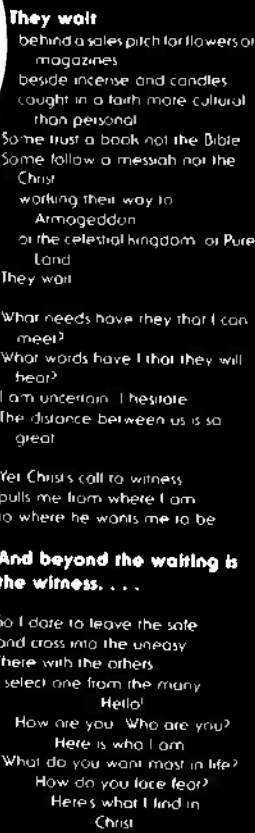


ROYAL SERVICE

April 1977

interfaith
witness
making
missions
a life-style
tm
what
is it?
witnessing
to
witnesses



- I surround the other with my interest
- I listen, really trying to hear the pulsebeat of his faith as if it comes through his words
- I wait for the right time to speak and when it comes
- I share from the core of my experience with Jesus Christ the Lord, using words chosen to have meaning especially for him
- I answer the questions addressed to me

So we part now, living in a wider
world than either knew before.

I understand better now
the Jew's conversion fear
the Buddhist's path
the Mormon's zeal
Perhaps he knows better now
one Christian's joy
of how God in Christ
brings peace to daily life
and hope for life forever

I thank God
for this genuine meeting
of me and this other
in his presence
I trust God

I wait for God
more confident than before
to lead me in the next
witness I shall bear to that same
person.

Glenn Iglehart
Director, Department of Health
Witness, House Mission Brief

Glenn T. Iglehart
Director, Department of Health
Witness, Home Mission Board

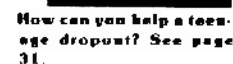
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Make Missions a Life-Style

Cecil Ray

**BOLD
BELIEVERS
IN GIVING**



**Through a
Christian
Life Style**



The life-style of most Baptists and the current call to bold missions are on a collision course.

There is not enough money for both!

When a person heeds the call to repentance and faith, his experience in Christ is called a birth. The life that follows is the new-life. "Therefore if any man be in Christ, he is a new creature . . . all things are become new" (2 Cor. 5:17).

This indicates a change in the approach to life — new priorities, new purposes, and new conduct patterns. All of this put together makes up one's life-style.

At this point the sincere believer asks, What is my life-style, and how well does it reflect my new-life in Christ?

These questions also must be asked: Is there a relationship between my life-style and what happens to Christian missions? To what extent should the cause of mission support determine my decisions about personal life-style and standard of living?

Two expressions are used — sometimes interchangeably — to relate to the believer's way of living. These are life-style and standard of living. Specific definitions of these terms are nonexistent, yet most everyone understands what they mean. For this discussion the terms will be used as follows:

Life-style refers to the manner of life, which includes the value, purpose, conduct patterns, activities, and standard of living.

Standard of living refers to the quantity and quality of material things used in everyday life.

The time has now come when Christians cannot live comfortably with many of the American-like assumptions. The world is hurting and these world hurts are rumbling down on America, so that life-style values can no longer go unchallenged. The Christian is under divine mandate to formulate guidelines that are distinctly Christian.

The Bible speaks with authority to provide the Christian with distinct

guidelines. Jesus' words and deeds provide the major truths and insights needed for such guidelines. Jesus molded a new society, a new kind of man, and a new human family concept.

How Did We Come to Have Our Present Life-Style?

1. We unconsciously adopted our life-style.

This simply means it is here, and we have it. And because we like it, we have come to feel it must be right. This is a Baptist version of a current philosophy that says, "If it feels good, do it!"

Few Christians, it seems, are concerned about how we got here in our life-style values. It appears to be of little concern that we slipped into our life-style patterns instead of prayerfully evaluating and choosing them. However, it happened; the fact is we are here, and most of us like it — especially if there is a good prospect for just a little more of the "good life" around the corner.

2. Baptists learned life-style decisions in poverty.

Baptists grew up in poverty, and we learned in poverty. Through the years most Baptists have been poor. Now, amazingly, this is no longer true. This does not mean that all Baptists have moved into prosperity, but that many in the United States now enjoy a marked financial advantage.

3. Baptists have allowed secular values to shape life-styles.

Idolatry is an ugly word to a Christian. Less ugly but still not attractive is the term secularism. The term "the good life," however, is pleasing to many Christians. The fact that in America all three mean the same is seldom understood or even considered.

The term "good life" is commonly used in America to describe abundant luxuries. The appeal is so subtle that many Christians get caught in it without recognizing it as a form of idolatry.

The "good life" is really another way to describe secularism — which sets value only in that which pertains to this world. The test of the Christian is how much he is caught up in this drive for the "good life," or by contrast whether he refuses to bow to the "good life" as his god.

Jesus provides help at this point by describing life. He explains, "Life does not consist in one's possessions." He does not say that life consists by having no possessions. Nor is he denying a place for material things; he is denying materialism. Materialism and secularism insist that

(1) The purpose for living is to satisfy self needs.

(2) The incentive for living is to accumulate possessions and thus to assure personal satisfaction for now and tomorrow.

(3) The reward of life is abundance in the comforts and pleas-

ures which one's storehouse provides.

How Have Our Life-Style Values Affected Mission Support?

Let one fact be dear! There is not



Learning to live with prosperity is as great a challenge as has ever faced Baptists.

enough money for Christians properly to support the worldwide missions task of our Lord and at the same time support a personal life-style shaped by American good life standards.

Christians can easily come to the place that feeding their life-style

appetites replaces and ultimately starves the support of missions.

How have our life-style values affected mission support? The answer is not hard to find; it is, however, difficult to accept. The answer is that life-style choices set the limits of mission support. Only a limited survey is required to determine that we are near to the limit of mission support growth within our existing life-style values.

There seems to be no limit to the human capacity to enlarge the desire for things so as to consume any amount of financial ability. "How much is enough?" is a key issue. Most of us will agree that "enough is enough," but few of us will know, and even fewer will agree on how much is enough.

The issue is where we will draw the line and say enough. If no limit is set on the appetite for things, there is little hope. Where this line is drawn determines what is available for mission support — for missions lives on what is left!

There can be no great advance in either nearby or worldwide missions by Southern Baptists apart from an equally great commitment by members and churches in life style.

What Life-Style Choices Do We Face?

The first choice is the decision to take an honest look at ourselves. Many Southern Baptists have given little or no prayerful consideration of the relationship of their life-style to the cause of missions. When confronted with the issue, many respond by saying, "What choices do we have? So the willingness honestly to face the issues is the imperative first step for Baptist families, churches, institutions and agencies.

For a large number of Baptists these choices involve prosperity. Prosperity is a new experience for most Baptists. Learning to live with prosperity is as great a challenge as

has ever faced Baptists. Opportunities never before dreamed possible are now present. In the past, Baptists learned to live very effectively with poverty. Now it is time to learn to live just as effectively with prosperity. This new learning and adapting will require purposeful and prayerful action.

• Take an honest look at where we are in our adjustment to prosperity.

This will involve asking, "How much economic advantage do we have?" and "How many values of secularism have we already adopted?"

• Search for biblical guidance in learning to live with economic advantage.

Our past study has been from the view of poverty. Now we need to study what the Bible has to say about people with good wages and with special economic opportunities.

• Purposefully adopt new life-style patterns.

This will prepare the way for distinctive Christian uses of economic advantage.

• Call for bold new commitments.

A standard of living, prayerfully disciplined, will open the way to new commitments in giving and serving. This is true for the individual and for the church. Just as members need prayerfully to consider how they can give more of themselves away and curb their appetites for luxuries, so congregations must accept these same disciplines in order to be able to make bold new advances in world missions.

What Guidelines Are Available for Baptists in Search of a Distinctly Christian Life-Style?

• Adopt a life style that allows Christ to be Lord.

The way a follower of Christ relates to his possessions is one of the

most important aspects of his life. It reveals how seriously he accepts the lordship of Christ. It is not enough just to avoid idolatry. The Christian's life-style is to be a positive pursuit of purpose. The pursuit



"God's kingdom and his justice" (Matt. 6:33 NEB) is a big enough purpose and a worthy enough cause for the final mastery of money and shaping of life.

will lead him to link his purposes with God's.

• Adopt a life-style that distinguishes between necessities and surplus.

The human capacity to enlarge one's appetite to consume all that one earns is almost limitless. Unfor-

tunately, many Christians get caught in this endless appetite for things and, in doing so, miss the rewarding relationship to the will of God in making decisions.

• Adopt a life-style that accepts the responsibility of advantage.

As long as one has only enough to sustain life, decisions are simple. But when he has enough to sustain life and more, decisions become more complex and responsibilities increase. Not only is it difficult to know when enough is enough, it is equally hard to know how to translate one's faith in the proper use of his new advantage.

• Adopt a life-style that seeks contentment.

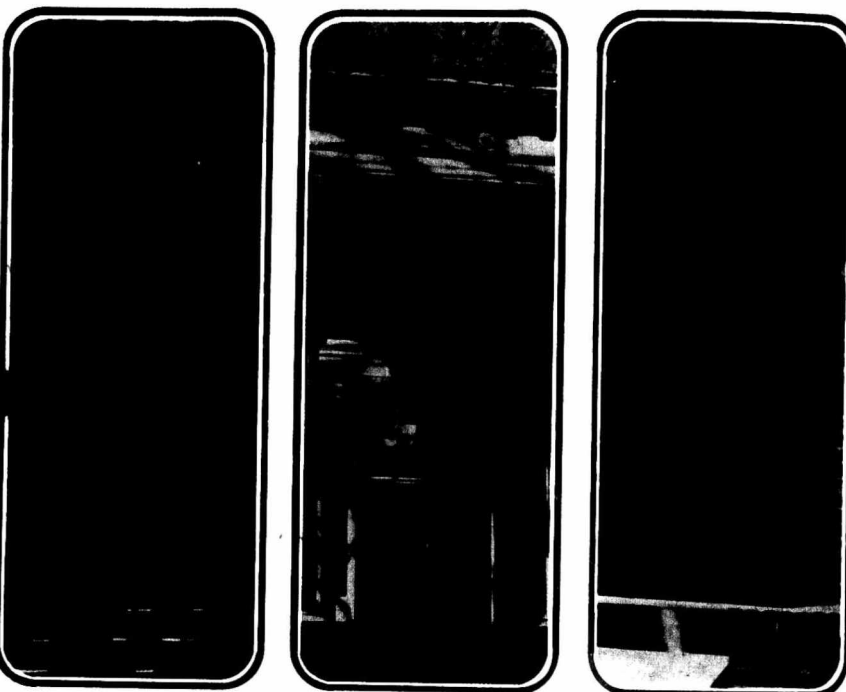
Christian contentment is great gain. This is just the opposite of covetousness. It is the way to happiness. Paul revealed the secret of contentment: "There is great gain in godliness with contentment" (1 Tim. 6:6 RSV). The key to contentment is understanding what is gain. The apostle asserts that the real gain is learning of the faith in God that assures the spirit of contentment. Contentment or happiness is the reward of the godly life.

The Christian idea of a "new life" is not a new truth; its need, however, is as fresh and urgent to this day as ever in history. The idea of a "new person in Christ" is the Christian message.

Is there something big enough to bring about the needed changes in life-styles? The answer is yes. The explanation is that only "God's kingdom and his justice" (Matt. 6:33 NEB) is a big enough purpose and a worthy enough cause for the final mastery of money and shaping of life. The cause of mission support awaits this response.

Cecil Ray is general secretary-treasurer of the Baptist State Convention of North Carolina.

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THEY ARE COMING TO OUR DOORS

Nancy Dievins Ryals

On a hot Friday morning late in July, I answered a knock at my front door. A pleasant-looking woman and a middle-aged man stood there. After I had greeted them, they proceeded to tell me how bad off the conditions of the world were.

I thought to myself, I don't really have time for these people this morning. I had guessed they were Jehovah's Witnesses. But on the other hand, the

thought came to me that an opportunity for me to witness has come to my door. I invited them in, introductions were made, and I let them talk for several minutes.

They talked about how heaven was on earth. They said that God had made the earth for the righteous and that he would destroy the earth.

I told them I could not believe all they believed, but I did ap-

preciate their method of sharing their faith from door-to-door. (Most Jehovah's Witnesses think they are the only ones who go door-to-door sharing what they believe.)

Mrs. D. shared verses from the Old Testament with me. "I am an active Baptist," I said. "In fact, my husband is a minister." When I asked them, both of my visitors admitted they were former Baptists. Mr. C. said he was a former Baptist from Virginia. His father was a deacon.

Mr. C. had a special interest in the book of Revelation and the book of Daniel. No one, he said, not even the minister, wanted to help him understand. He was told there were some things God did not mean for us to know. "In the church where I grew up, there was lots of discord and a lack of love among the members. I found a different kind of atmosphere in Jehovah's Witnesses."

Mrs. D. explained that her problem had been the idea of a burning hell. She said she knew that she had done bad things and that she didn't deserve heaven. I commented that the faith I have is not based on what I deserve, but on trust in Jesus Christ.

Their time was gone for that visit. We made another date to talk about what each of us believed about hell.

During the next week I read and studied everything I could get my hands on about hell — what I believed about it, what I had learned in seminary about it, and what the Baptist Faith and Message said about it. I studied Bible passages such as Luke 16: Matthew 25: 2 Peter 2: Revelation 14 and 20.

Just a week later, Mrs. D. and another woman came. As we

had decided a week earlier, we talked about hell. They let me do most of the talking this time. I led them in Bible study, being careful to use entire passages rather than to take isolated verses.

When they had to leave I asked them to come back again, because I was not through sharing with them what I believed.

The next day Mrs. D. and another friend, Mrs. B., came. We talked more about hell, using Luke 16: Revelation 20: 10, 15, and 21: 8. Although I read the passages from my Bible and they followed in their Bibles, they had an answer to all the questions. They have been taught well how to answer any question that comes up.

By this time, they realized that they were not going to convert me to Jehovah's Witnesses. And I was thinking that they were not going to be convinced by my arguments, but only as the Spirit of the Lord works in this situation.

When I asked Mrs. B. what she was before she became a Jehovah's Witness, she was surprised. But she told me the long story of her early days as a Roman Catholic in her native Jamaica. She worked as a typist for a man who encouraged her to study the Bible for herself. This man's mother began to make regular visits to her with Jehovah's Witness literature and to take Mrs. B. to Kingdom Hall meetings. Mrs. B. would attend mass on Sunday morning and Kingdom Hall in the afternoon.

"How did you receive eternal life?" I asked Mrs. B. She said she didn't have eternal life but she hoped for it, she said she was working to that end. I shared Ephesians 2: 8-9 with her. She mentioned that James says,

"Faith without works is dead." I asked her, "If you were to die soon would you have assurance of salvation?" She said, "No, I just hope."

At this point, I said to the two women, "You know where I live and I would like to know where you live." They wanted to know why I wanted to know. I told them I wanted to visit them. I wanted them to meet my husband. They gave me their names and addresses, and we set a date when my husband and I would visit them.

In the meantime, I wrote each woman and suggested several chapters from the Bible for them to read and study.

On a Friday afternoon, my husband and I made a visit to Mrs. D.'s home. Mrs. B. was there too.

I introduced my husband, DeLane, and he gave his personal testimony of what Jesus means to him. The two women listened. Mrs. B. broke in periodically to ask questions and to give her ideas. We used John 3 as the basis for our study that day.

The story doesn't end there. Mrs. D. and Mrs. B. have been back to my house at my invitation. This time I shared with them John 10.

The door is still open for a witness. Each time I see these two new friends, I plan to share a positive witness of what Jesus Christ means to me. I will emphasize peace, joy, assurance — three things they do not have.

I do not know if Mrs. B. and Mrs. D. will ever accept Jesus Christ as their personal Saviour. But I do know it is my responsibility to share Christ with them. I do not have to go out of my house to share Christ.

They are coming to our doors!



When sorrow enters my personal prism, the Comforter gently guides me through the grief experience.

PERSONAL
PRISM

Stuart Calvert

The small terrier followed a regular routine. 7:30 A.M. he stepped out of his white doghouse, stretched his legs, and scurried around his fenced-in world. After investigating every nook and cranny, he stood at the fence gate and stared at the door of the big brick house. 8:00 A.M.: the door opened and a hand flung food over the fence. With his appetite satisfied, the terrier

settled down to people-watching in his own private parade. He barked at the same passersby, wagged his tail at the same friends, growled at strangers. 11:00 A.M.: he sought relief from the scorching July sun by burrowing under the honeysuckle bush. Late every afternoon he accompanied his master on a leashed walk. At dusk he stepped back into the neat, white doghouse.

For ten days I watched this routine from the window of a hospital room. Three steps away, my mother lay in a coma.

Why? Why did the activity of this terrier claim my attention when my heart was breaking? The mind seemed determined to compensate for a grieving spirit. Why didn't the people-parade stop? the traffic cease? Why did life go on "as usual" outside the hospital?

Several months before her illness, I shared with Mother the possibility of becoming a volunteer counselor with delinquent girls. She encouraged me. She reminded me of past experiences that may have initiated the interest. She promised to pray about the decision.

Sitting in the hospital room, I made a futile attempt to study some of the causes of juvenile delinquency. I closed the book with no intention of re-opening it.

Why? Why must my Christian mother die while delinquent mothers, bearing delinquent children, live?

The pseudo-cheery conversation focused on a new, strengthening medication. But Mother sighed the truth. "I am dying. And I am ready to die."

Why? Why must separations come?

As I stood beside her bed, memories flooded my mind. I wanted to seek forgiveness, to express appreciation. But the only words to form were, "I love you, Mother."

Before slipping into the coma from which she did not awaken, she said, "And I love you — one more time."

Why? Why is the mystery of death necessary to understand the meaning of life?

These experiences — like weights — pulled the black shroud of grief over my prism. It was pinned securely with the question, Why?

Two other questions, with their accompanying guilt, complicated the stages of grief. First: Why am I asking Why? How could I possibly presume to ask God Why? Had I missed a crucial element in my Christian experience that answered the Why? of death?

Second: Why do sympathetic words sound hollow? Although spoken with kindness and in good faith, expressions such as "This is God's will," "Questioning will only make matters worse," "Time will heal," "Someday we will understand" do not erase Why?

My repeated plea during the sad days was "Lord, forgive my questioning mind." He answered this prayer in the form of a two-part inquiry: First, How did you ask Why? The crux is in the attitude of the question — not the question itself.

Why? was not flung from a fist raised in rage at an impersonal power.

Why? was not spoken to a whimsical god who delighted in a game of "eeny, meeny, miney, mo, now it is your time to go."

Why? was not a sigh of stoical resignation.

Why? was not an echo of a repressed desire to shout.

Why? was not asked to satisfy a logical mind.

Why? was not asked in the spirit of wounded pride.

Second, can you compare this Why of grief with other Whys?

A tired hiker, I lay under a tree and gazed up through the canopy of leaf-leaden branches. Amazing! From a distance the leaves appeared thick. Actually, each leaf was a miniature X ray outlining every vein — a hint of green gossamer. Why, Lord?

Thirty thousand feet over the Atlantic Ocean the big jet seemed to hover motionless above folds of whipped-cream clouds. Suddenly a bright line rimmed the horizon. The rising sun splashed the clouds with strawberry-mousse pink. Why, Lord?

The nurse laid the tiny human bundle in the curve of my arm. The first sight of my first son brought a rush of whys?

Many similar experiences are punctuated with whys? You know about them; they are times when you and God are partners in a mystery, times when the communication is so tender that you and God share in the silence of Why?

Jesus, nailed to a cross, loved, suffered, died for me. Grateful whys? overflow the soul. His divine nature asked forgiveness. His human nature cried why?

In *Tracks of a Fellow Struggler* (Word 1974, \$3.95 through Baptist Book Stores), John Claypool beautifully verbalized my feelings. Because of the cross God is my father. "Words and questions and dialogue back and forth are at the heart of the way persons — especially fathers and children — ought to relate." We ask, seek, and knock because of a relationship with our heavenly Father. The whys? formed in the depths of sincere feelings, agonizing emotions, and questioning minds honor God. "There is more honest faith in an act of questioning than in the act of silent submission, for implicit in the very asking is the faith that some light can be given." We are heirs with Jesus. We can ask, "Why, God?"

Ironically, the same four experiences that lowered the veil of grief lifted it. Four taps on the prisms changed the whys? to What am I to do now?

ROYAL SERVICE • APRIL 1977

OBLIGATIONS tapped on the prism. "Why didn't the people-parade stop?" Because life, filled with social and moral obligations, goes on. There is a continuity to life. Women are tied to many relationships that cannot be easily severed. I will mention only one. How do we tell a child about death? Elizabeth Reed's book, *Helping Children with the Mystery of Death* (Abingdon 1970, \$3.95 through Baptist Book Stores), offers some answers. Everyone experiences sorrow. To protect children from all sadness will hinder their adjustment when crises come. An adult can help a child face and interpret death by

knowing what death means to children of different ages

encouraging questions giving simple facts and honest answers when a crisis occurs

talking naturally about death on casual occasions, such as driving past a cemetery

conversing about growth and change in nature experiencing God's world by watching sunsets and stars and caring for a garden

respecting feelings when a pet dies providing opportunities for children to help meet needs of other people

leading to a faith in God who cares for us through all events

demonstrating an attitude of thanksgiving in every experience of life

The children were six and seven years old. We strolled together under the pines, swishing the straw with our feet.

Julie asked, "Do you have something sad to tell us?"

"Yes, your grandmother died early this morning."

The swishing stopped; the tears flowed; their hands patted mine.

"I'm glad we could be in the pines for you to hear about Grandmother. She and I had our best times together out here: swinging in the rope swing; dropping corn to bribe the ducks into their pen; climbing the sticky fig tree, building play houses; hiding Easter eggs in the straw; hanging lights for teenage parties; enjoying barbecues and ice-cream suppers."

Barton chimed in, "Grandmother said that switch bush would be bigger if you had been better."

We shared a quiet chuckle about a funny memory.

"Lately Grandmother has been very sick and unable to walk among the pines. Early this morning our heavenly Father touched her in a special way. Now she is well again. She is walking in another home made especially for her by the Lord Jesus. I am sad because I will miss making more memories — not because Grandmother is with the Lord."

"Let's thank God for the happy times we remember."

Two little heads bowed in conversational prayer:

"Thank you, Lord, for the swing."

"Thank you, Lord, for the ducks."

"Thank you, Lord, for the pines."

"Thank you, Lord, for the parties."

"Thank you, Lord, amen."

INVOLVEMENT tapped on the prism. For weeks dust collected on the closed book which described the causes of juvenile delinquency. The lack of interest in meeting a need did not honor my mother. She would have been disappointed in my refusal to care. We grieve more for those who loved us, taught us, inspired us. Becoming preoccupied with self is not a compliment to those who have invested their time and energy to help us mature. We honor them by continuing to grow and care.

Of course, our sense of loss never leaves entirely, but becoming involved with another's sadness diminishes our own sorrow.

Betty suffered a grief experience when her only son was arrested for possessing drugs. Her mind and heart filled with *whys*? After a period of waiting and evaluation, she became a volunteer counselor with the Youth Court. Today when a mother shouts in anguish, "But you don't know what it's like for your child to be arrested," Betty responds with calm assurance, "Let me tell you about the night." The memory remains to bless, not to curse.

CHRISTIAN HOPE tapped on the prism. "I am ready to die." The readiness involves a viewpoint of life that includes death. The moment we say yes to Jesus, eternal life begins. The walk with the Lord that begins in this earthly home will continue in a heavenly one. Death is a doorway, a passageway into deeper and brighter life. Walking the valley that connects the two homes frightens us. But even there we walk with the Lord. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psalm 23:4).

The Bible compares the body to a tent which provides temporary housing. The comforting promise that Jesus is preparing a permanent place appeals to women. We exhaust ourselves preparing and making ready for others. So when we walk from this tent into our mansion, we will say a special "Thank you, Lord."

The water bugs lived among the lily pads. Occasionally one would climb the stem and disappear.

The bugs that remained on the stems questioned, "Where do they go?" So they decided that the next time a bug climbed the stem, he would come back and report to the others.

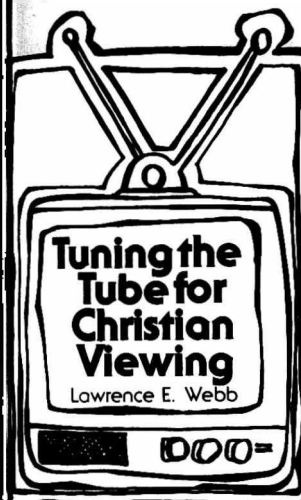
One day a bug felt the urge to leave. He climbed the stem and rested on top of the pad. The warmth from the sun put him to sleep. While he slept a transformation occurred. His soft skin became brittle. When he stretched, this outer coat fell off to reveal a beautiful dragonfly. Freed from the water and the pad, he flew away. Then he remembered the promise to go back and tell the other bugs about life above the water. He decided, "I can't go back to the mud again. It really doesn't matter because each one will climb the pad and see for himself why I couldn't go back."

We walked to the tomb and looked inside. It is empty. In faith I committed my life to this fact. Halfway around the world from the tomb in Jerusalem, I stood on a grassy knoll beside a granite marker identifying my mother's grave. Over this plot of ground I could see it — really see it — an empty tomb! Thank you, Lord.

TODAY tapped on the prism. Life is a gift that we must enjoy today. Yesterday's gift is used and gone. Tomorrow's gift may not come. Jesus taught us how to fill today with abundant living. One way to live abundantly is to go about doing good. Merely filling the days with purposeless programs is an attempt to ignore the grief. This slows the grief process and endangers our mental health. Jesus' way is doing good. Today is my day to write a note, speak a word, dial a number. Today is my day to patch pockets, pull weeds, listen to the children, make this house a home. Today is my day to be alone, read the Bible, commune with God. Today is the only day I have to say, "I love you — one more time."

When sunlight enters a prism, the light bends and separates twice. It happens first when the light penetrates the crystal from the air. It happens again when the light leaves the prism to return to the air.

Sorrow brings the black beam of grief into our human prisms. But inside the prism, the Comforter waits. Before leaving, the beam must bend through him. During the bending process the Holy Spirit gently guides us through the stages of a grief experience. Your black beam of sadness, reflecting no light, contains a tiny ray of healing. The Holy Spirit is aware of the faint gleam. Listen for his taps that will intensify the minute ray into a radiance. And when the light bursts from your prism, it will be the explicit hue to illumine each life you meet.



"Most television programming has a destructive influence, so we do not own a TV. Our children resent this, but we feel this is the surest way to control what they see (or don't see). We miss some good programs, but we also cut down on the violence our children are exposed to."

You may not agree with this statement, I don't. But before you reject the view completely, consider some menaces and merits of the ever-present tube for a family concerned about missions attitudes.

On the menace side:
1. Many parents let TV become a foster parent with offspring of various ages free to watch whatever they want for virtually as long as

they want. Mealtime and bedtime are controlled by a son or daughter's desire to "watch the rest of this one," whether "this one" happens to be "Grape Ape," "Hee Haw," or "Mary Hartman, Mary Hartman."

A twelve-year-old is likely to average six hours of viewing a day — approximately the hours he spends in school. One-third of the adult population is estimated to watch four hours or more daily.

2. Physical violence is bound to have an impact when viewed by the hour, week after week, year after year.

More than half of all characters in "prime-time" shows are involved in some form of violence, according to surveys by *PSYCHOLOGY TODAY* magazine. Surveys made over a four-year period indicate that heavy viewers are less trusting of other people. They take TV quite seriously.

The extent to which adults take TV seriously is illustrated by 250,000 letters to Marcus Welby, a fictional TV doctor, over a five-year period, most asking medical advice.

Kindergarten teachers report Monday morning reenactment of Sunday night's "Six-Million Dollar Man" episodes. More and more kindergarten teachers are recommending that parents use care in letting children watch overstimulating shows.

Those of us who grew up with Gene Autry and Johnny Mack Brown in Saturday "shoot-em-up" movies may wonder how TV is so different since most of us did not drift into lives of crime. The difference is in degree and beginning age. Most of us watched two hours a week and did not start going to movies as preschoolers.

3. Shows with "mature" themes may make subtle inroads even with adults. We may become more tolerant of anti-Christian lifestyles as "uninvited guests" on TV use language and express attitudes which conflict with our value systems.

Television also has definite merits:

1. People of other races and cultures become more familiar to us as we view news and information programs, children's shows, and talk shows.

2. Families can discuss news and documentaries to help youth and older children understand Christian responsibility and world need.

3. Shows like "Mister Rogers" and "Captain Kangaroo" are especially designed to help children develop positive attitudes toward themselves.

4. Christian value judgments can be developed as families discuss "why we don't watch" certain shows (or even acceptable shows on an unlimited basis).

5. Some dramatic specials, movies, and series (such as "The Waltons" and "Little House on the Prairie") can be family teaching-learning experiences as parents lead in discussing what was seen.

6. Adults can learn greater sensitivity to human need by watching programs which may have content above the understanding level of children (such as "family" and many "Hallmark Hall of Fame" productions).

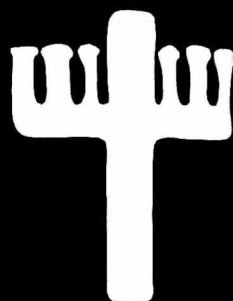
Video recorder and playback units are now available (\$1,100-1,400) in major department stores. You can buy an adapter (\$2-3) for your present TV which will enable you to play back programs you have recorded on the video recorder or bought at a retail store or Baptist Book Store.

Baptist Book Stores have a limited number of video cassettes for rent or sale, including Bible studies, Sunday School methods, story-sermons, and children's and youth features.

Video cassettes from other sources include education, sales, and entertainment. As the field grows, the variety will require the same thought a Christian should use in buying records, going to movies or plays, or watching "regulation" TV.

A GLOSSARY OF INTERFAITH TERMS

C. B. Hastings and Glenn Igleheart



MODERATOR: In Catholicism, the moderator for the Mass.

ARE: Cabinet in Jewish synagogues where Torah scrolls are kept.

BAPTISM FOR THE DEAD: Proxy rite in Mormon temple by which salvation becomes available to the dead.

CELESTIAL MARRIAGE: Mormon temple rite which seals married Mormon couple for eternity, enabling them to live together after death as husband and wife, procreate children, etc.

COVEN: An assembly of thirteen or fewer witches.

DIOCESE or SEE: In Roman Catholicism a specifically defined geographical territory, presided over by a bishop, subdivided into parishes served by local churches.

DOGMA: A basic belief, drawn from the Scriptures and/or tradition, given by pope or council of bishops, which must be accepted by all Catholics in order to remain in the Church.

ECUMENICAL: Worldwide. Refers to the ways in which Christians of different denominations seek to understand each other and relate to each other as members of the worldwide Christian family.

ELDER: In Latter-Day Saints, any male who has entered the first step

of the higher priesthood (Melchizedek). Among Presbyterians and Church of Christ, much like Baptist deacon.



EXORCISM: Process by which a person is freed from demonic control.

GOTIM: Jewish term for non-Jews.

HEX: A spell or evil wish cast on another person.

ICON: From the Greek word for "image." Used by the Orthodox churches chiefly, this is a flat repre-

sentation of Jesus, Mary, the apostles, or the saints. It is considered not an image, but a visual aid to call to mind, through stylized form, the spiritual rather than human nature of the person being revered.



IMAM: An Islamic religious leader; a leader of services in the mosque.

INDEMNITY: The words by which members of the Unification Church seek to reverse the results of sin in the world.

KINGDOM HALL: Local meeting place of Jehovah's Witnesses.

KOSHER: In Jewish life, ritually clean and permitted. Today usually refers to food.

MAGIC: The use of a formula, in action or words, by which a human being controls a spirit-being.

MISHNAN: Part of the Talmud. Definitive oral law laid down by Rabbi Judah the Prince.

MONSIGNOR: An honorary title bestowed on priests who have distinguished themselves by outstanding service to the Church.

MOONIE: Nickname given to followers of Sun Myung Moon, founder of the Unification Church.

MORMON: Nickname given by outsiders to members of churches based on the teachings of Joseph Smith, Jr. and the Book of Mormon,

such as the Church of Jesus Christ of Latter-Day Saints.

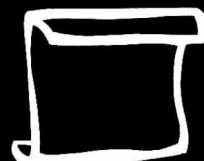
MOSQUE: A Muslim house of worship.

NUN: Sister. Strictly speaking, a nun is a member of a women's order in the Roman Catholic Church; nuns have taken full vows and remain "cloistered" in a convent. A sister is a member of an order who has taken simple vows only (poverty, chastity, and obedience), but who lives and serves openly in the world.

OCCULT: The unknown, or hidden; usually refers to the unseen, spiritual world.

OLD TESTAMENT: Christian term for Jewish Tanach, the Hebrew Scriptures.

ORTHODOXY: From the Greek word for "right teaching." The name of the Eastern branch of the Christian faith since the division with the Western or Roman branch in 1054. "Orthodoxy" is based on the Scriptures, teachings of the early church fathers, and the first Seven Councils of the Church.



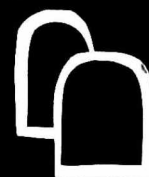
RABBI: Jewish title meaning "my master." Indicates learning in the law; leader of the synagogue.

SACRAMENT: A religious rite which conveys the grace of God to the believing worshipper when performed by a properly authorized person in the approved form. In both the Roman Catholic and the Orthodox faiths there are seven sac-

raments: baptism, confirmation, penance, the Eucharist (the Mass among Catholics; "Divine Liturgy" among the Orthodox), marriage, Holy Orders (ordination), and the anointing of the sick.

SYNAGOGUE: The Jewish house of worship and meeting.

SPIRITUALISM: Communication between the living and the dead.



STAKE: In Mormonism an organization of wards in a given area, headed by a president. Equivalent of a Baptist association.

TALMUD: The codification of the Jewish oral law, together with teachings and discussions, which was done in Palestine (The Jerusalem Talmud) and Babylon (The Babylonian Talmud) over a period of approximately 500 to 1,000 years.

TEMPLE: 1. Reform Judaism term for a synagogue. 2. Mormon building reserved for special rites of endowment, baptism for the dead, and celestial marriage ceremonies. 3. Buddhist or Hindu house of worship.

TORAH: The first five books of the Bible. Has come to mean all Jewish religious teaching.

WARD: Local Mormon congregation.

WITCH: A person who formally works magic.

Dr. Hastings is assistant director, Department of Interfaith Witness, Home Mission Board. Dr. Igleheart is director of the department.

I had asked the class to write down the name of the most beautiful woman they each knew. None of the members chose a famous entertainer or someone known for physical beauty. Many named someone already past the prime of life. Several mentioned their own mothers and grandmothers.

When I asked the class members why they considered these women beautiful, they answered with words like unselfishness, serenity, neatness, youthful outlook, warmth, kindness, closeness to the Lord, sweet spirit, graciousness, and interest in others. The description of neatness was the closest any of them came to mentioning physical appearance.

I'm sure the promoters of our multi-billion dollar cosmetic industry would have been horrified to hear these descriptions of beauty. But I was pleased. The women of this class had learned two truths from the Bible: outward beauty doesn't last (Prov. 31:30); and beauty should come from the soul, not be tacked on the outside (1 Peter 3:3-4).

Does that mean we're not to pay any attention to outward appearance, that as Christian women we are to be dull, drab, and sloppy? Are we to deny ourselves the pleasures of knowing we look and smell good? No, I don't think so. But, as women committed to Jesus, we must examine our motives for adorning ourselves.

Why Bother?

There are several biblical justifications for taking good care of our bodies. The first is the principle of stewardship. God expects us to get maximum usage

from our bodies. We only do this when we are taking care of them properly.

Our bodies are temples of the Holy Spirit, and we are to glorify God in them (1 Cor. 6:19-20). Just as a shining, flower-bedecked church building brings honor to God and aids the worship experience, so attractive Christian woman brings honor to God and a hymn of praise to the hearts of those who observe her.

As we honor God with our bodies, we reflect the beauty of Jesus (2 Cor. 3:18). We are not to be fun-house mirrors that grossly distort the image of Christ, nor cheap mirrors that cause even minor distractions. We are not to be worn-out mirrors whose silvering has flaked off, revealing spots of the glass instead of the reflected image. We are to be spotless plate-glass, giving a sharp, unmistakable picture.

Our appearance also affects our witness. "Man looks on the outward appearance" (1 Sam. 16:7 RSV). Unfortunately, that's true: until someone gets close enough to us to hear what we have to say, to observe our life-style, the only thing he knows of us is our appearance. Many people have been so put off by how some Christian women look that they never give themselves a chance to hear the message.

Some Christian women lean toward no makeup and jewelry, dowdy clothes, and a bun in the hair. Others prefer false eyelashes, fashionable clothes, and stylish wigs. There is nothing inherently wrong with either of these looks except that when we go to extremes in outward appearance we call attention to our outer selves instead of the Christ within.

Here are some things I've learned in God's beauty salon.

Working on the Outside

A house infested with termites will eventually disintegrate no matter how many coats of paint are

applied to the outside. The basic structure of the house must be treated and made sound. We women, instead of just painting our exteriors, need to master three basic principles for our own physical soundness.

1. *What goes in must come out.* We are what we eat and breathe. No cosmetic can emulate the glow that comes from healthful eating. Eating the wrong kind of food — too much sugar, starch, fried foods, carbonated or stronger beverages — will show up sooner or later in fat; sallow, pimply skin, lank, lusterless hair; and brittle nails. We don't have to be food faddists to choose fruit and cheese in place of rich desserts.

2. *Use it or lose it.* This little maxim holds true for musical talent, tennis strokes, and waistlines. A regular exercise program will keep us trim; strengthen our bodies to do the jobs God designed them to do; and circulate fresh, healthy blood to our skin, hair, nails, and brains.

It doesn't seem to matter what exercise program you have just as long as you engage in it regularly. I like to do yoga postures because they're not strenuous and don't make me work up a sweat. Then for stamina, I like jumping rope. I can do it in the privacy of my own home — getting the same benefits as jogging or running without entertaining all the neighborhood dogs.

Many women try to deny the evidences of aging by increasing the amount of makeup they use or by wearing inappropriately youthful clothes. Yet nothing tells age like lack of grace in the way we walk. We tend to lose our flexibility and move in a stiff, awkward manner as we grow older. We can combat this if we pay attention to our spines, keeping them flexible through consistent exercise. My own favorite

flexibility trick is to sit on the floor whenever possible — it makes the back and legs do their stuff.

3. *'Take rest: a field that has rested gives a bountiful crop.'* Sufficient rest plays a large part in the sparkling eye, springy step, and overall impression of good health. In the years when we devote so much time and strength to our families we slight our need for sleep. It shows up as blue circles and bags under our eyes. It also contributes to muddy complexions, dull hair, and irritability. A good bit of our overeating can be attributed to lack of rest — we grab a snack for quick energy when our bodies are really crying out for a nap.

Don't feel guilty about your need for sleep, for as Benjamin Franklin said, "He that can take rest is greater than he that can take cities." Determine what your sleep needs are. If your family schedule, like mine, requires you to get up early and go to bed late, take a nap at lunchtime. Working outside the home is no excuse. You can nap in your car, the park, the ladies' lounge, or wherever else you find a place to lay your head.

To be beautiful, find your best features, and capitalize on them. If you have thick ankles, draw attention away from them by concentrating on your hair. If your nose has too much "character," make your hands lovely. Don't waste time bemoaning your defects — bring out your best. Then, as Gladys Hunt warns us, "Don't be found hating thick ankles more than an ugly soul."

Beautifying the Inside

"A fair face without a fair soul is like a glass eye that shines and sees nothing." We all know good-looking women who are empty shells and very plain-looking women who are truly beautiful. The difference, of course, is their beautician.

Just as good health provides the foundation upon which we build our physical beauty, our spiritual health determines our inner beauty. We start with

Reborn Free

A Free Beauty Treatment

Ruth Wagner Miller

that personal relationship with Jesus Christ. Then we can draw some parallels between what makes us physically attractive and what makes us spiritually beautiful. The same three principles apply.

1. *What goes in must come out.* We must feed our spirits just as we feed our physical bodies. God provides wholesome milk and meat and solid food in the form of his Word. We must eat it in order to mature in spiritual beauty. And it doesn't hurt us now and then to swallow a mouthful of pride or eat a plate of humble pie.

Just as we often eat junk food that can harm us and consume empty calories which dull our appetite for more wholesome foods, we also feed our spirits junk — harmful books, television programs, and questionable forms of entertainment. We snack on things that, although harmless in themselves, dull our spiritual appetites for the deeper things of God.

Our spiritual lives feed by the senses of sight and hearing. Jesus tells us, "Your eyes light up your inward being. A pure eye lets sunshine into your soul. A lustful eye shuts out the light and plunges you into darkness. So watch out that the sunshine isn't blotted out. If you are filled with light within, with no dark corners, then your face will be radiant too, as though a floodlight is beamed upon you" (Luke 11:34-36 *The Living Bible*). Refuse to look on that which defiles you or wastes your time and energy.

We must also guard our ears. We can turn off the garbage going out over the airwaves. But what about the garbage one church member wants to tell us about another? Are we as willing to turn that off? What goes into our minds as gossip comes out as warped attitudes and is often passed on. Pass up the tasty morsels of gossip just as you'd pass up a gooey piece of chocolate cake.

Breathing fresh air aids our physical beauty. We exhale the old, stale air from our lungs in order to take in the invigorating, exhilarating fresh air. And spiritual breathing assures us of unfading beauty. We exhale (confess) our sin to God, emptying ourselves of self. Then we inhale the fullness of the invigorating Holy Spirit. How appropriate that the Bible refers

to the Holy Spirit as being like a breath of wind.

2. *Use it or lose it* applies equally to our spiritual strength. The best exercise for strengthening soul muscles is called "stepping out." That is, we step out on faith reminding God of a promise we've found in his Word. Each time we do, our racing muscles grow stronger (Phil. 3:14). Another good exercise is "reaching out." We reach out to others with God's love and as we do, we stretch our muscles, increasing their capacity to reach further the next time. Consistent spiritual exercise program maintains our flexibility, allowing God to work in every circumstance, and builds our stamina so that we can run until the races are finished.

3. *"Rest in the Lord, and wait patiently for him"* (Psalm 37:7). Much of the beauty we see in older women is a result of their resting in the Lord. We must learn this beauty lesson from them. We scurry here and there, doing the Martha part of the job, neglecting an important part of our spiritual beauty culture.

God rested on the seventh day of his creation. Jesus went into the hills to rest from the multitude. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Yet we insist on carrying the whole load of our fears and worries.

What does it mean to rest in the Lord? It means to draw apart, retreat, get quiet, meditate. The Spirit-filled woman knows peace, for she has transferred her burdens to the Lord and rests in him. It shows up in her face, her attitude toward circumstances, and her treatment of other people.

There's a limit to physical beauty. We take what God gives us and try to make the most of it, but we never progress beyond what we have to work with. Spiritual beauty just keeps on growing, unlimited in its potential.

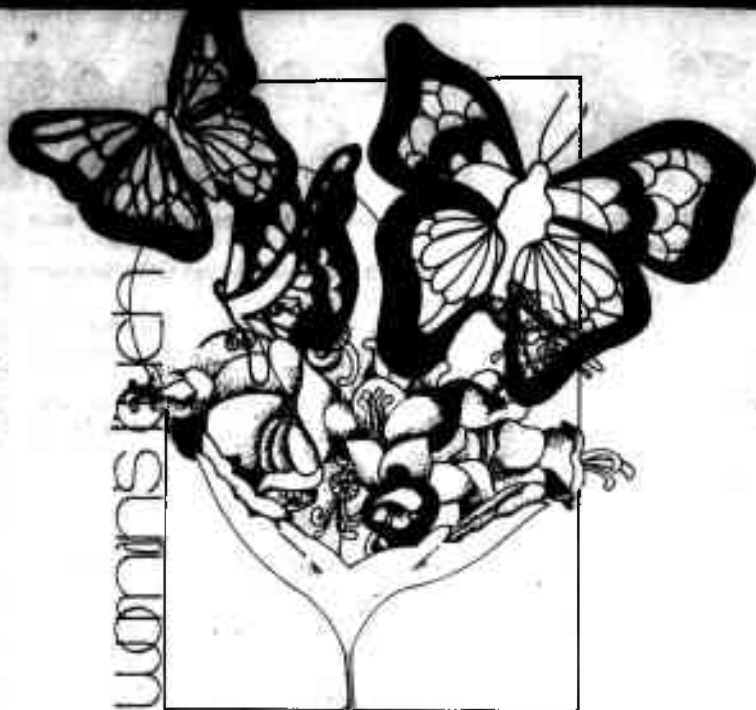
Physical beauty fades with age. Meré said, "Beauty is the first present nature gives to women, and the first it takes away." Spiritual beauty intensifies with age. Fed on God's Word, exercised by faith, and resting in him, a woman begins to carry herself like a daughter of the King. Her face becomes radiant as we see less of her and more of the Christ within her.

CONTEXT

What do you know about the Cooperative Program? Mark each statement true or false.

- ___ 1. The Cooperative Program is a channel through which Southern Baptists financially support world missions.
- ___ 2. The Cooperative Program makes it possible for every individual church member to have a part in teaching, training, preaching, and healing every day.
- ___ 3. The Southern Baptist Convention tells each church what percentage or amount of its budget must be given through the Cooperative Program.
- ___ 4. Messengers from churches in our own state determine the percentage of Cooperative Program funds to be used in our state and the Southern Baptist Convention.
- ___ 5. The Cooperative Program was adopted by the Southern Baptist Convention in Memphis, Tennessee, in 1935.
- ___ 6. All Southern Baptist Convention boards and agencies receive Cooperative Program money.
- ___ 7. Funds for Woman's Missionary Union are provided through the Cooperative Program.
- ___ 8. The states keep an average of 65 percent of Cooperative Program monies for ministries within the state and send about 35 percent for Southern Baptist Convention causes.
- ___ 9. Foreign missions receives 10 percent of Southern Baptist Convention Cooperative Program funds.
- ___ 10. On an average, churches give about 20 percent of their total income through the Cooperative Program.
- ___ 11. Administrative costs take nearly 15 percent of the Cooperative Program gifts.
- ___ 12. The Cooperative Program includes all gifts, plus special offerings for state, home, and foreign missions.
- ___ 13. Our ministry to the "widows and orphans" and others in need is supported through the Cooperative Program.
- ___ 14. The Cooperative Program helps to provide pastors and other staff and denominational ministers with college and seminary education.
- ___ 15. Missionaries for both the Home and Foreign Mission Boards receive support through the Cooperative Program.

Answers on page 39.



If Peggy and I Shared a Soapbox

Peggy just skittered out of the schoolroom carrying a handful of papers to be graded. She moves something like an autumn leaf flurrying even on her "bad" days. On better days she is a tornado—nothing less.

Today she is in the school as a volunteer. She will grade papers, cover an occasional class for a teacher who needs a break, type an inordinate number of stencils (often forgetting to guard her sailor-like vocabulary when she makes an error). She will complete a dozen or so of those never-gotten-to little jobs that are constant gnats buzzing around a teacher's head.

Perhaps she will return tomorrow as a "paid substitute." If so, she will thoroughly tyrannize her teenage wards and (to the delight of the absent teacher) run a classroom that

Carol Tomlinson is as tight as any respectable penitentiary.

The kids call her "Sarge." The teachers call her "Peggy." All who know her call her blessed.

The Valley of the Shadow of Life

Peggy has one of those personalities that would create laughter anywhere. Her humor is biting, but her smile is tender—and the balance seems to strike a pleasant chord in people. But Peggy is one of the people who must carry a great weight—and who must decide how best to deal with the load.

Peggy has cancer. She has had it for eleven years.

It is not a gentle, slow kind of cancer. In her eleven-year acquaintance with the disease she has had more surgery than the bravest among us would dare contemplate.

It began with a mastectomy. That was followed by a hysterectomy, the removal of her stomach lining, extensive throat surgery, rectal surgery, and the removal of much of the bone from her jaw.

Peggy is in the hospital at least two days a week now—usually three. On the remaining school days, she is among us. She calls us "the lucky ones."

But Peggy is not down on HER luck. She will quickly tell you how fortunate she is to be near medical facilities that honor her acute drive to stay alive. When her liver became invaded with the cancer, she rationalized, "Well, that makes me more interesting to the doctors. They won't be likely to drop me from their experimentation now."

Sometimes a teacher will say, "See you tomorrow, Peggy," and she'll answer as she scoots down the stairs, "I won't be here tomorrow. I've

volunteered to stay in the hospital an extra day this week. The doctors have a new technique they're trying and I've signed up to be a guinea pig." Then the inevitable conclusion that always follows that type of announcement from Peggy. "Some day they're gonna find the cure and I'm gonna be first in line!"

Peggy calls us the lucky ones now, but some of us will later experience her kinship with disease. She has made us more able to face that possibility.

The Lessons of Peggy

Peggy keeps going. The pain often shakes her body. But she will be at school before that first bell rings on any day she is not hospitalized. That is one of her secrets. Actually, it's no secret. We all know that giving in to pain or sorrow or defeat is an invitation to ruin. But you ought to see Peggy practice that common-sense principle of keeping busy. She has two children. They are her "motivation" for not retreating from life. And then, she has the strongest of convictions that she has so much to give to others and hasn't nearly exhausted her storehouse of giving yet. As she sees it, it's just not time for her to stop living.

She crochets in every spare moment (her friends are blessed with the most meticulously made gifts—and last year she sold over thirty-five large-scale crocheted projects to people in the hospital). Each Christmas she bakes over one thousand cookies for a local welfare department so that institutionalized children can have a home-baked treat. She also supplies "Christmas" for at least five of these children each year. Her home is literally overrun with weekend and holiday guests for whom she cooks magnificently (in spite of the fact that she can eat almost none of what she prepares).

Suffering Isn't Glamorous

So often, we make our heroes look unscathed by their tragedies. Peggy would be the first to tell you that's a lie. Sometimes she cries for hours with the pain. When school opens in

September and she has once again to face the fact that she cannot return to her profession as a teacher, she bursts in a different way. She has had to watch her children ripped by a disease that is hers. She has had to re-define her role as a mother, a woman, a professional. She gets raving-angry with God. She retreats into fantasy when reality temporarily becomes too much. One of the things Peggy has taught those of us who have the gift of her friendship is that you don't have to be a steel heroine to win victories. She shares with us her stumbling and falling—and for the first time we believe that we, too, might be the kind of people who could stare down tragedy. Common people can do it if they have an uncommon will to.

How Do You Handle Cancer?

Peggy finds a great source of release in friendship with other cancer patients. They laugh a lot. They tease relentlessly. Mostly they don't talk about the disease, but about the "daily" things of living—harmes, house cleaning, proud parent kind of things. But there is a silent understanding among them and a content of life that gives them the ability to lift each other up at the right moments.

Another "answer" Peggy has found is honesty. There was a time when she wanted to run from the implications of her illness. She knows now that she and her family suffer less when they "lay it on the line." To face the facts is to be able to construct a life from them. To dodge the facts is to live among the ruins of idle dreams. She is brutally honest about herself and she is a skillful architect in building from the truth.

Peggy has learned that cancer can make a person egocentric—self-pity and self-awareness in every thought. She has learned that thinking about the pain makes it worse. She has learned that thinking about herself makes her more lonely than she has to be. She has learned that concentrating on her difficulties robs her of the joy of helping someone else—and the bridges that such

help builds for her to walk over into the "normal" world.

If She Had a Soapbox . . .
I asked Peggy what she'd like to say to the world if she had a soapbox for a while.

"To people not touched by disease, she'd say. Tap all of living's possibilities. Sometimes we wait too long. Find things that fulfill you. Be a part of fulfilling someone else. Travel. Look at all the tiny miracles that buzz and spin about you. Use your God-given capacity to give until you realize that it has no limits at all."

To people who are touched by disease and to their families she would say, Remember that when you begin to think some people are odd and treat them as though they are odd, you have dehumanized them. Keep life as it has been. It is the mind and soul of a person which sets the boundaries of life, and a diseased organ does not deprive a person of the life set by his mind and his soul. Disease does not make cripples of people nearly so often as pity—self-pity or pity dished out by well-meaning friends. Learn the fine balance between empathy and pity. Don't stop someone from doing things he is able to do because it hurts you to see him do it. Don't build walls where they don't need to be.

If I Had a Soapbox . . .

And if I had my chance to speak of Peggy, I'd say: She's an example of how suffering can be magnified into strength. She's been a model to me. She is remarkable not because of her skirting death, but because of her sensitivity to life. She grades my papers. She laughs at my anecdotes. She rants with me when I'm angry. She reinforces my faith in a God who doesn't shy away from questions. And mostly, there was the comment she made last summer one day when she looked up from her typewriter:

"You know what I like more than anything else in the world? Being alive!"

Me too, friend.



Dialogue a Way of Witness

Baptist Women Meeting

Baptist Women Meeting Baptist Women Meeting Baptist Women Meeting Baptist Women Meeting

What is a dialogue? It is a conversation, generally between two people or two groups. It assumes that each person will have an equal chance to speak, to present his views and state his ideas.

Martin Buber, a great philosopher of this century, said that for real dialogue to take place, there must be two movements: first, setting at a distance, and second, entering into relation.

As we look at these two movements, we can see why each is important. If one person is not to some degree different from the other, there is nothing to talk about. Who talks into a mirror and expects a response? But if difference is all that is seen, there is still no dialogue. Two persons who are different must "enter into relation." Then there can be dialogue.

It is very hard to have dialogue across lines of religious difference. This is especially true of groups that worship numerous gods. But there are some groups with whom we as Baptists can have real dialogue — those who worship the one true God. Some of these groups with whom dialogue is now going on are Catholics, Jews, and Muslims in the United States.

For a long time we have majored on the differences between ourselves and these groups. We have "set them at a distance." But there are also similarities in these groups that make it possible for us to "enter into relation" with them. So we can have dialogue with them. What are some of these similarities?

Catholics, Jews, and Muslims all worship the one true God.

Catholics, of course, are Christians. Jews and Muslims, though not accepting Jesus as the Son of God, worship the God revealed in the Bible. All these groups also accept the Old Testament Scriptures. Muslims accept the New Testament as a "sacred book." But they believe that there are errors in the Bible which are corrected in the Quran (Koran). Although Jews do not accept the New Testament, it is a very "Jewish" book since almost all of its authors are Jewish. And the thought patterns and backgrounds are Jewish.

All three groups accept Jesus as more than an ordinary man. Jews see him as a great teacher. Muslims accept him as one of the outstanding prophets sent by God.

There are great similarities, also, in the areas of human relations, ethics, and social justice. Specific teachings are concerned with the way persons should treat their fellow human beings.

On the basis of these similarities and others, Baptists are having dialogue increasingly with these groups. A number of dialogues are sponsored or encouraged by the Department of Interfaith Witness of our Home Mission Board. Glenn Igleheart, director, has explained: "The task of Interfaith Witness is to equip Baptists for a clear and loving witness in the world of today where a wide variety of faith groups are having greater impact on American life.

"There are basically three purposes for Interfaith Witness. One is to establish dialogue between Baptists and other faith groups such as Catholics, Jews, Buddhists, Mus-

lims, Jehovah's Witnesses, and Mormons. Another purpose is to sponsor awareness conferences in which Baptists learn about other faith groups.

"A third purpose is to help in changing attitudes so that we may love rather than distrust."

How Baptists and Catholics Talk with Each Other

Some amazing things have been happening in the Catholic Church since Vatican II — a meeting of the world's Catholic leaders in 1962-65. This council made it clear that Catholics are interested in conversation with their non-Catholic Christian friends. Baptists and other evangelical Christian groups have responded by knocking at the door that so invitingly stands ajar.

Four Baptist-Catholic Regional Conferences have been held in the 70s: in Daytona Beach, Florida, in 1971; in Houston, Texas, in 1972; in Marriottsville, Maryland, in 1974; and in Menlo Park, California, in 1975. These conferences included clergy and leaders from both religious groups. Differences were not "swept under the rug." But the important fact was that participants went away knowing and appreciating each other better.

The first conference dealt with such issues as salvation, church-state relations, and evangelism. Two statements, taken from addresses by a Catholic and a Baptist, show the similarities and differences in our beliefs about salvation.

From the Catholic: "We are all one in professing Jesus Christ as

Lord and Saviour. We acknowledge Christ as the author of salvation. . . .

"Although maintaining the practice of infant baptism by which the child is born again in newness of life, for it is the gift of God, Catholics hold that the Christian who has reached the age of reason must accept Jesus Christ as his personal Saviour, and must confirm that faith by conversion of heart and life, if final salvation is to be his. This salvation for the individual Christian is a lifetime process in which man says Yes to God."

From the Baptist: "We understand the word itself [salvation] to be descriptive of a relationship between God and an individual human being wherein the human being stands assured of God's forgiveness for human failure, God's grace for present endeavor, and God's power for victory over death. . . . Salvation is conceived as a relationship which deals with the past, the present, and the future.

"Believing with Paul that 'God was in Christ reconciling the world unto himself,' we see the life, death, and resurrection of Jesus as the unique and altogether sufficient event which creates the potential for salvation. That which is potential because of divine and sacrificial love becomes a reality when there is a human love in response to love expressed through repentance for sin and faith in Jesus Christ."

An interesting outgrowth of these meetings has been the response of the Catholic clergy and

Baptist ministers. A Catholic missionary priest helped get Baptist and Catholic leaders together in a meeting in Georgia several years ago. The results were astounding to both sides. Catholics were amazed to discover that *Good News for Modern Man*, an officially approved translation of the New Testament, was largely the work of a Southern Baptist. Robert Bratcher. And a Baptist commented: "I realize that the man in the turned collar is my friend. We have a common faith."

Catholics attend meetings of the Southern Baptist Convention and visit Glorieta and Ridgecrest Baptist Conference Centers for meetings such as Home Missions Week. Baptists, in turn, attend Catholic meetings.

These breakthroughs on the level of church leaders are encouraging. But it is even more important for Catholics and Baptists on the local level to work together for understanding and mutual support.

Ways for Baptists and Catholics to Meet Each Other

There are many ways for Baptists and Catholics to meet in dialogue. Baptist Women can do much to promote or plan for such meetings. Here are some suggestions:

A *get-acquainted service* — a Sunday night or midweek service. After the regular worship service the Baptist group can have open house for their Catholic friends. Be prepared to respond to a return invitation from the Catholic group.

A *Baptist-Catholic town meeting* — an area meeting sponsored

by a Baptist association or two or more churches, along with corresponding Catholic groups. The purpose would be primarily to help each group learn about the beliefs and practices of the other. It could be held on Sunday afternoon or a week night.

A *weekend retreat* — for small groups interested in the same spiritual matters. It could be held at a facility owned by either Catholics or Baptists. The purpose would be to deepen spiritual life and to help individuals come into closer fellowship with other Christians.

Interfaith Bible study groups — an ongoing project in which a small group of Baptists and Catholics meet on a regular basis to pray and study the Bible. A booklet entitled *Interfaith Prayer and Bible Study* gives detailed help in setting up these groups and choosing study materials. It is available from the Department of Interfaith Witness of the Home Mission Board, 1350 Spring St., NW, Atlanta, GA 30309.

How Baptists and Jews Talk with Each Other

Baptists and Jews have been joining in dialogue for several years. Many of these meetings have been between church and synagogue leaders. The Home Mission Board and the American Jewish Committee sponsored a scholars' conference in Louisville, Kentucky, in August 1969. Some of the topics discussed were: the meaning of the Messiah, church-state relations, and anti-Semitism (prejudice against Jews). All these topics were considered from both

the Jewish and the Baptist points of view. A follow-up scholars' conference was held in June 1971 in Cincinnati, Ohio.

Since 1966, Baptists and Jews in Miami have been holding annual Jewish-Christian fellowships. These meetings are sponsored jointly by the Miami Baptist Association and the Anti-Defamation League of B'nai B'rith. The purpose of the meetings is to break down prejudice.

Lloyd Whyte, Interfaith Witness regional director who lives in the Miami Association, said, "We see misunderstandings cleared up, better appreciation of one another and lines of communication kept open."

Arthur Teitelbaum, director of the league's regional office, said: "What was remarkable was the willingness, once both communities reached out to each other, to begin this kind of ecumenical contact."

In Kansas City, Kansas, for several years the associational WMJ and the Jewish Work Committee of the association sponsored INTERCOM. The purpose was to acquaint Jews and Christians with each other's beliefs and practices.

In 1965 the theme was "Synagogue — Home — Church." During the meeting there were demonstrations of a Christian family altar, a Sunday School class, and a baptismal service. The Jewish participants explained their observances of the Sabbath and the Passover and the function of the rabbi.

Dialoging with Jews has more problems than talking with other Christian groups. Two difficulties are particularly troublesome. One is the question of Jesus' messiahship. The other is anti-Semitism which colors many Christians' attitudes and actions toward Jews.

Although many Baptists would not think of persecuting Jews, they do not hesitate to tell "Jew jokes" or to cast slurs on Jewish persons.

The Jewish community is understandably sensitive to such attitudes. Unless they are assured they will not be subjected to prejudice, Jewish people shy away from dialogue.

The major issue between Jews and Christians is, of course, the deity of Jesus and his messiahship. Jews will not accept crude or ruthless attempts to make them believers in Jesus. But they can and will respond to genuine love from Christians.



Joseph P. Estes says: "The prime obligation of the Christian is to love the Jew, without condition, in the spirit of Christ. If we love the Jew only with a view to his becoming Christian, we do not truly love the Jew. . . . It is not the Christian obligation to 'convert' anybody. Conversion, in the proper sense, is God's work. He can be trusted."

And Rabbi Arthur Gilbert says: "My dearest Baptist friends include your Baptist workers in the State of Israel. . . . They studied Hebrew, bought a farm and worked the land, they have become neighbors committed to the conquest of the soil and to the welfare of Israel. . . . Their actions speak louder than any words they would proclaim."

This quality of love-in-action is what is needed in a Jewish-Baptist dialogue.

Ways for Baptists and Jews to Meet Each Other

Baptists and Jews can meet in sessions such as INTERCOM, sponsored by associations or churches. Two points need to be kept in mind: The meeting should be for fellowship, not evangelism. Also, interesting mixing activities should be planned to be sure that members of both groups get to know one another.

Such activities can best be held during Jewish Fellowship Week, the third week in April. Other ideas for this week include exchange meetings between synagogue and church, special services during the week, and general socials to which Jewish neighbors and friends can be invited.

Another way of showing love and appreciation for Jewish persons in the community is through greeting cards. Since the Jewish holidays come from the Old Testament, we can celebrate them more heartily than Jews can celebrate our Christmas and Easter. Some of the holidays or special dates that can be remembered by Christians are: Passover (April 3, 1977); Rosh Hashanah, the Jewish New Year (September 13, 1977); Hanukkah [HAH-nuhk-uh] (December 5, 1977); and confirmation days for Jewish boys and girls. These confirmation observances are called Bar Mitzvah for the boy and Bas Mitzvah for the girl. If you know of such events in the lives of neighbors or friends, you can send sincere congratulations.

How Baptists and Muslims Talk with Each Other

Missionaries to Muslims in Israel spent an extra year in the United States witnessing to Muslims here. Ray and Rosemary Register and their family were on furlough in North Carolina. To their surprise

they found hundreds of Arab Muslims in Raleigh as students and permanent residents. "Everywhere we went," they said, "to church, to shop, and the park, we met Arabs and Persians, most of whom were Muslim."

The Registers received an extension of furlough to work on a project of dialogue and interfaith witness with Muslims. They state what is involved this way:

"Much of Ray's time is spent in attending functions of the Arab Club and the Muslim Student Association at North Carolina State University, as well as international student functions of campus religious organizations. The Sundays he is home, he attends a Quran (Koran — the Muslim holy book) — study with Muslim students after church. In the process he is writing and testing a 'Guide to Dialogue with Muslims' which may be used by others in the future."

Obviously there is not much opportunity to do what the Registers are doing. But there are other Muslims in the United States besides the ones from foreign countries. The Black Muslim movement is

very much alive. Blacks who wished to disavow any relationship with Christianity and to affirm their Eastern heritage began this movement several years ago.

At first this was a militant group, excluding whites and refusing allegiance to the United States. But things are changing in the Nation of Islam, as Black Muslims



Home Mission Board photo

call themselves. They are allowing white visitors and white members. And they are getting involved in politics rather than shunning anything related to American government. As these changes go on, there will be more opportunity for dialogue with this group.

Ways for Baptists and Muslims to Meet Each Other

The best opportunities for Baptists to meet Muslims will be in university centers. It will be most important for Baptists to know and appreciate the similarities between Muslim and Christian beliefs. Baptists should know enough about Muslims to be familiar with the main points of difference. A true appreciation of the monotheism of the Muslim and his background as related to Judaism and Christianity will make it possible for a Baptist to dialogue with him.

As for the Nation of Islam, Lloyd Whyte makes this suggestion: "May I suggest that you seek out the Muslim leaders in your area, and ask questions as to their views concerning economics, politics, and their religious posture."

Planning the Meeting

STUDY AIM

As a result of this study, members should understand that witnessing often includes two-way sharing.

PLAN 1

Plan a combination symposium and group planning or sharing. Plan for three members to give the material "How Baptists and Talk with Each Other." Give the introduction. Then introduce all three women and ask them to speak in turn, without further words from you.

Following the symposium divide the women into small groups (three to five apiece). Ask each

group to study "Ways for Baptists and

to Meet Each Other" — using the material related to all three religious groups. Ask the groups to consider what follow-up activity they would like to plan. They should consider both the possibility of contact with the religious group and the best way to carry on dialogue with it.

Following about fifteen minutes of small-group activity, call the women together for reports. Decisions on a definite follow-through activity can be made at this time.

CALL TO PRAYER

An appropriate Scripture pas-

sage to read would be: "Have we not all one father? hath not one God created us?" (Mal. 2:10). Remind the women that God is the creator of all humanity, that he wants all people to have a father-child relationship with him. If possible, when reading the names on the missionary prayer list (pp. 42-48), include the religion of the people with whom they are working.

PLAN FOR FOLLOW-THROUGH

As a result of this study, the group may wish to have a dialogue activity with a Catholic, Jewish, or Black Muslim group (or Muslims

from other countries in your community). The study material gives specific suggestions.

PLAN 2

Decide in advance to have a follow-through activity. Then the session will be given over to study about the religious group to be contacted and to making plans for dialogue in some activity.

If your group wishes to go into depth about dialogue with other religious groups, you may plan to have an outside speaker. A Catholic priest, a Jewish rabbi, or a student of Eastern religions may come to present the beliefs of that group. Be sure to leave time for

questions and dialogue.

Lead in Call to Prayer as suggested under Plan 1.

PLAN 3

Divide your group into two debating teams. Choose one of the following questions and ask the two groups to spend a few minutes preparing for a debate. One group will present a three-minute case for the question, and the other group a three-minute case against the question.

Resolved: Witnessing to someone of another faith has no meaning unless that person becomes a Baptist.

Resolved: Christianity is not so

much a religion as it is a relationship.

After both sides have presented their cases, allow individual members of opposing teams opportunity to reply to the other team's arguments (each person should be allowed one minute only).

Then, lead a free discussion involving the entire group.

Be prepared to refer interested members to books on the subject of interfaith witness for follow-through reading (see p. 24).

Lead in Call to Prayer as suggested under Plan 1.

Velma Brown is a teacher and writer living in Fort Worth, Texas.

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When you don't know, you can't act. Learn about the world of many faiths — learn about one specific faith you are curious about.

The following list includes books about what Baptists believe, general books on other religions, and books about specific religious groups. All are available through Baptist Book Stores:

The Armstrong Empire, A Look at the World-Wide Church of God by Joseph Hopkins (Eerdmans 1974) \$4.50 paper

Handbook of Denominations in the United States, sixth edition, by Frank S. Mead (Abingdon 1975) \$3.95

A Handbook of Contemporary Theology by Bernard Ramon (Eerdmans 1966) \$2.25

How to Witness to Jehovah's Witnesses by William J. Schnell (Baker Book House 1975) \$1.45 paper

An Introduction to the Bible by L. D. Johnson (Convention 1969) \$1.70

A Manual of Demonology and the Occult by Kent Philpott (Zondervan 1973) \$2.95 paper

Demons, Demons, Demons by John Newport (Broadman 1972) \$4.95

A Layman's Handbook of Christian Doctrine by Herschel H. Hobbs (Broadman) \$2.95

The Occult as Option by M. Thomas Starks (Christ for the World Publishers 1974) \$1.95

Religions and Spiritual Groups in Modern America by Robert S. Ellwood, Jr. (Prentice-Hall 1973) \$5.95

The Reluctant Witness by Kenneth Chafin (Broadman 1974) \$4.50

Share Your Faith with a Muslim by C. R. Marsh (Moody Press 1975) \$1.25 paper

The Spirit of Sun Myung Moon by Zola Levitt (Harvest House 1976) \$1.75 paper

Those Curious New Cults from Astrology to Zen, from Witchcraft to Jesus Freaks — A Searching, Quizzical Look at the Cult Explosion by William J. Petersen (Keats Publishers 1975) \$1.95 paper

The Weird World of the Occult by Walker I. Knight (Tyndale House 1972) \$1.45 paper

What Baptists Believe by Herschel H. Hobbs (Broadman) \$2.50

B.O.G.K. (Beliefs of Other Kinds) (Home Mission Board 1975) \$1.00 paper

Christian Deviations by Horton Davies (Westminster 1965) \$2.75

Confronting Popular Cults by Thomas Starks (Broadman 1972) \$2.25

TM — What Is It?

Round Table Group

Eljee Bentley

Getting Through to the Wonderful You by Charlie W. Shedd (Fleming H. Revell 1976) \$4.95*

What Everyone Should Know About Transcendental Meditation by Gordon R. Lewis (Regal 1975) \$1.45 paper**

Transcendental meditation. Is it a scientific technique that can enhance one's life? Is it a religion? Should Christians shun meditators, or can we learn from them?

Devotees say that TM is a simple, effortless technique for expanding conscious awareness. One who meditates can transcend worry and can find within himself a revitalizing inner energy and creative intelligence. If many people meditated, the world's environment, economy, education, and governments would improve. Crime and all behavior that brings unhappiness would disappear. Publicists claim that crime has already decreased where as few as 1 percent of the population meditate. This is only one of many TM claims that are supported by somewhat questionable evidence.

TM has practitioners Maharishi Mahesh Yogi began the movement in 1958. By mid-1975 he had over a million followers — nearly six hundred thousand in the U.S. More

than one hundred thousand Americans took instruction in the first six months of 1975. Every year TM is attracting more people, mostly well-educated young adults.

Most of these do not realize that TM is basically Hindu. The initiation ceremony is an act of worship in which the initiate brings offerings and bows or kneels as the teacher chants a Sanskrit hymn of adoration. The gods adored have unfamiliar names, one of which the initiate may be given as his own secret mantra.

He is to repeat his mantra twice a day, twenty minutes at a time. To him the mantra is only a sound, a nonsense syllable, repeated in order to focus his concentration. He has learned a meditation technique very familiar to Indians, a highly simplified version of mantra yoga.

Implicit in the technique is Hindu pantheism. A Hindu believes god to be the unchanging absolute reality that exists within everything. He meditates in order to find the bit of god that is within himself. He continues to meditate in order to develop his godness.

TM instructors do not teach theology. Few of them know that the revitalizing inner energy and creative intelligence of which they speak are other words for God.

Nevertheless, since they teach that a person can find within himself such capacity for self-improvement that he can make the world a heaven, they must assume that man can become perfect. In other words, TM teaching implies that man is god and can save himself.

Such beliefs are taken for granted by Maharishi, who is Hindu. His book *Transcendental Meditation* states his theology, but the verbal instruction by which he propagates TM teaches only technique. Meditators are taught to operate within a Hindu belief system. As they practice meditation, they accept the beliefs without realizing that they are doing so. If TM is not a religion (and publicists insist it is not), it is certainly a Hindu-related cult.

As a technique TM has helped many Americans. Some of them are Christians. Glenn Igleheart, director of the Department of Interfaith Witness, Home Mission Board, explains the movement's attraction: "It's obvious there is a definite need here." Charlie Shedd believes that TM's popularity is due to the dearth of prayer emphasis in our churches. Today's churches have failed to develop spiritually mature members. Feeling unfilled, Christians turn to TM. John*

Round Table Group

Dilley, a Presbyterian minister, found that TM enhanced his prayer life.

Charlie Shedd believes that Christians can learn from TM. He does not suggest that we each enroll in the course or even that we go to the free introductory lectures. But we can learn to discipline ourselves in prayer as TM devotees do in meditation. We can set aside time for fellowship with God. We can concentrate, stay tuned in to God, and not be distracted by outer incident or inner thought.

Charlie Shedd recommends his prayer technique word focusing. Choose one word, possibly an attribute of God or a characteristic of man. Look it up in the dictionary.

Find it in the Bible. During a set prayer time each day focus your attention on this word. Say it. Think about its meaning. Let God speak to you through that word.

In his book, *Getting Through to the Wonderful You*, Charlie Shedd suggests words we might use and, to help us know how to start, includes certain words he uses in his meditation.

Word focusing is not TM. A word focuser concentrates his thoughts. A meditator repeats his mantra to empty thought from his mind. He seeks his own inner power, a word focuser seeks power from God. Charlie Shedd recommends, not TM, but a Christian alternative to TM. His book, however, never de-

scribes TM and obscures differences between it and the word focusing he advocates.

The first chapter of *What Everyone Should Know About Transcendental Meditation* defines TM as a form of Hinduism. In succeeding chapters Gordon R. Lewis compares TM's Hindu teaching and Christian belief. He asks a question such as, What does it mean to experience God? then gives the Hindu and the Christian answers. He offers a glossary of terms; for those terms used in both TM and in Christianity he gives different meanings when necessary. His concluding chapters warn of TM's dangers.

Planning the Meeting

PREPARATIONS FOR STUDY

Secure from your church media center (library) the April 1976 issue of *Home Missions* which has an article, "TM — a New Label for an Old Discipline." Also find the August 1976 issue of *Contempo* which presents opinions of some Home Mission Board personnel on the subject. Encourage members to read the articles in these magazines as well as the books. Make specific assignments in advance.

Find references in TM in secular publications and mount these on posters to advertise your study and to center interest at the meeting. Collect a few good dictionaries, some Bibles with concordances, paper, and pencils.

Arrange the chairs so as to encourage among members a closeness that will make them willing to share not only opinions but inner feelings.

STUDY PLAN

Stage a mini debate. As source material use this article, the other two magazine articles, and chapters 1 and 9 of *What Everyone*

Should Know About Transcendental Meditation. First speaker sells TM, presents it as a beneficial technique. Second speaker attacks TM, points out its non-Christian basis.

Ask, What should be our attitude toward TM? Encourage members to voice their ideas.

Say: Charlie Shedd found that a technique similar to TM helps him pray. Let's try it. Tell members how to word focus, using chapter 7 of *Getting Through to the Wonderful You* plus examples from section A of appendix I.

Distribute paper and pencils; have dictionaries and Bibles accessible. Ask each member to choose a word and write it down, to copy its meaning from the dictionary, and, using the concordance, to find it in the Bible. Ask each member to consider what that word means to her, particularly in her relationship with God. Ask each one to pray, focusing on her individual word. Allow twenty to thirty minutes.

[Continued on p. 48.]

Book Forecast

BOOKS FOR MAY

The Joy of Discovery in Bible Study by Oleta Wald (Augsburg 1975) \$2.50 paper*

The Bible: God's Missionary Message to Man, Vol. 2 by Gilbert Guffin (WMU 1974) \$1.50**

BOOKS FOR JUNE

What Is a Family? by Edith Schaeffer (Fleming H. Revell 1975) \$6.95*

I Want to Enjoy My Children by Brant and Landrum (Zondervan 1975) \$2.95**

Happiness Is a Family Time Together by Bok and Working (Revell 1975) \$4.95**

BOOKS FOR JULY

More-With-Less Cookbook by Doris Janzen Longacre (Herald Press 1976) \$4.95*

Biblical Garden Cookery by Eileen Galeen (Christian Herald Books 1976) \$7.95**

The New Seasoning by Graham Kerr (Simon and Schuster 1976) \$7.95**

*Members of Round Table Book Club get these books automatically. Also available through Baptist Book Stores.

**Available through Baptist Book Stores.

Current Missions Group

Who Are the Jehovah's Witnesses?

There were nearly 500,000 members of this religious group in the United States in 1975. The group is made up mostly of non-professional people who are best known for their person-to-person approach and their door-to-door visitation.

Witnesses have their own translation of the Scriptures. They are not encouraged to interpret the Bible for themselves, however.

In Jehovah's Witness doctrine, Jesus is only second best; he is seen as Jehovah's chief assistant.

Not only this, but the Holy Spirit is not a divine person. Jehovah's Witnesses do not accept the doctrine of the Trinity as evangelicals do.

Witnesses believe that Satan is loose in the world and in control of all areas of economics, politics, and religion.

Generally speaking, Jehovah's Witnesses are good neighbors. They live by a strict code of conduct and major on family solidarity. They pray together, attend Bible studies together, and witness door-to-door together. Many active Jehovah's Witnesses were formerly members of the large and influential denominations of Protestantism. Now they seem to seek out "lukewarm" church members to teach them the truth as they see it.

The founder of Jehovah's Witnesses was Charles Taze Russell. He was born in Pennsylvania in 1852. As a young adult, he became convinced that the Scriptures did not teach a hell of torment and fire, the Trinity, or conscious immortality of the soul.

With a small group of other Bible students, Russell reached the conclusion that Christ's second coming was to be invisible, or of the spirit. The "invisible return" theory is still held by Witnesses today.



On any day of the week in almost every neighborhood in America, one can see pairs of people called Jehovah's Witnesses knocking on doors. You may have found them at your door many times.

What should we do when they come to our doors? Insult them? Argue? Invite them in? Accept them as opportunities to witness to the salvation we have in Jesus Christ?

Why not try to learn who these people are — what they teach, how they spread their views, and how a person becomes a Jehovah's Witness?

Why should a Southern Baptist witness to a Witness? What are some specific suggestions for witnessing to a Witness? What can we learn from Jehovah's Witnesses?

Current Missions Group

Present-day Witnesses still follow some of Russell's early teachings. He had set 1914 as the time for the end of the world. The year 1914 came and went, and he had to change some of his calculations. Russell died in 1916. Jehovah's Witnesses' leader and organizer was gone, but soon a new leader was to take over.

After a struggle within the ranks for leadership, early in 1917 J. F. Rutherford was elected president of the Watch Tower Bible and Tract Society. Born of strict Baptist parents in Missouri in 1869, he dominated the Jehovah's Witnesses until his death in 1942.

It was Rutherford who led his followers to sell and preach everywhere, especially at the front doors of American homes. Rutherford was feared more than loved, but it was under his strict leadership that Jehovah's Witnesses became the disciplined organization and recognized sect that it is today.

In 1942, Nathan H. Knorr became president of the group. Since that time, he and the board of directors have helped to expand this worldwide ministry to pursue methods of communication which are less irritating to non-Witnesses.

What Do Witnesses Teach?

A Unitary God. — Jehovah's Witnesses claim to accept the entire Bible, but they use the Old Testament as the basis for their concept of God. They rule out the Trinity. They teach that Jesus was a perfect human being on the earth, but that he was not God in the flesh. They teach that the only true name for God is Jehovah. In their translation of the Scriptures, *The New World Translation of the Hebrew Scriptures and The New World Translation of the Greek Scriptures*, they change all Bible references for God to "Jehovah."

The Ransom Sacrifice of Jesus Christ. — Jehovah's Witnesses say they believe in and accept Jesus Christ and his sacrifice on the cross. However, they also say that Jesus was not equal to the Father. Jehovah's Witnesses do not stress a personal experience with Jesus Christ. They teach salvation by works.

The Bible Is God's Complete Work. — The Jehovah's Witnesses use the Bible, but they support their doctrines by the proof-text method. They do not consider the context in which the passage was written.

Witnesses encourage group Bible study, but they insist on using the method and materials provided by the Watch Tower Bible and Tract Society.

Views on the Kingdom of God. — They believe the kingdom of God was established in 1914 when Jesus was enthroned in the heavens. Later Jesus will establish his kingdom here on earth assisted by the 144,000 associate priests or kings. They arrive at the year 1914 from their interpretation of Daniel, chapter 4: the end of the time of the Gentile domination of the world would be 2,520 years from 607 B.C. or 1914.

They warn everyone to turn from the rule of Satan and seek the approval of God. They teach that those who listen to the "messengers of God" will be spared at the Battle of Armageddon and gain the right to live forever on a paradise earth.

Hell. — Russell said that the view of hell as a burning place was wrong for four reasons: It is unscriptural; it is unreasonable. It is contrary to God's love; it is repugnant to justice.

In Lloyd N. Whyte's *Witnessing to the Witness*, he says that "most Bible scholars will contend that the Bible refers to hell as a place of torment, and they point to such Scripture references as: Matthew

25:46; Luke 16:23; 2 Peter 2:4; Revelation 14:10; Revelation 20:10, 15."

Heaven. — Thomas Storkes, writer of the pamphlet "Armageddon's Army: The Jehovah's Witnesses," says, "Not all of Jehovah's Witnesses expect to go to heaven. Citing Luke 12:32 and Revelation 7:4, they hold that God has limited to 144,000 the number of the 'body of Christ.' For the Witnesses, eventually everyone will end up in one of three categories: those who will enter a life in heaven with Jesus; those who will live forever in a paradise on this earth if they have been faithful Witnesses of Jehovah; and the wicked who are stubbornly set against their conversion and will be annihilated and forgotten."

Teachings About Daily Life. — Jehovah's Witnesses do not salute any flag. They believe this to be un-Christian image worship.

They are conscientious objectors, basing their stand on God's commandment against taking life. Witnesses refuse to take blood transfusions. They base this belief on Leviticus 17:10 and Acts 15:20.

They do not celebrate birthdays. This is to them exalting the person whose birthday it is rather than the Creator. They believe those who earnestly seek to please God will avoid customs that exalt any creature.

They believe the celebrations of Easter and Christmas to be of pagan origin and therefore do not celebrate these days.

How Do They Spread Their Views?

Every week over three hundred thousand followers of the New World Society of the Witnesses of Jehovah give three to six hours of their leisure time to house-to-house visitation. They call it publishing. The "publisher" has certain obligations which are expected by the Society. The indi-

vidual is expected to fulfill quotas for hours of weekly visitation and magazine calls, for numbers of back calls and religious studies with prospective members, and for regular attendance at the weekly cell-group study. There are no paid religious leaders. Jehovah's Witnesses give their time freely for spiritual and future material compensations.

The second commitment a Witness makes is to his own religious and intellectual development. He studies individually then with other members of the congregation for two lessons a week. He takes two additional hours of training in speech and visitation.

In the third place, Witnesses commit themselves to a strict moral code as dictated by the Society. Smoking is not permitted. Excessive drinking and drinking with non-Witnesses is forbidden. Forms of recreation are permitted in the company of fellow Witnesses as long as it does not interfere with the reaching of one's "publishing" quota.

In the fourth place, the Witness must accept unquestioningly the New World Society as the absolute religious and moral authority. There is to be no questioning of the Society's pronouncements. To do so is to question Jehovah's plan for mankind and to find oneself expelled from the movement. The rewards are an assurance of an earthly paradise and individual salvation by works.

A person begins on the road to becoming a member of Jehovah's Witnesses when there is the initial call on the prospect. If the prospect is interested in Bible study, he begins a period of systematic Bible study using the literature of the Watch Tower Bible and Tract Society. The prospect is encouraged to attend meetings at the Kingdom Hall and to go out visiting with an experienced Jehovah's Witness. After the dedication of the new

person is evident, then he or she is accepted and approved as a candidate for baptism by immersion. A mass baptism is usually conducted during a regional or national meeting of the Witnesses.

Why and How Should a Southern Baptist Witness to a Jehovah's Witness?

According to the Great Commission, every Christian is under orders to witness to the people around him. We have a great opportunity to witness to these people because they are coming to our front doors.

We Southern Baptists are a people who study about missions, pray for missions, give to missions; but many of us have not learned to share our faith with those who come to our doors. Lloyd N. Whyte says, "We should be ready to give our personal beliefs in salvation by grace and to use all the power of our Christian personality to tell in a spirit of love and compassion of our love for Jesus Christ and of his lordship of our lives. It is our Christian responsibility to witness to the Jehovah's Witnesses just as much as we would witness to any person or group. They afford us a fine opportunity to tell the story, simply because they came to us."

What are some specific suggestions for witnessing to a Jehovah's Witness?

1. Be sure of your own personal relationship with Jesus Christ. Be willing to be known as a converted person and give full allegiance to Jesus Christ.

2. Have a current testimony. What happened to you several years ago in your pilgrimage with Jesus is great, but what are some evidences of his working in your life today? Are you able to relate your experience with Jesus Christ to the current times?

3. Study key Scripture passages in context. Quoting the Bible can be effective, but you should be able

to study and compare passages with a reliable biblical exposition. Jehovah's Witnesses use the proof-text method to show what they believe. Ask the Jehovah's Witness to study with you these passages: Genesis 1 and 2; Daniel 12; Psalm 13; John 3, 4, 5, 6, and 14; Romans 4; Ephesians 2; 1 Thessalonians 5; Titus 3; Jude; and Revelation 14 and 19.

4. Know the basic beliefs of Southern Baptists as put forth in the *Baptist Faith and Message* (see Plan 2, p. 30). Know how to use your Bible in showing what the Bible teaches about what you believe.

5. Beware of your prejudices. Look at the Jehovah's Witness as one who is loved by God. Deal with her as Jesus dealt with people. Examine your motives for witnessing to this person. Be concerned about and interested in her as a person and not just as another statistic.

6. Listen to what the Witness has to say. Ask her to tell you what Jesus means to her. Ask her to tell you about her personal relationship with Jesus Christ. Insist on equal time. If she talks fifteen minutes insist on fifteen minutes to tell what you believe.

7. Arrange opportunities for further discussion. Keep the Witness interested in you and plan for other meeting times. They have been taught that they are the only ones who do door-to-door witnessing. Find out where they live and make a visit to their homes. Try to make the visit the same day or at least the same week.

8. Pray for your Jehovah's Witness friend. After the first visit, ask the Witness if you may lead in prayer. Pray for wisdom and insight. Stress the assurance you have in Jesus as Saviour and Lord.

9. Here are some things to remember about Jehovah's Witnesses. Many of them seem to be people who do not feel comfortable

Current Missions Group

in middle-class churches. They discover extra and hidden meanings in the Bible. They use literature which they believe has authority from the Watch Tower Bible and Tract Society. The Society becomes the official interpreter.

Since they believe that judgment day is around the corner, they do not seem to value improving our present society.

They have been taught that when they are confronted with something they cannot explain, they are to excuse themselves rather than face the problem. To argue with them or condemn them is to turn them away from any opportunity you might have to witness to them. They thrive on hard work and disciplined systematic visitation and promotion. Extend an invitation to the Witness to visit your church as your guest and be willing to visit a Kingdom Hall to

observe the people and the instruction.

Glenn Igleheart, director of the Department of Interfaith Witness of the Home Mission Board, says, "Know what you believe or don't invite them in. Disarm them with kindness and listen to what they have to say. Emphasize love, joy, peace, and the assurance of your faith; and ask them about these things in their faith. Ask them if they have always been Jehovah's Witnesses. If they have come from another faith, ask them to tell you why they changed."

What Can Southern Baptists Learn from Jehovah's Witnesses?

Baptists need to do in-depth Bible study. There needs to be more than Sunday School. There needs to be disciplined personal and group Bible study. Thomas

Starkes says, "Southern Baptists seriously need to discover and use hermeneutics (the science of comparing all related biblical texts to arrive at a common teaching, with appropriate attention to content and historical background)." Pastors and lay persons alike need to give more serious attention to the study of the Scriptures.

Jehovah's Witnesses can teach us that we too should be concerned about our neighbors. We need a renewed concern for people, no matter who they are or where they live.

They do not believe — as many Southern Baptists believe — that a paid professional staff in a local church relieves them of their Christian duty to witness.

Jehovah's Witnesses have grown 800 percent in the last twenty-five years. Think what could happen if Southern Baptists were as earnest about their faith.

Planning the Meeting

AIM: To learn several facts about Jehovah's Witnesses which will be useful in witnessing to someone of that faith.

PLAN 1

Before the meeting do this:

1. Ask five members to prepare to present the content material.

2. Make a simple flip chart with the subtitles of the content material, one subtitle to each of five pages. Or, simply list the five questions on a sheet of poster or wrapping paper.

In the meeting do this:

Introduce the material and those who will be presenting the content material. Use the flip chart or poster to introduce each of the topics.

CALL TO PRAYER

Read 1 Peter 3:15. Remind members that a Christian should

be ready to give an account of her faith at any time. Remind members of the Southern Baptist missionaries who are depending on their prayers. Pray by name for the missionaries on the prayer calendar for today (pp. 42-48).

PLAN 2

Before the meeting do this:

1. Order one copy of "Armageddon's Army: the Jehovah's Witnesses" free from Home Mission Board Literature, 1350 Spring Street, NW, Atlanta, GA 30309.

2. Order *The Baptist Faith and Message* from your state Baptist office or from Baptist Sunday School Board, 127 Ninth Avenue, N., Nashville, Tennessee 37234. Price \$1.20 per hundred or 2 cents per copy.

3. Ask three members to give summaries of the following: (1) the

content material, (2) "Armageddon's Army: the Jehovah's Witnesses" and (3) *The Baptist Faith and Message*.

In the meeting do this:

1. Call on members who have assignments to present them to the group.

2. Divide members into pairs. Ask one person in each pair to take the part of a Jehovah's Witness and the other to take the part of a Southern Baptist. The two will act out a visit of a Jehovah's Witness to the home of a Southern Baptist.

3. Ask: What were some things that were good about the "visit"? How could the "visit" have been improved?

4. Talk as a group about what some members have experienced when Jehovah's Witnesses have come to their doors.

[Continued on p. 48.]

Sam was silent during the drive from the probation office to my house. I read his thoughts: "Here is another authority figure who will let the same old reasons for staying in school."

A familiar prayer formed in my thoughts: "Lord, let me speak a helpful word to this aloof teenager who is trying to tackle life all alone."

Sam stepped quickly through the carport and into the house. In that brief walk, however, his eyes canvassed the contents of the carport.

His first words to me were, "How come you have three lawnmowers?"

I explained that two were broken.

"Yeah, I noticed one of the motors was taken apart on the bench." And Sam began to talk about pistons and sparkplugs.

His vocational teacher had said,

"Sam can diagnose a motor problem before the other students can bat an eye. But he is slow in the other subjects. He will be sixteen this week, and he intends to drop out of school."

Sam's teacher talked to the boy about reasons for staying in school. He tried to help Sam see the difficult future that lay ahead without an education.

But Sam is pushed by the same pressures that forced his father to quit school. He wants his own money so that he can enjoy the "good things of life" so enticingly advertised. He wants to prove his manhood to his family and a girlfriend. He wants independence.

Before the age of technology, businesses eagerly trained workers. But today employers offer opportunities to youth with skills.

Sam may find temporary work, but without a diploma he can expect to be (1) the first "laid off"; (2)

deprived of promotions; (3) threatened by educated applicants; (4) earning less money than the better prepared.

Sam's teacher explained to him that while professional positions are overcrowded, skilled jobs are available. With only another two or three years of training, Sam could be assured of a job.

His teacher acknowledged that for a little while Sam might feel free. But soon the carefree hours would stretch into discouraging days.

Despite this warning from an interested teacher, Sam stepped into the idleness of unemployment. He denied himself a necessary tie to society. Eventually he drifted into petty crime.

There are two types of teenage dropouts: the physical dropout and the psychological dropout. A teenager becomes a psychological dropout before becoming a physical dropout.



Photo by W. L. Smith

Mission Action Group

cal dropout. By examining Sam's experience we can find ways to help the physical dropout — the harder to reach.

A retired Christian man became interested in Sam. He held no preconceived ideas about Sam's needs. He listened! Instead of attempting to impose his life-style on Sam, he tried to help Sam live more constructively within the life-style to which he was accustomed.

Sam's friend was persistent. He checked out all the federal programs to aid unemployed youth. He helped Sam fill out the necessary forms.

Sam's friend thoughtfully planned ahead. Weeks before the job interview, he taught Sam some common courtesies and manners. By raking leaves and washing windows, Sam earned money for a new outfit. (A dropout does not need an unnecessary handout.) The friend complimented Sam on his behavior and appearance.

Sam's friend was alert to a physical handicap. Severe dental problems made Sam self-conscious. Teasing by students made him feel rejected. He never smiled. The

friend sought professional help from a dentist and financial help from the community. Today Sam smiles.

Sam's friend was alert to inadequacies in the boy's life. He took him golfing and fishing. He checked out library books on mechanics. He discovered Sam lacked basic reading skills and secured a volunteer tutor.

The adult friend continues patiently to cultivate the relationship with Sam. Occasionally Sam mentions that he might enroll in night school. But if he never enters another classroom, Sam will make a healthier adjustment in society because of a friend like Joe.

Girls who drop out of school benefit from persistent, alert, thoughtful friends. Many girls drop out to marry. Marriage is usually an escape from unhappy experiences in school and at home.

Consult with school counselors or detention center administrators to find girl dropouts.

Offer mini courses in how to have a happy home. Possible topics could be: sex education; responsible parenthood; preparation of nutritious meals; simple

home decoration. Instructor could be on a one-to-one basis or in small groups.

The psychological dropout occupies a school desk but counts the days until he reaches the age he will be free to leave. Concerned women may be able to help the psychological dropout. He shows fourteen danger signs: (1) constant failure to achieve in school; (2) irregular attendance and frequent tardiness; (3) active antagonism to teachers and principals; (4) marked disinterest in school with feelings of not belonging; (5) low scholastic aptitude; (6) low reading ability; (7) frequent changes of schools; (8) non-acceptance by school staff and students; (9) friends much younger or much older; (10) unhappy family situation; (11) serious physical or emotional handicap; (12) non-participation in extracurricular activities; (13) inability to compete with or ashamed of brothers and sisters; (14) performance consistently below potential.

Counselors and/or principals know these troubled students. Explain your desire to help a potential dropout and enlist their support.

only like sweet, clean, coping children have a condescending attitude toward life-styles which differ from your own only plan to put a check mark beside "I did a mission action project"

think you know all the answers to teenage problems. If you step into the life of a troubled teenager, be prepared for an indefinite relationship. It may be awhile before she smiles!

the group.

Calendar of Prayer: Bring pictures of troubled teenagers. Give a picture to each member. Pretend you are an adult friend. What would you say to this child? The exercise will help you see the need for personal preparation. It emphasizes your need to depend on the Lord.

Pray that the missionaries who have birthdays today (see pp 42-48) will see individuals among the masses.

PERSONAL PREPARATION: A school counselor will not want your help if you:

Taiwan, an island about 100 miles off the southeast coast of Mainland China, is the focus of our prayer today.

Most of its sixteen million people are nativeborn Taiwanese: 2 million are mainland Chinese. When mainland China was overrun by communists in the 40s, Taiwan became the base of operations for the Nationalist government of the Republic of China.

Southern Baptists began work in Taiwan in 1948. While growth rates have been good, only 5 percent of the people are said to have any Christian connection.

In 1948, missionaries were working with only a handful of Christians. Today this number has swelled to 12,000. Last year about 700 people were baptized.

The Chinese Baptist Convention (Taiwan) is composed of messengers from more than sixty churches (and nearly fifty organized congregations).

Although many of the churches are young and weak, the Baptist record is impressive. More than 93 percent of the churches are self-supporting. Chinese Baptists in Taiwan give liberally of their money.

An ever-growing population, economic pressures, and other problems require that the Mission (organization of Southern Baptist missionaries) continue to search for the best ways to invest its resources for maximum penetration with the gospel.

Mass Media Ministry

One of the best ways to reach people with the gospel is mass media — radio and television. The work began in 1959 with radio. There was no television in Taiwan at that time. In 1968, a studio was secured.

The following year Taiwan Baptists were providing a television

ministry by "dubbing" Mandarin Chinese into "The Answer" series, produced by Southern Baptists' Radio and Television Commission. Music and variety-type programs were also presented. But there were problems in trying to synchronize English lip movements with the Chinese language. There was also a cultural gap between the American family situations which were portrayed and Chinese life on Taiwan.

By 1971, Taiwan Baptists began producing a drama similar to "The Answer," but with a Chinese setting. Chinese life situations and Chinese actors were selected.

The program, still on the air, is called "Happiness at the Gate." The series has won two Golden Bell awards (equivalent to an Emmy in the US) in the "service to humanity" category. The program is in Mandarin but subtitled in Taiwanese characters for those who do not understand Mandarin

Prayer Group



TV in Taiwan

Louise Berge Winningham

Prayer Group

Chinese. Both languages are spoken in Taiwan.

In addition, quarterly TV specials are produced. At Easter, Christmas, and at two other times during the year, a musical program with a short message by a Baptist pastor or a layman is aired.

Some 98 percent of homes in Taiwan have one or more television sets. In fact, there are more TV sets than bathtubs or refrigerators. The Baptist program can be seen almost anywhere in Taiwan.

Government sources estimate that Baptists have 50 percent of the TV audience at the time their program is aired — 5:00 P.M. on Saturdays. One reason is that the people love drama. Also, sometimes a cartoon is shown before the Baptist program. "The Lone Ranger" follows it. These attract viewers.

Missionary Michael Wolf says, "I feel we have earned a good reputation with the broadcast industry by producing an appealing program that has a positive Christian witness."

Seventeen national staff members and one missionary — Wolf — prepare the program. Two other missionaries have been assigned to this area, but are in language

school for two years.

Both radio listeners and TV viewers are urged to write the program for literature. Through this follow-up, thousands are enrolled in a Bible correspondence course. Most of those who make professions of faith do so through this Bible study.

Prayer Needs

1. *TV script writers.* This is the biggest problem. Since only 5 percent of the people of Taiwan are Christian — about half Catholic and half Protestant — it is hard to find people to write the scripts.

2. *Expense of mass media evangelism.* Costs of producing and broadcasting the TV program continue to rise. In the Orient, where TV costs are astronomical, many religious groups cannot afford this evangelistic medium. Taiwan is one of the few areas where the costs are still within reach. If Baptist programs are to continue, there must be sufficient budget.

3. *Follow-up.* One of the weaknesses of the TV ministry is budget limitations for follow-up. "A gift attractive enough for them to sit down and write for" must be offered in order to get a response, Wolf notes. When people respond, Baptists can contact these people.

"If we can establish that initial contact," Wolf says, "then we can continue to write to them and encourage them to enroll in the Bible correspondence course or send them a different type of tract about their relation to God."

4. *Overcoming family opposition.* A person who becomes a Christian faces strong family opposition. Some say: "Send the Bible correspondence course to my friend's address. Do not contact me at home." Customs that have been followed for centuries are hard to overcome. Pray for young Christians in Taiwan, many of whom face family problems.

5. *New approaches in mass media.* Four years ago nearly every program in Taiwan was a drama. Today there are more variety-type programs with music, an emcee, testimonies, etc. For Baptists to go in this direction would require staff, funds, and personalities.

6. *Radio-television staff.* Pray for all who assist in any way in presenting the gospel through the mass media. Include those who produce and administer the programs as well as writers and actors.

7. *Missionaries with birthdays today.* See prayer calendar, pages 42-48.

partners pray for request 1 before going on to prayer item 2 for example.

Louise Winningham is a home missionary living in Rochester, Minnesota.

Explain the importance of hearing the gospel in one's own language.

The group leader should present the introductory material, then ask the second person to tell about "Mass Media Ministry."

Divide members into prayer partners. Ask each couple to find a place apart, take their ROYAL SERVICE magazine, and turn to page 34. Using the list of prayer requests, each person should pray with her partner for each of the prayer objects shown. It is suggested that each one of the

Bible Study Group

L. D. Johnson The Kingdom as a Trust

Scripture passages: **Matthew 24:45-51 (Luke 12:35-48); Matthew 25:14-26 (Luke 19:12-27)**

There was a time when it was considered a mark of shame to be unfaithful to one's spouse, one's work, or one's word. One took pride in being dependable, in keeping his promises. In our day some find it fashionable to sneer at fidelity. Jesus would not agree with those who do.

Faithful and Unfaithful (Matt. 24:45-51; Luke 12:35-48)

Take the passage found in Matthew 24:45-51. Compare it with Luke 12:35-48. Both passages relate virtually the same ideas, except that Luke's version is longer and more in detail.

These brief parables are among several that speak of "last things," the coming of judgment, and the need to "stay on the job" and be faithful to the task. The key

thought is "Watch, then, because you do not know when the master of the house is coming — it might be in the evening, or at midnight, or before dawn, or at sunrise" (Mark 13:35 TEV).

We shall scan two sets of these "be faithful" stories: the faithful servant (or steward) and the talents (or pounds). In each case the master has left the servant(s) in charge but now demands an accounting. The point in both cases is that the accounting is reasonable and to be expected. The unfaithful servant, not the master seeking what is rightfully his, is judged.

In Luke's version there are really three vignettes (Luke 12:35-48). The first is a delightful picture of a householder returning from a wedding feast. Wedding feasts are happy occasions, and the householder returns to his home in a festive mood. How pleased he is to discover that, although the hour is late, some of his servants have thoughtfully waited up for him to

be sure that he has supper. To show his appreciation, the master insists that his servants be seated and he serves them. A gala time is had by all, with laughter and toasting and mock commands given to the master who has become servant-for-the-night!

Jesus' hearers must have enjoyed a good laugh with him over the story of a householder fraternizing with the help. That it was not the customary way of a master dealing with his slaves goes without saying.

To emphasize the necessity for constancy, as opposed to half-hearted fidelity, Jesus next told a brief parable about the thief who catches the householder asleep and robs his house. Obviously, it is useless for the householder to stay awake until midnight watching for the thief if the thief plans to break into the house at 2 A.M. So, since you don't know when the Son of man is coming (Luke 12:40), the only fidelity worth anything is the

Planning the Meeting

BEFORE THE MEETING

Obtain a photograph of a TV or an actual small TV set for an interest center. Prepare a sheet of paper the size of the TV screen and write on it with a felt-tip marker "Happiness at the Gate." Tape the paper to the screen.

Ask someone to be prepared to discuss and review information in the section entitled "Mass Media Ministry."

IN THE MEETING, DO THIS

Ask if anyone present has lived where another language is spoken.

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kind that is not intermittent. Part-time fidelity is about as honorable as a half-truth.

The third in this set of three parables in Luke 12 was suggested by Peter's inquiry as to whether the warnings were being given just to the twelve disciples or to the general public. Jesus' reply suggests that he was directing his remarks to his followers, the leaders. The early church understood these parables to be Jesus' warning not to become careless simply because he had not returned in the second coming, as many had supposed he would, within the generation after his resurrection. Thus these parables are saying: You don't know when the Master of life is coming, so be faithful.

The steward who is on the job doing his duty in the master's absence will be given greater responsibility upon his lord's return (Luke 12:43-46). But if the servant presumes upon his master's absence, supposing that he can get away with brutality and villainy and never be found out, he will face a day of reckoning. The master will walk in on him one day and boot him out of his job.

The parables of the absent owner who returns unexpectedly are summarized in a general proverb (Luke 12:47-48). The proverb expresses the doctrine of proportionate duty. One who does wrong but does not know better is not as much to be condemned as one who does wrong and knows that he is doing wrong. This is similar to the doctrine of election in the Old Testament. Israel, God's chosen, was not only privileged above others, but also held more accountable. (Read Amos 3:2.) To be given rights is to acquire responsibilities.

Investing for God (Matt. 25:14-28; Luke 19:12-27)

A TV announcer asked, "What can one man do, my friend,

to fight pollution in the air?" The question raises an important issue: With the survival of the human race at stake, is one person's effort to fight pollution going to make any difference? Yes, pollution in the air is each individual's business. If you — and you — and you don't stop it, we are all going to choke to death.

Individual responsibility is closely in line with the teaching of two of Jesus' best-known stories, the parables of the talents (Matthew) and the pounds (Luke).

The law of life is "use it or lose it." That is the way it is in the kingdom of God. What we don't use we lose.

The two parables are probably separate versions of the same story: before taking a journey, a well-to-do man calls his servants to him and entrusts his property to them while he is away. After a lengthy absence, he returns and requires an accounting. Some prove themselves trustworthy, but one turns out to be a whining, self-excusing ingrate.

Luke's introduction for the parable deserves special note. He says that Jesus told it because "he was now almost at Jerusalem, and they supposed that the Kingdom of God was just about to appear" (Luke 19:11 TEV). His coming to Jerusalem during the Feast of Passover was the signal for a sharp rise in the disciples' expectancy. Rumor filled the air. Question: Why was he going to the Holy City on this festival occasion? Answer: To declare himself as Messiah. And if he declared himself to be Messiah, it followed that the king-

dom of God would appear immediately. It was D-Day. Now the enemies of the Lord in palace and Temple would see his mighty works; the arm of the Lord was about to be bared!

So Jesus told this parable to correct the disciples' misunderstanding. In part, they were right. He was going to Jerusalem to declare himself. In a sense it was D-Day. But the outcome would be far different from their expectations. The kingdom of God was not about to appear in power, overthrowing the kingdoms of the earth. No, Jesus was about to be nailed to a cross.

He would be going away, like the nobleman. He would deliver to the disciples' charge his property, his assets. The disciples were to do business with it, engage in the marketplaces of the world, until he came back and called them in to render an accounting.

The next thing that comes into view in this story is the nature of the master's goods. What does he deliver to them? Matthew uses the word *talent*, a term almost useless to us because we have invested it with meanings Jesus never had in mind. We think of talents as native endowments, skills, abilities. We think of the talented person as the one who sings, plays, knows how to speak eloquently.

The talent was a sum of money. A man going on a journey turns over his assets, so much to each servant, according to his ability, and says in effect: "I am going away, but I am leaving my business in your hands. Now, use your best judgment about buying and selling. Be careful with my assets, because one of these days I shall ask you to render an accounting."

The kingdom is a trust. A talent was a sum equal to a day laborer's wages for twenty years. Five talents would have been worth a hundred years of labor, and no

man has that kind of a career potential. Even the man entrusted with one talent had a lot.

What is this coin of the realm of God? It is the gospel. That is our "talent." The gospel is what we have been entrusted with. That is what we have to offer in the world's marketplace.

The one-talent man in the parable is not the object of rebuke or pity because he had only one talent. One was all he could handle. But he could have handled the one, and didn't. There is every reason to suppose that as the two-talent man received precisely the same commendation and proportionate reward as did the five-talent man, so the one-talent man would have if he had been faithful. But he wasn't. Instead, he buried the talent. He gave it no chance. He took no risk.

Why did he act as he did? Maybe he resented not having the same as others. Maybe he was the victim of his own cowardice. "I was afraid," he said to the master when asked to explain why he had buried the talent. Perhaps he just let the whole thing go by default. "What difference will one talent make?" he may have rationalized. "Those other guys have seven between them, and if they work hard and are lucky, the master will have plenty when he gets back." But if he thought that, he certainly did not understand his master. The master did not entrust talents to servants just to play a game.

In both Matthew and Luke the end of the parable suggests that in God's kingdom there is a law of increase and decrease. "For to everyone who has, even more will be given, and he will have more than enough; but the one who has nothing, even the little he has will be taken away from him" (Matt. 25:29 TEV).

The law of life is "use it or lose it." If you wish to keep your proficiency at the typewriter, use it. If

you want to be a concert pianist, don't miss practicing the piano for a couple of months and then go on tour. If you want to keep your muscles strong, don't neglect to exercise. And that is the way it is in the kingdom of God. What we don't use we lose.

Stubborn Ounces . . .

Why is it so easy, so natural for us to evade responsibility? We develop the habit of supposing that we have done something about a need when we have talked about it or worked up emotion over it.

We achieve maturity only by decision-making. To be responsible, I must be free. To be free, I must accept the burden of being responsible.

This affliction may be observed in people filled with grandiose ideas about reforming the world. They deplore pollution but smoke two packs of cigarettes a day. They want to clean up the oceans, but throw bottles and cans into lakes. They swoon over universal brotherhood but don't bother to speak to the lonely woman next door.

Another form of evasive tactic is to hide behind the fact that you have only one talent and so content yourself with following the path of least resistance, providing no leadership, giving nothing to life. The "little person" constitutes the greatest untapped resource in our society. She has enormous power, but she doesn't suspect it. She has something to offer, but she has buried her talent or wrapped it in a napkin and hidden it.

In your group try this test as to

individual versus composite decision-making. Propose a problem with several possible solutions. Ask each individual in the group to rank the suggested solutions in the order of their feasibility. Then ask all members to reach a group decision based on full discussion and consensus. Invariably, the consensus of the group is a better decision than that of any individual in the group.

Each person, no matter how "one-talented" she may be, has something valuable to contribute. In Jesus' view if you have something to contribute, then whatever prevents that contribution from being made — whether suppressed by external or internal forces — is evil. To have is to be held accountable to give. Life is a trust.

But if you are a "one-talent" person — and most of us are — it is terribly easy to slide into the negative attitude that your one talent won't make enough difference to count. So you permit yourself shoddy performance. It is a terribly subtle and enticing temptation to embrace mediocrity as a comfortable refuge from the pain of being responsible.

During World War II in a European city there was an acute shortage of milk. A pastor in a nearby rural community organized an effort to donate a barrel of milk for children in the city. Each farmer was asked to bring a gallon of milk to church on the appointed day. The barrel was placed on a table at the front, and at the appropriate moment in the service the farmers came forward one by one, lifted the lids from their milk pails and dumped the contents into the barrel. When the last pail had been emptied, the pastor stepped up to draw a cup of milk as a kind of dedication. But when he turned the spigot, only clear water came out! In the awful moment of embarrassment each farmer admitted that he

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had brought a pail of water instead of milk, but each contended that if the others had done their duty his bucket of water would have made no difference.

The story may never have happened, but its truth is painfully real. How many times have we excused ourselves for the buried talent by saying that somebody else can do it better, or that it won't matter whether or not we do what we can? Count on somebody else to be faithful, to teach the children, support the church, visit the lonely and needy. Somebody else has more time. So let someone else do it.

There is another side of this issue. The one-talent person who is prone to wrap her talent up in a napkin may have tried from time to time to display her talent. She has either been told to mind her own business or else simply ignored. After a few such painful efforts she decides not to risk it anymore.

Jesus did not emphasize this side of the problem, but there is no question about the nobleman's intentions in his story. He wanted that one-talent man to act as responsibly with his one talent as the five-talent man acted with his five. He expected something from that fellow. Just because he got back fourteen talents from the two who had been entrusted with seven did not mean that he was indifferent to the failure of the man with one talent.

God expects us to be faithful with our trust. That God chose to create us in his own image, set us free to make moral decisions, and run the risk of our rebellion and personal destruction, says something about God and us. We achieve maturity only by decision-making. Whoever is rendered powerless, whether by his own abdication or by another's exploitation, is made incapable of growing into full humanness. To be responsible, I must be free. To be

free, I must accept the burden of being responsible.

The one-talent person may bury her treasure not because she is trifling, but because she supposes that her talent is. She visualizes herself as a nonentity. Yet the truth is that no one is excluded from the miracle of instigating change if she only sets her mind and energy in motion to accomplish it.

John Henry Jowett, a great preacher of the first part of this

The ten-cent miracle! Think of occasions within your reach in which you have the power to make a difference.

century, told of a man going along an English road one day and encountering a poor lad who was crying bitterly. The boy had lost sixpence (about a dime) with which he had been sent to pay a debt. The man later described the scene in these words: "Sixpence dropped by the wayside, and a whole family made wretched. I put my hand in my pocket, and wrought sixpennyworth of miracle!"

Behind the simple fact of a stranger soothing a child's anxieties by replacing a lost coin is a significant but almost overlooked truth. It suggests how easily, as if by some miraculous power, the thoughtful, aware person can make life better for others about him. The ten-cent miracle! Think now of occasions within your reach in which you have the power to make a difference. As Jesus said, "even a drink of cold water" (Matt. 10:42 TEV) is not without eternal consequences! That is a staggering concept.

The secret, then, is acknowledging our accountability and surrendering our excuse of impotency. We may not be able to do everything, but we can do something. Moreover, meeting responsibility increases capability. We learn to be responsible persons by acting responsibly.

William Glasser, a psychiatrist, teaches what he calls "Reality Therapy." This is a technique based on the belief that the emotionally ill person is one who is acting in an irresponsible manner. To put it in Glasser's words, "People do not act irresponsibly because they are 'ill'; they are 'ill' because they act irresponsibly." Glasser believes that as rapidly as possible the ill person must be urged into action to effect needed changes in his behavior patterns. "In Reality Therapy," he writes, "we emphasize behavior; we do not depend upon insight to change attitudes because in many cases it never will. . . . What starts the process, however, is an initial change in behavior."

While not wishing to oversimplify, we can see in this approach a similarity to Jesus' teachings in these parables. We are held accountable to act in accordance with our endowment. And faithfulness in meeting responsibility fits us for further and more demanding responsibility.

One of the best examples of this truth I ever encountered came from a distinguished woman, Bonaro W. Overstreet. I had the privilege to introduce her to an audience of young people, and in doing so recited a poem of hers which has been an inspiration to me. It is called "Stubborn Ounces":

You say the little efforts that I make
make
will do no good; they never will prevail
to tip the hovering scale

where Justice hangs in balance.

I don't think

I ever thought they would.

But I am prejudiced beyond debate
in favor of my right to choose
which side

shall feel the stubborn ounces of
my weight.*

When Mrs. Overstreet stood to speak she related the circumstances under which the poem had been written. She had been listen-

ing to a disenchanted adult addressing a convention of young people, deploring the world situation, telling them that there was nothing any of them could do to change it. In furious, silent protest she had fished a dog-eared envelope out of her pocketbook and hastily scribbled the poem on it, entitling it: "To One Who Doubts the Worth of Doing Anything If You Can't Do Everything." Later, in

deference to her publisher's request, she revised the title to "Stubborn Ounces."

You can't overturn the world, but where will the stubborn ounces of your weight be felt?

*Reprinted from *Hands Laid Upon the Wind* by Bonaro W. Overstreet, used by permission of W. W. Norton and Company Inc. Copyright 1955

Planning the Meeting

AIM FOR STUDY: As a result of this study, each group member will determine a way she will express faithfulness to responsibility in God's kingdom.

PLAN 1

For members' notebooks this month, suggest the following outline. Alongside the title of each parable studied, each woman might retell the parable as briefly as possible.

Wedding feast (Luke 12:35-38)

Thief and householder (Luke 12:39-40)

Faithful and unfaithful servants (Matt. 24:45-51; Luke 12:42-49)

Talents (Matt. 25:14-28)

Pounds (Luke 19:12-27)

Lead a period in which members will read and study together the Bible passages and the comments.

Members might complete this sentence in closing their notebook page for this month:

I will try to fulfill my personal responsibility for sharing the gospel by _____ (This should be an individual, personal activity.)

Call to Prayer. — Make copies of the following to distribute to members. Ask them to listen as you read the names of missionaries with birthdays (pp. 42-48) and select one name. Suggest that each woman read silently the verses on

the slip of paper, fill in the blank spaces with her own name and that of the missionary and pray silently that God will enable both her and the missionary to be faithful.

"Are you a wise and faithful servant of the Lord? Have I given you the task of managing my household, to feed my children day by day? Blessings on you if I return and find you faithfully doing your work" (Matt. 24:45-46 *The Living Bible*).

(your name)
(missionary's name)

PLAN 2

Divide members into two groups. One will study "Faithful and Unfaithful" and the related passages in Matthew and Luke; the other will study "Investing for God" and the Bible passages.

After about fifteen minutes, let each group present the information to the total group. Discuss ways the parables can be related to life today.

Follow the Call to Prayer suggestion under Plan 1.

PLAN 3

Let members work in pairs to study the content material and the Bible passages, then choose one (or a composite of two or more parables) to serve as a basis for a contemporary parable they will write and share with the rest of the

group. Dr. Johnson's comments provide some beginning ideas for modern parables.

Use the Call to Prayer suggestion under Plan 1.

ANSWERS TO QUIZ on page 17

1. True
2. True
3. False. Members of every church vote in business meeting on the percentage or amount their church will give.
4. True. Messengers from your church and other churches vote at the annual state convention on state convention funds and at the Southern Baptist Convention on SBC funds.
5. False. 1955
6. False. The Baptist Sunday School Board is self-supporting although the program organizations such as Sunday School, Church Training (Training Union) are supported through Cooperative Program gifts in the state conventions.
7. False
8. True
9. False. Approximately 50 percent.
10. False. Nearly 11 percent.
11. False
12. False
13. True
14. True
15. True. About 3,000 missionaries on home and foreign fields.

FORECASTER

Agenda for Council Meeting

(Use Baptist Women/BYW Record, Report, and Planning Forms* to record plans.)

- Use the suggested meditation
- Conduct leader training activity.
- Appoint an officer to alert Baptist Women that Acteens will lead a family Bible study.
- Plan regular Baptist Women activities — Baptist Women meeting, mission action project, mission support activities; and coordinate group activities.
- Plan for Baptist Women prayer retreat in May
- Plan promotion of Cooperation: The Cooperative Program Game* and Cooperative Program Day
- Plan for enlistment of officers.
- Plan for group training.
- Plan for training in direct evangelism.
- Check progress on the achievement guide and make reports. Semiannual reports are due.

Prayer Retreat

May ROYAL SERVICE** will provide helps for a prayer retreat. Make all the administrative decisions now. Get a copy of *Missions Prayer Guide** for help in understanding the basic philosophy of a prayer retreat and for detailed guidelines in planning (pp. 41-45 in the guide).

Decisions that need to be made now include:

- selection of a date (if it was not done in annual planning)
- selection of a place and time
- choice of a leader

Leader Training

Make a list of all that happened in your last Baptist Women officers council meeting.

Turn to page 66, *Baptist Women Manual*.^{*} Read the first column on the page. Compare the list you made with the suggested list. Discuss the differences with the other officers. Determine an agenda for your next Baptist Women officers council meeting.

Read the suggested Scripture passage in Call to Prayer for today (pp. 42-48). Prior to the meeting, ask one officer to comment on the passage with regard to her commitment to being a leader in Baptist Women.

Read the names of the missionaries listed for the day. Spend time in prayer.

40



Cooperative Program

Try one or more of these three ways to get behind the Cooperative Program:

1. Cooperation* is a game about the Cooperative Program. Buy a copy and encourage Baptist Women members to take turns taking the game home for family use.

If the church media center [library] does not have a copy, get a copy for the media center and encourage all church members to use it. Ask the WMU director to place an announcement in the church bulletin.

2. Secure a copy of the booklet "Lay Involvement in Cooperative Program Day" (free from your state Baptist office). Study it. Ask your pastor or your WMU director about how your church plans to observe Cooperative Program Day. If Baptist Women help is needed, be ready to assist.

3. Use the film *Mission Safari* in a Baptist Women meeting this month. Produced by the Foreign Mission Board and the Stewardship Commission, this seventeen-minute color film takes viewers on a tour of mission fields to examine use of Cooperative Program funds. Available on loan from your state Baptist office.

Homebound Members

Place homebound members (who are willing to do this) on a telephone committee. Give each homebound member a list of Baptist Women activities including date, time, place, and other available information; and several names with telephone numbers. Ask the homebound members to call these persons and remind them of Baptist Women activities for the month.

These telephone assignments could become a permanent list. Each time Baptist Women members need contacting, provide homebound members with new information and ask them to make the contacts.



Family Study

Each Acteens member in your church is being encouraged to lead her family in a study of *The Bible: God's Missionary Message to Man*, Vol. 2.* Alert Baptist Women members who have Acteens in their homes to this activity.

Direct Evangelism

Mission Action Chairman. Suggest that each member read a book on witnessing. Here are some suggestions of books available through Baptist Book Stores:

Love Leaves No Choice by C. B. Hogue (Word) \$5.95
Grassroots Evangelism by Don Mallough (Baker Book House) \$1.25

Turning to God: A Study of Conversion in the Book of Acts and Today by William Barclay (Baker Book House) \$1.50

The Reluctant Witness by Kenneth L. Chafin (Broadman) \$4.50

Getting into God: Practical Guidelines to the Christian Life by D. Stuart Briscoe (Zondervan) \$1.50

Enlisting Officers

Nominating Committee: All Baptist Women officers, except the president, are suggested to the members by the Baptist Women nominating committee. This committee is appointed by the Baptist Women officers council or is elected by the organization.

The committee recommends a slate of officers. The organization elects them. The Baptist Women president is elected by the church. The WMU leadership committee suggests her name to the church nominating committee.

Ideally, Baptist Women officers should be elected by the end of June. The president should be elected first and assist in the selection of other officers.

The nominating committee should use the Officer Orientation Kits.* There is a kit for each officer. Use the kit even though the person has been an officer before. When making the initial contact with the prospective officer, give her sheet 1. Explain to her

how to use the sheet. (Instructions are a part of the kit.) Inform her that you will check with her at a specific time to get her answer. In the meantime, she is to work through sheet 1. After the officer accepts the job, the president continues to train the new officer by using sheets 2 through 5.

If the WMU leadership committee did not use the kit when the president was enlisted, she should get a kit and work through it before training the other officers.

The Baptist Women president might ask the chairmen to train the appropriate group leaders. For example, the mission study chairman trains Bible study group leaders, current missions group leaders, and Round Table group leaders.



Training for Groups

After the officers council has met, dismiss all officers except group leaders. Ask one chairman to be responsible for this session, possibly the mission study chairman.

In preparation ask each group leader to make a tape recording of a group meeting in which she was the leader. Or, ask the leader to write a verbatim report of everything she said.

Ask the group leaders to consider these questions as they listen to the tapes: Was I the focus of the group? Was I a resource person? Did I promote a shared leadership role? Was I flexible? Was I an authority?

After listening and evaluating themselves as group leaders, let the leaders list some goals for future meetings. Some may include: To join in group activities. To consult with group members. To delegate group responsibility. To affirm individuals in the group.

Save the tapes or verbatim reports for use in the May training session.

*See order form, page 48

**Order from Woman's Missionary Union, 600 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.



Pearl (Mrs. Dwaime) Steinkuehler
Grand Forks, North Dakota

CALL TO PRAYER

1 Friday John 14:1-9

Janice (Mrs. James A.) Reid works with her husband in a ministry on the Las Vegas Strip supervising the educational program. She also teaches English in high school. Mrs. Reid requests prayer for people to help in this work, a place for gospel night club, and a special outpouring of God's Spirit in Las Vegas.

Harold T. Gruver, retired, Kansas
Otis L. Howes, Jr., National Baptist Mission
Mrs. Harvey L. Hollman, National Baptist, Texas
Mrs. James Huse, Indian, New Mexico
Donald E. Owell, deaf, Florida
Mrs. James A. Reid, church extension Nevada

Mrs. Robert Rodriguez, Spanish, Texas
Mrs. Frank Venable, Indian, Oklahoma
Mrs. Larry G. Wilkerson, Spanish, Puerto Rico

Herbert D. Billings, business administration, Guatemala

William J. Damon, religious education, South Brazil

J. Wayne Fuller, education, Lebanon

Corneille Graham, journeyman, medical, Tanzania

Ralph W. Neighbour, preaching, Singapore

Mrs. John M. Wilkes, home and church, Switzerland

2 Saturday John 6:43-51

Virginia and Rodney Irby serve as field missionaries in Chile working with fifteen churches. Mrs. Irby's hours are spent mothering her two teens, preparing for visitors, teaching children, training teachers, and being missionary-in-residence while her husband is often away on the field. Pray for national pastors to lead the many pastorless churches. Pray the missionaries will be effective in training Chileans. Pray for the new missions in Bellota Sur and Gomer Carreno.

Mrs. Basilio Esquivel, Spanish, Texas
Mrs. Daniel R. Hernandez, Spanish, Texas

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries are listed in *Missionary Directories*, free from Foreign Mission Board Literature, P. O. Box 6397, Richmond, VA 23230, or in *Home Mission Board Personnel Directories*, free from Home Mission Board Literature Service, 1358 Spring St., NW, Atlanta, GA 30309.

Domingo Ibarra, Spanish, Texas
S. L. Isaacs, retired, Oklahoma
Raul Ortiz, Spanish, Texas

David V. Ybarra, Spanish, Texas
Mrs. John A. Abernathy, retired, China, Philippines, Korea

Mary Fox, religious education, Nigeria
Daniel R. Hill, preaching, Bangladesh

Mrs. Rodney R. Irby, home and church, Chile

L. G. McKinney, Jr., music, Hong Kong
Raymond L. Odle, dentist, Yemen

Mrs. Philip R. Overton, home and church, Yemen

Ruth Vanderburg, nurse, Indonesia

3 Sunday John 8:12-19

Charlton Whitson, missionary to Windhoek (VEND-hook), South West Africa, pastors a church in which English, German, and Afrikaans languages intermingle in Bible study. This church meets in a building partially paid for through the Lotte Moon Christmas Offering.

Robert H. Brindle, pastor, Vermont

Ramon Mesa, Spanish, Florida

Stanley O. White, director of metropolitan missions, California

Mrs. Everett R. Burnette, home and church, Senegal

Raymond A. Lindholm, education, Ethiopia

Milton A. Liles, music, Taiwan

Mrs. E. Carter Morgan, home and church, Hong Kong

George Oakes, preaching, South Brazil

Roy F. Stammer, publication, Italy

Charlton D. Whitson, English language, South West Africa

4 Monday John 10:1-10

Gloria (Mrs. Tom) Thurman serves in Bangladesh, a country subject to floods, cyclones, famines, and military coups. Baptists are trying to establish new churches; key men in fifty villages call together their families and friends to read daily the Bengali version of the Gospels. Pray that these more than 300 Bible study groups may develop into churches. Pray for the Thurmans as they minister to people.

Mrs. Carlos C. Cobus, Jr., Spanish, Massachusetts

Imas Galarza, retired, California

Mrs. Donato Ruiz, retired, Texas

Young-sik Noh, Korean, Texas

Mrs. Zach J. Deal, Jr., music, Colombia

Calvin L. Fox, preaching, Philippines

Donald R. Heiss, preaching, Japan

Wilburn C. Hugen, English language, Venezuela

Mrs. Richard L. Lusk, home and church, Philippines

Donald Manthout, student work, Israel

Shirley S. Stover, retired, Brazil

Mrs. Thomas E. Thurman, home and church, Bangladesh

5 Tuesday John 10:11-16

Seamen and truckers are of special concern to Cass Vincent, language missionary in Indiana. The Seaman's Center seeks to show foreign sailors that America is more than bars. The Crossroads Christian Oasis (mobile chapel) offers truckers a place to relax as their cars are being serviced. Pray that God will bless his Word given to foreign seamen. Pray for another chapel for a new truckers' ministry. Pray that more churches will assist in these ministries. Pray for health, strength, and wisdom for Mr. Vincent.

Larry F. Elliott, Christian social ministries director, Florida

Fabian G. Sena, Spanish, New Mexico

Cass Vincent, language missions, Indiana

Mrs. David B. Davis, Jr., home and church, Ghana

M. Dale Gann, preaching, Tanzania

Mrs. Lawrence P. Hardy, home and church, Liberia

Raymond L. Kolb, field representative, Brazil

Mrs. Carl Leeper, retired, Texas

Larry Y. Loo, doctor, Tanzania

H. Cecil McConnell, education, Chile

Douglas G. Ringer, preaching, Thailand

Mrs. Samuel T. Upton, home and church, Malawi

Mrs. H. W. Wickes, nurse, Gaza

Mrs. Gene O. Wilson, home and church, South Brazil

6 Wednesday John 15:1-8

Edward Oliver pastors the Japanese language mission that meets in the Kanto Plain Baptist Church (English-speaking) in Tokyo, Japan. The church sponsors a Japanese language kindergarten. Sue Oliver teaches English to the children and their mothers. Pray for the salvation of the parents of these children who learn Bible verses, stories, and mealtime blessings.

Mrs. Enrique Cepeda, Spanish, New York

Mrs. Daniel M. Hernandez, Spanish, Texas

Jimmy P. Pittman, weekday ministry director, California

Mrs. Samuel Valdez, Spanish, New Mexico

Mrs. A. T. Walker, retired, Mississippi

Charles L. Deavers, dentist, Ivory Coast

Mrs. W. R. Hull, home and church, Kenya

Mrs. Wayne R. Maddox, home and church, Okinawa

Edward L. Oliver, preaching, Japan

Anna Pennington, education, North Brazil

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

Mrs. Kenneth H. Stephens, home and church, Dominican Republic

7 Thursday John 4:7-14

Sara (Mrs. David L.) Martin, missionary in Trinidad, West Indies, will spend this birthday in the US. This furlough year is filled with camps and World Mission Conferences as the Martins share what God has been doing on their field. Pray for the Martins and for the Baptists of Trinidad as they labor in the missionaries' absence. Pray for daughters Carolyn, Rebekah, and Martha Jean as they re-adjust to life and school in the States. Mrs. Louise F. Brent, retired, Georgia

Young Glover, National Baptist, Florida

Daniel Gomez, Spanish, California

Mrs. Moises Padilla, Spanish, Texas

Mrs. H. B. Ramsour, retired, Texas

Mrs. H. D. Stein, retired, Florida

James F. Giles, education, Colombia

Mrs. Jerry A. Hubbard, home and church, Zambia

Kathleen Jones, doctor, Indonesia

Mrs. M. Maurice Marrow, home and church, Tanzania

Mrs. David L. Martin, home and church, Trinidad

Michael G. Meadows, music, Japan

Zebadiah V. Moss, radio-TV representative, Africa

8 Friday John 15:11-17

Vera Johnson sends a special request for prayer as she and her husband, Paul, assume new responsibilities. Paul has accepted the position of conference coordinator for the Mindanao (Philippines) Conference Grounds. His major responsibility is setting up conference workshops in various areas of church leadership training. Vera Johnson is teaching their son Ray sixth grade. Pray for this couple as they face new opportunities.

Alton Green, director of metropolitan missions, New Mexico

Foy O. King, retired, Hawaii

Mrs. Petru Popovici, Romanian, California

Donato Ruiz, retired, Texas

Evelyn Stanford, retired, Texas

Mrs. Louie Dan Patrick, church extension, Illinois

Mrs. William F. Corwin, dorm parent, Indonesia

Mrs. Frederick E. Day, home and church, Sumatra

Mrs. Elton P. Gray, home and church, Okinawa

Mrs. Roy D. Hawkins, home and church, Venezuela

William L. Hill, preaching, Thailand
Mrs. Paul B. Johnson, home and church, Philippines
J. Wallace Poor, radio-TV, Uruguay
R. Drexel Rayford, journeyman, religious education, Austria
John A. Saunders, journeyman, religious education, Kenya
C. Penrose St. Amant, education, Switzerland
Patricia Stooksbury, women's work, Costa Rica

9 Saturday John 3:14-21

Jean (Mrs. John) Poe serves as hostess at the guest house for missionaries at Edenville, South Africa. She directs two bell choirs and also works with Portuguese-speaking people many of whom are refugees from Mozambique and Angola. Mrs. Poe asks us to pray for the displaced Portuguese, for more workers among the Portuguese, and for the salvation of the thousands of unsaved persons
Thomas C. Adams, Polish, Pennsylvania
Thomas Baird, Baptist center, Virginia
Mrs. Daniel Banda, Spanish, Texas
Edward R. Davis, National Baptist, Georgia
Mrs. Gilbert Diaz, Spanish, Texas
Paul Glynn Hayes, church extension, California
Joyce Lynn K. Lang, center director, Alabama
Ramiro C. Rivero, Spanish, Texas
Mrs. Lloyd H. Atkinson, home and church, Chile
Mrs. Roy L. Lyon, education, Venezuela
Wayne E. Maness, preaching, Philippines
Mrs. Mel R. Plunk, music, Argentina
Mrs. John A. Poe, music, Mozambique
John R. Powell, journeyman, men and boys' work, Liberia
Rebecca Rosell, journeyman, education, Peru
Paul W. Stouffer, preaching, South Brazil
Carlton E. Walker, journeyman, student work, Taiwan

10 Sunday John 11:20-27

Dennis and Judith Hale and their three daughters are on furlough this year, leaving their work in Vigo, Spain, in the hands of the Tony Anayas. The small mission is the second Baptist witness in all of Galicia, an area about half the size of Georgia. Pray for the work in Vigo and for the Hale family as they adjust to a year in the US after being away for four years.
Mrs. David Sparrow, retired, Texas
Mrs. Abraham Lerma, Spanish, Texas
E. Fernando Martinez, Spanish, New Mexico

Mrs. Edward H. Mustoe, Christian social ministries director, Texas
Nee Ortiz, Spanish, Texas
Juan L. Santos, Spanish, Colorado
Salvador L. Cano, Spanish, Texas
Mrs. Kenneth R. Bragg, home and church, Japan
Mrs. Robert C. Fricke, home and church, Mexico
C. Ray Frye, preaching, Malaysia
S. Denais Hale, preaching, Spain
Diana Lay, nurse, Ghana
Mrs. Eugene L. Lettwich, home and church, Nigeria
Mrs. J. Daniel Luper, education, Equatorial Brazil
Martha McAlister, nurse, Tanzania
Mrs. Donald E. Mines, home and church, Argentina
C. Dennis Treat, business administration, Uruguay
Morris J. Wright, Jr., preaching, Japan

11 Monday Matthew 28:16-20

Dorothy and Chester Cadwallader were asked by the American Baptist Foreign Mission Society to conduct a literature ministry in the small country of El Salvador, Central America. They opened a Baptist Book Store. "Already the blessings are greater than we had dreamed or thought possible," reports Mr. Cadwallader. With a multitude of new believers from revivals in the thirty-four churches, the couple works with nightly Bible study groups and uses literature to help converts grow in the Lord.

Yates W. Campbell, Christian social ministries director, North Carolina
Virgil Clark, director of rural-urban missions, Indiana
Mrs. Abraham Wright, retired, Illinois
Mrs. C. S. Cadwallader, Jr., home and church, El Salvador
James R. Colvin, preaching, Japan
Mrs. Bobby D. Evans, home and church, Malaysia
Mark K. Grumbles, journeyman, secretary, Paraguay
Russell L. Locke, preaching, Nigeria
Howard D. McCamety, retired, Nigeria
Mrs. William L. Morgan, home and church, South Brazil
Mrs. Henry S. Whitlow, home and church, Mexico

12 Tuesday Romans 5:1-11

The primary responsibility of Carolyn Brooks, director of Christian Social Ministries in the Pensacola Bay Baptist Association (Florida), is to lead churches to meet needs in their communities through ministries with the deaf, the mentally handicapped, people in resort areas, juvenile detention facilities,

families of prisoners, the aged, the illiterate, and internationals. She asks prayer for summer camp for deaf children, beach ministries, and more churches to see missions opportunities in their neighborhoods.

Kay Carolyn Brooks, Christian social ministries director, Florida
John H. Craven, Christian social ministries director, Virginia
Bertha Fair, retired, North Carolina
Mrs. Maria E. Pena, kindergarten, Texas
Mrs. Juan L. Santos, Spanish, Colorado
Charles A. Arrington, English language, Lebanon
Troy C. Bennett, preaching, Bangladesh
T. Eugene Dabberly, men and boys' work, Uruguay
Mrs. O. Eugene Eller, Jr., home and church, Jordan
Tony G. Latham, preaching, Philippines
Mrs. J. Franklin Mitchell, home and church, Chile
Mrs. Charles H. Morris, home and church, Malaysia
Paul C. Siebenmann, preaching, Dominican Republic
Mrs. Donald B. Snell, home and church, Trinidad

13 Wednesday Ephesians 1:15-21

Betty Jane Hunt works in an old and exciting country — South Korea. With about 10 percent of the population claiming Christianity, missionaries are increasing their outreach among servicemen and college students. The printed word is most important in this outreach. Pray for Miss Hunt as she works in the publication center in Seoul.
Mrs. Robert W. Allensworth, Christian social ministries, Connecticut
Mrs. Lorenzo Castillo, Spanish, Texas
Glenn A. Hewitt, US-2 special mission ministries, Alaska
Wayne Randolph, director of metropolitan missions, Colorado
Mrs. Thomas I. Wenig, rural-urban missions, Nebraska
Gaynor Inez Vancey, weekday ministry, Pennsylvania
Mrs. Paul A. Burkwall, education, Nigeria
Betty Jane Hunt, publication, Korea
Mrs. Leslie G. Keyes, home and church, Honduras
Mrs. A. J. C. Robinson, education, Taiwan
Thomas E. Thurman, preaching, Bangladesh

14 Thursday 2 Peter 1:2-8

In the midst of Rhodesia's civil unrest, Jackie (Mrs. Carroll Wayne) Shaw continues "business as usual" for the Lord, working with WMU groups and Bible

classes and caring for her family and guests. Pray for her and their daughters as Mr. Shaw is often away in evangelistic meetings in this troubled land of Rhodesia. "Pray for all the people of Rhodesia, that God's love and respect for all men will control their hearts and peace will come."

Mrs. Robert H. Brindle, church extension, Vermont
Mrs. George S. Bowdler, Sr., retired, Argentina
Mrs. Pratt J. Dean, home and church, Japan
John Norman, journeyman, education, Kenya
Mrs. Wendell C. Parker, home and church, Guatemala
Mrs. Carroll W. Shaw, home and church, Rhodesia
Mrs. Teddy E. Yarbrough, home and church, Guatemala

15 Friday 1 John 5:11-15

Aloha Ke Akua! ("Hawaiian for 'God is love'") is the message Bob Duffer, missionary pastor of Kihei Baptist Chapel in Maui, Hawaii, proclaims. He does this through friendliness and concern as well as by preaching. Pray for the Chapel-by-the-Sea hotel ministry he directs as tourists gather beneath the trees for early Sunday morning worship before a day of sight-seeing.
Juan T. Aguilar, Spanish, Texas
Mrs. Alejandro Davila, Spanish, Arizona
Bobby R. Duffer, pastor, Hawaii
Mrs. Donald Gillis, metropolitan missions, Ohio
Mrs. Pantaleon Molina, retired, Texas
James Melvin Palmer, Jr., US-2, Baptist center, Arizona
Mrs. Herbert Retta, Spanish, Michigan
Mrs. Rodolfo Rojas, Spanish, Arizona
Evel Johnson, evangelism, Georgia
Robert E. Beatty, religious education, Rhodesia
Donald R. Kammerdiener, field representative, Spanish East South America

16 Saturday Jude 20-25

Crea Ridenour teaches at the Baptist Theological Seminary in Cali, Colombia. She finds Colombian Baptist young people to be talented and enthusiastic in serving God. Pray for Miss Ridenour and the seminary students who witness, distribute Bibles, and serve in churches and missions.
Mrs. Felipe Alvarez, Spanish, Texas
Mrs. Mary Jean Duron, Spanish, Texas
James W. Fulkerson, Spanish, Texas
Andrew Foster, retired, Louisiana
M. L. McKay, Indian, Idaho
Mrs. Huron A. Polnac, Jr., Spanish, Idaho

Lord, you have sent me out to tell the nations.
You have commanded me to preach, to make disciples.
But you have also commanded me to love.
For if I do not love
I cannot preach and I cannot make disciples.
But I am a foreigner in a strange land.
Give me love.

Give me understanding so I may love.
I must understand
the bow of greeting,
the importance of saving face,
the fear of war,
an Oriental way of thinking.

Give me anger so I may love.
I must refuse to accept
belief in spirits,
superstition that destroys and cripples with
the loss of diving sticks,
the emerging god of materialism,
sin that masquerades as culture.

Give me feeling so I may love.
Feeling to
remember to take off my shoes when
I enter a house,
sleep on pallets on the floor,
like red pepper, squid, and bean sprouts,
identify and call people to Christ.
Paul Rhoads
Korea

E. M. Bredwell, retired, New Mexico
Mrs. Louis R. Cabbs, religious education, Kenya
Darlene Elliott, education, Colombia
Jack W. Kinnison, Jr., preaching, Thailand
Crea Ridenour, business administration, Colombia
Mrs. J. L. Riffey, retired, Brazil
Mrs. Donald F. Turner, home and church, North Brazil
Mrs. Charles W. Wiggs, home and church, Korea

17 Sunday Colossians 1:9-14

"Do you read the news with a view to missions prayer support? Missionaries and national Christians suffer along with others when floods, famines, earthquakes, tidal waves, and civil wars come. Pray today for Harold Watson, agricultural missionary in the Philippines, a land still recovering from last August's earthquake and tidal wave."
Manuel Davila, Spanish, Texas
Mrs. Stephen D. Murphy, US-2, special mission ministries, Hawaii

Thomas Howard Potts, mountain, Colorado
Mrs. Ramiro G. Rodriguez, Spanish, Texas
Rhonda Farrell, journeyman, medical, Colombia
Howard L. Shoemaker, preaching, Dominican Republic
Harold R. Watson, agriculture, Philippines

18 Monday Ephesians 6:10-17

Liberia, the oldest independent country in Africa wholly governed by persons of African lineage, was founded by Negro freedmen from America. Baptist work was established by liberated slaves. Baptists are still strong in their outreach today. Pray for the two missionary couples in the capital city who have birthdays today — Carroll and Faye Adams and Philip and Lotella Cole.
Mrs. Fred Chestnut, National Baptist, Alabama

Jorge E. Cometas, Spanish, New York
Norman Hill Langston, US-2, special mission ministries, Oregon
Kennedy W. Rabon, retired, South Carolina
Carroll H. Adams, dorm parent, Liberia
J. Phillip Cole, education, Liberia
Peggie Hormon, social work, North Brazil
Mrs. David W. King, home and church, Lebanon
Christobal Penn, Spanish, Texas
William R. Philpot, journeyman, education, Kenya
Mrs. Michael M. Shackley, home and church, Ghana
Marian Szajner, Slavic, Minnesota
Mrs. Rodney B. Walford, religious education, South Brazil

19 Tuesday Romans 8:35-39

"As we win people to the Lord, they in turn go out to win others," says Frances (Mrs. Claude) Bumpus, a veteran missionary in Brazil, as she tells of young people in her church in Rio de Janeiro who have answered the call to missions. Pray for Mrs. Bumpus, she is away from her grown-up children and grandchildren this birthday.
Mrs. Sam Mayo, retired, Missouri
Crescencio Rodriguez, Spanish, Texas
Mrs. Edward G. Berry, education, South Brazil
Mrs. R. T. Buckley, home and church, Bangladesh
Mrs. Claude R. Bumpus, education, South Brazil
Vernon M. Houldridge, preaching, Israel
Mrs. Michael C. Murphy, home and church, Guatemala

Mrs. W. Ward Nicholson, home and church, Nigeria
Virginia Wingo, education, Italy

20 Wednesday Galatians 4:2-10
Southern Baptists entered Barbados (bar-BAY-dus), the most easterly of the Windward Islands in the Caribbean, in 1972. This small island has a population density among the world's highest. Our eight missionaries are responsible for a Baptist witness not only in Barbados but also on four other Windward Islands. Pray for Ruth Ann (Mrs. Jerry L.) Harris, a home and church worker with a big assignment.
Phillip Aaron, Spanish, California
Carl Ellison, rural-urban, North Dakota
Mrs. Blas M. Garza, Spanish, Texas
Mrs. S. P. Mares, retired, Texas
Mrs. Paul Nevils, rural-urban, Ohio
Mrs. Jerry L. Harris, home and church, Barbados

21 Thursday Philippians 4:4-9
Retirement is a challenging time for any Christian worker who must find worthwhile activities to fill extra hours. Pray for health, happiness, and purposeful opportunities for serving God for the two home and two foreign retired missionaries who have birthdays today.
Ivory James, retired, Mississippi
Mrs. L. Edward Johns, Indian, Arizona
John Pancerwicz, retired, California
Douglas Pringle, Spanish, New Mexico
Rodolph Ramirez, Spanish, Texas
Andres Rodriguez, Spanish, Texas
Mrs. J. C. Shepard, language missions, California
Kerry L. Rungtner, journeyman, secretary, Kenya
Gerald W. Burch, business administration, Japan
C. Michael Carroll, journeyman, student work, Dominican Republic
Mrs. Victor Koon, retired, China, Manchuria, Hawaii
Rose Marklowe, retired, China, Japan
Mrs. Edward W. Nelson, Baptist Spanish Publishing House, El Paso, Texas
Mrs. John S. Oliver, education, Equatorial Brazil
Linda Saunders, retired, Brazil
Elizabeth Watkins, retired, Japan

22 Friday Hebrews 10:19-25
Dorothy (Mrs. Wayne) Logan — wife of an orthodoxist in Oghmosho, Nigeria — works with children in Sunday School in the English-speaking New Estate Baptist Church. Pray for a pastor for this church. Pray that the Logans will witness effectively of the young people at the College of Medicine campus and at church.

Robert Hall, director of metropolitan missions, Ohio
J. C. Matthews, National Baptist, Mississippi
Ismael Negria, retired, Florida
A. Pucarella, retired, Florida
John Tallison, director of metropolitan missions, Ohio
Mrs. C. S. Boatwright, home and church, Japan
James E. Crittendon, preaching, Philippines
Mrs. Urban L. Green, home and church, Ghana
Mrs. Wayne W. Logan, home and church, Nigeria
Mrs. W. Hugo Parkman, home and church, Philippines

23 Saturday 2 Timothy 1:6-10
Beverly Richardson has been in Jordan a little over a year. After completion of the difficult Arabic language study, she is teaching school in Ajlun. "Please don't forget to pray for me and my fellow workers," she asks.
Mrs. Hooper Campbell, rural-urban missions, California
Ronald R. Farrow, US-2, Christian social ministries, Arizona
Ada Fernandez, Spanish, Georgia
F. Harold Helvey, Indian, South Dakota
Vernon Meeks, director of rural-urban missions, New Mexico
Edward L. Smith, US-2, special mission ministries, California
Fred L. Hawkins, Jr., business administration, South Brazil
Mrs. Gayle A. Hogg, home and church, Thailand
Marion F. Monthead, business administration, Japan
Beverly Richardson, education, Jordan
Mrs. Ernest A. Sibley, home and church, Malawi
J. Leslie Smith, preaching, Indonesia
Mrs. Ben H. Wetmaker, education, Colombia

24 Sunday Deuteronomy 8:11-20
Carl Hunker was happy to give up his pulpit as interim pastor of the Amoy Street Baptist Church in Taipei, Taiwan. The new pastor is the seventy-seventh lineal descendant of Confucius. Pray for Mr. Hunker as he helps the Taiwanese come to believe Christ is not a "foreign savior but the Saviour for all mankind."
Francisco Billban, Spanish, Texas
Joseph R. Eates, English language, Spain
N. Hoyt Eudaly, Baptist Spanish Publishing House, El Paso, Texas
Mrs. Jerold E. Gultson, home and church, Equatorial Brazil
Jerry A. Hubbard, preaching, Zambia
W. Carl Hunker, education, Taiwan

Mrs. Douglas M. Knapp, home and church, Tanzania
Lana Lake, retired, Nigeria
David P. Lawson, journeyman, student work, Kenya
Marion T. Linberger, Sr., preaching, Argentina
Morris G. Pratt, preaching, Togo
Jerry G. Simon, preaching, Taiwan
Blanche Simpson, retired, Brazil
Paul S. Smith, preaching, Jordan
Mrs. J. O. Terry, Jr., home and church, East/South East Asia
Leo E. Waldrop, preaching, Sonnam
William J. Williams, doctor, Nigeria

25 Monday Matthew 5:13-20
Missionaries do count on your prayer support on their birthdays. High on the list of prayer needs are matters related to the missionary's family. Nearly every kind of problem families have is present on the missions field; in addition, there are complications and stresses of living in strange cultures, hazardous health conditions, and exhausting work loads. Pray especially for the families of missionaries who have birthdays today.
Mrs. A. C. Castillo, Spanish, Texas
John E. Deal, director of rural-urban missions, South Carolina
Benjamin Duke, Spanish, Colorado
Robert C. Fling, retired, New York
William H. Smith, center director, District of Columbia
Samuel B. Yoon, Korean, Hawaii
Mrs. J. Allison Banks, retired, Israel, Austria, India, Yemen
Mrs. Doral E. Dockins, home and church, Ecuador
Mrs. Richard N. Horn, home and church, Japan
Mrs. Don C. Jones, home and church, Korea
Michael J. Ledbetter, preaching, Mexico
Richard W. McClade, preaching, Colombia
Mrs. Marion A. Mobley, home and church, Japan
Ronald R. Wilson, religious education, Dominican Republic

26 Tuesday Mark 4:13-20
The official government censor read a tract: he could OK its publication or ban its use in Ethiopia. Christ touched his heart and he passed it, requesting a copy for his wife. This was the chain reaction after Phileas (Mrs. R. Clifford) Staton led an Ethiopian to Christ and wanted to give her a tract to help her understand her experience. Pray for Mrs. Staton and the distribution of the printed word about Christ.
Bolin Edwards, Indian, New Mexico
Mrs. F. N. Marshburn, retired, Texas

Delbert Lee Penrod, director of metropolitan missions, Illinois
L. Gerald Fielder, education, Japan
Ray G. Register, Jr., preaching, Israel
Mrs. R. Clifford Staton, home and church, Ethiopia
Lethman F. Webb, English language, Singapore

27 Wednesday Luke 11:21-26
Betty and Floyd Merrill are home missionaries appointed to establish church type missions in one of the most unchurched areas in the US — the Portland, Oregon area. Pray that their goal of starting two new missions each year will be reached. Pray that pastors, pianists, and song leaders will go to the Northwest to assist in Baptist work.
Mrs. Jorge A. Martinez, Spanish, Louisiana
Mrs. Floyd Merrill, church extension, Oregon
Mrs. Hugh E. Miller, metropolitan missions, Ohio
Mrs. Robert W. Crockett, home and church, Argentina
James T. Lockridge, preaching, Philippines



A missionary associate is an exception to a rule. Ordinarily missionaries must meet an age requirement (between twenty-four and thirty-nine). But a missionary associate, who is appointed for a four-year term, may range in age from thirty-five to fifty-nine. If a missionary associate couple has children at home, they must be able to keep them overseas during the entire first four-year term.

WHAT DO MISSIONARY ASSOCIATES DO?

Most missionary associates have specialized training. They are chosen for a particular job on the basis of their education and experience. Some missionary associates are dorm parents for MKs, business managers in Mission offices, pastors and religious educa-

Mrs. J. Thomas Warrington, home and church, Costa Rica

28 Thursday 1 Corinthians 10:9-15
Wilma (Mrs. Howard) Gary teaches English to non-English speaking students who come to Valley Baptist Academy in Harlingen, Texas from many Spanish-speaking countries. Pray that students may see Christ in Mrs. Gary as she teaches.
Mrs. Howard E. Gary, Spanish, Texas
Artel Hernandez, Spanish, Florida
Mrs. Jesus Leal Hernandez, retired, Texas
Mrs. Elias S. Valerio, Spanish, Texas
Mrs. Doug A. Bryant, home and church, Ghana
Lloyd W. Mann, student work, Dominican Republic
Mrs. Harold E. Renfrow, home and church, South Brazil
Mrs. James A. Williams, home and church, Austria

29 Friday Hebrews 12:6-15
Anne Pearl (Mrs. Thomas) Baird works in the Baptist Neighborhood

House, Roanoke, Virginia. She says, "Our main purpose is to teach people of all ages about Christ and try to show them a better life." This ministry shows Christ's love by helping people with food, clothes, medicine, counseling, and transportation to hospitals, grocery stores, and welfare offices.
Mrs. Thomas Baird, Baptist center, Virginia
Mrs. Ramiro Espinoza, Spanish, Texas
William G. Irwin, Jr., pastor, Colorado
Victor Kaneubbe, Indian, Arizona
Mrs. William Novak, Christian social ministries, Virginia
Jerry W. Barrett, education, Hong Kong
Karen Bunn, journeyman, medical, Gaza
Homer Burns, publication, Rhodesia
Marvin R. Ford, preaching, Ecuador
Robert D. Hardy, preaching, Japan
Mrs. L. C. Quarles, retired, Argentina
Cathryn Smith, religious education, South Brazil
Onis Vineyard, retired, Brazil

30 Saturday Revelation 2:1-7
Don Crane, appointed to do general evangelism in Malaysia, requests prayer

tion workers in English-language churches, teachers, doctors, and nurses. There are specific assignments which are requested by the Mission (an organization of Southern Baptist missionaries). Some current needs for missionary associates include pastors of English-language churches, MK dorm parents, agriculturalists, theology teachers, radio-TV workers, and from the medical field — dentists, nurses and physicians.

WHAT KIND OF FINANCIAL SUPPORT IS PROVIDED FOR THE MISSIONARY ASSOCIATES?

Salary, child allowance, cost-of-living allowance, cost-of-living supplement, housing, transportation — just as the career missionary receives.

DOES A MISSIONARY ASSOCIATE HAVE TO LEARN A FOREIGN LANGUAGE?

The missionary associate is usually employed in an English-language assignment. If there is a need for use of the local language in everyday life, a limited period of study may be provided.

HOW LONG IS THE TERM OF SERVICE?

If a person is recommended by the Mission in which he has served and approved by the Foreign Mission Board, he may be employed for a second four-year term.

WHERE MAY I GET ADDITIONAL INFORMATION?

Write to: Department of Missionary Personnel, Box 6597, Richmond, VA 23230.

Vickie (Mrs. Robert S.) Barnes

for patience in waiting for a visa and an open door into that country. He has completed two years of language study in Taiwan and is working in Taipei while he awaits entry into Malaysia.

Thomas R. Belote, Christian social ministries director, California
Mrs. Ivory James, retired, Mississippi
Mrs. Silviano Lara, retired, Texas
Mrs. Kenneth W. Nebel, church extension, Indiana
Mrs. Manuel Salinas, Spanish, Kansas
Bruce W. Schoonmaker, Christian social ministries consultant, New York
Mrs. C. Truett Smith, church extension, New York
Mrs. Jack R. Smith, rural-urban missions, Pennsylvania
Thomas S. Adkins, business administration, Gaza

Donald A. Crane, preaching, Malaysia
Mrs. Carol A. Veach, Sr., home and church, Bahamas

[Continued from p. 26.]

Share your word and your thoughts with the group and encourage them to share theirs.

Your group might prefer to agree together on one word and to try group word focusing. See pages 118-119 of Charlie Shedd's book.

Ask: Could your prayer life be improved? Might word focusing help? The group may want to try word focusing for one month. Remember that successful prayer requires self-discipline.

Compare results at your next meeting.

CALENDAR OF PRAYER

Praying for missionaries by name is like word focusing. Focus on those whose birthdays are today (see pp. 42-48).

[Continued from p. 30.]

PLAN 3

Before the meeting do this:
Ask each member to read the content material.

In the meeting do this:

1. Make a comparison chart of the basic beliefs of Jehovah's Witnesses and Baptists. Use a large piece of poster board or newspaper.

2. Ask each member to write her own personal testimony as she might give it to a Jehovah's Witness who comes to her door.

Ask members to make definite plans for better personal and group Bible study. Some of the members may be interested in meeting together (an additional time) once a month to study the Bible. Consider using the current Bible study materials in ROYAL SERVICE.

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| Missions Prayer Guide | | 2.00 | |
| The Bible: God's Missionary Message To Man, Vol. 2 | | 1.50 | |
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She's Depending On You!

Devery Sutton

That's right. Your teenage daughter depended on you to teach her how to tie her shoes, make her bed, and bake a cake. And she's depending on you to help her develop a sense of mission and Christian concern in her life. Because this may be the most important thing your child ever learns, you have a unique responsibility to accept your role as a member of the teaching team. You cannot expect her Actions leader or Sunday School teacher to take the job alone.

With the crowded school schedules, quest for independence, and peer pressure which are a part of being a teenager, it is often difficult to decide just what you can do to help. Here are some ideas.

- **Subscribe to *Accent*** If your daughter does not already receive it. You will enjoy reading the magazine yourself. Encourage her to read *Accent* by mentioning articles which will appeal to her or meet her specific needs.
- **When missionaries are in your community** invite them to your home for a family meal. Don't forget that college summer missionaries have experiences to share, too.
- **Use the prayer calendar in *Accent* or *ROYAL SERVICE* (pp. 42-48)** as you pray before a meal each day.
- **In casual conversation** discuss how newspaper items relate to missions information you have learned from *ROYAL SERVICE*, your state Baptist paper, or other missions literature.
- **Lead your family to become aware of needs around you and to devise mission projects to meet these needs.** *Family Missions Guide*** will be especially helpful in planning these projects.
- **Encourage your daughter to begin planning now to attend NAC III, a national meeting for Actions to be held in Kansas City, Missouri, July 24-28, 1979.**
- **Cooperate with your Actions daughter's plans to lead your family in studying *The Bible: God's Missionary Message to Man, Volume 2*.**
- **Support your daughter's Actions organization by providing transportation to activities, attending parent-leader meetings, and encouraging your daughter to participate.**

Devery Sutton is Actions consultant, Women's Missionary Union, INC.

*Order from Women's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. Price: \$4.00 per year, single copy 45 cents. Please enclose \$6.00 for subscription outside the US, add \$1.00 for postage and handling. Subscriptions accepted for one or two years. Missionary subscriptions add necessary sales tax.

**See order form, page 46.



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Where can you find

- ... twenty-six ways to present the prayer calendar?
- ... hints on how to evaluate a prayer group's experience?
- ... helps for personal study on missions praying?
- ... step-by-step guides for planning a prayer retreat?
- ... ideas for families and for individuals who want to pray for missions?
- ... a detailed description of a prayer group leader's responsibilities?
- ... a prayer idea called "God's algebra"?
- ... an annotated list of re-
- sources on missions praying — leaflets, booklets, books?

All of this, and more, is in Missions Prayer Guide, a useful handbook for anyone who leads prayer experiences. (If you are preparing for a prayer retreat next month — as will be suggested in May 1981 ROYAL SERVICE — be sure you have a copy.) Available through Baptist Book Stores, \$2.00