ask members to browse through the magazines and to find articles dealing with missionary family life. Ask: What are some of the needs of missionary families?

Using the poster board or newsprint, make a list of the family needs.

Spend several minutes in prayer for these missionary families.

**Call to Prayer.** — See Plan 1.

**Preview February Baptist Women Meeting.** — See Plan 1.

### PLAN 3

**Before the Meeting.** — Assign the parts of the leader, foreign missionary, and home missionary to three women at least one week in advance of the meeting.

Invite a home or foreign missionary to the meeting. Ask him (her) some of the same questions used in the interview, pages 21-23.

Or, if you have in your church or community someone who works with families, ask him or her to give a fifteen-minute presentation on trends in family life in your community.

**In the Meeting.** — Give a brief introduction of the material before the interview begins.

Conduct the interview as it appears in the content material.

If you are using a visitor as a resource, call on him or her to speak and answer questions from the group.

**Call to Prayer.** — See Plan 1.

**Preview February Baptist Women Meeting.** — See Plan 1.

## SOMETHING TO DO BECAUSE YOU STUDIED

Make available at the meeting names and addresses of home and foreign missionaries. (Use the personnel directories from the mission boards; see above.) You may wish to choose missionaries from your state or area. Ask each woman to write a letter to one of these missionary families. Ask each woman to pray for the family and to enlist the help of her own family in praying.

Choose one of the activities suggested in "A Calendar of Ways to Help MKs," pages 24-25.

NANCY (MRS. DELANEY) RYALS is a home missionary in New York.

What can you do with one little ole quarter?  
Add it to 3 others and you will have a dollar.  
You can add it to 9 others and you have \$2.50  
— to 99 others and you have \$25.00. You can  
add it to 9,999 other quarters to have \$2500.  
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## Prayer Group

# MKs Away from Home

Elizabeth Swadley

missionaries and where I grew up. It is not easy having them so far away. I miss them and I miss being a part of their work. I miss the trips to visit Kekchi Indian Christians. Especially I miss the opportunities to work with dentists who come from the United States to give their services to needy people in Guatemala. Friends have been good to me and have offered to take me home

your furlough, and we are going to miss you. Our life-styles have been similar, but they are about to be come very different. Yet, it is obvious all of you are eager to get back to Nigeria. Will you answer some questions about your lives there which will help me and other Baptist women pray for you better? Exactly what will you be doing in Nigeria?

**Swadley:** How do you handle problems with your parents so far away?

**Mark Hall:** I feel fortunate because we have the best houseparents we could possibly have for the girls, "Aunt" Margaret and "Uncle" Henry Martin, and for the boys, "Aunt" Gwen and "Uncle" Don Reece. We do not call them

## Round Table Group

What are current trends and forces related to the missions task? J. Herbert Kane attempts to answer these questions.

The section on forces opposing missions is quite informative. The author looks at the last quarter of the twentieth century and focuses on problem areas that may have real meaning for the missions task. Moral decadence in the Western world inevitably affects what happens at a mission point thousands of miles away. Neo-Isidorianism, "come home, America!" mentality, and the have adverse effects on a missions plan. The growth of Christian religions of Asia and tremendous growth. The emergence of communism is a foreboding force. On the practical side there is rampant inflation causing the cost of missions work to soar.

Mr. Kane is an experienced missionary, teacher, and writer. He seems familiar with the missionary work of many groups. However, it is essential to realize that this book is slanted toward an ultra-conservative, independent concept of missions and mission support. With this perspective in mind, Southern Baptist readers can find this material helpful in pointing out strengths and weaknesses of other evangelical groups.

valuable concepts. Horace Fenton, in *Myths About Missions*, states that missions has suffered from this fusion. His purpose is to identify some of these myths and to expose their un-Scriptural content.

The myth of the limited call reaches out in several directions. Some say that the missionary calling is for life and anything short of a lifetime commitment is unworthy. Mr. Fenton sees location as a second matter. To him, spirituality is not determined by either location or length of service.

The myth of the limited call manifests itself in yet another way. For many years traditional missionary activity has been in the areas of preaching, teaching, or medicine. As a result, the view has developed that any other form of service is less important. There has been some hesitation to accept social work, music, agriculture, or communications as valid media for evangelism. Mr. Fenton stresses the need to accept change.

*The Making of a Missionary* by J. Herbert Kane (Baker Book House 1973) \$2.95\*\*

In terms of the twentieth century, what is a missionary? What exactly is a missionary call? What are some hang-ups regarding missionary life?

Pamela W. ... *Reaching All* ... (World Wide Publications 1974) \$4.95 paper

The International Congress on World Evangelization met in 1974 ... the 1974 ... the council ... the ... and study ...

... two most representative ... Keith ... included are ... Ewha Women's University in Seoul, Korea; Ren Padilla, editor of a university-student oriented magazine in Latin America; and Michael Green, an Anglican theologian.

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

There is a tendency for people to take truths and half-truths and in the course of time to blend them into



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# Missions Today

boy. When the triplets were toddlers, one missionary commented, "The Lord gave them who to give triplets to!" This same loving patience makes the Martins type as houseparents for the girls and the youngest boys.

Edward Owen Reese, who have three children of their own, keep them together in the boys' hostel with exceptional insight into the needs of boys.

John Hall: I have gone to MK schools for a total of about six-and-a-half years now, and I have found them, as most of life is, sometimes enjoyable, sometimes dis-

really challenge us, and most of us keep up.

**Swadley:** What do you do when a child has a medical emergency?

**Martha Hall:** The Sudan Interior Mission has its headquarters in Jos. They have a daily radio transmission to all their stations. Their seven A.M. broadcast is a part of our daily schedule. In an emergency, the houseparents would send us word in this way. They have excellent medical facilities in Jos, so most problems are over and well cared for before we even hear about them.

**Swadley:** What special prayer requests do you have?

... growth ... and ... collection ... the ... women ... in ... study ...

... You ... Baptist ...

## Preview the Meeting

**BEFORE THE MEETING:** Ask four persons in program to read (1) letter from Barbara Frazier, (2) comments of Martha Hall, (3) of John, (4) of Mark. The leader will introduce the material and do the interviewing.

Ask one person to try to find the names and ages of the children of missionaries on the prayer calendar for today (see pp. 41-48). For information on foreign missionaries see *Missionary Album* (\$4.50, available through Baptist Book Stores). If any of the home missionaries are from your state, you may be able to secure information about their children from your state Baptist office.

Have pencils and paper available for use at the meeting.

## IN THE MEETING

Ask women to listen for and not down items to pray about as they listen to the presentation.

Ask each mother to conclude her list with something she wants for her own children. (During the prayer-time include a petition that God will

provide that something for MKs too.)

Call on the member who is prepared to share information about children of missionaries in Call to Prayer. Suggest each woman choose one specific family or child to add to her prayer.

Form a prayer circle, holding hands. Allow time for every woman to pray. Close the prayertime by reading or singing stanzas 3 and 4 of "O Zion, Haste" (No. 431, *Baptist Hymnal*, 1956 edition).

## SOMETHING TO DO BECAUSE YOU PRAYED

Study "Calendar of Ways to Help an MK" (p. 24-25). Choose at least one activity and do it.

## PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Use information from the preview on page 12 and from plans made in officers' council meeting to encourage members to attend February's Baptist Women meeting.

## Planning the Meeting

Decide which book(s) or parts of books can be most helpful. The study aids can then be adapted accordingly. Make reading assignments well in advance. Prepare copies of the discussion quiz and quotations. Have copies of the *Baptist Hymnal* available.

### Reaching All

Assign the six sections of the book to individual members to review with the following suggestions:

1. Select a topic in your section that will have meaning to the group.
2. Decide on two or three statements for consideration.
3. Use the suggested study guide in the book.

In group discussion comment on the format of the book. Do you find it useful? distracting? What do you think about the views presented? Do they tend to be conservative? liberal? neither? Do you see anything in the book that can help you become a more effective witness?

### Myths About Missions

Distribute a copy of the following true/false quiz to each member. Allow time for thought. Discuss the topics that you find most interesting.

1. The missionary call is limited to a small group of spiritual elite.
2. The missionary call does not extend to adults over thirty.
3. The missionary who serves within fifty miles of his home is considered less dedicated than one serving in a foreign country.
4. A missionary may leave his missions field before age sixty-five and not be a failure.
5. The work of a true missionary is limited to teaching, preaching, and medicine.
6. There are some places where missionaries are not wanted.
7. There are some places where missionaries are not needed.
8. The missionary task is so great that it cannot be completed.

9. An indigenous church is self-governing, self-propagating, and self-supporting.

10. Most missionaries are willing to give leadership to national leaders.

11. Missionaries want sympathy.

Divide into small buzz groups. Give each group one of the following quotations to think about. Ask that each be prepared to share with the large group.

"Some can go; most can give; all can pray" (p. 16).

"Christians do not merely send missionaries; they are missionaries" (p. 20).

"All Indians walk in single file; at least the one I saw did" (p. 90).

"So send I you, to labor unrewarded; to serve unpaid, unloved, unsought, unknown" (p. 99).

### The Making of a Missionary

Assign two members to read the book and be prepared to discuss ideas that agree or disagree with Southern Baptist missions policy. Call attention to these topics: recruitment of personnel, education requirements, the problem of large families, problems of single men or women, financing missions.

Look in the *Baptist Hymnal* for some familiar missions hymns. There are possible selections: "Hark, the Voice of Jesus Calling" and "We've a Story to Tell" from the 1956 edition; "So Send I You" and "Send Me, O Lord, Send Me" from the 1975 edition. Discuss the concept of missions that each hymn expresses. How effective is music in helping us formulate ideas? Think of other hymn examples to illustrate positive and negative learning experiences.

### CALL TO PRAYER

The beginning of a new year is a time for reflection. It is a time to look to the past with deep appreciation for the missionaries who have served faithfully. It is a time to look

to the future with great expectation for what will be accomplished. It is a time to look at the present with a sense of awareness of our own role in the missions task. Today is a day of opportunity. Take time to pray by name for the missionaries with birthdays. (See pp. 41-48.)

### PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Use information from the preview on page 12 and from plans made in officers council meeting to encourage members to attend February's Baptist Women meeting.

## Book Forecast

### Books for February

*How Can I Find You, God?* by Marjorie Holmes (Doubleday 1978) \$5.95\*

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

### Books for March

*All We're Meant to Be* by Lethe Scanzoni and Nancy Hardesty (Word 1974) \$4.95\*

*Me, Means Myself* by Gladys Hunt (Zondervan 1972) \$1.50 paper\*\*  
*Images: Women in Transition* compiled by Janice Grana (Action House 1976) \$1.95\*\*

### Books for April

*Getting Through to the Wonderful You: A Christian Alternative to Transcendental Meditation* by Charlie W. Shedd (Fleming H. Revell 1976) \$4.95\*\*

*Transcendental Meditation* by Gordon R. Lewis (Regal 1975) \$1.45\*\*

\*If you are a member of Round Table Book Club (a group can be a member), you will get these books automatically. (See p. 43.) The books are also available through Baptist Book Stores.

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



## You Are Accepted

L. D. Johnson

Scripture Reading: Luke 7:41-43; 15:11-32

Of all the titles given to Jesus none fit better than "teacher." The word is applied to him nearly fifty times in Matthew, Mark, and Luke alone. People were "astonished at his teaching" (7:28 RSV), because his words ring with originality and authority.

In this series of twelve Bible studies we look anew at the issues of Christian faith. How does one become a follower of Christ? What does it mean to call oneself a Christian? How does one live out one's Christian commitment in behavior? Jesus' teachings are absolutely crucial to such questions.

### The Use of Parables

A primary method of Jesus' teaching was the parable. The more clearly we understand the parables the better we understand Jesus' gospel. "The parables are perhaps the most characteristic element in the teaching of Jesus Christ as recorded in the Gospels," writes the New Testament scholar C. H. Dodd.

The sheer number of the parables is impressive. At least fifty of these beautiful gems of teaching are embedded in the Gospel material. Matthew goes so far as to say that Jesus said nothing to the crowds without a parable (13:34).

The parables are crucial to the believer's understanding because Jesus embodied so much truth in them. Born into Hebrew tradition,

he leaned strongly to the concrete. He did not talk in abstractions. So, instead of making a high-sounding pronouncement such as "Do not permit your philanthropy to be corrupted by ostentation," he taught the truth in a vivid, down-to-earth figure: "When you give alms, sound no trumpet before you" (Matt. 6:2 RSV).

People have often missed the point of Jesus' parables. "One picture is worth a thousand words," runs the adage. But if you have ever stood puzzled before a piece of abstract art you may argue that not all pictures are self-explanatory. Parables are pictures, but if one knows nothing of the background and context in which the parable is set he will be mystified about the meaning the picture conveys. These studies will take us back into the life and times of Jesus' day so that these parables may illumine the eternal truth more sharply.

*Parables* comes from a verb which means "to throw alongside" as a beam of light focused on a spot leaves a circle of darkness around it. Seeing the specific point illumined by the parable is, therefore, crucial to interpretation. Nothing confuses the understanding of the parables more than the mental gymnastics of some interpreters seeking to justify and apply every detail of the parable. Jesus told these stories to pinpoint particular aspects of truth. The story's details are usually secondary in importance. The truth the story illustrates is the primary concern.

One other introductory matter concerning the parables: Why did Jesus make such common use of this teaching method? Surely it was to reveal the truth, not to conceal it. A passage in Mark 4:11-20 is often misunderstood to say that the parables were a deliberate technique used by Jesus to veil the truth from those outside the kingdom. Such an interpretation seems incredibly inconsistent with our Lord's stated purpose to seek and to save the lost.

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## Bible Study Group

If we examine the context of the saying in Mark we find that Jesus was telling and explaining the parable of the sower. The lesson of that parable is that the divine sower scatters the seed of the word indiscriminately. It is not his purpose that some of the seed shall be devoured by the birds, while other seed spring up and quickly wither in shallow soil or are choked out by weeds. But all of these things happen. Some people hear, some do not.

### Two Parables About God's Acceptance

One theologian summed up the doctrine of grace in the simple declaration that God says to each of us, "You are accepted." God has nothing more basic to say to us than that we are accepted by him. He bids us take courage and return to the Father's house, confident that we are forgiven and accepted. Two parables from Luke are examined here to illustrate this truth.

The parable of the two debtors (Luke 7:41-42) grew out of Jesus' encounter with a man called Simon the Pharisee, in whose home Jesus was a guest at a banquet, and a "woman in that town who lived a sinful life" (7:37).

The host's motives in inviting Jesus were questionable. This was a banquet rather than an ordinary private meal in Simon's house. Guests were there who, perhaps like Simon the host, were skeptical and curious about the prophet from Galilee. Simon appears to have snubbed Jesus deliberately by ignoring the common courtesies accorded a guest in a Jewish home in Jesus' day. These included bathing the guest's feet when he arrived, a kiss on the cheek, and a drop of perfumed oil on the head. Clearly, Simon's intentions were to "keep him in his place."

Sometime during the banquet an unidentified woman dramatically interrupted the meal. Matthew 26:6-13; Mark 14:3-9; and John

12:1-8 all report a similar incident with quite another point, and John identifies the woman as Mary, sister of Martha and Lazarus. Standing behind Jesus, who was reclining on a couch with his feet stretched away from the table, the woman began to weep tears of gratitude. In her embarrassment at wetting his feet with her tears, she unselfconsciously undid her hair in order to wipe his feet, although it was the greatest disgrace for a woman to loosen her hair in the presence of men. As she wiped his feet she also kissed them, a sign of appreciation, and then poured an alabaster jar of expensive perfume on them.

Luke notes two reactions to this dramatic scene. One is Simon's, who now felt smugly confirmed in his judgment that Jesus was no prophet or he would have totally repudiated the gestures of this woman. The other was Jesus' response: he told the parable of the two debtors. One debtor owed a creditor for five hundred days' labor and the other fifty. Neither could pay, but both were forgiven their debts. "Now which of them will love their benefactor more?" Jesus asked Simon. "The one, I suppose, to whom he forgave more," Simon replied. "Precisely," Jesus answered. Then he contrasted the treatment given him by Simon with that given by the woman, and concluded that her demonstration of gratitude reflected an awareness that although she had been a great sinner she was now forgiven and accepted.

The point of the parable is not that some (such as Simon) are already righteous and therefore do not need forgiveness while others (such as the woman) do need it. The point is that only those who realize how wonderful and all-inclusive is God's grace will experience the joy of being forgiven and accepted. Joachim Jeremias has beautifully paraphrased Jesus' conclusion to his host: "Do you not understand, Si-

mon, that in spite of her sin burdened life, this woman is more to God than you? Do you not realize that what she has, you lack, a debt of gratitude? And that the gratitude which she has shown to me is directed toward God?"

### The Loving Father

The familiar "Prodigal Son" parable illustrates not so much the rebellion of sons as the limitless love of the father. We are indebted to Luke for reporting this matchless story which appears in a cluster of three, the others being about a lost sheep and a lost coin. All three are saying essentially the same thing: God responds to our waywardness and loss with infinite concern with unchanging love.

The story of the loving father speaks to us not only of God's attitude toward our loss, but also of the kind of relationship which he wants with us. He wants us as children, not as hired hands who feel that they have to earn their keep at certain rights. He wants us, not as possessions to be owned, but as free persons who have been loved and love in return. He wants from us the response of person to person.

The story has another point: a haunting, terrifying warning that just as riotous living has evil consequences, so pious correctness carries deadly risks.

The younger son in the parable is a passion-driven, hard-living sinner. There is hope for him because his sins are finally his undoing and he becomes desperate enough to go home.

The elder son is a caricature of the church or community leader who is full of good works and proud of it, self-sufficient, and judgmental. Fully satisfied with himself, he has lost touch with the grace of God because deep down he does not think he has any use for it.

Third, of course, is the father, who would respond to both of his boys in

such a way as to make them sons. The point of the story is that both the bad man (morally speaking) and the good man (morally speaking) need their father. Unfortunately, only the bad man in the story came to realize this and was willing to be a son.

### A Far Country but a Short Trip

With swift, clean strokes Jesus painted the picture of many of us when he told of the younger son. He took the journey into the far country of rebellion. Home was irksome; he felt the call of the wild. He wanted freedom without restraint. Actually, the demand he made was outrageous, for he had no legal right to get his inheritance before his father's death. As the younger son he was entitled to a third of his father's estate, but he was not entitled to dispose of his one-third as long as the father lived. The younger son's demand to have it and take it to a far country (where he squandered it in loose living) was not only immoral but illegal.

Anyway, summoned by the promise of entrancing worlds beyond, he decided to have a fling. What a blast it turned out to be! He became another victim of the ancient lie that there can be liberty without law, character without self-discipline. He chose a far country, putting as much distance as possible between home and the "free life" he had chosen. It was a far country but a short trip, for spendthrift folly soon became destitution. He found not freedom but a terrible bondage, reduced at last to the lowest imaginable estate for a Jewish person, that of a swineherd.

Was this last act of disgrace an unconscious effort to punish himself and make atonement? Was he doing penance in the hog pen? In any event, he had hit rock bottom. And in that condition he came to himself and saw himself for who he was. It was a terrible price to pay, but it was worth it, because it made him decide to go home.

So he started walking toward home. And as he walked he thought about what he could say to his father. How would he convince his father that he was sorry? How could he show that he wanted to make amends? He had nothing to return to his father of the estate which had not been his to squander; it was all gone. The only thing left to do was to become a hired hand.

He rehearsed his speech: "Father, I have sinned, I am no longer fit to be called your son; treat me as one of your hired workers" (Luke 15:19). He had left home demanding. Now he was returning home begging. That was a significant change. Devoid of credits, with nothing remaining of his inheritance, he could cling only to the hope that the father would be persuaded to let him earn his keep. So he rehearsed: "Father, I have sinned . . . I am no longer fit. . . . Treat me as one of your hired workers."



He simply says, Come on home and be my child.

Then one day the father, whose eyes had never strayed far from the lonely road down which he had seen his boy disappear to the far country, saw him coming in the distance. And he did not wait to watch the son come crawling and begging to be taken back. He did not go in and lock the front door to make him rap on it until his knuckles were bruised, pleading for admittance. This was a lost son come home. He ran to embrace him. And the son, too ashamed to look his father in the face, began to recite his speech: "Father, I have sinned . . . I am no longer fit . . ."

But he never got to finish the appeal. He never got to make the offer to be a hired hand. For the father wouldn't hear of it. He had lost a son, not a hired hand. The robe, the ring, and the shoes are marks of sonship, and the fatted calf represents the joy with which a father greets a long-lost son.

This is one side of the gospel. It says: You are accepted. Accept yourself. God demands no performance bond from you. He is not waiting for you to prove that you deserve to be taken in. He simply says, Come on home and be my child.

### Near at Hand but Not a Son

Surely no one would turn down such an open-ended offer. Yet multitudes do, for not everyone wants the relationship of trust and mutual concern that sonship implies. We persist in the effort to "earn our keep," to demonstrate to God that we deserve to be taken care of. In short, the hired-hand mentality is much more attractive to many of us than is sonship.

The hired-hand mentality was the very reason Jesus told the story. It was his answer to the murmuring of the self-righteous because he was socializing with "sinners" (Luke 15:2). So we have to deal with the second prodigal. One almost wishes that Jesus had not put him in the

## Bible Study Group

story. But he is there because he belongs there; without him the story is a one-sided picture of the gospel.

This elder son is the soul of piousness. He is also the essence of lovelessness. He had stayed at home, but he had never had the relationship of son-to-father. He had

entreated with a hostile rebuke, not just of the other son, but of the father, too. His father had never appreciated his hard work and obedient attitude. He had never been offered a young goat as a reward for his faithfulness in order that he might celebrate with his friends. But when

what has that to do with the present situation? Don't you understand? Your brother is home. It is as if he were dead and is alive again; it is as if he were lost and is found. But the bitter elder son would not be a son if he had to be his brother's brother.

What is this saying to us? "You are accepted. And because you are accepted, you must accept your brother, for he, too, is a son."

The father is the most beautiful and moving character in the story. He is, of course, God. What does the story say of him? It says that he loves both his sons — the one lost in the far country and the one lost right outside in the yard. The story tells us that God loves us and wants us not because we are bad and rebellious, and not because we are good and resentful and proud, but because we are. It is God's nature to love us. He may hate the thing that sends us to the far country or keeps us outside in self-righteous separation from our brother. But no one ever gets so far away, or stands so close by that God stops loving him and saying: "You are accepted. Accept yourself as a son, accept your brother as a brother."

These two parables describe with touching simplicity what God is like: his goodness, his grace, his boundless mercy, his abounding love. Whether one's debt be great or small, he cancels it.

Those who know the extent of their desperation, such as the "woman of the city" or a young man in a hog pen in a far country, find to their surprised joy that there is acceptance and a welcome in the Father's house. Perhaps the most difficult thing for one who knows he is a sinner is accepting the fact that he is accepted, that in God's eyes he is a forgiven son or daughter. The theology of the familiar hymn is true to the gospel: "Just as I am, without one plea, but that Thy blood was shed for me, and that Thou bidst me come to Thee, O Lamb of God, I come."

### There is acceptance and a welcome in the Father's house.

This no-account wastrel came dragging in, the father not only restored him to the dignity of sonship but heaped indignity on the elder son by celebrating with a feast of the fattest calf! Bitter? Yes, he was bitter. What had all the years of faithful service gotten him?

"What has it gotten you?" the father asked. "Why, Son, all I have left is already yours. Remember, you own everything and will have clear title to it when I'm gone. But



never been a "swinger" in the far country, but he was not a son. The hired-hand mentality possessed this man, making him thin-lipped, self-righteous, and unloving. He was proud of staying at home and never running around. The very thought of that no-good son of his father (the had long since ceased to think of him as a brother) living it up in the far country made him bitter.

Learning of the younger son's return, he refused to come into the house to greet his brother. When the father came out to beg him to come in, the elder brother rejected the

## Planning the Meeting

AIM: As a result of this study, each group member will be able to share with others in the group some new meanings she has found in two familiar parables.

### PLAN 1

Continue your informal group study of the Bible passages and Dr. Johnson's comments. After members have thoroughly probed the two parables in Luke and the ROYAL SERVICE material, encourage each woman to spend several minutes writing in her notebook "What These Parables Mean to Me." This should be an individual activity; but if anyone wishes to share what she has written, allow time for this.

**Call to Prayer.** — Ask group members to look at the list of missionaries who have birthdays today (see pp. 41-48) and to think of the lives of these people as forms of "parables" — attempts to picture or throw light on God's truth in varied cultural settings. Pray that each missionary will be able to communicate to people around him (her) what God is like.

**Preview February Baptist Women Meeting.** — Use information from the preview on page 12 and from plans made in officers' council meeting to encourage members to attend February's Baptist Women meeting.

### PLAN 2

Enlist a member to help you in an interview. Ask her to read carefully the Bible study material in ROYAL SERVICE. Give her the following questions, and ask her to prepare the answers. Explain that you will use these questions in interviewing her about parables. You may wish to include additional information from other resources. Ask the one being interviewed to bring a picture representing abstract art. It can be cut from a magazine. Or she may want to create her own art work.

**Presentation:** Explain that in your group's continued study of "New People for the New Age" you will look at Jesus' parables for

the help they provide in Christian living. Introduce the person you will interview. Point out that she will help centralize some ideas about parables.

### Interview Questions:

1. How important was the use of parables in Jesus' teaching?

2. About how many parables are there in the Gospels?

3. Since six of our last nine studies in this series involve parables, will you review what a parable is? (At this point the one being interviewed can say that parables have been called pictures. They helped illustrate Jesus' point in teaching. Yet all pictures are not self-explanatory. She can hold up the example of abstract art, then continue with the explanation from the Bible study material.)

4. Then it is not important to analyze every detail of a parable?

5. Why did Jesus make such common use of this particular teaching method?

After the interview divide the members into two groups and appoint a leader for each group. Ask the two leaders to direct the group discussions and be ready to give a brief report to the entire group.

**Group 1:** Read Luke 7:36-48. In ROYAL SERVICE scan the interpretation of the parable of the two debtors. Discuss the background of the parable. What prompted Jesus to offer it? What is the point of the parable? How does it relate to life in 1977?

**Group 2:** Read Luke 15:1-2, 11-32 and in ROYAL SERVICE scan the interpretation of the lost sons. Discuss the background of the parable. What prompted Jesus to tell it? What is the main idea of the parable? How does it relate to life in 1977?

Call for group reports. Ask: How are these two parables alike?

**Call to Prayer.** — See Plan 1.

**Preview February Baptist Women Meeting.** — See Plan 1.

### PLAN 3

Lead members in studying both parables, answering these questions: What is the background of each parable? What prompted Jesus to tell it? What is the main point of the parable?

Then give each member pencil and paper. Suggest that each one write a contemporary parable to illustrate the truth. You are accepted by God. Point out that the parables may be taken from actual experience or imagination. Call for volunteers to read aloud their parables.

**Call to Prayer.** — See Plan 1.

**Preview February Baptist Women Meeting.** — See Plan 1.

WOMEN IN BAPTIST HISTORY is the subject of the January 1977 issue of *Baptist History and Heritage* published by the Historical Commission of the Southern Baptist Convention.

Article titles include: "Contributions of Women to the Growth of Southern Baptists"; "Baptist Women in Missions Support in the Nineteenth Century"; "Women's Right to Vote and Southern Baptists, 1910-1920"; "The Statue of Woman in the Southern Baptist Convention in Historical Perspective"; "Women Deacons in Baptist History"; and "Home Missions in the Northwest."

Copies of this special issue are available at \$1.25 each postpaid or as part of a regular annual subscription at \$4.00 per year.

# Helping Someone Who Is Out of Work

Pat Thompson

What does unemployment mean to someone who wants to work, needs to work in order to support himself or others, or in order to feel a sense of achievement and purpose? Probably only those who have actually experienced a period of forced unemployment can really know.

As a helping person, what can you do when this crisis occurs in the life of someone you know or know about? You already have some personal tools on which you can draw for using in any ministry —

accept the person and his situation do not judge remember the person has the right to make his own decisions maintain confidence and respect for the individual as a person whose worth is not determined by a job

Most important, before you do anything, individualize the person and his situation.

In order to be empathetic (walk in the other person's shoes) you have to think, not of a person without a job, but of a particular person in a particular situation.

For example, think of the many kinds of situations where forced unemployment may occur:

- a recent college graduate unable to find a first job
- a woman recently widowed who has not worked since marriage and who is now responsible for the care of her children
- a man whose health is failing so that he is not completely disabled, but who cannot carry out the work to which he has devoted his life

Miss Thompson is assistant director of Muscle Shoals Mental Health Center, Florence, Alabama

a divorcee who has never worked outside the home and who is now seeking a new life through a paying job

an executive whose company has cut back and whose training is so highly skilled the opportunities are limited

a poorly educated person with no marketable skills

a retarded individual who can work if a job can be found in line with his ability to function

a person who has completed a prison sentence and is returning to the community.

Each of these situations calls forth its own set of feelings and needs. Effective ministry will require thinking about the specific situation.

These general guidelines may be useful.

1 Give information about employment services, where to go to apply for unemployment compensation, contacts which you may know about and which offer job possibilities

2 Be there Let the individual know that you care, are interested in his welfare, are willing to listen to his concerns. Call to say "we're thinking about you." Generally, it may be best not to frequently ask, "Do you have a job yet?" Find other ways to say, "I'm here and I care."

3 Be aware Loss of job or inability to find work can result in loss of

self-esteem. A person can begin to feel a sense of inadequacy and powerlessness to manage his life. With any kind of loss there generally comes a grief reaction, a period of depression, angry feelings ("why is this happening to me?"), anxiety, and panic

Signals to look for which may indicate more severe depression include loss of appetite to the extent that there is a significant loss of weight over a short period of time, sleeplessness, loss of interest in activities, crying, loss of sexual desire, withdrawal. When a number of these symptoms occur, the person should be encouraged to talk with his doctor or a professional counselor

4 Think of the total family situation. Unemployment with its resulting financial stress and loss of self-esteem can place undue strain on marriage and family relationships. If you are not in a position to be of direct assistance to the unemployed person, you can offer support and understanding to the family. This kind of help can enable the family to withstand the stress of this period and consequently be more supportive to the unemployed family member

5 Give practical assistance. Do this in ways that build self-esteem. For example, if a man is out of work, someone in your church may have short-term work that's to be done for which the unemployed

man can be paid while he is not tied down with a full-time job. Help can be given anonymously. Groceries can be provided after talking the situation over with the family so they understand your wish to help out during a bad time.

6 Get your church involved in long-range solutions. Encourage your church to establish a committee to keep abreast of employment opportunities. The committee should be made up of a core of individuals (retired executives, businessmen and women, people well known in the community) who can make or suggest job contacts as well as give support and counseling during this time. This committee can be the resource for helping the church fellowship know how most effectively to help in a particular situation

7 Get involved yourself in long-range solutions. Work in your community, through clubs and contacts with friends, etc., to encourage hiring of the handicapped. If you and your family have a business of your own, or if you have friends who do, encourage the hiring of the physically, emotionally, intellectually, or environmentally handicapped. Patronize businesses who hire these people and let the employers know this is one reason you patronize their business. You contribute to an increasing community consciousness by increasing your own consciousness of the needs of the unemployed.

## Planning the Meeting

If your group ministers and witnesses to any one of a number of groups — economically disadvantaged, nonreaders, the aging, language groups, alcohol and drug abusers, for example — the likelihood is high that you are seeking to relate to someone who is unemployed.

As leader, carefully review with the group the entire content mate-

rial in ROYAL SERVICE. After the review, go back and talk about each of the seven suggested guidelines: list specific things your group can do.

### CALL TO PRAYER

Ask group members to join hands as you read the names of missionaries who have birthdays today (see pp. 41-48). One member, whom

you have asked ahead of time, leads the prayer.

### PREVIEW FEBRUARY BAPTIST WOMEN MEETING

Use information from the preview on page 12 and from plans made in officers council meeting to encourage members to attend February's Baptist Women meeting.

Aline Fuseller

## Officers Council Meeting

(Record plans on sheets from Baptist Women/BYW Record, Report, and Planning Forms<sup>1</sup>)

- Conduct leader training
- Plan for homebound members
- Promote attendance at Glorieta and Ridgecrest WMU summer conferences
- Plan Home Mission Graded Series study
- Plan promotion of Annie Armstrong Easter Offering
- Make plans to promote the individual reading plan as a part of Missions Readathon
- Plan Baptist Women participation in WMU Focus Week
- Check progress on Baptist Women Achievement Guide and make reports
- Plan for group training
- Plan regular Baptist Women activities
- Plan to enrich study experiences
- Plan Grow a Knowbody activity

## Leader Training

Read the right-hand column on page 30 of *Baptist Women Manual*.<sup>1</sup> Ask each officer to list five women she would like to see as members of Baptist Women. Develop a plan to cultivate these five persons for membership. Read page 63 of *Baptist Women Manual* for some suggestions for enlistment.

Discuss possible reasons why persons are not members. Work toward altering the situations. Example: A person may not be a member because meetings are not interesting or because of the meeting times. These are tangible problems that officers can deal with.

Read the suggested Scripture passage in Call to Prayer. Discuss: Does this passage contain any implications for leaders? If so, what? Pray for the missionaries listed.

## Homebound Members

Assign officers the names of homebound members. Deliver a copy of the Home Mission Graded Series book — *A Sense of Spring*<sup>2</sup> — to each homebound member. Ask the homebound member to read the book and make a prayer list from the content to be used in Baptist Women meetings. If other members make a prayer list during the study of the book, share these with the homebound member.

## Enrich Study

If you did not begin new study groups in October as an officers council, choose a key Baptist woman to take the initiative. The president should be the one to approach the key Baptist woman, showing her appropriate material in ROYAL SERVICE (see pp. 17, 20, 23, 31 this month). The key Baptist woman will have no official responsibility to the organization unless she becomes the group leader. Provide the new group members with subscriptions to ROYAL SERVICE.<sup>3</sup>

• Start study groups in retirement homes and communities.

A group of women in a retirement home, or retirement community, could form a mission study group even though they belong to different churches. Members should choose a person to represent the group on a Baptist Women officers council. This representative might or might not be the same person who leads the study activities in the group.

Emphasize shared leader roles. Schedule meetings weekly or biweekly. Use ROYAL SERVICE in the meetings. Guide the members in the use of ROYAL SERVICE for Call to Prayer.

Urge group members to take part in other Baptist Women activities: Weeks of Prayer for Foreign and Home Missions, Baptist Women's Day of Prayer, prayer retreats, Home and Foreign Mission Graded Series study, and missions projects.

• Provide extra study opportunities.

Provide an additional study group (Round Table, current missions, or Bible) for women who are interested in belonging to more than one group.

Ask women to join the group for just one year. If interest persists, the group can continue.

Cautions: Do not insist on making this a permanent arrangement. Do not coerce women to join additional groups; let them join because of interest.

• Enlist working women for study.

Form study groups to meet at times when working women can attend: before work, at lunch, or immediately after work. A group might meet in an office, a conference room, a lunchroom, or a restaurant. The group will be small. A leader may emerge from the group rather than be formally elected by the organization. The group leader will represent the group on the Baptist Women officers council. Emphasize shared leader roles with various persons responsible for study sessions. Use

ROYAL SERVICE. Encourage members to prepare in advance for study so that the most can be accomplished in a limited time.

Encourage women who are members of prayer groups and mission action groups to join these study groups.

## Annie Armstrong Easter Offering

Mission Support Chairman: Conduct interviews in the Baptist Women meeting with members about giving to the Annie Armstrong Easter Offering. Ask: Why do you give? How do you determine an amount to give? What do you know about how the money you give is used?

## Glorieta/Ridgecrest

Training is essential for officers. National training is offered each summer at Glorieta and Ridgecrest Baptist Conference Centers. Sessions will be offered for presidents, chairmen, group leaders, and members. Also: How to Train Officers; Planning for 1977-78; Use of ROYAL SERVICE: Graded Series Teaching Techniques (Home and Foreign); Demonstration Current Missions Group (using October 1977 ROYAL SERVICE); Demonstration Bible Study Group; Demonstration Round Table Group



## Grow a Knowbody

Grow a Knowbody is a two-year campaign to urge people to read WMU magazines.

Do a survey in your Baptist Women of all who do not receive ROYAL SERVICE. Ask why they do not receive the magazine (if possible, provide them with copies through the church budget.)

Another question for the survey is: Do you read ROYAL SERVICE? Spend some time in the Baptist Women meeting "walking through" the magazine.

Plan to spend some time with members who do not attend the meetings. Point out an interesting feature or section of ROYAL SERVICE and ask them to read it.

"You can only be a Knowbody in Baptist Women when you use ROYAL SERVICE."

## Home Mission Graded Series

Encourage Baptist women to study the Home Mission Graded Series book *A Sense of Spring*.<sup>2</sup>

Even though an organization study of the book is recommended, some churches will choose a church-wide study. If too few Baptist Women members attend, plan for a Baptist Women study.

Provide homebound members a copy of the book. Encourage individual reading of the book. Provide each member with a book. Do this through the church budget, WMU budget, or Baptist Women budget; or suggest that individuals buy copies of the book. If this is not possible, acquire several copies of the book to be shared. Ask each member to sign her name in the back of the book when she reads it and then to pass it on to someone else.

Ask members to contact prospects and inactive members and invite them to the study of the book.

## Focus Week

Baptist Women will participate in churchwide activities during WMU Focus Week, February 13-19, 1977: Book Fair on Wednesday or Sunday night.

Launch of Missions Readathon, a year-long activity encouraging WMU members to read about missions.

With the theme To Know Is to Grow, the Book Fair features all types of books related to missions with special emphasis on missions biographies (see list, p. 19).

When the Book Fair is planned as a churchwide activity, Baptist Women will help prepare booths.

Booth 1: Feature the Home Mission Graded Series books.<sup>2</sup> Baptist Women, Acteens, and Girls in Action members will be assigned this booth. The theme is the Northwest USA. Use Indian pictures, customs of Indian life and of the western tradition of our country. Use the slogan To Read Is to Grow. Sell the books and promote the idea of reading them before the study. Indicate the study times. [Turn page]

<sup>1</sup>See order form, p. 48.

<sup>2</sup>Home Mission Graded Series books available through Baptist Book Stores.

*A Sense of Spring*, \$1.50 (adult)

*Sunsels and Ski Trails*, \$1.50 (youth)

*Four Winds Blowing*, 75 cents (grades 3-6)

*New Faces, New Friends*, 75 cents (grades 1-2)

<sup>3</sup>Order from Woman's Missionary Union, 800 N. 20th St., Birmingham, AL 35203. Price: \$4.00 per year, single issue, 45 cents. Please enclose payment. Subscriptions available for one or two years. For subscriptions outside the US, add \$1.50 for postage and handling. Allow six weeks for delivery.

<sup>4</sup>From Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23230.

<sup>5</sup>Free from state WMU offices.

**Booth 2: Countries and areas.** Provide more than one booth on this subject. Feature countries where Southern Baptists have missions work (see *Know Your Baptist Missions*) and areas or types of home missions work. Baptist Women, Acteens, and GAs are responsible for this booth. Invite church members to join missions organizations to learn about the things presented in each booth.

**Booth 3: Out-of-print missions books.** Theme: These Books Expanded Our Interest in Missions. Baptist Women will do this booth. Include an assortment of out-of-print missions books and old Graded Series books which have had significant influence on women, especially those who may have shown a loss of interest in WMU.

Also display old issues of WMU magazines. Start early to ask all church women to dig into attics and garages for these materials. Former GA and YWA leaders and members may remember *The Window*, *Tell*, and *World Comrades*. Have available subscription blanks for WMU magazines and take subscription orders.

## WMU Hot Line

For a three-minute message for use during Focus Week, call the WMU Hot Line anytime in February: (205) 251-0830. Message will be updated every Monday. Dial station-to-station — ("Plus"), the cost is that for a three-minute call. You can tape the message for playback to a Baptist Women group.

## Individual Reading Plan

Missions Readathon is a churchwide reading push beginning in February. The individual reading plan in Baptist Women now becomes a part of Missions Readathon. Intensify your efforts to encourage Baptist Women to read missions books and books which expand their horizons about the context of missions work.

Urge women to buy missions books and subscribe to WMU magazines.

Plan a puppet show using two stick puppets, Ms. Buy-a-Book and Ms. Subscribe-to-a-Magazine. Members of Baptist Women, Baptist Young Women, Acteens buy missions books for other youths, children, preschoolers, or adults. An Acteen buys a missions book for a GA or Mission Friends member or for her mother. Or, she subscribes to a missions magazine for her mother. GAs and Acteens might buy missions magazine gift subscriptions for other girls their own age. The puppets explain that the gifts present the gifts in person and share their interest in missions, inviting those not in a missions organization to become a part of the fascinating adventure in missions.

## Come Away to the Bahamas

Want to meet women of seventeen different Baptist groups on the North American continent? Plan to attend the sixth continental assembly of North American Baptist women, October 12-15, 1977, Freeport, Grand Bahama Island.

The meeting begins the evening of October 12 and ends late the evening of October 15.

"Growing in the Love of Christ" is the theme of the assembly. Outstanding women speakers and musicians will be featured in general sessions. Six groups will gather for discussion and prayer.

Letha Casazza, NABWU president, points out that economy-minded travelers may want to go by bus to Miami, then fly to Freeport. Those interested in forming charter flights should get in touch with Lawrence S. Casazza, 3009 Birch Street N.W., Washington, DC 20015.

All participants will be housed in two near Princess Hotels in Freeport. All sessions will be held in the hotels. Registration will be accepted by the hotels after March 1. A deposit of \$50 will be required.

The cost of rooms will include breakfast and dinner to be served at the hotel. All rooms will be the same price: \$29 per person per day when there are two people sharing a room. The price includes gratuities.

In addition to fellowship with Baptist women from many conventions, those attending the meeting will get a firsthand view of the Bahamas, take advantage of duty-free shopping, and enjoy island recreation facilities.



## Training for Groups

Mission Study Chairman: Lead this group training activity. Dismiss all officers except group leaders.

Spend ten minutes discussing group learning methods. Ask group leaders to list all the methods they can think of. See pages 30, 31, 32, *Working in a Missions Group*. Organize the list under these headings: Methods for Discovering the Range of Information and Attitudes in a Group, Methods Which Help Group Gain Information, Methods That Encourage Group Members to Contribute and Gain Opinions About a Subject, Methods That Help the Group Find Solutions to a Problem, Methods That Lead Members to Understand Bible Truths. Discuss methods that have been used and others that group leaders will be willing to try.



Verna G. Richardson  
Monroe, North Carolina

# CALL TO PRAYER

## 1 Saturday Genesis 8:14-22

"Pray that I will have more vision for lost souls," asks Natalia Camarillo, San Juan, Texas, "that I will have strength, love, compassion, and wisdom for the Mexican people across the border in Reynosa, Mexico. Pray for the Cabario Mission in Benito Juarez."

Natalia Camarillo, kindergarten, Texas.  
Mrs. Earl Jackson, rural-urban missions, Idaho.

John Lee, Korean, Utah.  
Mrs. Oliver Marson, Indian, Montana.  
Rafael Mellan, Spanish, Louisiana.  
John A. Mouser, Indian, Arizona.  
Mrs. David Rodriguez, Spanish, Utah.  
Samuel F. Torres, retired, Texas.  
Mrs. Leland Warren, Spanish, New Mexico.

Billie J. Bridges, journeyman, education, North Brazil.

Mrs. Michael O. Canady, home and church, Malawi.

Mrs. J. Virgil Cooper, home and church, Korea.

Helen Gilmore, social work, Kenya.  
James H. Green, preaching, Panama.  
Cecile Lancaster, retired, Japan, Hawaii.  
Mrs. C. Donald Langford, home and church, Hong Kong.

J. Daniel Luper, education, Equatorial Brazil.

Donald G. Overstreet, preaching, St. Vincent.

Mrs. Lawrence E. Rice, home and church, Venezuela.

Mrs. Ralph A. Wilson, home and church, Honduras.

## 2 Sunday 1 Peter 1:3-9

"Pray for seminary extension students in cities all over the islands of Java and Sumatra. These students are lay persons from Baptist churches. Pray that they will use what they learn to be witnesses for Christ in this strong Muslim land." Mary (Mrs. Kenneth Z.) Ellison, Indonesia, continues: "Pray for home worship groups in rural areas which Mr. Ellison has led for three years. Pray that others will lead the groups this year while we are on furlough."

Mrs. Jose Correa, Spanish, New Jersey.  
Gordon Logan, metropolitan mission director, Illinois.

Conrad T. Smith, pastor-director, New York.

Mrs. Herbert L. Barrett, home and church, Taiwan.

Mary Demarest, retired, China, Taiwan.

Mrs. Kenneth Z. Ellison, home and church, Indonesia.

Barbara Epperson, women's work, Nigeria.

Edythe Montroy, retired, Nigeria.  
Gordon E. Robinson, preaching, Nigeria.

Mrs. C. Ray Rogers, home and church.  
Indonesia  
Edward B. Trott,\* preaching, North  
Brazil

#### 3 Monday Psalm 37:1-11

"We have so many needs here," writes Earl B. Crawford, Riverside, California. "This is an association of churches in the midst of about 1,400,000 people. On any weekend the mountain areas will host as many as one-half million people. Pray for the resort ministry which was begun only recently." Henry Collins, Baptist center, Washington, D.C.

Earl B. Crawford, director of associational missions, California

Mrs. Mark H. Daniel, associational missions, Arizona

E. R. Isbell, Indian, Alabama

William David McCann, US-2, special mission ministries, Wyoming

Mrs. John W. Pstone, Spanish, Florida

Gene Martinez Sanchez, Spanish, Texas

Hiroshi Suzuki, Japanese, New York

Mrs. J. Palmer Fletcher, home and church, Okinawa

Mrs. Victor L. Frank, publication, Hong Kong

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

Hubert N. Lindwall, preaching, Guatemala

Charles D. Mullins, English language, unassigned

Rebekah Naylor, doctor, India

Judith Robertson, student work, Taiwan

4 Tuesday Isaiah 40:25-31

"Yemen is a beautiful land of hard-working, friendly people. As you see sheep and goats grazing on the mountain side, men plowing with oxen and primitive plows, you can imagine you are back in Bible days." As a missionary associate, Cornelia (Mrs. George) Simmons teaches MKs. She took early retirement from her work in North Carolina to undertake this assignment with the missionaries' children. She says, "Many others should investigate the missionary associate program. Pray for us in this Muslim land."

J. Pat Brock, pastor-director, Pennsylvania

Mrs. Elizabeth H. Escobedo, kindergarten, Texas

Mrs. D. A. Morgan, retired, Florida

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

Antonio T. Ramos, Spanish, Florida

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

Robert L. Perry, English language, Mexico

Cornelia Simmons, education, Yemen

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

Marjorie Spence, retired, Chile

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

Frances Talley, retired, Japan

T. Bradley Thompson, business administration, Mexico

Mrs. C. Lamar Tribble, home and church, Chile

Mrs. Leslie Watson, general administration, Japan

Edith Rose Weiler, retired, Brazil

Rudolph M. Wond, preaching, Belgium

5 Wednesday Psalm 119:105-112

Rafael M. and Miriam Mellan tell us, "Metropolitan New Orleans is an international area represented by eighty-five to ninety different nationalities. Our port is an open door to the world. We now have missions work with six ethnic groups. Pray that more Christian lay people will reach out to other language groups and to the seamen."

E. J. Cobb, retired, Arizona

Exeter L. Hamrick, Baptist center, Virginia

James Lynn Lowder, pastor-director, Maryland

Mrs. Rafael Mellan, Spanish, Louisiana

Mrs. Young-Sik Noh, Korean, Texas

Merret P. Callaway, preaching, Morocco

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

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

Billy R. Peacock, preaching, Korea

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

Mrs. Joe G. Turman, home and church, Indonesia

Bobby L. Twiford, business administration, Rhodesia

6 Thursday John 14:16-21

Robert and Bianchie Baugh are MK houseparents in Lusaka, Zambia. "We need understanding of how God would have us respond to each child individually. Pray for our spiritual and physical strength to meet every need that arises. Pray for spiritual revival in Zambia, beginning with the Mission family and reaching the whole of Zambia," writes Mrs. Baugh.

Domingo Fernandez, retired, Florida

Mrs. Robert F. Baugh, dorm parent, Zambia

Richard N. Horn, preaching, Japan

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

Gilbert A. Nichols, education, Paraguay

Mrs. A. Clark Scanlon,\* home and church, Middle America

Mrs. James E. Smith,\* home and church, Japan

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

7 Friday 1 John 1:3-10

From Tok, Alaska, Ronnie (Mrs. A. Jerry) Taylor writes, "Pray for the youth of our community. They have so many problems with broken homes, alcohol and drugs. Pray with us that God will open the way for us to witness to them and win them to the Lord." Pray for the missionaries in Alaska, including Virginia (Mrs. J. D.) Back, Fairbanks, whose birthday is today.

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

Mrs. Kenneth E. Oliver, Christian social ministry, Kentucky

Isaias Valdivia, retired, Texas

Mrs. Doyle L. Bailey, social work, Argentina

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

Richard D. Clement, preaching, Ecuador

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

John A. Gray, education, Upper Volta

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

Mrs. Keith L. Oliphant, home and church, Tanzania

Gene A. Phillips, preaching, France

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

Dale G. Thorne, education, Israel

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

Blake W. Western, preaching, Japan

8 Saturday Philippians 3:7-14

"My immediate concern is that the Lord help me keep our family of four boys (ages four to fifteen) and our home close to and strong in the Lord. My husband, general missionary to sixty-eight Creek-Seminole-Wichita Indian churches, covers parts of nine counties in his field. Demands on his time are great and we feel the need of God's Holy Spirit in all that we do as we serve our Indian people," writes Cowens (Miss James) Anderson, Shawnee, Oklahoma.

Mrs. James Anderson, Indian, Oklahoma

Mrs. Richard Lee Ashworth, associational missions, Utah

adelupe Pena, Spanish, Texas

J. Spate, National Baptist, Louisiana

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

Ernest E. Brooks, journeyman, education, Zambia

Mrs. Arthur L. Bunce, home and church, Bangladesh

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

Mrs. H. Love, preaching, Japan

Mrs. B. W. Orrick, retired, Uruguay

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

9 Sunday 1 Chronicles 29:10-13

In Israel, Marcus and Ruth Reed have meetings in their home and in homes of Jewish believers and those searching for the truth, leading them in Bible study and prayer. They also minister to Christian young people who come to Israel from many countries working as volunteers in kibbutzim (communal villages). "Pray for courage and wisdom for these young people in their witnessing, for open hearts and minds for those to whom they minister, and for us as we seek to meet the needs of both groups."

Mrs. Joseph L. Adamson, weekday ministry, Georgia

Mrs. James V. Hamblen, associational missions, Maryland

Mrs. Rodolfo Rodriguez, Spanish, Texas

J. C. Shepard, language missions, California

Julian Vigil, Spanish, Texas

James W. Bartley, Jr.,\* education, Uruguay

Luella Dawdy, retired, Taiwan

Clayton K. Hulet, preaching, North Brazil

Leslie G. Keyes, preaching, Honduras

Mrs. James E. Lingarfelt, retired, Brazil

Mrs. T. Eugene Oady, home and church, Liberia

Mrs. Marcus C. Reed, home and church, Israel

George H. Watanabe, preaching, Japan

10 Monday Job 12:16-21

Pray for Charles R. Middleton, Malawi, who writes: "We are attempting an audio cassette ministry aimed at growing and developing churches. The cassettes contain messages on salvation and stewardship and sermon starters for untrained church leaders."

Mrs. Cleo E. Garcia, Jr., Baptist Bible Institute, Texas

Joe T. Howard, retired, Oregon

Mrs. David F. Meacham, church extension, California

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

Mrs. Helodoro Silva, Spanish, Texas

Mrs. Jerry W. Barrett, home and church, Hong Kong

P. Franklin Crosby,\* preaching, Mexico

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

Mrs. Thomas E. Halsei, Jr., home and church, Senegal

James V. Holand, preaching, Botswana

Charles R. Middleton,\* publication, Malawi

Josephine Scaggs, retired, Nigeria

Sidney P. Schmidt, education, Singapore

11 Tuesday 2 Samuel 23:1-7

Wilson Tatum, appointed to serve in Lebanon, is working in Yemen due to Lebanon's political situation. "Pray that the doors to evangelistic work in Lebanon will open. Pray that we will know clear direction from God as we seek to tell the good news in a troubled world. Pray for the Baptist hospital in Yemen. Pray for Baptists in Lebanon."

Mrs. LaVerne Baker, metropolitan missions, Arizona

H. B. Ramour, Spanish, Texas

Mrs. Angelo L. Gelan, Spanish, Puerto Rico

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

Victor L. Frank, education, Hong Kong

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

O. D. Martin, Jr.,\* general administration, South Brazil

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

Mrs. J. Ulman Moss, home and church, Mexico

Lawis L. Myers, Jr., preaching, unassigned

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

## The Woman Who Reads Is the Woman Who Needs Round Table Book Club

If you're looking for a way to read 'round the world in a Christian context, try the Round Table Book Club.

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1. Sign up for the Round Table Book Club subscription program. Two months before the beginning of each quarter, a card showing the books for the coming quarter will be sent to you automatically. The card gives the titles and prices of forthcoming books. Subscriptions received after January 1 will begin with the April-June books.

2. If you want all three books make no response to the card. The books will be sent automatically one month before you need them. If you decide you do not want all three books, simply check the appropriate box or boxes on the card and only the books you want will be sent.

3. Send no money. You will be billed later at a savings of 20 percent of the cost shown on the card. If you already have a Baptist Book Store account, use that account number. If you do not have one, we will open one for you. Billing is monthly from the centralized billing headquarters of the Baptist Sunday School Board in Nashville, Tennessee.

What kind of books can you expect to choose from? Books such as the ones listed and reviewed on pages 29-30.

Books for the April-June quarter are: *Getting Through to the Wonderful You* by Charlie Shedd; *The Joy of Discovery* by Oletta Wald; and *What Is a Family?* by Edith Schaeffer.

Write Round Table Book Club, Box 24030, Nashville, Tennessee 37202.

Mrs. Carl F. Ryther,\* home and church, Bangladesh  
 William R. Stanley, journeyman, education, Kenya  
 Robert H. Stuckey, preaching, Indonesia  
 Mrs. Hubert R. Tatum, home and church, unassigned  
 Wilson R. Tatum, preaching, Yemen

#### 12 Wednesday Leviticus 19:32-37

"My husband is director of language missions in Arizona," writes Mildred (Mrs. Delbert) Fann. "This work has involved adjustment for us — for nearly twenty years we had served churches and missions as missionary-pastor. Please pray for lay leadership in all our Indian and Spanish churches. Pray that more missions and churches will be started among the language people in Arizona."

Mrs. Francisco Bilibao, Spanish, Texas  
 Mrs. Eloy Felen, Spanish, Kansas  
 Mrs. Delbert Fann, Indian, Arizona  
 Mrs. Leonel Gonzales, Spanish, Texas  
 Mrs. Charles R. Ward, Christian social ministries, Ohio  
 Norman L. Coad,\* music, Upper Volta  
 William D. Culp,\* preaching, Ethiopia  
 Mary Evelyn Fredenburg, nurse, Nigeria  
 C. Kenneth Locke, education, Hong Kong

Mrs. J. Walton Moore, retired, China  
 Rita Roberts, social work, North Brazil  
 Donald M. Simms, preaching, Mexico  
 Britt E. Towers, Jr., preaching, Hong Kong  
 Van W. Williams, doctor, India

#### 13 Thursday Romans 12:9-21

Veryl Henderson — Lahaina, Maui, Hawaii — requests prayer for: "a new building for Sunday School classes, a new chapel, more Bible-class teachers, more homes willing to start new Bible classes, more lay people willing to minister in hotels and on beaches, and more daily prayer groups to ensure power to accomplish the tasks of ministering."

Veryl Henderson, pastor, Hawaii  
 W. Mack Burris, preaching, Singapore  
 Mrs. Daniel H. Burt, Jr., women's work, South Brazil  
 Mrs. Donald R. Dolifka, home and church, Tanzania  
 Mrs. Thomas W. Graham,\* home and church, Japan  
 Mrs. John S. McGee, home and church, Nigeria  
 Julie D. Spivey, journeyman, medical, Jordan  
 Mrs. Jac S. Weller, home and church, Singapore

#### 14 Friday Joshua 24:13-18

La Neil and A. B. Bedford are starting a new work in La Falda, Argentina, a tourist center. "As many as five thousand persons pass our sidewalk each day," states Mrs. Bedford. "Some stop to ask about Baptist work. Pray that our new building — made possible by the 1975 Lottie Moon Christmas Offering — will include a room to serve as information center, library, and book store. In this way I could become more available for witnessing to both residents and tourists."

Mrs. Job Maldonado, Spanish, Colorado  
 Juan Pedron, Spanish, Texas  
 Mrs. A. Benjamin Bedford, religious education, Argentina  
 Stanley D. Clark,\* education, Argentina  
 Mrs. Marshall G. Duncan, home and church, Kenya

Mrs. Hubert L. Hardy, home and church, Chile  
 Mrs. J. Allen Hill, home and church, Philippines  
 Joseph W. Mefford, Jr.,\* music, Spain  
 Maxine Mosley,\* women's work, Ghana  
 Mrs. Paul W. Noland, home and church, South Brazil  
 James L. Rice, business administration, Uganda

#### 15 Saturday Proverbs 4:20-27

Small in membership, Trinity Church, New Haven, Connecticut, conducts Bible studies meeting in homes, a rented room in a YMCA, and on college campuses. Eugene F. Thewick writes, "They need your prayers as they seek to find a building where a more complete program may be developed to help meet the needs of the people."

H. Duane Highlander, center director, Tennessee  
 Mrs. James R. Markham, Christian social ministries, Tennessee  
 Eugene F. Thewick, church extension director, Connecticut  
 Mrs. Forrest Wiggins, Spanish, Texas  
 Mrs. Donald W. Jones, home and church, Taiwan  
 Mrs. L. B. Olive, retired, China  
 Mrs. R. Jay Stewart, home and church, Kenya

#### 16 Sunday Luke 12:22-32

E. Wesley Miller, radio and television representative for Europe and the Middle East, states, "I have been given an assignment to work out long-range plans for using the mass media to reach the people of Communist and Muslim countries with the gospel by the year 2000."

Pray that we will have the Lord's presence as we plan how we will share the Saviour with all these people."

Mrs. James W. Abernathy, association missions, Pennsylvania  
 W. W. Giese, director of association missions, Colorado  
 Mrs. Fidel Guzman, Spanish, Washington  
 Mrs. James Eldon Jones, church extension, Missouri  
 Charles E. Evans, preaching, Kenya  
 Francis Jordan, journeyman, education, Hong Kong

E. Wesley Miller,\* radio-TV representative, Europe and the Middle East  
 Mrs. A. Bruce Oliver, home and church, North Brazil

Mrs. Van C. Payne, journeyman, education, Kenya  
 Patricia Robbins, journeyman, education, Japan  
 Mrs. Donald L. Smith,\* home and church, Tanzania  
 Graham J. Walker, business administration, Singapore

#### 17 Monday Psalm 62:5-12

Ben Hope lives in Cuiabá, state of Mato Grosso, in the vast interior of Brazil. In this area the government is opening roads and parceling out land. Every day truckloads and boatloads of people arrive seeking a new life. Many of them are also open to a new life in Christ, but Christian workers are so few. Pray for more missionaries.

Antonio Del Carmen, Spanish, Arizona  
 Jose Solis Ramirez, Spanish, Texas  
 Antonio Rodriguez, Spanish, Louisiana  
 Robert B. Rodriguez, Spanish, Texas  
 William Sims, pastor, California  
 W. Richard Bates, journeyman, education, Hong Kong  
 Mrs. Coleman D. Clarke, retired, Hawaii, Japan  
 Mrs. Charles W. Dickson,\* education, North Brazil  
 A. Jackson Glaze, Jr., education, Argentina  
 James C. Harless, religious education, Colombia  
 Benjamin E. Hope,\* preaching, South Brazil  
 Karen Smallwood, journeyman, education, Colombia  
 Kenneth H. Stephens, business administration, Dominican Republic  
 Hugh H. Young, education, Japan

#### 18 Tuesday Psalm 103:1-12

Clarence and Ila Mae Smith, Venezuela, write, "In May 1976 the Baptist Church of San Felipe was organized — the only Baptist church in a city of eighty thousand people, also the only Baptist church in a state which is the

center of witchcraft and devil worship. Pray that this new church of forty members might be light in the midst of spiritual darkness."

Luke Chapa, retired, Texas  
 Mrs. Henry M. Chiles, associational missions, South Dakota  
 Mrs. James T. Cravens, associational missions, Pennsylvania  
 Mrs. Milor Davidson, internationals, Maryland  
 Mrs. Allegra LaPrairie, retired, Louisiana  
 Miss S. Leach, program implementation, Puerto Rico  
 Mrs. Willard Martin, associational missions, Michigan  
 Glen Prock, retired, California  
 Debbie Vella, Spanish, Nevada  
 Peter C. Wang, Chinese, Wisconsin  
 Jo Ann Wright, US-2, Christian social ministries, Tennessee  
 Mrs. Stanley E. Bergquist, home and church, Taiwan  
 Mrs. James H. Bitters,\* home and church, Chile

Harold L. Blankenship, English language, Libya  
 Glendon D. Grober, education, Equatorial Brazil  
 Charles M. Hobson, preaching, Argentina  
 Mrs. R. A. Jacob, retired, China  
 Mrs. Lloyd W. Mann,\* home and church, Dominican Republic  
 Mrs. Samuel A. Ricketson, education, Taiwan  
 Mrs. Clarence R. Smith,\* home and church, Venezuela

Bill Clarke Thomas,\* education, Malaysia  
 Samuel M. Waldron, preaching, Philippines  
 James L. Waters, preaching, Japan

#### 19 Wednesday Isaiah 26:1-4

R. L. Mefford, leader of Morning Star Baptist Chapel, Lame Deer, Montana, writes, "Our request for prayer is that Indian leaders might come forward. The effectiveness of our ministry would be greatly enhanced by such an involvement. Another prayer request is that missionaries will remain, even though leaving would be much easier."

Mrs. Henry Amar, Spanish, Texas  
 Mrs. Calvin C. Craig, Jr., National Baptist, North Carolina

Hiram F. Duffer, Spanish, Puerto Rico  
 Fidel F. Vergara, Spanish, Texas  
 Richard L. Mefford, Indian, Montana  
 Mrs. Leroy Albright, home and church, Zambia  
 Mrs. William J. Damon,\* home and church, South Brazil  
 Mrs. Leon R. Frierson, dorm parent, Ghana

Mrs. A. L. Gillespie,\* home and church, Japan  
 Donald R. Johnson, preaching, Equatorial Brazil  
 Mrs. Robert L. Perry, home and church, Mexico  
 C. Barry Robinson, journeyman, education, Liberia  
 Arville E. Senter, preaching, Tanzania

#### 20 Thursday Psalm 84:5-12

Betty (Mrs. Harold) Cummins, Kenya, says, "In our area 80 to 90 percent of Baptist church members are women. Pray for them as they till the soil, haul wood and water, and prepare their food over open fires. They are often illiterate, unconsulted, tired, anemic, unable to cope with modern problems facing their children. Some are married to polygamous, unconverted, or alcoholic men. These problems seem insurmountable, yet through prayer and vital faith in God, we see lives change from dark despair to radiant hope."

Loren B. Ames, director of associational missions, Michigan  
 Larry G. Wilkerson, Spanish, Puerto Rico

Karen Ballard, journeyman, religious education, Korea  
 Jeannette Beall, retired, China  
 Dutton A. Bonnell, Jr., preaching, Benin  
 Ronald N. Boswell, preaching, South Brazil

Mrs. Joe W. Bruce, home and church, Honduras  
 Mrs. Harold T. Cummins, home and church, Kenya  
 David B. Davis, Jr., business administration, Ghana  
 Donald G. Duval, doctor, Indonesia  
 Mrs. W. Chandler Lanier, home and church, Israel  
 Mrs. John W. McFadden, home and church, Nigeria  
 Arnold A. Peterson, preaching, Korea

Mrs. John C. Barnum, home and church.  
Hong Kong  
Mary Sampson, student work, Taiwan

#### 21 Friday Psalm 130:1-8

A. L. McDaniel, Jr., San Francisco, requests: "Pray for groups in our church seeking to minister in Christ's name to various persons in our city. Their ministries are based on a sense of call from God and the conviction that he has uniquely prepared each person to minister in a particular way."  
Mrs. O. R. Dalmer, rural-urban missions, Wyoming  
Arle Lee McDougal, Jr., pastor-director, California  
Dean Prosser, Christian social ministries director, Illinois  
Irene Sanchez, retired, Texas  
Donald Wadka, Baptist center, Indiana  
Mrs. Thomas O. Barron, home and church, Indonesia  
Nancy Clark, journeyman, education, Kenya  
Mrs. Everett H. Crossen, home and church, France  
Mrs. James E. Green, home and church, Kenya  
Donald B. Highfill, preaching, South Brazil  
James V. Hudson, Jr., education, Korea  
Mary Frank Kirkpatrick, student work, Nigeria  
Fred L. Williams, English language, South Brazil

#### 22 Saturday Psalm 27:1-8

Irvin and Mildred Northcutt serve in Peru, where Mrs. Northcutt is professor of women's work in the Baptist theological seminary. She requests prayer "that the Lord prosper the work of Baptist women in Peru."  
Mrs. Manuel Alonso, Spanish, Florida  
Gary D. Blumman, US-2, special mission ministries, Georgia  
Robert D. Lewis, evangelism, California  
Mrs. Genaro Ojeda, Spanish, Texas  
Mrs. Ethel Thorne, Spanish, New York  
Oscar K. Bozeman, Jr., preaching, Korea  
Mrs. Billy O. Gilmore, home and church, South Brazil  
Jennie Green, retired, China, Malaysia  
Lawrence P. Hardy, men and boys' work, Liberia  
Mrs. Irvin L. Northcutt, home and church, Peru  
David M. Park, education, Philippines  
W. D. Richardson, doctor, Ghana  
W. Russell Rawland, doctor, India

#### 23 Sunday Jeremiah 32:17-22

During the last Winter Olympics television coverage, scenes were shown of

the host city of Innsbruck, a beautiful city in the Tyrolean Alps. A city of fun, music, and sports, with a university of over 20,000 students, Innsbruck also needs spiritual awakening. William and Sally Wagner are trying to plant a living, vibrant church in this city. Pray for them.

Mrs. David Angulano, Spanish, California

B. Frank Balvin, Indian, Oklahoma  
Mrs. Hubert O. Black, associational missions, California

Mrs. Allen Elatos, Indian, Oregon  
Tommy Louis Fewell, Christian social ministries director, North Carolina  
Mrs. Valdemar Gardner, center director, Oklahoma

Mrs. Clifford Horne, Baptist center, Tennessee  
Mrs. Clyde E. Lake, Sr., associational missions, California

Gladys Marian Osborne, US-2, special mission ministries, New York  
Lucy Parsons, weekday ministry, Maryland

Mrs. Enrique Pina, retired, Florida  
Romeo Reyes, Spanish, Texas  
A. W. Thomas, director of metropolitan missions, California

Mrs. Cam Vincent, language missions, Indiana  
Mrs. Herbert W. Barker, home and church, Taiwan

Olla D. Bales, preaching, Equatorial Brazil  
Ted E. Cremer, preaching, Liberia  
Mrs. Ray T. Fleet, home and church, North Brazil

Doris Garrett, education, Nigeria  
Mrs. John E. Ingouf, home and church, Indonesia  
Earl E. Langley, business administration, Taiwan

Mrs. John W. Monroe, home and church, Rhodesia  
Mrs. Russell R. Morris, home and church, Tanzania  
Mrs. S. Payton Myers, home and church, Nigeria

Greene W. Strother, retired, China, Malaysia  
William L. Wagner, student work, Australia

#### 24 Monday Psalm 139:7-14

Deloris (Mrs. F. Harold) Heiney, Pine Ridge, South Dakota, writes: "Pray that people's hearts will be softened to respond to the call of Christ. We need Indian preachers, Sunday School teachers, song leaders, and deacons in our two churches. We do not doubt the power of prayer."  
Mrs. Robert Hall, associational missions, Ohio  
Mrs. F. Harold Heiney, Indian, South Dakota

Mrs. E. R. Inball, Indian, Alabama  
Donald D. Jackson, director of associational missions, California  
Donald W. Knapp, pastor-director, Pennsylvania

Mrs. Earley Reed, retired, Alabama  
John Thomas, National Baptist, Louisiana

Mrs. Dagoberto Valenzuela, Spanish, Tanzania  
Mrs. C. Ray Blundell, Jr., home and church, Tanzania

E. Luther Capeland, education, Japan  
Mrs. Robert F. Crider, home and church, Spain

Van Gladen, preaching, Mexico  
Mrs. Van Gladen, home and church, Mexico

S. Eugene Hackaby, education, Chile  
Mrs. Orville B. Jenkins, home and church, Kenya

Maxine Lachert, education, Liberia  
Mrs. John F. McCoy, home and church, Nigeria

Mrs. James F. McKinley, Jr., home and church, Bangladesh  
Robert V. Myers, religious education, Panama

Mrs. Donald G. Overstreet, home and church, St. Vincent  
Mrs. Kenneth R. Nicholson, home and church, Liberia

J. Logan Thompson, Jr., business administration, Hong Kong

#### 25 Tuesday Psalm 33:13-22

W. E. Allen, eighty-five today, states: "A recent issue of the Brazilian Baptist journal showed a picture of the officers of the Brazilian Convention. It thrilled me to realize they had been my students in our seminary in Rio de Janeiro. Join me in prayer for them and the work they are doing to carry and spread the good news of salvation to all the world."

Elipio Eduardo Hernandez, Spanish, Florida

Leland Alan Simmons, director of rural urban missions, Arizona  
W. E. Allen, retired, Brazil  
J. Rodolph Dixon, preaching, Peru

Jerry A. Frazer, journeyman, social work, Japan  
Mrs. D. Leon Mitchell, home and church, Indonesia

Mrs. Jerry E. Moye, home and church, Hong Kong  
Mrs. W. Rennie Reynolds, home and church, Argentina

Wm. J. Roberts, preaching, Kenya  
Mrs. William W. Smith, Jr., home and church, Thailand

Mrs. T. Bradley Thompson, home and church, Mexico  
Mrs. Daniel R. White, home and church, Spain

Mary Ellen Yancy, women's work, Nigeria

#### Wednesday John 15:4-14

Dora Mae Moss, assistant professor of Christian social ministry at American Baptist College, Nashville, Tennessee, requests: "that I might be alert to the guidance of the Holy Spirit as I seek to enlarge our students' concept of the life and work of the church through involvement in Christian social ministries."

Wayne Wayne Hickey, pastor, Nebraska  
Mrs. Mae Moss, Christian social ministries, Tennessee

Mrs. Ramiro Rivera, Spanish, Texas  
Mrs. Jose Ruiz, Spanish, Florida  
Mrs. Frederick H. Anderson, home and church, Italy

Charles L. Bellenger, dentist, Botswana  
Mrs. Gerald W. Burch, home and church, Japan

Mrs. W. Lowrey Cooper, retired, Argentina  
Mrs. James V. Holland, home and church, Botswana

Rex Holt, student work, Togo  
Mrs. Jesse L. Kidd, women's work, South Brazil

Lada Lawrence, journeyman, education, Mexico  
Christopher Pool, retired, Nigeria, Liberia

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

#### 27 Thursday Matthew 18:21-27

"We do count on the prayers of Southern Baptists on our birthdays; they make a birthday what it should be — a very special day — a gift from God," says a missionary homemaker. Pray particularly for each homemaker listed below.

John Campbell, center director, Louisiana  
John H. Cross, Christian social ministries, Georgia

Mrs. Jella A. Garrison, retired, Louisiana  
H. Fay Hughes, Christian social ministries director, Illinois

Mrs. William G. Irwin, Jr., church extension, Colorado  
James A. McAleer, Christian social ministries director, Massachusetts

Kenneth T. Schmidt, center director, California  
Mrs. Charles D. Brock, home and church, Philippines

Mrs. Norman N. Barnes, III, home and church, Greece  
Mrs. A. R. Crabtree, retired, Brazil, Portugal

Donald R. Dotiflu, preaching, Tanzania  
William M. Holley, Sr., English language, Japan

Pauline Martin, education, Nigeria

Mrs. W. C. Ruchti, Jr., home and church, Italy  
Mrs. O. Errol Simmons, home and church, Spain  
Mrs. Loren C. Turnage, home and church, Iran

#### 28 Friday Isaiah 51:4-8

Isam E. and Katherine Ballenger have been missionaries to West Germany for eleven years. On October 1, 1976, Mr. Ballenger became field representative for Europe. Pray for the Ballengers as they serve the Lord in this new capacity. Mrs. John Berkota, Ukrainian, Pennsylvania

Frank DiMaggio, retired, Louisiana  
Mrs. Joe S. Martinez, Spanish, Arizona  
J. Ed Taylor, retired, Florida

Mrs. Isam E. Ballenger, home and church, Europe  
Mrs. J. Wesley Brizendine, home and church, Guam

Mrs. Robert L. Hesley, home and church, South Brazil  
D. Leslie Hill, education, Philippines

R. Cecil Moore, retired, Chile  
Bobby E. Simmons, education, Philippines  
Lawrence A. Walker, publication, South Brazil

## A Tribute to Ethalee Hamric



If you have been reading ROYAL SERVICE for several years, you know Ethalee Hamric. She was this magazine's editor for twelve years (1957-69) before she launched the WMU officer periodical *Dimension* in 1970.

In August 1976 she retired after twenty-eight years of continuous service with Woman's Missionary Union, SBC. Miss Hamric came to Birmingham in 1948 to begin work at WMU when it was housed in the Comer Building. The next two decades saw the expansion of publications at WMU, and Ethalee contributed to this growth. In 1955 she became editor of *The Window* of

YW4; in 1957, editor of ROYAL SERVICE. When the Union responded to the need for additional periodicals, she moved into the challenging task of developing a completely new magazine for WMU church leaders. *Dimension* now has wide and effective use across the Convention.

Free of office pressures, Ethalee is serving as WMU director in her church, Woodlawn Baptist of Birmingham. Characterized by a young colleague in WMU's editorial department as a "woman of the future," Ethalee Hamric continues to express her interests in people, the arts and interior decorating, and writing.

Leon S. White, preaching, Argentina

#### 29 Saturday Psalm 91:1-10

"Our Spanish-speaking church has many women members who aren't acquainted with Woman's Missionary Union and its purpose of supporting missions. Pray that more women here will feel the need to learn about WMU and its missions goal," requests Ada (Mrs. Jose Juan) Cord, Paterson, New Jersey.

CLIFFORD P. Bruffley, deaf, Washington, D.C.

Faquelier Cervantes, Spanish, Texas.

Mrs. Jose Juan Cord, Spanish, New Jersey.

Mrs. Horace Fisher, Spanish, New Mexico.

Francisco G. Morales, Spanish, Texas.

Douglas A. Bryant,\* preaching, Ghana.

Mrs. James D. Crossley, home and church, Rhodesia.

Mrs. H. Cecil McConnell, education, Chile.

Mrs. Raymond L. Shelton,\* home and church, Thailand.

#### 30 Sunday Psalm 128:1-6

\*Our greatest concern is that the Lord

will raise up dedicated leaders in our small but lively churches in East Malaysia. Also, we are joining our brothers and sisters in the Lord in praying for a spiritual awakening in Sarawak. So many are hungry for the gospel; this is really a ripe field right now," write Carl and Mary Yamell.

Mrs. L. Jerry Jones, Spanish, New Mexico.

Mrs. Henry Medina, Spanish, Michigan.

Mrs. John A. Mouser, Indian, Arizona.

Eugene Wolfe, Spanish, California.

Connie Bowers, English language, Nigeria.

Theodore O. Cox, English language, Japan.

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

Billy O. Gilmore, radio-TV, South Brazil.

Thomas K. Goodman, medical, Nigeria.

J. Glenn Morris, education, Thailand.

Mrs. H. David Pinkston,\* dorm parent, Thailand.

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

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

Florence Zuckero, journeyman, medical, Tanzania.

#### 31 Monday John 3:12-21

After more than five "wonder years" in the Philippines, Lillian (Charles G.) Norwood shares her missions: "At age sixteen I felt my leading me to say I'll go wherever I want me to go. At a YWA conference during college, I felt it would be for missions." When she met Mr. Norwood, "we both knew that we should go to foreign missionaries." As you pray for this couple, remember children and youth who are learning about missions today.

Mrs. Jack D. Comer, Indian, New Mexico.

Mrs. M. R. Demaree, retired, Florida.

Mrs. Dale W. Olson, home and church, Kenya.

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

Mrs. Henry D. Martin, dorm parent, Nigeria.

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

Billie Soggs,\* education, Liberia.

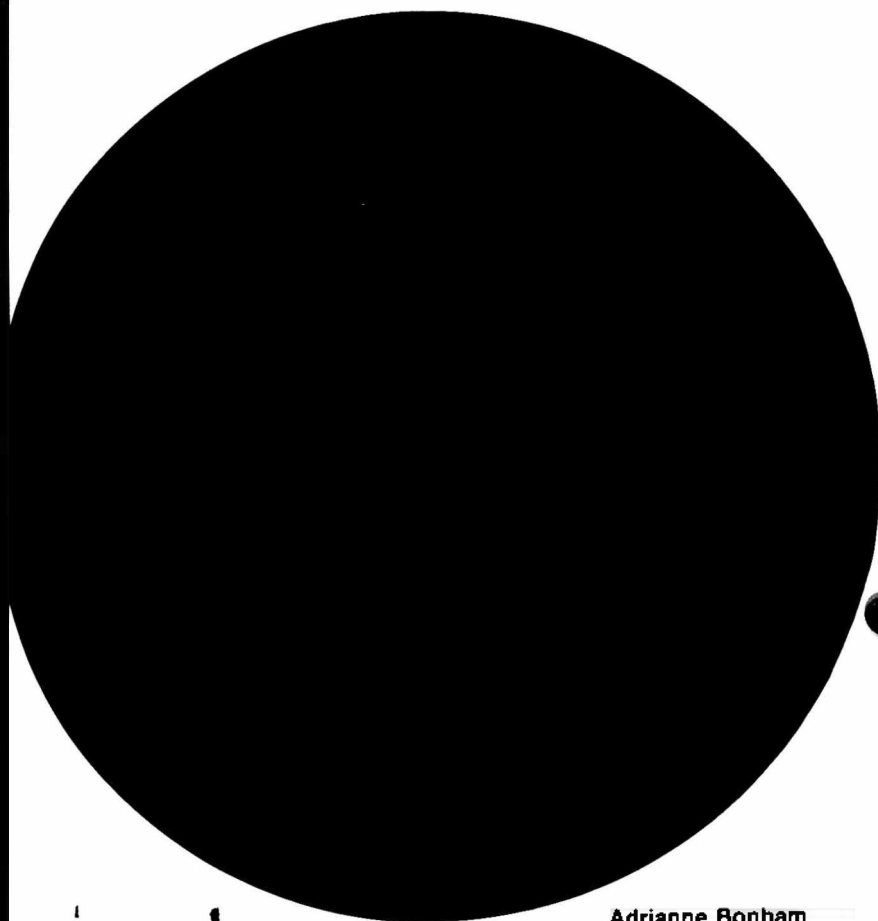
Mrs. Samuel G. Shepard, home and church, Portugal.

James G. Tidenberg, general administrator, Kenya.

# CONTEXT

What time is it in Timbuktu? Or more important, what time is it where the missionary lives for whom you are praying? You want to play with this puzzle — or use it seriously in daily prayer — cut out the circle and mount it on a poster board. Use the circle the same size. Mount the rim on another piece of poster board, marking the center of the missing circle. Use the grad to hold the two pieces together. Turn the circle until your time zone is matched with your present time of day. The you can tell what time it is in other places.

Now here is the puzzle: Get today's prayer calendar (see pp. 41-48). From the clues of names already on the calendar, see how many missionaries you can locate by time zone. (Because some countries are in more than one time zone and you do not know exactly where each missionary serves, you may not be able to get the exact time. Also, some areas have "in-between" times.)



Adrienne Bonham

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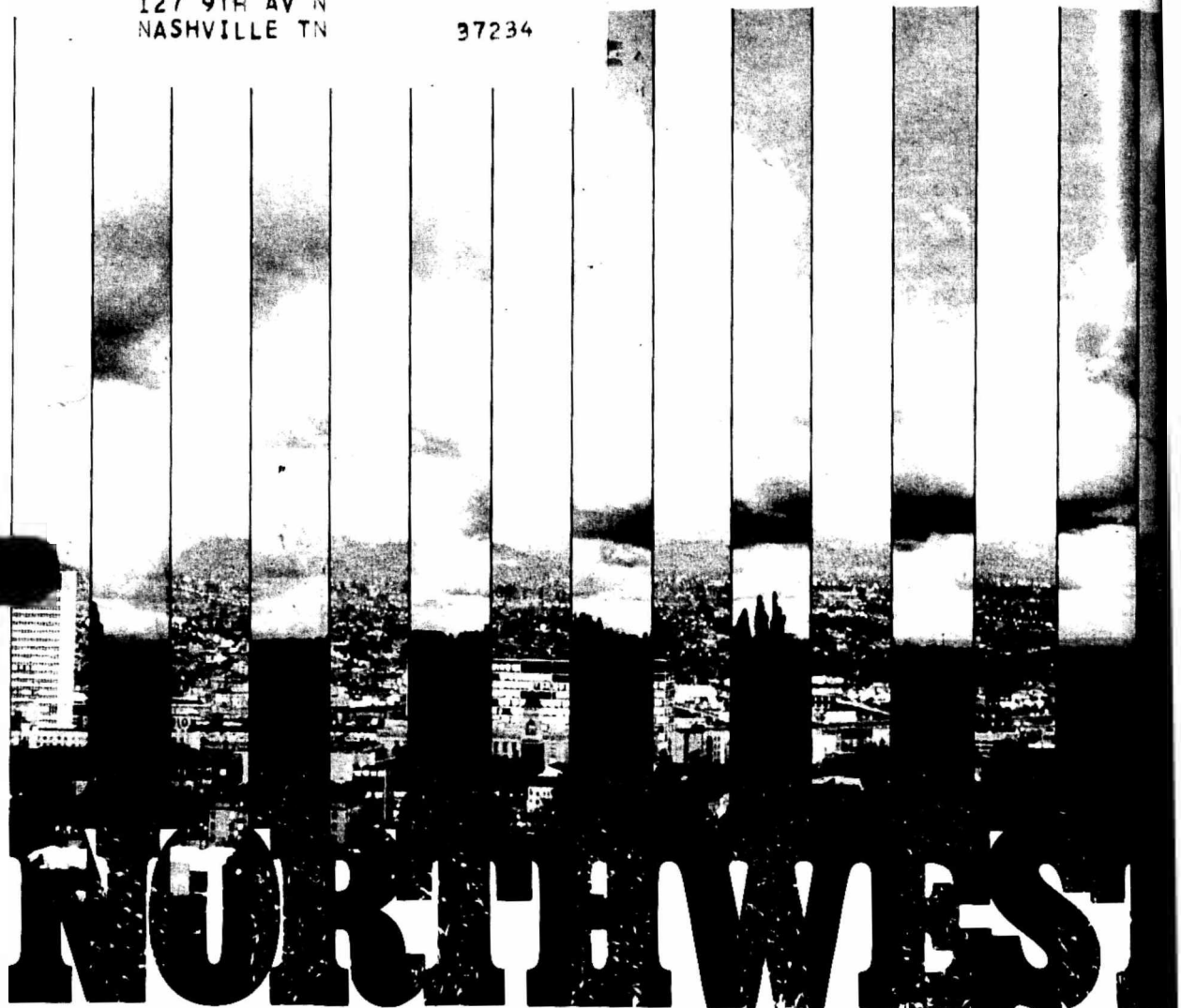
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In the nation's far corner lies a land of contrasts. The sweep of clean, sandy coasts in Oregon; the hazy blue bulk of Mt. Rainier; the dry, sparse plains east of the Cascade mountain range — all are part of the Northwest.

Nearly six million people live in Oregon and Washington, three-fourths of them in cities such as Seattle and Portland. But much of the land is still uncluttered, and most of its people unhampered by society's get-ahead spirit.

The emphasis in the Northwest is on the individual and on his environment. Seldom does Christianity or the church play an important part. As Bill Crews, pastor of Metropolitan Baptist Church in Portland, says, "The Christian influence is absent.

The people are not antagonistic; they simply ignore us. People here do not sense a need for religion."

Indeed, the percentage of persons who do not associate themselves with any church is higher in the Northwest than in almost any other area.

W. C. Carpenter, Jr., missions director, urges Baptists to combat this indifference by breaking away from traditional church-starting programs and concentrating on people. Small group fellowships, Christian social ministries, and Bible study and community ministries with language groups are all ways to communicate this concern.

Today the Northwest convention has three hundred churches with

forty-eight thousand-plus members. Dedicated pastors, lay persons, and missionaries are working to improve both the statistics and impact of Southern Baptists.

Share the hopes of Northwest Baptists by becoming involved in the 1977 Home Mission Graded Series study.

*A Sense of Spring*, the book for adults, is full of both words and photographs explaining mission work in the Northwest. Everett Hulm is the writer. Price: \$1.50 through Baptist Book Stores.

*Parece Primavera* is the Spanish translation of the adult book. Also \$1.50, available through Baptist Book Stores.