

*ROYAL SERVICE*  
June  
1977

**AND MISSIONS**

**STREET ARTS AND**



**MISSIONS ART**

Praise the Lord!

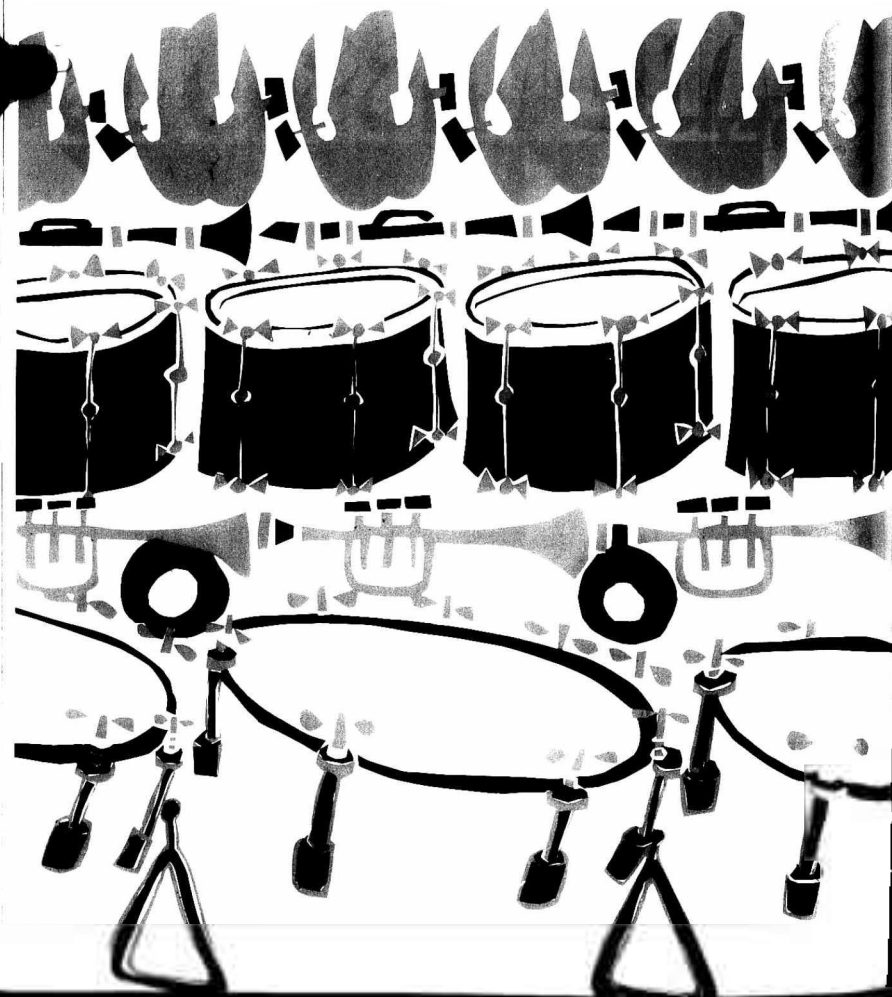
Praise God in his Temple!  
Praise his strength in heaven!  
Praise him for the mighty things  
he has done.  
Praise his supreme greatness

Praise him with trumpets

Praise him with harps and lyres.  
Praise him with drums and dancing.  
Praise him with harps and flutes.  
Praise him with cymbals.  
Praise him with loud cymbals.  
Praise the Lord, all living creatures!

Praise the Lord!

Psalms 150  
Today's English Version



# ROYAL SERVICE

Vol. LXXI

JUNE 1977

No. 12

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Art in many forms communicates the message of missions

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Marlene Delavan costumed for a favorite role: Cho-cho-san in *Madame Butterfly*

#### Fayly H. Cothran

The scene was the 1975 national convention of the prestigious music sorority Sigma Alpha Iota. On stage for the Sunday evening vesper service was Marlene Delavan, accompanied by Joan Varner.

The vesper service in former years usually had consisted of traditional, classical music, but Mrs. Delavan introduced an entirely different format. She elected to share her faith in Christ through the testimony of music and spoken word.

Marlene Delavan introduced her program: "This evening, I want to sing what I believe to be God's plan of salvation. Many composers have

used all kinds of music to express their faith, and I have chosen a variety of styles and types which share Christ through music. As scholars, we listen to all kinds of music. Tonight we shall hear songs of faith as expressed by composers and arrangers."

With that introduction, the tall, auburn-haired soprano, who is at home on an opera stage or in a studio with one student, began to sing.

Beginning with humanity's need, expressed in Romans 3:23, Mrs. Delavan sang Bach's "Seufzer, Thranen, Kummer, Not." Then she

emphasized God's promise by singing "Rejoice" from Handel's *Messiah*. "Silent Stars" by Niles expressed the birth of Jesus. The spiritual, "Were You There," spoke of the death and resurrection of Christ. Stressing judgment, Mrs. Delavan sang "I Wish We'd All Been Ready" by Norman. Concluding on the triumphant note of the gift of life, she sang "Amazing Grace." Scripture references related to each section of the musical message were printed on the program.

The audience's response attested to the fact that God's message reached receptive ears. When asked

how they felt about the concert, Mrs. Delavan, who is associate professor at Grand Canyon College, and Mrs. Victor Varner, who teaches piano and music education at the college, both expressed the satisfaction which comes when people feel the assurance that God has used them as instruments to share his message.

According to Mrs. Delavan, that feeling has come frequently since the day she made the decision to put God first in her life. A smile came readily to her lips as she said, "Something Bach said finally put it all together for me. He believed that music is just a handmaiden to serve God. I came to realize that music is a powerful tool which can reach people. Music must not be worshipped or adored, or put on an altar by itself. It must be used of God to accomplish his purposes."

Seated in her studio in the music building at Grand Canyon College, Marlene was surrounded with signs of her interests. In the midst of soundproofing material on one wall was a chalkboard imprinted with musical staves. Above the piano was a sketch of her husband, Macon, who is head of the department of music at the college which is affiliated with the Arizona Southern Baptist Convention and located in Phoenix. Pictures of their two children have a prominent place in her studio-office.

Because family is important to the Delavans, they often sing together. Calling themselves "Four for One," the Delavans sing gospel music for church and civic groups. They use taped musical accompaniment. Eighteen-year-old Mark plays varsity football. Miriam, sixteen, plays in the high school band. Both are active in music and drama at North Phoenix Baptist Church, where all four Delavans are members. Dr. Delavan is an ordained deacon. He and Mrs. Delavan teach Bible study classes.

The family also travels together — not only on short jaunts to give concerts, but on world tours as well.

Dr. Delavan, who directs the Grand Canyon College Choralaires, took the choir to Japan during the summer of 1970. Working with World Evangelism, whose executive director is Dub Jackson, the choir assisted in the Japanese crusade which preceded the Baptist World Alliance meeting. Choir members were trained in witnessing. When interpreters were not available, students used tracts which shared Christ in the Japanese language.

In 1974, Dr. and Mrs. Delavan conducted a European tour of the Grand Canyon College Choralaires. Mark and Miriam went along and sang with the group. The Choralaires sang for audiences in seven countries, sharing Christ through music and person-to-person witnessing. They also sang in many of the great cathedrals, including St. Peters in Rome and Notre Dame in Paris.

In conjunction with World Evangelism (Dr. Delavan serves on the board of advisers), the Grand Canyon College Choralaires assisted in a revival crusade in Holland during the summer of 1976. The choir also shared a musical witness in other European countries. The four D's, as they are affectionately called by the students, were excited over the opportunity of singing in the oldest Baptist church in the world, located in Amsterdam.

In addition to church music and teaching, the Delavans are involved in community and professional music. For eight years, Dr. Delavan directed the Phoenix Symphony Choral.

During his tenure as director, the D's moved into a new home in the midst of a citrus orchard. One of the first groups they entertained was the Symphony Choral. When extending the invitation to attend the catered buffet, the Delavans stated that since their new home belonged to the Lord, they would not dishonor him with drinking. Not one of the ninety guests brought liquor, as some had done on social occasions in other homes.

Dr. Delavan conducted the Valley Opera Company during three seasons. Marlene sang roles in most of the productions.

In addition to her work in opera and as a soloist with the Phoenix Symphony, she has also sung with the New York Philharmonic, the San Antonio Symphony, and orchestras in other American cities. An oratorio singer of note, she has sung with many leading conductors. Marlene has also sung in forty foreign countries.

Singing the role of the high priestess in *Aida* with the Seattle Opera Company was an experience she remembers with joy. Recently she spent two weeks in San Diego, where she sang five performances with the San Diego Opera Company.

Marlene believes that Christians have an obligation to perfect the talents which God has given, so that he can use them. She prods her students to give 100 percent in their educational efforts. Some students resent what they term undue pressure to excel. Others, however, admit that they would have been content with the second best if "Mrs. D had not kept the heat on." One former student who is grateful for the training which Mrs. Delavan afforded her is Christine Weidinger; she was a 1972 winner of the National Met Auditions, and sang for two years with the Metropolitan Opera Company.

Mrs. D does not demand any more of her students than she expects of herself. Her own educational background includes study at Southwest Texas State University, North Texas State University, and Westminster Choir College where she received her master's degree.

Marlene is happy that people recognize that some persons respond to the gospel as shared through music. She firmly believes that one can minister to an individual's esthetic needs and through that ministry share Christ. Putting voice to that belief, she is busy witnessing through music.

"Just as the twig is bent, the tree's inclined."

Last month, I likened a child to a plant in its growth habits and needs for nurture. Carrying that plant analogy on, I want to suggest that the admonition of children is very much like the pruning and training of a plant.

We all agree that children must have discipline. It's probably the most talked-about concept of child-raising — and the least understood. The Bible tells Christian parents to bring up their children in the "nurture and admonition of the Lord." Many assume admonition means discipline, and discipline means punishment in some form. Their automatic reaction to a child's indiscretion is a smack on the backside or a slap across the mouth. Yet, I think nothing dishonors God more than the Christian parent who punishes without ever asking: Why am I disciplining?

What should my discipline accomplish? What form of discipline will do the most good and the least harm? These are the questions I write about this month.

#### Why Discipline?

No self-respecting gardener goes around pruning his trees just because somebody gave him a pair of pruning shears. He prunes for three reasons: to keep the plant healthy for its own sake, to make it more productive, and to keep its growth habits from interfering with those of other plants. When he doesn't have a reason to prune, he leaves the plant alone.

As Christian mothers, we must understand why we're to discipline. The fact that we're bigger than our children and can wield all kinds of power over them doesn't give us license to dominate them for our convenience. We "prune" our children for their own good — for their health and safety. We discipline in order to create in them a set of habits which they can easily carry over into a productive adult life.

We set limits for our children to teach them submission to authority. Sooner or later they must learn that they will always be subject to authority — the class-

room, the civil government, and ultimately God's authority. Happy the child who learns this at home where he is loved instead of in the world where he may wind up in jail before he learns it.

We also "prune" our children for the sake of society. Their rights and freedoms must not interfere with, nor crowd out, the rights of other people.

Each time we're faced with a discipline situation, we need to ask God to show us: How will this make my child healthier, stronger, safer? How will this help him become a productive citizen? What will this teach him about the loving authority of God? Unless we have a reason for our discipline, we're no better than a gardener who cuts simply because he has a pair of shears.

#### What Should Discipline Accomplish?

When a gardener approaches a tree with his pruning hook, he has in mind what he wants to accomplish. He trims the tree to establish a better root system, to remove unproductive and diseased limbs, to encourage growth and production of fruit, and to shape the tree to acceptable configuration. The gardener would never wreak revenge on his tree for its bad habits or poor fruits. How stupid he'd have to be to flail away at his carefully nurtured tree just because he was mad at it and wanted to teach it a lesson. No, he carefully considers each cut.

We must know before we discipline what we want our discipline to accomplish. Some vague notion of "making him a good boy" will only result in unjust rules and punishments and a confused child. Like the gardener, we "prune" our precious "plants" to develop strong roots in them, to remove diseased behavior patterns, to encourage growth and productivity, and to shape them to a form acceptable to society.

All the pruning we do will be only temporary unless we grow the proper roots. The ultimate thing our discipline must accomplish is the instillation of

self-discipline. The child needs a reason and a desire for good behavior that will stay with him long after his fear of punishment has disappeared.

Certainly we should nip antisocial behavior in the bud. Yes, we must teach our children good manners and consideration for others as we shape them to take their place in the world. And we must train them in good work habits. But eventually, the impetus to count for something and to contribute to a better world must come from within.

He will absorb much of his self-control from observing his parents. If their demands on his behavior contradict what he sees in their own lives (for example, the parent who only obeys the speed limit when there's a chance he might get caught), they can expect the same behavior and attitude from him.

Every gardener knows that his tree will need a certain number of years to bear fruit; he knows he can't hurry the process, so he waits. Much of the good behavior we want to see in our children is also a matter of waiting. We must never discipline in order to make miniature adults of our children. When we try, we kill the charming spontaneity of childhood. Physically and mentally, they're not capable of sustained mature behavior (I almost wrote "adult behavior," but who's to say that adult behavior is always mature behavior).

Once we've understood the reason for discipline in general and have established a specific aim — such as change in outward behavior or creation of a new habit, stronger roots — we must seek God's will in the method of discipline.

#### How Should I Discipline?

A gardener suits his pruning methods to the plant and the problem. He doesn't cut a shrub back to the ground when tip pruning will do. He chooses the right tool — he doesn't use scissors when hedge clippers are needed. He chooses the right time (usually a dormant period). Then he paints over the wound to

promote healing.

The Christian parent must suit his method of discipline to the behavior he's trying to encourage and to the temperament and needs of the particular child. Some children respond the first time to a loving "talking-to;" others take a little longer and a little more forceful means to get their attention. The gardener chooses a tool that will make a quick clean cut without crushing the stem of the plant. The parent must choose a method that is quick, clean (fair), and that won't crush the spirit of the child.

We often discipline the small child, who hasn't yet developed enough verbal skills for us to communicate why we're requiring certain behavior, with restraint. We simply remove him from the temptation or the temptation from him. Cribs, playpens, and fences are all legitimate forms of discipline.

And far more desirable than a constant barrage of "No! No!"

The child whose behavior is antisocial sometimes needs isolation. His spending ten or fifteen minutes alone in his room, if we tell him why, will give him time to think about his transgression. Most children, when the pressures build, benefit from a quiet time alone.

Our use of natural consequences as a means of discipline results in permanent experience-type learning without making the parents villains. After we've warned a child what the result of his action will be, we need to sit back and let him experience the consequences. The child, warned that a hot iron will burn, learns from experience when he touches the iron. Obviously, you can't employ this method in danger situations. I wouldn't let a toddler run into a busy street in order to teach him the hazards of traffic.

We can often couple deprivation of pleasure with natural consequences. It can be effective both in removing bad behavior and in instilling good behavior. The child, told that he can't go to the ballgame if he doesn't complete his homework, finds what the natural consequences of his procrastination are.

I list spanking last. I wish I didn't have to list it at all, for I agree with Charlie Shedd when he quotes Confucius: "He who strikes the first blow has run out of ideas." I know all about those passages in Proverbs that speak of "sparing the rod," but I also know that Ephesians 6:4 says, "Parents, do not treat your children in such a way as to make them angry. Instead, raise them with Christian discipline and instruction" (TEV). Wherever I read in the Bible that God had to discipline his children, I find him using physical pain as a last resort (after he has repeatedly warned and waited) instead of impulsively swatting his children when they displeased him.

God showed me early that striking our children didn't get the desired long-term results. Yes, smacking them vented my frustration and anger. But the end result was that they accepted violence and used the same methods to try to get the action they wanted from others.

We've heard it said, "Never strike a child in anger." But, as one mother in my classes said, "If you don't hit him when you're mad, you probably won't hit him at all." That's exactly the point that God showed me. When I allow myself to become angry with my child, I'm committing the sin of anger. Before I'm fit to discipline constructively (and for the Christian there should be no other kind), I must go off by myself, confess my sin, and ask God for his forgiveness.

Only then am I fit to discipline; and chances are that having thought it through, having given God a chance, I will find a more creative and merciful discipline that will change the child's attitude as well as his immediate behavior. We're not to be permissive parents. We must expect our children to meet the standards we set for them; but God expects our standards to be his standards, and he doesn't give us the prerogative of sinning as we enforce them.

The gardener chooses the best time for his pruning, often during a dormant stage. We must choose the best time for applying discipline. Usually, the more immediately it follows the indiscretion, the more

forceful the lesson, but not always. Sometimes, when the child is too upset to be reasoned with, he can't learn the lesson of why he's being disciplined. And without this lesson, the discipline is wasted. As the mature adult in the situation, the parent can choose to discipline (often more effectively) when the storm has subsided — the dormant period.

As soon as the gardener makes his cut, he applies pruning paint to keep out disease and promote healing. After we punish, we must also apply healing love. God sets the example for us. The instant we repent, he forgives. With a child, we must forgive and forget, not dredging up past sins to add to his guilt. Having disciplined, we must take the child in our arms, tell him of our love, assure him of our forgiveness. At this point, we must help him understand that God will forgive him too, if he but asks.

If you're thinking that this thought-out discipline takes a lot of time, you're right. But then, I haven't found any phase of the Christian experience that comes labeled as "instant." Christian parenthood "grows" the parents as well as the children. The fact that we're Christians and that we're parents doesn't automatically guarantee that we're expert at either one.

As reborn Christian mothers, God has freed us to discipline our children according to his example rather than the world's standards. When I look at the ultimate sacrifice God made — when I see that he died for me, rather than give me, his child, what I really deserve — I know that my discipline of my children must cost me something, too. If I'm not willing to pay the price in time and thought, I have no right to call myself a Christian mother.

*Next month, I write about a Christian woman's relationships to her parents, her siblings, her in-laws, and to her larger family — the community.*

Ruth Miller is director of a school for internationalists in Marietta, Georgia and a regular ROYAL SERVICE writer.



Photo Exhibit by Clark Scanlon



## FOLLOW ME

Grace and beauty in their posture. Indian women walk through Tecpan, a town 90 percent destroyed in Guatemala's 1976 earthquake.

"Follow Me" (John 21:19), at left above, is the title picture from a photographic exhibit on Middle America by missionary-photographer Clark Scanlon. While he was on furlough this past year, Mr. Scanlon displayed his collection of about 50 black and white prints throughout the United States. Among the exhibit locations were the Organization of American States headquarters building in Washington, D.C., the Baptist Sunday School Board building in Nashville, Tennessee, and Ridgecrest (North

Carolina) Baptist Conference Center. The collection also was displayed in several colleges, more than forty churches, shopping centers, and the Foreign Mission Board building in Richmond, Virginia.

Clark Scanlon is the Foreign Mission Board's field representative for Middle America and the Caribbean. He and his wife, Sarah, have given 23 years of service on missions fields.

Mr. Scanlon is both a writer and a photographer. His moving story, "A Glass of Lemonade and a Plate of Beans," about the Guatemala earthquake aftermath, appeared in ROYAL SERVICE in October 1976. He has also written for other Southern Baptist

publications, school texts, and the Foreign Mission Board.

As the only North American in Guatemala's photography club, Clark Scanlon's witness expands outside of his mission office. For Scanlon, photography is more than a hobby; it is a way to share the gospel and the challenge of missions. Because of his display of faces and places of Central America, people all over the US now have a better idea of how God is working through his servants on missions fields.

Story and photo by Robert E. LaFevre, as sociate editor, The Christian Index.

# A DAY IN THE LIFE OF THE ROYAL SERVICE ARTIST

(OR, EVERYTHING YOU EVER WANTED TO KNOW ABOUT AN ARTIST DIDN'T KNOW TO ASK)

Illustration and layout  
by LuAnn Livingston

## A SELF-BIOGRAPHY

Buzz. . . . That's the way my day begins. The following sounds are a startled snore and a trio of meows. You see, I live with my husband, Steve, three Persian cats, and (at various times) lots of kittens.

Hi. My name is Marty Bibee; I'm your ROYAL SERVICE artist. Besides Persian cats and kittens, my husband and I are interested in photography, fly fishing, and the great outdoors. But now I think I'd better get dressed for work and talk to you a little later.

Work starts at 8 A.M. in Birmingham. I deal with new and exciting challenges every day. My job is to lay out and illustrate ROYAL SERVICE — to make it visually attractive so that you will stop to read the vital information we collect from all over the world.

Let's go through the magazine process together. We can do it in one day, though in reality ROYAL SERVICE takes around three months from manuscript to finished product.

When I first see the magazine, it is a four-inch stack of typed pages and photographs. The material comes from writers all over the world. Laurella Owens, your editor, and her editorial assistant, Leathe Jones, compile and verify the material in ROYAL SERVICE.

I take this stack and begin

to count the copy so that I can estimate how much room I have on a page for art, photographs, and type. Where I choose to put these different elements is called a layout.

I do three different types of layout for ROYAL SERVICE: feature articles for each month, regular articles (those in a series), and study sessions. Feature articles — mostly stories about missionaries and other people who do missions work — usually appear in the first part of the magazine with lots of photographs and illustrations. These articles may share personal accounts of missionary life, current information about inner-city missions, or conditions on a foreign missions field. These are fun to do because I can use lots of color, special type, and special illustrations.

The regular features are also fun. Each month I try to do something new with the art I designed for October (the month the series began). The features this year include Reborn Free, Personal Prisms, and Woman's Touch. Forecaster and Call to Prayer are also regular features. It is important to me that these articles are recognizable each



month, but I like to vary the art so you won't become bored.

The study sessions are important to us all. They provide content and procedures you can follow for your meetings. They are the guides to help you become active in your

own personal missions program. This is why each month the study sessions have the same format. I want you to be able to turn to these sections easily. You are busy women in busy times. If all you are able to do is read these important study materials, I want you to be able to turn to them easily.

After I count the copy (the typed material), I put down my ideas for each article on layout paper. This paper is a double page which is the size and shape of the opened magazine. I place the headline copy where I want it. The photographs and type follow; I indicate where illustrations should go. Once all 48 pages are laid out, I mark the copy for each article in a particular type face.

Then I take the tissue layout and the copy to Miss Owens. We go over the layout together which is always fun. She gives me ideas, and we exchange mutual admiration for our parts in the magazine process. Every once in a while Miss Owens will see an illustration or typeface which we need to change, so we rework the layout together.

After the copy and layout leaves me, several people in the building and around the country read ROYAL SERVICE copy and send us comments and recommendations. Then the copy and layout — corrected and approved — goes to the typesetter. He sends back

long sheets of proof which I paste up in columns to make sure the type fits where I indicated for it to go. If the type doesn't fit and is too long, Miss Owens cuts enough lines to make it fit, or we continue the article on another page.

The copy and paste-up again go to the typesetter. He sends back pages with all the type in place. I place the photographs and finished illustrations where I had indicated on the original layout. These pages make up what is technically called mechanical art. The printer takes these mechanicals and makes metal plates from which he prints the magazine.

We all work hard on ROYAL SERVICE. I feel very fortunate to be a part of this team. The opportunities for me as an artist and as a person are tremendous. I have always been interested in communication, especially visual communication. We must see something which catches our attention before we will investigate and study. I try to provide this impetus. The information I am trying to convey is important to all of us and to the world we live in.

Wow — this has been a full day. I've never done a whole magazine in one day. I think I'll go home, eat dinner with my husband, Steve, and play with the kittens. Goodnight all. See you next month.





Stuart Calvert

"Mama, hurry! Duchess is drowning in the ditch!" Adam's frantic cry brought an instant mental replay of yesterday's storm. Torrents of water had tumbled in our normally dry ditch. Now our dachshund was stuck in the mud.

Participants in the ditch drama included Okie, a monstrous sheep dog covered by a mass of gray wool. The absence of a tail accentuated his large head. Okie belonged to Derek.

A trim fox terrier, Torro, tripped around the

neighborhood displaying doggy confidence. He belonged to Eddie.

Pokey was a rare breed. We coined a category for Pokey. He was a "pound" — a mixture of poodle and hound. Champagne curls covered his lanky frame. Pokey belonged to Tammy Jo.

Duchess struggled on the muddy bank. The children who belong to the dogs were in the ditch shouting her toward Adam's outstretched hands. The three dogs stood motionless. The stance and countenance of each dog demonstrated distress at the dilemma of their friend.

Finally freed from the mud, Duchess unsteadily wobbled over to the dogs who slowly raised their eyes and wagged their tails. Then they whined, leaped, licked away the mud. Among friends the anxiety of the previous moments vanished. I was almost tempted to feel that a dog's life might not be too bad if worry could be wiped away with a wag of a tail.

Worry warps the light of a human prism. Instead of an illuminating beam, the wavering light gives an uncertain witness. Real or imagined worries deeply etch our personal prisms.

How do you try to ease away the worry etches? By weeping? By wishing that irritations would dissolve without taking advantage of the means to solve the problems? By feeling sorry for yourself? By walking away — pretending that worries are not real? Burying the worry in the subconscious intensifies it. One day it will reappear as a severe anxiety.

Pause. Bend through your prism a prayer for a woman who fails to cope with real or imagined inner conflicts. Pray that she will talk to a trusted friend. Or, if necessary, seek advice from a Christian doctor.

One way to win over worry is to watch nature. God's highest creation — man — is the only worrier.

Charlotte IV is our current spider "in residence." Each spring a new Charlotte spins a web between the screen and the window pane. A visitor noticed Charlotte and commented, "Did you know that a spider is in your window? Give me a swatter and I'll —"

"No," shouted five voices. "Charlotte lives here."

We watch her life cycle: catching food, protecting the web from intruders, building an egg nest. Later we watch the nest burst with pinpoint-size spiders. Then, at the first frost, Charlotte disappears. But while she lives with us, Charlotte calmly goes about the business of being a spider. And I hurry haphazardly about the business of being a woman. In my haste the wavering beam gives this witness:

Said the sparrow to the robin,

"I would really like to know

Why these anxious human beings

Rush about and worry so!"

Said the robin to the sparrow,

"Friend, I think that it must be

That they have no Heavenly Father

Such as cares for you and me!"

Of course, women do not want to exchange homes for webs. But we can learn a lesson from web weavers. Charlotte instinctively knows her purpose in being a spider. And she lives within the framework of that purpose.

Are you a pastor's wife who cannot sing, but you "take a seat" in the choir because "it is expected"?

Are you a deacon's wife who cannot relate to teenagers, but you "take a seat" on the youth committee because "it is expected"?

Are you a concerned parent who never remembers the school's business? You "take a seat" at PTA, but your mind plans the garden club exhibit or the Baptist Women meeting.

Multiply these examples by your own experiences of "taking seats" because "it is expected." The answer will be that you are one woman trying to do the work of ten. You may discover that the seats are on a carousel powered by pressure and pushed by an ego that feels indispensable. I feel guilty that I, one woman, cannot accomplish the work of ten women. A cycle of stress and guilt, guilt and stress etch the prism.

Knowing and living within God's purpose can eliminate unhealthy pressures. "God gives us enough time in which to do the work He requires of us. He expects us to use that time in the most efficient way. He expects no more."

I confessed my tiredness, my over-involvement, my inability to perform every duty at the church and in the community. I asked: "Lord, who am I? Why am I here? Lift me from this lethargy; shape up my schedule."

By eliminating the "because-it-is-expected" activities, my one ability came into focus. The Holy Spirit nudged me into learning experiences that sharpened the talent. Then he presented the opportunities to use the ability. Now life is not one static circle but concentric circles moving around a common center: knowing God's purpose. Walking in one circle bores us. We exhaust possibilities. The rut causes us to worry about being less than our best. But within God's purpose the one ability, continually maturing, is inexhaustible. He moves you out and away from the center using your talent in various types of service. Life becomes meaningful, exciting, productive.

Jesus' words flow like a soothing ointment over the hurry etch: "Martha, dear friend, you are so upset over all these details! There is really only one thing worth being concerned about. Mary has discovered it — and I won't take it away from her" (Luke 10:41-42 TLB).

Various kinds of birds regularly feed on the golf course behind our home. After a rain, the ground is literally covered with them. The birds provide an opportunity to teach a child about our caring heavenly father.

"Mama, what are those birds eating?"

"Worms. After a rain worms come to the surface to breathe. God made the birds so that they sense the rain will bring a feast. But, Adam, notice that the birds are working for the worms. God gives them a special know-how to meet their hunger need. God takes care of the birds. And he takes care of you and me."

When we see the lilies spinning

In distress,

Taking thought to manufacture

loveliness —

When we see the birds all building

barns for store

'Twill be time for us to worry,

not before.<sup>2</sup>

The weatherman's frequent reports indicated the approach of tornadic winds. Outside, flocks of birds left the vicinity. As if to catch their breath, several rested momentarily in the tree beside the kitchen window, then flew away from trouble. As the storm advanced, a lone bird flew into the tree. He clamped his feet around a limb that swayed and jerked. Knowing the imminent danger, I wanted to warn the bird. As the winds increased, the bird moved closer and closer to the trunk of the tree. Inside the house a cheering section shouted, "Hold tight, hold tight." The storm hit. We were sure the bird would die. When the wind and hail ceased, the raindrops changed to drips. I cautiously looked out. The bird was still there; it resembled a feather ball nestled as close as possible to the trunk of the tree. Safe!

Most worries can be eliminated by sharing with a friend, by applying our innate problem-solving techniques, or by modifying a type of behavior. But some women live in unusually troubled circumstances that daily etch anxiety on the prism. If you are holding on to the edge of a limb, tossed by persons or circumstances that you cannot control, move in closer to Jesus. Today you will find strength and support because Christian women promise to bend through prisms a cheer just for you: "Cast all your anxiety upon him because he cares for you" (1 Peter 5:7 RSV).

Lord, make my life like a prism — receptive to your light. Release me from worry so that my light will not waver. Today let my light emerge to soothe the life of a troubled friend with this illumination:

"Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers.

"If you do this you will experience God's peace . . . His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus" (Phil. 4:6-7 TLB).

Stuart Calvert is a pastor's wife in Piedmont, Alabama and a regular ROYAL SERVICE writer.

<sup>1</sup>Benedict's Scrapbook, William B. Gamble (Ebenham).

<sup>2</sup>Am of Christian Living, Ralph Hayman (Waker Books).

<sup>3</sup>Apple of Gold by Jo Petty (Gibson).

## Baptist Women Meeting

The swashbuckling pirates are gone. Full-rigged galleons no longer raid the rich ports on the Caribbean. The Spanish Main survives, however. But it's singing a new song.

The Equatorial current still attacks the Dutch-built sea walls and dikes of Guyana on the "roof" of South America. Sweeping north, the waters reach the lush tropical island of Trinidad off Venezuela's shores. Hugging the South American coastline, the waves whisper of past buccaners that waged warfare on Colombia's walled cities.

The current flows past Costa Rica, the "Garden of the Americas," and drifts on to the deep bays of Honduras.

Threading the island necklace of the Caribbean, the waves caress Hispaniola, "the Spanish Isle." The Dominican Republic occupies the eastern two-thirds of this island where conquistadores once planted the cross and the sword.

The Old Spanish Main survives also in the language of many Caribbeans and Middle Americans. But other tongues also remain: French, Dutch, Danish, and English with a British accent.

Another remnant of the Old Spanish Main lingers: music. Everywhere

there's music. The ships brought slaves to the islands and the mainland. The slaves brought not only strong backs but also souls filled with rhythmic, bittersweet melodies. Having no jungle drums, they improvised with steel pans or anything else at hand. Tropical music has a joyous rhythm.

Fiery Latin music was added along with lilting English ballads. Folk tunes and chanteys born on European shores or the high seas added their flavor. And the Old Spanish Main throbbed with pulsating calypso and tambu.

"Singing is a way of life in this part of the world," said one missionary. Too often the music means carnival or voodoo. But today there is a new song. Caribbean Christians want to teach their whole world to sing about Jesus.

### A New Song in Colombia

The song began in Colombia. In 1951 Don and Violet Orr were appointed to Colombia as Southern Baptists' first music missionaries.

A fighter pilot who flew more than two hundred missions in the China-Burma theater in World War II, Don Orr knew God had a purpose for his survival. "Now I know," he

states, "that purpose is to reach people for Christ through music."

The Orrs soon discovered that gospel music is one of the major attractions that Southern Baptists have for the Latin heart. Colombia, fronting on both the Pacific Ocean and the Caribbean Sea, is thoroughly Latin. Freedom from Spain did not come until the early 1800s. The language, the customs, and the official religion — Catholicism — are direct legacies from Spain.

In this thoroughly Spanish country, a scant decade before the Orrs' arrival, Southern Baptists began work. When the International Baptist Theological Seminary in Cali [KAH-lee] opened its doors in 1953, Don and Violet were charter faculty members.

Some 120 graduates from the Seminary are now serving in at least 12 countries of Central and South America. The song is being learned and taught to scores of others.

The Orrs have promoted church music in Colombian churches, performed as soloists, and presented choirs in concerts. Perhaps the most memorable of the concerts was in 1965. More than a thousand people heard the *Messiah* under Orr's di-

rection. This performance was the long-awaited breakthrough that led to evangelistic victories. But then, a missionary once said that music can open doors that hardly anything else can open — because it is the language of the heart.

A new song . . . for Fanny. — It was the Holy Week celebration in Colombia. Ten-year-old Fanny and her grandmother were visiting all the Catholic churches in the city, as is the custom. Passing First Baptist Church, they heard music and went in. They didn't know they were in a Baptist church. They didn't know choir practice had been planned to attract visitors.

Fanny loved music, so she stayed to listen. She heard Don Orr, the director, remind the choir of the service the following night. Fanny returned to hear the singing. She also heard the gospel preached. A new song was born in her heart that night as she accepted Christ as her Saviour.

From that day on Fanny took advantage of all the services of the church. In addition, she attended the Baptist school in Cali where she was an honor student. She continued to love music, singing in the choir, and learning to play the

piano.

As a teenager she surrendered her life for special service and went to the seminary for training. She met and married a fellow student, a young pastor.

Today Fanny serves as Colombia's WMU president. Her husband is executive secretary of the Colombia Baptist Convention.

In Fanny, God gave a song, magnified it, multiplied it, and now is using it for his glory all over Colombia.

### A New Song in Guyana

Take one steel drum. Make indentations in the top (hammer from below to raise pitch, hammer above to lower). String between two wooden poles on a wire. Result: one dulcet-toned melody pan to accompany Guyanese gospel choruses.

Singing plays a vital role in communicating the gospel in the South American country of Guyana. The East Indians and blacks, who make up the bulk of the population, are musical and rhythmic people. They often attend church services because of the music.

Clapping hands, melody pans, steel bands all add to the simple choruses which are sung at all services. The choruses have strong rhythm and beat and a message that is clear and personal.

The people flock to hear the joyous Guyanese choruses at the open-air crusades. Members from the sponsoring church begin the services by singing for 30 minutes.

The "blood choruses" are favorites. Since the language of Guyana is English, we could sing along on "Are You Washed in the Blood?" and "There's Power in the Blood." But have you heard "I'm going to stay right under the blood, where the devil can't do me no harm . . ."? In a country where witchcraft is legal and demon possession common, God's power is proclaimed.

No full-time music missionary is assigned to Guyana, but the song

goes on. "Inventory (of musical instruments) is easy," says missionary Mary Love. Fifteen churches and 23 missions report one electric organ, one portable pump organ, one old pump organ, and four pianos. And there are drums and guitars.

A new song . . . from Uncle Joe. — Uncle Joe is an elderly black man who lives on the Demerara River in the interior of Guyana. He is a giver of songs.

Uncle Joe (see photo, p. 14) writes songs about Jesus and accompanies his singing on the guitar. He says, "My fingers may be old, but they're not cold."

People respond as Uncle Joe sings:

On that day at Calvary,  
My Saviour died for me  
He died to set me free,  
That day at Calvary  
Uncle Joe continues to share the age-old song in Guyana

### A New Song in Trinidad

Steel bands were born on the southernmost Caribbean island just off Venezuela's coast. A "panman" tried to explain the fascination the drums hold for his countrymen. "I try to say with my hands what I have seen with my eyes and felt within my soul."

Southern Baptists would give the "panman" a new song to ring out.

Freed slaves from the United States started Baptist work when they went there to live shortly after the War of 1812. Southern Baptists sent missionaries to work with the Trinidadians in 1962.

Two vital works were begun. A youth ministry was necessary since half of the island's population is under 15. In addition, and in connection with the youth ministry, a broad musical program was undertaken.

In 1973 Don and Nancy Snell became the island's music missionaries. Exciting things began to happen almost immediately. Amplified tapes accompanied Snell's singing of "Happiness Is the Lord." "Fill My

A NEW  
SONG ON  
THE OLD  
SPANISH  
MAIN



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## Baptist Women Meeting

Cup," and "Here Comes Jesus" during evangelistic crusades. Where only a few had gathered before, large crowds flocked to hear the gospel sung and stayed to hear it preached.

Snell began training programs wherever interest warranted it. The Third Company Baptist Church of Indian Walk was interested. They had no choir program. The pastor's wife was eager to learn. A year and a half later they have three dynamic groups singing praises to the Lord.

Last summer the first Baptist music festival was held in Napařima Bowl, a major auditorium in the capital city. Twelve of the 24 Baptist churches of Trinidad participated. There were seven categories of competition, including original composition. The Snells believe the old song can be sung to Trinidad's own beat.

A new song . . . for Cowen. — Cowen, a young fireman, had lost all interest in the Lord. But he loved music. When the Snells began music classes every other week in his church, he decided to drop in. He dropped in and stayed.

Snell taught Cowen to play the guitar. His tremendous natural ability soon took him beyond his teacher. Using the basics of guitar, Cowen taught himself to play the piano. Now he accompanies singing groups in several churches. Recently he played for an evangelistic crusade held in his church.

In addition, the young fireman sings bass in the newly formed Baptist Union choir. No longer indifferent, Cowen is earnestly seeking God's will for his life. A new song has caught fire in Cowen's heart.

### A New Song in Costa Rica

There's a new song in the air in the lovely land of Costa Rica. The town park in front of the main cathedral is the Sunday "place to be" in most cities and villages. Baptist youth groups take advantage of a ready



audience to sing about Jesus. The shaded benches fill with people seeking relief from the tropical sun. Exotic flowers and shrubs add to the beauty of the bandstand. But the real excitement that attracts is the new song of the Saviour.

The song is being shared in village squares and at festivals and fairs all over Costa Rica. Bullfights and carnival rides share billing with youth ensembles and Baptist bookstore exhibits.

The man behind the music in Costa Rica is Russell Herrington. Russell and Annette Herrington were appointed music missionaries to this Middle American country in 1973. After language school in San Jose, the capital city of their new country, they dug in.

San Jose is also the home of the Costa Rican Theological Institute. Every student attending the institute studies basic music courses as a requirement for graduation. Herrington teaches all the music courses and directs the institute's choir.

Music promotion is another area of Herrington's concentration. The needs of the 23 Costa Rican churches are determined. Then a



plan is proposed to do what the church decides is most needed and wanted. Trainingsongleaders, forming and training choirs, and teaching accompanists are all part of a day's work.

Annette Herrington teaches classes in piano and organ. At present she has 20 students from 7 churches. Most are students from the San Jose area who have weekly lessons. Students out of the city meet less often. One student travels two hours each way twice a month to take her piano lesson.

Once a month Annette makes a three-hour trip to teach six organ students in San Isidro. The students (one is the cleaning woman in the church) practice in the church. Few in Costa Rica own a piano or organ.

A new song . . . for Jorge. — Jorge Dias Mora has changed his pulpit. Once a member of a dance band, Jorge was a popular performer in the night clubs of Costa Rica. Then Jorge met the Lord and became his musician.

The Baptist Spanish Publishing House in El Paso, Texas, which provides Spanish materials for Southern Baptist missions work abroad, has published many of Jorge's choruses. Always melodious and usually with a lively beat, his choruses are popular throughout Latin America.

God has claimed more than the music in Jorge's life. He serves the Alajuela (ah-lah-HWAY-lah) Baptist Church as pastor. God has given Jorge Dias Mora a new song. In return, Jorge has played it, written new words and music to it, and now is preaching it to the people of Costa Rica.

### A New Song in Honduras

Honduras has heard the gospel sung for many years. In the late 1940s the first Baptist church was organized in this Central American republic. The first resident missionaries arrived in 1954. God has blessed most of those who have followed with unusual musical ability. Since the people of Honduras love music, they have responded to the talented mission force. Many sing quite well and can lead congregational singing. A number play the trumpet; two are violinists. Two play the accordion, one plays the mandolin, and several play guitar. One plays clarinet, while two flutes have been added to the music-makers by Southern Baptist missionary journeymen. What a joyful noise can be made in Honduras!

According to the missionaries, however, the greatest of the musical blessings in Honduras was the 1970 appointment of Bob and Olivia Williams as music missionaries. Their ministry consists primarily in training Honduran Christians in music. They do this through classes in the institute and in the churches. Private instruction and group activities are available.

Mass media ministries lean heavily on special groups trained and encouraged by Williams. School, churches, and crusade meetings all rely on these groups, too. Music has been a powerful tool to bring the people in to hear the gospel preached in Honduras.

The song goes on . . . for Bob and Olivia Williams. — Bob Williams has sung, played, and taught in many corners across the little country of Honduras. No mission has been too small to be aided by the special Williams talent. The Hondu-

ran International Circle of Culture and the American Embassy have also been "center stage" for the versatile Williams.

Another endearing asset Bob and Olivia Williams shared with the people of Honduras was Robby, their little boy. A real charmer, Robby never met a stranger in Middle America or North America.

While the Williamses were home in the States on furlough in 1975, Robby was killed in a car accident. The grief was not lessened by the fact that doctors had said this would be the only child the couple could have.

The Williamses returned to Honduras. A few months later they discovered they were to have another child. In August 1976, Joy Olivia was born. The lullaby goes on.

### A New Song in the Dominican Republic

Almost five million people fill the Dominican Republic portion of the Caribbean island which is shared with Haiti. Discovered by Columbus on his first voyage, the Dominican Republic was discovered by Southern Baptists in 1962.

Music has been instrumental in presenting the gospel from the beginning of Baptist work. Nowhere has it been more dramatic than in the capital city of Santo Domingo. Missionary Howard L. Shoemaker, who pioneered the work, described the breakthrough after six hard years. "There are young people who have been so coldly intellectual they did not feel the need of a God of love. Now we see these same young people express their enthusiasm through their songs and activities."

A talented couple was assigned to work with these enthusiastic students. Lloyd Mann, a former missionary journeyman, had served in Costa Rica. He married a beautiful Costa Rican, Wilma Mendoza. After completing seminary training, the Manns were appointed to the



## Baptist Women Meeting

Dominican Republic.

From the outset, Mann used music as the cornerstone of outreach. "Music and Dialogue" became regular Friday night activities at the Baptist Student Center. These sessions were so popular that they have been extended to include several new locations. In 1974 the same type program was used on the most popular beach for five days during Easter vacations with smashing success. Mann said, "Our house was packed every night, and stu-

dents witnessed to hundreds of students during each session."

Another musical avenue used effectively by Mann is the youth choir. He has translated several popular youth musicals into Spanish. Concerts have been presented all over the island. "God has blessed beyond all our imagination," he says.

A new song . . . for Leandro, Carlos, Felo, Hector, and Stanley. — Seated on the floor, under black lights, or on a sandy beach washed by the Caribbean, or in the student

center on the University of Santa Domingo campus, it happens. To these five young men and countless others, the gospel is being sung and explained and a new song is being born.

So the music goes on. For no tribe on earth has been discovered that does not make some kind of music. Let all people keep their own beat, their own harmony. But we must give them the life-giving melody of Jesus. He is the new song that the whole world needs to sing.

## Planning the Meeting

**STUDY QUESTION:** How do Southern Baptist missionaries communicate God's love through music in the Caribbean?

### PLAN 1

As the women arrive, have music. Latin music would be wonderful: gospel hymns and choruses are good. Also have a world map or a map of the Caribbean with all the countries in the material plainly marked. Spanish galleons (ships like Columbus had) would make good markers. If there are enough women, divide into six groups and assign one of the countries to be studied today to each. For a smaller group, divide into three clusters with each assigned two countries. Allow 15 minutes to study the material in ROYAL SERVICE.

Present the introduction, using the map to trace the places you will learn about on the "Old Spanish Main." Then have each group present its country or countries.

In closing, ask each group to pray for the assigned country.

**Call to Prayer.** — Write the names of the missionaries on the prayer calendar (see pp. 42-48) on other little ships. "Sail" a prayer for each one. If a world map is used, place the ship close to the country where the

missionary serves.

### PLAN 2

Ask six women to present the material on the six different countries. They may assume the roles of missionaries or nationals. Latin dress is colorful and easy to duplicate.

Add some special touches. Use lots of music. Have someone sing "There's a New Song in my Heart." (Maybe with a Latin rhythm? or in Spanish?) Interrupt the segment on Guyana by singing "Nothing But the Blood." Have a youth group sing (with guitars) one of the numbers from *Encounter* (which Lloyd Mann translated into Spanish).

If the meeting is a luncheon or supper meeting, feature Latin food. If the meeting is a coffee, fantastic! Coffee is one of the products of the area. Serve some fresh fruits along with the coffee.

### PLAN 3

Summarize the study material or have the group read the material silently. Read the following: Baker James Cauthen, executive director of the Foreign Mission Board, said, "Wherever the gospel is preached, people begin to sing the praises of God."

Thomas W. Hunt, professor of music, Southwestern Baptist Theological Seminary, said, "From the standpoint of mission strategy, the most valuable contribution music can make to evangelistic outreach is its power to attract those segments of a society normally hostile or resistant to the Christian witness as such. The sung gospel often provides the preached gospel a chance to be heard."

Discuss these statements. Are they contradictory? Do both support the concept of missions through music?

## SOMETHING TO DO BECAUSE YOU STUDIED

Does your church music program have materials that could be used by music missionaries? Taped accompaniments are especially prized. Be sure to check with a missionary — he doesn't have to be appointed to work in music. Many use music as a tool. Make direct arrangements with the missionary.

Be sure to involve your minister of music (if you have one) in this session as an active participant. God could be calling him to fill one of the places that needs a music missionary.

How do secular playwrights view Jesus? What does the secular treatment of Christianity say to Christians on mission?

For a starter, the commercial theater currently views religion as "good box office." In the past decade or so, several popular musicals have featured central characters who were strongly religious. Maria in *The Sound of Music* and Tevye in *Fiddler on the Roof* are probably the most notable.

Two musicals dealing with Jesus, *Godspell* and *Jesus Christ Superstar*, have become entrenched as religious Americana. Movies and records have been made, and the movies have been on TV.

*Godspell* has been widely performed by church youth groups. In the main, it is a faithful retelling of parables and other teachings of Jesus. (The word *Godspell* is the Anglo-Saxon forerunner of gospel.) One glaring omission is that it stops short of resurrection, which is, after all, the heart of the gospel. It is really nothing new for people to adopt the teachings of Jesus while rejecting the claim that he is the Son of God. This has gone on for centuries.

In spite of this omission, *Godspell* makes a positive impact as Jesus' teachings are heard. It is performed with a twinkle in the eyes and the toes of the cast who are dressed in clown costumes. One critic compared *Godspell* to a group of youngsters acting out Bible stories in the backyard.

Childlike innocence is usually not attributed to *Superstar*. If *Godspell* is a faithful retelling of the story of Jesus, *Superstar* is a fictional rewriting. The writers use biblical names such as Judas and Mary Magdalene, but these characters are not exactly like their namesakes. Magdalene loves Jesus — not as God's Son, but as a man's man. Judas is the "hero,"

ment of Jesus may be a strong desire to zap the questioner.

A prominent evangelist expressed mixed feelings about *Superstar*. He began by saying the show bordered on blasphemy. But he acknowledged it had caused people outside the church, particularly young people, to ask serious questions about Jesus. He agreed this was good.

In analyzing any commercial theatrical production, we need to remember it is, first of all, a commercial venture. It is not a church or primarily a religious event. The motivation is financial, not theological.

Sometimes playwrights make theological statements. Most plays make statements with theological implications because they deal with life.

In the United States, and perhaps especially in the so-called Bible Belt, we tend to assume that Christianity is the normal and right religion for all citizens. This often leads to a "how-dare-you" stance when our Christian message is challenged or flatly rejected.

If we have had the life-changing encounter with Jesus Christ which is the floor for Christian faith, we are convinced that Christianity is normal and right for us. And we should strive to convince others that it is normal and right for them, too.

As we give reason for the hope that is within us (1 Peter 3:15), we should speak the truth in love (Ephesians 4:15). We will be more convincing to others if we are willing to hear them out with their beliefs and their questions. This process is known as dialogue.

Thus, the theater often provides opportunity for dialogue between the Christian viewpoint and other ideologies. Missionaries constantly seek opportunity for dialogue as the first step in positive witness.

## A STAGE FOR DIALOGUE?

Laurence E. Webb

as he works to keep Jesus from taking seriously the claims about him.

Perhaps the central point of *Superstar* is the question, Is Jesus who people say he is? The answer is not spelled out, though it might be said that "no answer is a no answer." But debate is not usually helpful in missions or evangelism.

Misled people should be sensitive to questions or negative statements about Jesus, with a view to helping the inquirer find a positive, life-changing answer. But our first reaction to a negative assess-



Saturday morning. A young boy gets out of bed. A television turns on.

School is over. The kids are home. The TV set is running now.

An evening will be spent at home with the family. Hey, what's on tonight?

A teacher complains that children can no longer be taught as they once could. She must be a better entertainer than television to hold their attention.

A child psychiatrist writes in the *Journal of the American Medical Association* pointing out that violent episodes occur at the rate of one per minute in standard cartoons designed for children under ten years of age. He urges America's doctors to stand up against this "national scandal."



Help, Mom!

A mother — goodness knows — is already dietitian, economist, nurse, chauffeur, prosecutor/defender, and the list hasn't begun. Now are we going to say that she must enter the battle about TV and become a media expert in addition to all her other roles? Yes! And more than that, she will have to be a pioneer and researcher in the field.

While we are voracious consumers of television, we are virtual ignoramuses of its impact.

We know, for example, that TV as a mass medium is growing like gangbusters. In 1950, there were only about 5 million television sets in US homes. There were approximately 100 TV stations — few of those broadcasting full time. By 1971, there were 84 million US sets

## WOMAN'S TOUCH

Carol Tomlinson

That One-Eyed Monster in Your House

and 850 full-time TV stations. Virtually all American homes now own at least one television.

Not only are the sets there, but the average household uses its set 6 hours per day. The average elementary school child views TV 21 hours per week. The average high school student views 13 hours a week. In fact, between the ages of 3 and 16, the average youngster spends more time with television than he does in school.

It may not be an exaggeration to speculate that many children have a third parent in television and that some of these children spend more time with that third parent than with the other two.

What do we really know conclusively about the impact of this growing medium? Conclusively? Not

much. We are all pioneering in that field of study. After all, we are just now growing up our first generation of adults who never knew life without television. There are few "certain" answers about what TV "does" to us.

There are, however, some observations worth pondering. Your conclusions are likely to be valid enough to warrant the thought. At least they will be far more valid than if you were not thinking television. And that's the key so far — being thoughtfully aware of some possibilities. Consider these.

Television is highly economic. Virtually any program exists not because it is of cultural value or moral worth or artistic merit. It exists because it sells a product. A program is the excuse an advertiser has to display his product. The degree to which a given program sells a certain product is that program's measure of success. The public determines what is "best" by its participation. It determines what is "unacceptable" by its lack of participation. You and your family are as important part of the public.

Secondly, television is not above using children to influence spending decisions of parents. One study suggests that 70 percent of children ask their parents to buy products advertised on TV, and that 89 percent of those parents asked by their children to buy as a result of such advertising comply to the request.

Do television commercials affect sales? Dow Chemical Company manufactured Saran Wrap for eight years, selling approximately 20,000 cases per month. After one year of TV advertising, sales were up to 600,000 cases per month. Hazel Bishop Lipstick did an estimated annual business of fifty thousand dollars until four years of television ads boosted it to 12 million dollars per year. Alberto-Culver's sales went up 1500 percent after a five-year TV campaign. Why such an impact? A successful show is likely to be viewed by 30 to 40 million people — all of whom shop!

There is much controversy over the possible influence of television violence on us all. Some argue that a steady exposure to violence makes us more tolerant to violent acts and perhaps more prone to act violently in the face of unpleasant circumstances. (In one week of prime-time shows examined, the networks aired 84 killings and 372 other acts of aggression or violence.) Others protest that TV violence simply allows us a harmless release of tensions which we all badly need in a complex society. We do not know a definite answer to the debate. We do have insight into some possible considerations.

TV has an especially strong impact on children when the characters in the show are near their own age and of their own sex. Children with the least satisfactory social relationships are more likely than other children to use television as an escape from reality. And finally, it may have interesting implications that crime and violence are often portrayed as "funny" on children's shows.

All this notwithstanding, a child will likely be most greatly influenced in his perceptions and decision making in behalf of peace or violence by the actions he views in his parents.

It is also interesting to consider that television does not require any physical involvement on the part of the viewer and requires little from the viewer's imagination. Yet TV does require both the eyes and ears of its viewers, thus making them "captive" of the screen. Baseball requires physical movement. Radio requires that much imagination be exercised by the audience. Music leaves eyes free for other pursuits.

News programming is often criticized as being too selective in what is presented and for "telling us what we think." It is the fact, however, that we cannot be told what to think unless we agree to be told. And if television is too selective in what it shows us of the world's day, there are other sources to which we may go. When one side of an issue is

presented on the screen, help your child to verbalize the other and weigh the relative merits of the two. Teach him the valuable lesson that most of life's dilemmas have more than one viewpoint, and that we can become stronger by hearing the ideas of those unlike ourselves.

What Is a Mother to Do?

Television is powerful! There seems no doubt that any instrument which deals so directly with our thoughts and occupies so great an amount of our time could be anything other than powerful. What is the role of a parent in such a powerfully television-oriented society? Her role is to be more powerful!

Don't throw away the set! (Its influence cannot be that easily escaped.) Use it! And see that it doesn't use you or your children. Be aware of its commercial base of operation. Be wise about what you accept as fact. Be sure that your children understand that advertisers exist to sell products more than they exist to promote our individual welfare. A child can be taught how an advertiser sneaks his public.

A child can be taught to be a wise buyer rather than an ad glutton!

Watch television with your children. Don't plug them into an electronic babysitter. Listen to what they're reacting to and not reacting to. Ask questions. Point out violence. Discuss controversial moments, and let your children hear your thoughts as well as how you arrived at them.

Then, be sure you live your expressed beliefs. They will be seen more surely and powerfully than any television show. Be sure that your image is what it should be and that it is stronger than anything which enters your home through the air waves.

Be sure that TV doesn't rob you of time to watch each other and be creative together.

Television, like a hammer, is a tool. It is obviously a more complex tool than some, but the potential for building or demolishing any tool is, in the hands of the user.



## Government in Religion — What Is Really at Stake?

Rosemary Brewer

During this ninety-fifth Congress we may need to exert our influence as Baptists and as Americans to resist again an attempt to alter the meaning of the First Amendment and to give government a handle on the religious worship of certain Americans. Groups like Citizens for Public Prayer have indicated intent to push hard one more time for a constitutional amendment to "restore prayer to public schools."

Three major efforts have already been made to amend the Constitution for this purpose since the famous 1962 and 1963 Supreme Court decisions dealing with religious exercises in public schools. In 1963 Rep. Frank Becker led the effort. In 1966 Senator Everett Dirksen resurrected the issue. In 1971 Rep. Chalmers Wylie spearheaded a third drive with his proposal: "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

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Although all three drives failed in their object, they garnered substantial support from congressmen and their constituents who were genuinely concerned for the spiritual welfare of youth. These supporters failed to understand that in both biblical perspective and American legal tradition spiritual training is the responsibility of the home and the religious community. Government — federal, state, or local — is to "keep hands off." Further, supporters of these prayer amendments did not realize that voluntary and spontaneous religious worship, in contrast to worship or spiritual training instigated or conducted by school authorities, still exists in our public schools.

If a fourth drive for a prayer amendment materializes during this Congress, we will need to have our facts as well as our principles clearly in mind. What did the Supreme Court actually decide in *Engel v. Vitale* (1962) and *School District of Abington Township v. Schempp* (1963)?

In the *Engel* case a school board required each

classroom teacher to supervise students every morning as they recited aloud a prayer. The Court held that this type of religious exercise in the public schools was an unconstitutional establishment of religion because: government wrote the prayer; government required that the prayer be a part of the regular school program under the direct supervision of an agent of the government — a classroom teacher; government determined the place where and the time when the required prayer would be recited; prayer is a religious exercise, and government, by requiring and participating in prayer, established the religious beliefs embodied in these exercises.

If parents objected to having their children participate in government-sponsored prayers, the children were excused from the service. However, the Court said that this did not satisfy the constitutional restraints because, "When the power, prestige and financial support of government is placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain."

In the *Schempp* decision the Court spoke to the constitutionality of government-required Bible reading and recitation of the Lord's Prayer in public schools. In Pennsylvania the law required that at least ten verses from the Bible be read, without comment, at the opening of each school day in every public school. In Maryland, the Board of School Commissioners of Baltimore City required opening exercises in the city schools. These consisted primarily of "... reading, without comment, a chapter in the Holy Bible and/or the use of the Lord's Prayer." In both states provisions were made to excuse children from the opening exercises if their parents so requested.

The Court held the exercises unconstitutional under the establishment clause. The Constitution denies to courts the power to decide nonlegal matters such as the value to students of prayer and Bible reading. The Court was within its powers when it declared that government is required by the Constitution to be neutral in its relationship to religion and must not seek to advance nor be hostile toward religion. In this case government's neutrality was violated because: government required these religious exercises and made them a part of the public school curriculum under the direction and control of teachers who are agents of the state; and government, through compulsory attendance laws, required that students be present in the schools at the time of services.

*Engel* and *Schempp* together established that religious exercises — such as prayer or reading from the Bible — if they are sponsored or provided for by the state or its agents have no place in the public schools which are secular institutions.

"It is not part of the business of government to compose official prayers for any group of the Ameri-

can people to recite as a part of a religious program carried on by government" (*Engel* at 425).

"The State may not establish a 'religion of secularism' in the sense of affirmatively opposing or showing hostility to religion, thus 'preferring those who believe in no religion over those who do believe'" (*Schempp* at 225).

Criticism of *Engel* and *Schempp* has produced the efforts to overturn them by amending the Constitution. Much of the criticism assumes that prayer and God have been banned from the public schools and that, as a result, some form of secular humanism has been established in their place. This is an incorrect interpretation of the decisions.

In *Engel* and *Schempp* the Court limited governmental power. The free exercise clause was not at issue in these cases, and the decisions did not apply to the free exercise of religion by individuals. Only the power of government was curtailed; personal religious liberty was expanded.

God was not excluded from the public schools — no court, government, or group of people has the ability to do that.

Similarly, prayer was not and could not be excluded from the public schools. Prayers which were governmentally written, approved, sponsored, or required were disallowed. Individual personal prayers — or even group prayers without any form of governmental involvement — were not at issue.

Bibles have not been barred from the public schools. Students may read them alone or in groups, subject only to the school's regulations about extra-curricular reading. Bibles may be in school libraries and may be used as required reading in secular courses. But government must not require Bible reading as a part of religious exercise.

In weighing any proposed prayer amendment, Americans should keep in mind that the First Amendment was adopted to end governmental control of religion and prayer, not to destroy either. The few words "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof..." have been applied to protect the people from governmental involvement in their religion and to forbid individuals or churches to use public funds to achieve religious ends or to use the power of government to force religious beliefs or practices on the rest of the population.

In weighing any proposed prayer amendment, Baptists should hold up our principle that prayer is not a matter of social adjustment or of national heritage but is communication between a person and God. Attempts by public authorities to claim some permissive or regulatory power over prayer or worship should cause apprehension among us. Finally, Baptists should diligently reject the temptation to use political power to advance God's kingdom.

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## Current Missions Group

How shall we train church leaders?

The question has been asked by missionaries all around the world. In Southern Baptist mission points in the Caribbean, the answer came only through careful planning around unusual situations.

Most of the people of the area who are called to church vocations cannot leave home to live on a seminary campus. Home responsibilities require many men to remain on their farms or in the villages to support their families. Many who accept pastorates must also work at secular jobs because the small churches cannot provide full salaries.

Even if all who needed seminary training could enroll as resident students, who would carry on the work of the local churches? The urgent need for pastors and church leaders in many communities could not wait for the years of training.

For these reasons, strong emphasis is being placed on theological education by extension. Missionaries and others who are equipped to teach conduct classes in places where church leaders live and work. Reports from Baptists in the Caribbean reveal the rapid rate of growth and development in this program.

What is TEE (as theological education by extension is frequently referred to)? How does it work?

### TEE — Expanding the Classroom

Theological education by extension takes the classroom to the student. TEE provides multilevel training for church leaders who cannot enroll in a resident seminary program. TEE allows a student to remain with family, farm, or job and study for full seminary requirements at the same time.

In extension education the home is a major base for study. Those who enroll study at home for one hour each day on each course, using programmed (self-teaching) textbooks. Curriculum materials are

designed to meet the needs of students on every academic level.

The success of TEE depends on the student's achievements at home. The entire program encourages the student to form good self-study habits.

Once each week, students assemble with a teacher at an extension center for a check-up type quiz. The center can be a home, a church building, or any designated place.

The primary feature of the weekly class involves discussion and demonstration about how to put into daily practice what has been learned. Normally, the extension center group remains small, but the spiritual atmosphere provides for close personal relationships.

Area teachers and students from the extension centers meet monthly at a regional center for a one- or two-day retreat. Group sessions during the retreats make specialized learning experiences possible, such as research assignments, and church music training.

An annual conference of one week is held at headquarters where every student's permanent record is filed. The responsibility of headquarters also includes purchasing and producing materials and scheduling graduation.

### Guyana — Community of Learners

In 1962 Otis and Martha Brady arrived in Guyana to pioneer Southern Baptist missions work. They were aware that political changes taking place plus the general mood of the people would make it necessary for them to spend as much time as possible training church leaders. During their second year of work, they started the Guyana Baptist Theological Institute in Georgetown. The school was helpful in the beginning of the work and accomplished much to train and encourage those called to preach and teach. The Institute did not com-

pletely meet the needs of church leader training, however.

About this time, the Foreign Mission Board was looking for ways to approach training needs on a regional basis for the Caribbean area. Weldon Viertel, the missionary appointed to carry out this assignment, became convinced that a new method was necessary. The Guyana missionaries, the Foreign Mission Board, and Viertel started a new approach. Weldon and Joyce Viertel transferred from Barbados to the Baptist Spanish Publishing House in El Paso, Texas where they began to produce the English materials needed.

Today a basic course of study called Ministerial Training by Guided Study is available. The training course is a semiprogrammed study plan: the student receives a study guide including all the materials needed for home study.

The materials are designed so that students can advance from a basic level to a third level. Thus the training need is met for those without educational advantages as well as for those with high school and/or university credits. The second and third levels require additional reading and research assignments.

Sixteen students graduated in 1975 as the first class to complete the basic course in Ministerial Training by Guided Study. Missionary Charles Love directs the program in Guyana with great success. Most of the teachers are missionaries, but now the Guyanese graduates teach classes in their churches. Through this method, they increase personal skills and pass on knowledge to lay leaders in the congregation.

Teachers must be approved by the Baptist Cooperative Convention of Guyana. Cecil Mehandernath, a Guyanese pastor, along with Charles Love, taught during the 1976-77 school year. The students complete their regular assignments

## Current Missions Group

at home and travel to the Institute in Georgetown for a seminar each week.

Ministerial Training by Guided Study provides quality theological education to leaders who work at secular jobs in villages throughout Guyana. While they study, they stay with their families where their work is located and fill positions as pastors.

The Mission finances the study program through a budget which comes from the Cooperative Program and the Lottie Moon Christmas Offering. The total expenditures amount to a fraction of what the cost would be if all church leaders were resident students in a seminary.

Some of the students who challenge the faculty most are those who must travel for hours to attend the weekly seminar discussions. One pastor, Hassan Abraham, left his church area at 1:30 A.M. and returned home at 8:30 P.M. each Friday for the four years of his training.

Several pastors live in the Bonasika Creek area and travel to school by boat, leaving home at 3:00 A.M. Other young men live in the city, work during the day, and attend the weekly seminar at night.

Checking the work and listening to the discussions is rewarding enough to cause the teachers to want continually to improve the program. They plan the classes to be a time of inspiration as well as a time of gaining new insights. The students are eager to learn and to practice what they learn. This immediate opportunity for expression of their learning experiences keeps them aware that they are a community of learners and not just a community of learning.

### Dominica — Developing Church Leaders

In Guyana, missionaries saw firsthand how guided study worked. Young men had trained to be pastors

because their families had sacrificed time and money. These pastors became the "equippers" of their congregations, training others and sending them out to share Jesus.

Transferring the idea of guided study to the island of Dominica was only natural. The question of training church leaders was answered with two words: guided study.

Guided study works in Dominica because most students live too far away and do not have transportation to attend classes every day. There is no place in the city for them to spend nights; they have no money to buy food even if they could stay.

The weekly discussion class adjusts conveniently to each student's schedule. He can progress at his own rate and still maintain his church and family responsibilities.

The curriculum for home and seminary study is based on two terms of 12 weeks each. Students attend one two-hour seminar for each subject. They enroll in as many subjects as their personal schedule allows, and choose between afternoon and evening classes. Ten were enrolled during the last term.

The student's fee pays for a self-study manual. Books are subsidized sometimes as much as 50 percent, just to make sure the students can afford them. Cassette tapes are also available as an aid in self-study training.

Missionaries taught all the seminary classes at first. Now, as more and more Dominicans become qualified, they also serve as teachers and leaders.

When Starry Caribourne started training as a young Christian, she also started serving. She grew up in a poor family of six in a small village in Dominica. Soon after promising to become a nun, she lost interest. Two years ago she made a profession of her salvation through faith, then enrolled in several classes in guided study.

Starry Caribourne excelled. Not

only was she superior as a student, but she responded to the needs of others. Her joy in life as well as her sensitivity to God's call brought a radiance to the classroom.

Quietly she began teaching a little Sunday School group in her village. The group continues to grow. This young woman is a product of seminary training, a planter of God's Word.

Pray that in the immediate future more lay people in Dominica will train to be the strong nucleus of churches.

### Trinidad — Pastors in Training

Missionaries in Trinidad teach in their area using materials prepared in El Paso, Texas. Emphasis is placed on weekly group sessions rather than home study because of the support students offer to one another as they meet together.

One student's enthusiasm can be contagious to an entire group. The encouragement group members lend each other is necessary, because extension study is slow. Students take longer to complete requirements than if they were campus residents at a seminary.

Home study assignments prepare students for the next week's class. Many enrollees have not graduated from high school, so they take basic subjects designed to meet local and cultural needs. Among the courses offered in Trinidad are English speech, preaching, church history, and biblical interpretation.

Even students who do not seek to be ordained discover opportunities to preach and teach and practice daily what they have learned.

Robert Alexander is a cabinet maker by trade and a student in several weekly theological classes. He never completed high school and does not feel called to be an ordained minister. But he brought enthusiasm to a group of believers when he accepted the role of lay

pastor of a mission in a squatters' village.

The mission was meeting in a community center but had to schedule their services around other events. Pentecostal and Adventist groups also used the building, so many times revivals and other sessions conflicted. Robert led the mission to construct an inexpensive meeting house. His knowledge as a builder and expert carpenter was

helpful in guiding the construction.

He also leads in financial matters. Some of the members tithe, and the congregation has a planned budget. Robert brings new life and vigor into a community where there is unemployment and a low educational level.

Munday School instead of Sunday School provided an evening of Bible study for awhile. Now that the mission has a building, Bible study is

held on Sunday afternoon and preaching services on Sunday night. Robert's wife is a skilled Bible teacher and a capable helper.

Theological training supports Robert in his ministry responsibilities. Disciplined study helps him to prepare and deliver sermons. It equips him to do the work of the pastor more effectively in visitation and outreach. The encouragement he receives overflows into the lives of others.

## Planning the Meeting

### STUDY QUESTION

Why is theological training by extension an effective way to train church leaders in the Caribbean area?

#### PLAN 1

Introduce the study by answering two questions: What is meant by theological education by extension? How does it work?

Assign to each member several paragraphs of the remainder of the content material and allow 15 minutes for silent reading. Ask the women to underline (1) reasons for the development of TEE in the Caribbean area and (2) examples of learning experiences.

After members share these reasons and examples with the group, suggest they each circle two specific requests as prayer reminders (or they can write these in the margin of the magazine).

Ask group members to choose prayer partners; pray together during the meeting and covenant to gather to pray during the month.

#### PLAN 2

1. Make the following assignments:

(1) Using your public library, research the educational status of people who live in the Caribbean. Choose several from the following

places: Jamaica, Bahamas, Bermuda, Dominican Republic, Guyana, Surinam, Dominica, Trinidad, Tobago, Barbados, Antigua, Guadeloupe, and Grenada.

(2) Interview your pastor, asking these questions: What is the importance of theological training for those who serve in church-related vocations? What are some ways a pastor can pass on his training to lay leaders in his congregation?

(3) Order free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230, the booklet 1976 *Know Your Baptist Missions*. Read pages 30-32; report the number of missionaries serving in the Caribbean, number of national pastors, number of churches, and total membership.

(4) Study the content material.

2. Call for reports in the group meeting. After these four members relate the information, lead the group to discuss these questions:

What are the reasons for the development of extension classes in the Caribbean?

How does TEE work? Why is it important?

3. Ask group members to complete this sentence on paper: I will continue to pray for this ministry because

Close with directed prayer. (See prayer requests under "Something to Do Because You Studied.")

#### PLAN 3

Arrange for six members to answer the question, What does TEE mean to me? as they play one of these roles:

a missionary in the Caribbean  
a church member in the Caribbean  
a village pastor  
a teacher in an extension class  
the wife of an extension student  
the writer of extension textbooks

The six members will study the content material, complete these paragraphs, and prepare to discuss their individual role in the group study.

I believe theological extension classes are effective in training church leaders in the Caribbean because

I will continue to pray for this ministry because

#### CALL TO PRAYER

Give to each member the name of a missionary having a birthday today. Read the names, types of work, and areas of service.

(Please turn page.)



## Current Missions Group

Read I Corinthians 12:4-7. Reread verse 7: "The Holy Spirit displays God's power through each of us as a means of helping the entire church" (TLB). Ask members to pray in conversational prayer, using this verse as a guide, for the missionaries whose names they hold

### SOMETHING TO DO BECAUSE YOU STUDIED

Covenant with a prayer partner to pray about these requests: Pray that the Lord will call key young people to preach. Pray that those in places of leadership will provide quality theological education to meet the

needs of young pastors. Pray that those already trained will keep the vision of continuing education. Pray for study materials that keep them challenged

Share the prayer requests with your family around the evening meal

# READALERT

You mean you're interested in a personal reading program, but you're not a Round Table Book Club subscriber?

Yes, it's true that the club was set up mainly to help Round Table groups secure their books more easily. But anyone who wants to read about missions should belong.

From what kind of books can you expect to choose? Books are listed and reviewed on the pages for Round Table groups in *ROYAL SERVICE* each month (see p. 28). These books deal with missions, mission-related topics, spiritual development, biblical basis of missions, witnessing, and other topics of interest to mission-minded persons.

How does the Round Table Book Club work?

1. Sign up! Write Round Table Book Club, Box 24030, Nashville, Tennessee 37202. Give your name, address, and (if you have one) Baptist Book Store account number.

2. Two months before the beginning of each quarter, you will receive a card showing the books for the coming quarter. The card gives the titles and prices of forthcoming books. Subscriptions received after the first of January, April, July, and October will begin with the following quarter's books.

3. If you want all three books, make no response to the card. The books will be sent automatically one month before the first one is to be studied in Round Table groups. If you decide you do not want all three books, simply check the appropriate box or boxes on the card and return the card. Only the books you want will be sent. You have ten days to return books you decide not to keep.

4. Send no money. You will be billed later. If you buy three books at once, you receive a 20 percent discount. If you already have a Baptist Book Store account, use that ac-

count number. If you do not have one, an account will be opened for you. Billing is made monthly from the centralized billing headquarters of the Baptist Sunday School Board in Nashville, Tennessee.

Titles for this month and the next few months are:

June *What Is a Family?* by Edith Schaeffer (Revell, \$6.95)

July *More-with-Less Cookbook* by Doris Janzen Longacre (Herald Press, \$5.95)

August *American Montage* by Celeste Loucks and Everett Holum (Home Mission Board, \$6.95)

September *Judge for Yourself* by Gordon R. Lewis (InterVarsity Press, \$2.95 paper)

October *Under the S-S Shadow* by Traugott Vogel (Broadman, \$6.95)

November *Peace Child* by Don Richardson (Regal Books, \$3.95 paper)

December *Joni* by Joni Eareckson (Zondervan, \$6.95)

## Round Table Group

# The Christian Family

Joanne Jackson Lisk



(Umm, what a heavenly smell! Have you baked cookies while your child stood first on one foot and then the other, eagerly waiting to taste the gingerbread man she helped you shape on the cookie sheet? Or have you walked with your grandchildren through swirling leaves, talking about the stream, the trees, the sounds of animals? Perhaps you have no children of your own, but you have taken time year after year to visit your nephews and nieces; to take pictures of birthdays, Thanksgivings, Christmases, vacation days shared together. Then you have selected together pictures which are the best reminders of holiday fun to go into family albums which will be turned through many times in days to come.

If you have done these things, you have done far more than cook, walk and snap pictures, according to Edith Schaeffer, author of *What Is a Family?* In fact, you are an artist of the highest calling, for you have been creating that wonderful part of the tapestry of life called "a memory." In the process of memory creation you may have begun a tradition which will continue through years, even generations, enriching lives, expanding minds, releasing creativity.

**What Is a Family?** by Edith Schaeffer (Revell 1975) \$6.75

Edith Schaeffer wrote this book as a fortieth wedding anniversary gift to her husband, theologian Francis Schaeffer. Her writing is liberally spiced with memories of a

mother-grandmother. One senses a unique woman's "givingness" of herself to husband, children, grandchildren, and friends.

Perhaps Edith Schaeffer sat down at some point in her life and said, "I will be the creator of traditions and memories. I will be a pole around which my family may wind the multicolored strands of their lives, even as colored ribbons are wound around maypoles in our European villages." There may not have been such a striking moment of decision — just the determination of Edith and Francis Schaeffer to dedicate their family and their own lives to God in a special way. Whatever the beginning may have been, readers will feel warmly at home with the Schaeffers.

You may have read Mrs. Schaeffer's earlier book, *L'Abri*, and have already been introduced to the world-renowned Christian community which the Schaeffers established in Switzerland. Now Edith Schaeffer recalls the years at L'Abri and weaves memories of Ran, Franky, Margaret, John, Udo, Kirsty and many others into the book to illustrate a concept or assist in capturing a mood.

While in part a memoir of her own family (Mrs. Schaeffer comments "A theoretical book about the family could not come from me. It had to be what had been lived through or observed"), this is also a thought-provoking book about family living. It is a book filled with hope that the family ship will not break apart on the rocky shores of this century's seas of chaos.

What is a family? "A family is a mobile strung together with invisible threads — delicate, easily broken at first, growing stronger through the years, in danger of being worn thin at times, but strengthened again with special care." Edith Schaeffer challenges you to look and see what you can help your family to be.

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

Would you like to view parenthood as a happy adventure? Henry Brandt and Phil Landrum say that it can be, but there are principles that must be followed.

"It starts out as a dream . . . to be the best parent ever! Then the baby arrives . . . and the parents discover that their dream yells, 'And smells. And has a reversible stomach. All at 3 A.M.!' In this light and often funny vein, the business of rearing children is viewed by two experts in Christian marriage-family relationships.

## Round Table Group

Setting forth the firm principles for successful parenthood, the authors have achieved a readable and humorous presentation. In fact, they succeed in making the principles seem just what they have hoped — "thirteen friends who can help make parenthood more enjoyable!"

### Happiness Is a Family Time Together by Bock/Working (Revell 1975) \$4.95

You have read the other books from this month's reading list and

have been challenged to be a creative parent. You want to share with your children one of the most important gifts they will ever be given — the gift of yourself and your time. But where and how do you begin?

Family time together provides creative help in approaching the goal of being a family attempting to live for God. Here are instructions for the parent which detail every item needed, every word you might

speak (even questions which might be anticipated), for 25 family sessions.

The authors suggest you consider spending one hour weekly as a creative family time. Then ideas and plans are unfolded for families of any age or size. These sessions should move you and your family into a closer relationship of understanding and fellowship with each other, with your neighbors and with God.

## Planning the Meeting

### WHAT IS A FAMILY?

Before the meeting:

1. Encourage members to read the book.

2. Assign chapters 1, 3, 6, 9 and 10, asking five members each to prepare a brief resume of one chapter. Suggest each be ready to ask one question related to the chapter which could be used as a discussion springboard for the group.

3. Provide writing materials.

At the meeting:

1. Distribute writing materials and ask each member to answer the question: What is a family? Share answers around the group.

2. Call for the chapter resumes with discussion of questions as assigned.

3. Pray for missionary families represented on the calendar of prayer. Ask members to jot down one name to share with their own families during a prayertime that day or the next.

### I WANT TO ENJOY MY CHILDREN

Before the meeting:

1. Ask members to read the book.

2. Ask one person to be prepared to read the incident "Sometimes Pressure" beginning on page

3. Plan a way to present chapter 13 — perhaps by alternating readers on each of the "Baker's Dozen" summary statements.

4. Provide pencils and paper for members.

At the meeting:

1. Begin with the "Sometimes Pressure" reading.

2. Distribute writing materials. Ask members to list problem areas they face in enjoying their children.

3. Ask for sharing of above on volunteer basis. Discuss briefly.

4. Present the "Baker's Dozen" as planned. How could these principles help you?

### HAPPINESS IS A FAMILY TIME TOGETHER

If possible, make this workbook available for everyone to browse through either during the meeting or during a fellowship period. A session from this book could be presented for the group actually to carry out if you feel you have enough time. If interest is keen, you may want to schedule an extra meeting for this. Basically, however, this book is meant to be a resource book for individual family use.

Mrs. Richard Lisk, England, Arkansas, is a pastor's wife and frequent contributor to WMLI periodicals.

## Book Forecast

### BOOKS FOR JULY

*More with Less Cookbook* by Dora Janzen Longacre (Herald Press) \$5.95\*

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

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

### BOOKS FOR AUGUST

*American Montage* by Celeste Loucks and Everett Hultum (Home Mission Board) \$6.95\*

*The Chicanos* edited by Ed Ludwig and James Santibanez (Penguin Books, Inc.) \$1.50 paper\*\*

### BOOKS FOR SEPTEMBER

*Judge for Yourself* by Gordon S. Lewis (InterVarsity Press) \$2.95 paper\*

*World Mission: 12 Studies on the Biblical Basis* by Ada and Ginny Lum (InterVarsity Press) \$1.75\*\*

*I Believe in the Great Commission* by Max Warren (Eerdmans) \$2.95\*\*

\*Members of Round Table Book Club get these books automatically. See page 26. Also available through Baptist Book Stores.

\*\*Available through Baptist Book Stores.



# Set Up a Recreation Program

Joyce Martin

## Mission Action Group

Now that the school year is over and the lazy months of summer are upon us, many churches across our convention are launching into full-scale recreation efforts for their families.

But what about those children and youth who are not touched by the programs of your church? What will they do? Will they become a part of that growing number of juvenile delinquents simply because they have nothing to occupy their leisure hours, and, in sheer boredom, turn to the excitement of crime? A recent Senate report on juvenile crime stated that young people from ten to seventeen years old make up only 16 percent of our national population and yet they account for more than 45 percent of those arrested for serious crime.

Ten to seventeen-year-olds! Oh Lord, how many thousands are there in my city alone! No place to play, no place to laugh, no place to talk. No one to care, no one to share, no one to listen. Nothing to do, nothing to be.

And Lord, how many there must be in cities and rural areas around our country. Could it be that you could use mission action groups to reach into the lonely existence of these youth and children with recreation activities which say "We care"? Could it be that a place to play, a place to laugh, and a place to talk could be provided by Baptist Women? And, then Lord, could it be that when the youths' time is filled with activities you would give the opportunity to point them to a meaningful existence under the control of the Master? Oh Lord, how wonderful it would be if you could work through women across our nation to reach young lives before they become so terribly scarred by crime.

"I am concerned," you may say, "but how can our women start such a recreation program? Where do we begin?" Below are some practical guidelines to help you become involved in mission action through a planned recreation program.

**Establish the Need.** Survey the community in which your church is located to see if a recreation program for children not ordinarily reached by your church is needed. Does the community provide activities and facilities?

Talk with your pastor, youth director, and education director about your project. They will be able to give you valuable information about the needs of the community.

Talk with local apartment managers about the recreation needs of their tenants.

**Enlist Volunteers.** Plan to invite more than just your mission action group members to become involved. Talk with your WMLI director about making the project churchwide with your group providing the basic leadership.

Use your church newsletter or Sunday bulletin to arouse the interest of concerned persons. Include information gained from your informal survey of the church field.

## Mission Action Group

Ask your pastor for five minutes in an evening service to present an appeal for older youth and adult volunteers. If possible, show slides of the areas from which the children to be reached will come. Emphasize the lack of recreation activities available to the children.

Prepare posters and place them in high-visibility areas of the church building. Be sure to indicate that volunteers must be older youth or adults and that both men and women are needed.

Talk with Acteens, Royal Ambassadors, Baptist Men, Baptist Young Women, and Baptist Women leaders about enlisting volunteers for the project.

Provide a sign-up card, indicating the name of the person to whom the cards are to be returned, or, include a telephone number which the volunteer may call to enroll in the project.

Notify all volunteers of the date, time, place, and purpose of the first training session.

**Provide Training.** Go to the training sessions well prepared. The success of the program will depend on the enthusiasm, organization, and commitment of the leaders of the mission action group. The following areas need to be discussed in the training sessions:

- Age group to be reached.
- Developmental characteristics of the age group.
- Special needs of the group. Are participants economically limited, delinquency-prone, or in tense family situations?
- Rules. What rules need to be set? How will the child who breaks the rules be handled?
- Activities. What types are best suited for the needs of this age group? What types are best suited for the physical facilities? Will both active and quiet games be provided? What equipment is needed? Who will supervise each activity?
- Transportation. Will transportation be provided?
- Schedule. How often will the program be held? What hours?
- Place. Will the program be conducted at the church, at a park, at a community building, at a recreation area in an apartment complex? If the program is to be held outdoors, what provisions will be made in case of rain?
- Follow-up. How will your group attempt to establish a permanent ministry to the needs of the families of those who attend?

**Prepare Publicity.** Prepare simple but attractive handbills stating all the essential data concerning

time, place, activities provided, transportation, ages invited, sponsor.

Use youth volunteers to distribute the handbills.

Secure permission from owners of businesses in the area to post the handbills in their establishments.

**Follow-Up.** After the first day's activities, evaluate with your volunteers. Discuss what worked well and what needs improvement. Reassign responsibility if needed. Attempt to help each volunteer have a positive attitude concerning the day.

As your program progresses, deeper needs of the youth will become evident. Do not begin the program if your group is not willing to meet some of these needs. Your recreation project will say "We care," but your involvement in meeting deeper physical and spiritual needs will more graphically say "We care because God cares." Pray that God will make you sensitive to these deeper needs.

Yes, Lord, this summer many children will have a place to play, a place to talk, someone to care, someone to share, something to do, something to be — because mission action groups will become involved.

Mrs. Larry Martin and her husband are home missionaries serving the Greater Detroit Baptist Association.

**How to Use Community Resources in Mission Action**  
(See order form, p. 48.)

**Call to Prayer:** Look for names of home missionaries with birthdays this week who do Christian social ministries work. Pray for them and for volunteer and short-term helpers (like student summer missionaries) who this summer will reach thousands of youth for the Lord through many kinds of activities.

Summer is a good time for mission action group members to do some refresher study. Bring to the meeting copies of the following; urge each woman to take one book home and study it within the next month.

- Special Skills for Mission Action 1*
- Special Skills for Mission Action 2*
- Persons, Not Things*
- Principles of Mission Action*

For further helps on a recreation program, order *Handbook for Recreation*, from Superintendent of Documents, US Government Printing Office, Washington, DC 20402.

## Bible Study Group

**Scripture passages:**

**Luke 18:9-14; 14:7-24,  
Matthew 21:28-32, 20:1-16**

Someone has quipped, "All men are equal, but some are more equal than others."

It may also be said that God loves all people equally, but he doesn't accept all human behavior as equally desirable. God has no favorites, but that does not suggest he is neutral about the kind of people we become. He loves us without distinction, but he finds some of us much more "after his own heart" than others.

If God had his "druthers," what kind of people would he want us to be? Do you ever wonder what sort of people Jesus enjoyed being with? He may have found some people tiresome, some taxing, some relaxing, some pompous, some defensive and uptight, and still others open and affirming. The parables reflect Jesus' preferences in people.

**God's Welcome to the Penitent**  
(**Luke 18:9-14**)

Take the familiar story of the Pharisee and publican as an illustration of the kind of attitudes and behavior Jesus disapproved and the kind he approved. This parable of two men who went up into the Temple to pray is an "example-story" which, like the parable of the good Samaritan, says "this is a real-life case of what I mean."

The parable's purpose is revealed in the opening comment that Jesus told it "to people who were sure of their own goodness and despised everybody else" (18:9 TEV). Those who trusted in themselves supported their self-righteousness by looking down on others. They built themselves up by despising others and feeling superior to them. We see it often by comparison, one says, I am a better person than my neighbor.

Each man in the story described himself as he perceived himself. Look at the Pharisee. For one thing, he revealed how he felt about himself by the stance he took. "The Pharisee stood" (Luke 18:11) may be interpreted accurately to read, "He took up a prominent position."

The Pharisee proceeded not to pray but to engage in self-congratulation. The key to his prayer is the personal pronoun *I*. The prayer was not focused on God at all, but on himself.

First, he recounted the sins from which he had refrained (v. 11). He said in the prayer that he thanked God, but that was only a way to parade the list of virtues. He had no real thanksgiving to offer, for he saw nothing that God had done for him. He had done it all himself — being "not as other men."

Having congratulated himself on his virtues, the Pharisee next recited two works of over-and-above merit which he supposed put him in a favorable position with God. First, "fast two days a week" (v. 12 TEV). The Mosaic law required only one fast day per year, the Day of Atonement, but zealous Jews observed Mondays and Thursdays for fasting. What better way to show God that you meant business about being pious than to fast two days a week? Second, "I give you one tenth of all my income" (v. 12 TEV). Tithing was required, to be sure, but the tithe, like a withholding tax, would already have been paid by the producer on many items which came into the Pharisee's possession. But this man believed some special merit was due him for paying a second tithe. Further, he wanted to be sure that God knew about it.

Look now at the other principal in this vignette about the kind of person God finds acceptable. The role of the publicans — customs collectors — in first-century Palestinian life is well known. The Romans collected taxes themselves, but they



## Bible Study Group

"farmed out" the collection of customs to the highest bidder. Publicans used the power of Rome behind them to extort all they could from their own people, and they were despised. The Gospels' best-known customs collector was Zaccheus.

As the Pharisee's stance reveals a great deal about him, so the publican's posture tells us much about his attitude toward God and toward himself. He "stood at a distance" (v. 13) and would not lift up his eyes, but kept beating his breast — a gesture of deep penitence. This man had no list of virtues to recite to God, nothing to recommend himself. All he could do was beg for God's mercy on himself, a sinner.

In a contest of virtue between these two men, there was no contest. Yet in God's eyes the penitent sinner was acceptable, whereas the self-righteous man was not. We are so familiar with the parable that we may not feel its impact, but those who heard it from Jesus' lips were furious because they realized that Jesus identified them with the man whom God did not accept because of his pride.

What does this parable tell us about "God's kind of people"? It reminds us that one cannot buy relationship; it is not for sale, not even between humans, certainly not with God.

The parable reminds us, too, that nothing is more distasteful to God than a boastful spirit which spreads out its virtues like a merchant displaying his wares. The other side of this teaching is that God does accept those who come to him without claim of their own saying, "Just as I am, without one plea . . . O Lamb of God, I come."

### How to Behave at the Table (Luke 14:7-24)

Recall how your mother told you to "mind your manners" when you visited your neighbor's house for supper. Perhaps she went through a list of do's and don'ts to be observed

so that you wouldn't embarrass yourself and your family. "Remember to say please and thank you. Don't talk with your mouth full. Keep your elbows off the table. Don't gobble down your food." Well, here are three parables having to do with social amenities. It is easy to believe that Jesus told them with tongue-in-cheek humor.

Luke introduces the parable with the statement that Jesus observed how when they came to a public gathering many of the leaders "chose the places of honor" (v. 7 RSV). Jesus was always observing

**God does not want people who have their eye on the reward, whose motivation is that "it pays to serve Jesus."**

human behavior. He watched socially ambitious people jockeying for position, trying to beat one another at the game of public display. With biting satire he advised them to try another stratagem. Why not take a "lower seat," a less prominent station, and wait for the host's invitation to "go up higher"?

Jesus concluded the parable with a proverb of his own: "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (v. 11 RSV). Doesn't this maxim contradict our accepted understanding of life? We do not really believe that the humble person will be noticed, or that the "pushy" will be put down. We have accepted a different proverb: "Whosoever rooteth not his own horn, the same shall not be rooted." Thus, while we may be irritated by the success of self-seeking friends, we secretly envy their audacity and wish we had their nerve. "If you

don't look out for yourself, nobody's going to do it for you," we say. We even teach our children that is the way things work in this world.

Perhaps, then, this is one of Jesus' hardest teachings. It is exceedingly difficult — almost contrary to our natures — to step aside and make way for others to go ahead of us.

The second parable (Luke 14:12-14) is equally unnatural for us to accept in practice, although we probably would agree in principle. It has to do with the common social courtesy of returning favors for favors shown. You know how it goes. The neighbors invite you over for dinner; you invite them back. After a decent interval they invite you again, and then you have to do it all over again. Nothing vicious is involved in this cycle. As a matter of fact, it may be rather pleasant, although sometimes it can be a dull rut. It certainly is a comfortable way to entertain. There is little risk to this kind of social amenity.

Why would Jesus advise inviting those who could do nothing for you in return — the poor, the crippled, the lame, the blind (v. 13)? For the very reason that they could not repay you! It was the only way of breaking out of the circle of getting-for-giving, tit-for-tat. Is it really giving if I know that whatever I give I am going to get full value received in return, dollar for dollar? I only give when I give with no reason to suppose that it will ever come back. Anything else is not a gift; it is an investment.

Jesus was saying you do not claim you are hospitable if you "treat" only those who are going to "treat" you back. Only those are truly hospitable who aid those unable to repay. "Why should you expect God to reward you, if you love only the people who love you? And if you speak only to your friends, have you done anything out of the ordinary?" (Matt. 5:46-47 TEV).

The third of these parables about "table manners" (Luke 14:15-24) is

a response to a pious outburst (v. 15). One who was listening to Jesus' words could not resist saying, "Won't it be wonderful to gather around the Lord's table in heaven!" Evidently Jesus was not impressed, for he proceeded to tell about a wealthy fellow who invited his many friends to come to a big banquet. He did what we are all prone to do and what Jesus said we ought not to do: confine favors to those who can return them.

But this man must have miscalculated who his friends were, because they all began making excuses as to why they couldn't accept the invitation. Learning of his rejection by his "friends," the wealthy man sent his servant out to bring in "the poor, the crippled, the lame, and the blind" (v. 21). When these were not enough to fill the benefactor's banquet hall, others from the "highways and hedges," the strangers and stragglers, were brought in. So in the end the host was beholding the very people Jesus said should be helped, even though he did it only after being rejected by his so-called friends.

What do you see as the meaning of that story when put back into its context of sayings about "table manners"? Talk about how wonderful it will be when "we all get to heaven!" is only pious blather if it is unrelated to our behavior toward each other here. To "eat bread" is an expression meaning close relationships. One did not eat bread with strangers, for to share bread with someone was an act of acceptance of him as friend and neighbor. To say, "Won't it be wonderful when we all get to heaven and can be together," is somewhat hypocritical if in the name of tradition or "what is best" or anything else, we are doing everything in our power to guarantee that we shall not "eat bread" together here in this life.

In so many ways Jesus asks, "Why do you call me, 'Lord, Lord,' and don't do what I tell you?" (Luke

6:46 TEV). Jesus was "turned off" by platitudes and empty promises. A leading company advertises its products with the slogan, "It's performance that counts." Indeed it is.

### The Better of Two Bad Performances (Matt. 21:28-32)

The significance of performance is illustrated in another of Jesus' parables. He told of two sons, neither of whom was exactly all a father could desire in a son. Both of these sons were told by their father to work in the vineyards. The first replied in an ugly and rebellious manner: "I will not." No explanation or request for delay — just plain defiance of the father's authority. But afterward this son repented, truly sorry that he had behaved toward his father in such an unbecoming way, and went and worked.

The second son replied to his father's instruction with an oily agreeableness. He did not protest or ask, "Why do I have to?" He just said straight out, "Yes, sir." The only problem with this agreeable son is that he didn't keep his word. His loyalty to his father was only lip service. He "talked a good game" of being a son.

Once more, Jesus' attitude is plain. He dislikes hypocrisy and empty mouthings. People long on promise and short on performance evidently did not elicit much admiration from him. If Jesus reflected the character of God we need to examine our profession in the light of our performance.

### The Kind of Worker God Appreciates (Matt. 20:1-6)

No parable of Jesus has more to say about desirable versus undesirable characteristics of Christians than this one about laborers in the vineyard. It tells of those who worked all day, most of the day, part of the day, and only one hour. The owner had his paymaster pay all the laborers at the end of the day (the

same wage, and pay them in the reverse order in which they had been hired).

Many a reader of this parable puts it down with an uneasy discontent with the story. The reader doesn't want to think that Jesus' perception of justice in compensating the laborers is distorted; yet how can he accept as right paying those who worked only one hour the same as those who had worked in the heat of the day?

Some have explained the parable in terms of "everybody is equal in heaven." Those who serve the Lord all their lives, from early morning through the heat of the day and until sunset, are not placed ahead of those who serve him for "only the last hour of life." That may be true, because God's grace is just that — grace — and not compensation. But such an interpretation misses the point of the parable.

That point becomes clear when the parable is read in the context in which it was told. As Matthew 19 reports, Jesus had just watched the rich young ruler go away sorrowfully because he had been unwilling to meet the requirements for discipleship. "Sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me" (Matt. 19:21 TEV). As the young man was leaving, Jesus commented to his disciples that "it is much harder for a rich man to enter the Kingdom of God than for a camel to go through the eye of a needle" (v. 24 TEV). They were astonished at the remark, because they believed that earthly riches were the sign that God favored rich men. If God were not pleased, how could one be rich? Thus they asked, "Why can he be saved, then?" If a rich man can't make it, who can? Jesus' reply is to say, "Nobody can make it on his own." "This is impossible for man, but for God everything is possible" (v. 26 TEV). God makes the impossible possible. Redemption is a matter of pure grace.

## Bible Study Group

But Peter had not been listening — a common failing. Instead, he had been thinking about all that the disciples and Jesus had lost by the rich young ruler's decision not to give up everything and throw in with them. Further, Peter had been thinking about how much he and the other disciples had given up. Unlike the young inquirer, they had made the big sacrifice. Peter and Andrew, James and John had given up their nets. Matthew had given up his customs collecting. They had all made sacrifices. "What will we have?" (v. 27 TEV). What's in it for us?

Jesus' reply is a beautiful illustration of what he believed about the relationship between sacrifice and reward, and about the kind of attitude he wanted to see in those who followed him. He said two things. First, there is no way we who are obedient to Christ can lose in the long run. We shall "receive a hundred times more, and will be given eternal life" (v. 29). You can't "outgive" God!

But if you have become a follower on the basis of making an investment that pays off a hundred to one, you have missed the whole point of discipleship. To do that would be like marrying your husband in order to get financial security. Or, like trying to buy the love of your child. You want to do all you can for your child's welfare, but you and your child are both to be pried if the only cause for his showing any affection for you is that you give him what he wants.

That is what Jesus said to Peter. "Peter, you can't possibly lose by being a disciple. But I want you to know that God doesn't want that kind of calculating relationship with you. Let me show you what I mean." So he told this parable of the laborers in the vineyard. Consider it carefully. Three kinds of laborers are pictured. The first are bargain-ers, contract demanders. They ask the man who wishes to hire them for the day, "What's in it for us? What are

we going to get?" They demand a contract, a guarantee, and won't work without it. Having assured themselves they are not going to lose in the transaction, they work. Give them credit for working faithfully. But that was not the point of this parable. Remember that a parable is designed to make a single point and illustrate a narrow truth. The point here is about the kind of workers God wants in his vineyard. Clearly he does not want people whose chief concern is what they are going to get for themselves.

**Is it really giving if I know that whatever I give I am going to get full value received in return?**

The second group of workers are those who are promised by the owner, "You also go and work in the vineyard, and I will pay you a fair wage" (Matt. 20:4 TEV). There is no contract here, no haggling over wages. Here are men who trust the owner to be a man of his word. He tells them he will do what is right, and at the end of the day they will discover that he has done much more than what was right, far beyond what they could have expected. This is the kind of worker God wants in his vineyard, people not so much motivated by concern for their rights as by trust of the owner of the vineyard.

The third class is represented by those hired at the last minute — 4 P.M. They receive no promise at all, only an invitation to work in the vineyard. When asked why they are standing around idle they replied that no one had hired them. "You go into the vineyard, too," they are told. Well now, it is four o'clock, an hour before quitting time. Why don't these men say, "Fine, we'll see you bright and early tomorrow. After all, there is scarcely time to get out to

the field now." But they don't. They go to work. If only for an hour. As it turned out, they made a wise decision, for that one hour's work was rewarded with a full day's pay. But they couldn't have known that ahead of time. They weren't even assured that they would be paid at all. Then why did they go? They went because they wanted to work because they were so eager to work that they would go for only one hour. An hour's work was better than no work.

What has the parable told us about the kind of people God wants in his vineyard? He does not want people who have their eye on the reward, whose motivation is that "it pays to serve Jesus." Instead, he wants his workers to be prompted by two motives: first, trust, or the willingness to leave outcome and compensation in the hands of God, and second, the desire to work in the vineyard. He wants people who are there because that is where they want to be.

Too many Christians appeal to people's lower motives for serving Christ and his church. We beg and cajole people to work for Christ. Jesus says there are two kinds of worthy motives — trust and desire to serve.

Look back now over these parables about attitudes and behavior. What have they taught us about "God's kind of people"?

They tell us that God wants people who are penitent, not full of self-commendation.

He wants people who are humble, not arrogant and pushy.

He wants people who give for the joy of helping, not for the hope of making a profitable investment.

He wants people who perform, not just make pious promises.

And he wants people who trust him with their lives to do what is right and who simply want to work in his vineyard.

I would like to be God's kind of folks, wouldn't you?

## Planning the Meeting

**STUDY QUESTION:** What did Jesus say about the kind of person he wants me to be?

### PLAN 1

Point out that this is the last in a series of six studies based on parables Jesus told. Let members spend a few minutes to review the preceding five studies, referring to their notebooks.

Suggest that members work individually (or in twos or threes, if your group is larger) for about 15 minutes, each studying one of the four Scripture passages and the related comments. The group can come together to share findings of their study.

Here is a suggested outline for members' notebooks:

What Are God's People Like?

1. Luke 18:9-14 — God wants people who
2. Luke 14:7-24 — God wants people who
3. Matthew 21:28-32 — God wants people who
4. Matthew 20:1-16 — God wants people who

### CALL TO PRAYER

Ask each person silently to evaluate her own life in terms of the question, Am I God's kind of person? As the names of missionaries with birthdays today are read, ask members to pray that they too will be God's kind of people.

### PLAN 2

Before the meeting, Using two poster sheets, make a sandwich-board sign. On each poster print, God's Kind of People. Join the two posters at the top with strips of wide masking tape which have been stuck together. Enlist a member to wear the sandwich-board sign and stand before the group.

Print each of the following words or phrases on separate strips of paper: penitence, humility, joyful giving, performance, trust, and desire to work.

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Write out instructions for each group (see below).

At the meeting: Using the study material on page 31, introduce the topic. Divide the group into five smaller groups (or let individuals work singly); ask each to look for characteristics which God wants in his followers. Give each group a paper strip and the brief instructions. Explain that each group will report to the large group, at which time a representative from each group will attach the strip to the sandwich-board sign.

1. *Penitence.* — After reading Luke 18:9-14 and the study material in ROYAL SERVICE, discuss the characteristics of the two men in the parable.

2. *Humility.* — Read Luke 14:7-11 and "How to Behave at the Table." Discuss Jesus' recognition of this characteristic.

3. *Joyful Giving.* — Under "How to Behave at the Table," read about the second parable and read Luke 14:12-24. Share information about Christian acquaintances who have this characteristic.

4. *Performance.* — Read "The Better of Two Bad Performances" and Matthew 21:28-32. Contrast the actions of the two sons. Which characteristic was more pleasing to Jesus and why?

5. *Trust and Desire to Work.* — After reading "The Kind of Worker God Appreciates" and Matthew 20:1-16, discuss why the owner of the vineyard paid all of the workers the same wages. Describe the three kinds of workers. What kind of workers does God want?

### PLAN 3

Lead group discussion of the following questions:

1. What evidence do we see today of a lack of penitence? Enlist two members to do an impromptu contemporary version of the two men described in Luke 18:9-14.

2. How does the philosophy described in Luke 14:7-11 fit into mod-

ern life? Decide on several practical ways to overcome a tendency to be pushy.

3. Why is the characteristic of joyful giving especially difficult for present-day Americans? Why would Jesus advise inviting those who could do nothing in return?

4. In an impromptu scene act out a possible current version of the parable described in Matthew 21:28-32.

5. What special challenge for a Christian in the seventies is there in the words *truer* and *a desire to work*?



**Baylor Musicians Will Sing at Baptist Meeting in Bahamas**

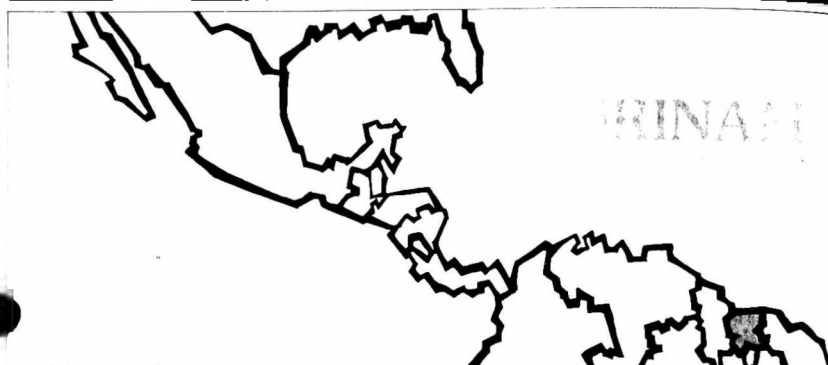
Musical entertainment by Baylor University students will be featured at the twenty-fifth anniversary assembly of the North American Baptist Women's Union October 12-16, 1977 in Freeport, Grand Bahama Island. Deirda Durham and Wanda McKee will be singing for the sessions, accompanied by Kathy Gladen.

The continental union, a division of the Women's Department of the Baptist World Alliance, meets every five years.

More than 2,000 participants representing 17 Baptist groups in the United States, Canada, and the Caribbean islands are expected to attend.

For travel and hotel reservations contact Major Travel Center 2639 Rutherford Road, Fayetteville, North Carolina 28303.

## Prayer Group



Once called Dutch Guiana, Surinam [SOOR-ih-NAM] is located on the northeast coast of South America. In 1667 it was given to the Dutch by England in exchange for New Netherlands (New York). Independence came in 1975.

Surinam is slightly larger than Illinois. Most of the 432,000 people live along the coast. Other parts of the country are hilly. Paramaribo (pair-uh MARE-ih-boh) is the capital.

The first Southern Baptist missionaries in Surinam were Harold and Martha Lewis, who transferred from another Caribbean country in 1971. Soon Leo and Margaret Waldrop came. Surinam is the first country in which our missionaries learned the Dutch language.

In 1973, the Foreign Mission Board asked Buford and Mary Frances Nichols, retired missionaries from Indonesia, to survey Surinam. Dr. Nichols wrote, "This tropical South American country reminds us of Indonesia. Surinam and Indonesia — half a world apart — have in common an equatorial climate, a heavy rainfall, rice fields, and sugar cane, exotic fruits and flowers and birds, rain forests, and sprawling jungles (80 percent of Surinam's land), a multiplicity of races and languages, a decisive

Dutch influence and an awakening Christian minority."

Before it was abolished in 1863, slavery brought in thousands of African slaves. After 1863, laborers were recruited from Java (Indonesia) and China. The customs and religion of these blended with the Dutch and the original Indian culture to form a variegated pattern.

These backgrounds affect the religious thinking of the people. Hinduism, Islam, and remnants of African religions are present.

Two church-type groups in Surinam have been initiated by Southern Baptists. One is in Doekhieweg (doek-he-wek), the other is in Rainville, a section of Paramaribo.

The first work began at Rainville. A building was bought and activities offered to neighbors. The Christian Life Development Center seeks to reach and train persons in Christian life. There are Bible clubs, Sunday School, worship services, recreation, music, language study, and sewing classes. Harold and Martha Lewis are responsible for the center's work.

### Trade Fair

Every two years Surinam has a trade fair with the neighboring countries, local industries, and civic

organizations. Products are displayed, literature is distributed, and personal contacts are made. The fair is an important event.

In 1973, the Mission (organization of Southern Baptist missionaries) launched its first major evangelistic outreach at the fair with a booth exhibiting photographs. Each picture depicted one of the many human moods.

Brochures with Scripture verses related to the photographs were distributed. Missionaries and nationals from the two Baptist churches counseled people who visited the booth. Tracts titled "Do You Know Jesus?" and "Who Are the Baptists?" were given out.

Ten thousand people visited the Baptist booth during the 13 nights it was open. Several accepted Jesus as Saviour.

Missionary Leo Waldrop followed up on booth contacts in a suburban village of Doekhieweg. This resulted in the conversion of two young men and the beginning of the second center of Baptist work. Leo Waldrop leads this group.

This year, the Mission will again participate in the fair. Several paintings will be displayed. A special feature, using singing groups and puppets, will be presented. Follow-up materials are being designed.

Three Southern Baptist career missionary couples are now in Surinam. In addition, there is a journeyman couple, John and Carol Moyer, who teach music.

It was a happy day in November 1975 when a letter indicated that Fred and Janice Day were coming as new missionaries. "Our Mission had issued a call for help for four years," Waldrop says. "But we need three more couples to meet our basic needs," he continues.

### Prayer Requests

1. Pray for three more couples to go as career missionaries to Surinam. One couple is needed to work with Javanese (Indonesian) people, one with Chinese, and one for English-language work. A group of Hakka-speaking Chinese Christians have been asking Southern Baptists for three years to find them a pastor. Pray for these needs.

2. Leo and Margaret Waldrop plan to study the Hindi language so that they can minister to additional people. Pray for them as they seek to learn the language.

3. Pray for the annual Mission meeting of Surinam, which meets this month. The missionaries will discuss future plans, set policies, prepare budgets.

4. Pray for the Biennial Trade Fair ministry which takes place in early fall.

5. Pray for Simla Takai, a young person who lives under pressure because she has accepted Christ. She was beaten by her parents because she refused to marry a Hindu. Three times in 18 months they tried to force her to marry. But she wants a Christian home. She hopes to enter vocational Christian service. Recently her mother became a Christian. Pray for Simla and her family members.

6. Pray for these adults in the Bible study groups: Clea Domaso, Mrs. Kenson, Mrs. Tikai.

7. Pray for the missionaries in Surinam — the Lewises, the Waldrops, the Days, and the Moyers. Pray that they will have strength, wisdom, patience, insight, courage in the face of opposition; that their daily example will reflect Christ.

8. Pray for the opening of additional satellite Sunday Schools at the Christian Living Development Center.

9. Pray for an expanding program of worship and ministry in the Doekhieweg area.

10. With the completion of Dutch language study, the Fred Day family will be opening new work in an area of Paramaribo. Using a newly acquired language in beginning a new work is very difficult. Pray that the Days will have fluency in the language.

11. Pray for Benny and Dinna Nierahoe at Doekhieweg. They were the first couple baptized in Surinam by Harold Lewis. They live in a Hindu-dominant village.

12. Pray for Freddy and Ina Dips, brother and sister. Pray that the Lord will make his will clear to them regarding vocational Christian service.

13. Pray for Carlin Schreiner, that his artistic talents might be used for evangelistic purposes.

## Planning the Meeting

### BEFORE THE MEETING

1. Reproduce the map showing the location of Surinam if every member of the group does not have a copy of ROYAL SERVICE.\*

2. Ask someone to review the information in the section, "Trade Fair."

3. Type or write on separate pieces of paper each of the 13 prayer requests.

4. Before the meeting, arrange chairs in a circle.

### IN THE MEETING

1. Before displaying the map ask: Can anyone tell where the country

Surinam is located? Place the map where it can be seen by all. Indicate Surinam.

2. Using material in ROYAL SERVICE, introduce Surinam. Then ask the woman you have previously contacted to share information on the Trade Fair.

3. Distribute the 13 prayer request slips. If you have fewer than 13 people, distribute the slips among those present. Give these instructions: each person prays silently for the request on her slip(s) of paper. When I say "Amen," pass your prayer request to the person on your left. This continues until all have

prayed about each request.

Allow sufficient time for prayer. Read the names on the calendar of prayer (pp. 42-48) and ask someone to lead in prayer.

\*Order from Woman's Missionary Union, 600 N. 20th Street, 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 U.S. add \$1.50 for postage and handling. Alabama subscribers add necessary sales tax. Allow six weeks for delivery.



Rhino Fuseller

# FORECASTER

## Officers Council Meeting Agenda

(Record plans on plan sheets in Baptist Women/ BYW Record, Report, and Planning Forms.)\*

- Use the suggested meditation
- Plan for enlistment of officers.
- Plan for manual study by officers.
- Plan regular Baptist Women activities: general meeting; mission action project; mission support activities. Coordinate group plans
- Promote attendance at Glorieta and Ridgecrest.
- Plan for study of spiritual development book.
- Conduct continuous leader training activity
- Plan for group training and enlistment
- Plan to enrich study experiences
- Check progress on achievement guide

## Homebound Members

Invite homebound members to accept telephone assignments. Provide them with a schedule of Baptist Women meetings for the next month and the names and telephone numbers of Baptist Women members, both active and inactive. Ask the homebound members to notify these women of the schedule of activities.

## Involve More People in Study

In officers council meeting, plan ways to involve more people in study. Provide some new study settings by starting some new study groups.

Choose a key Baptist Women member to take the initiative in starting such groups. Have officers select a qualified woman who is not already an officer but who can relate to persons who will be in the group. The president should approach the key woman and explain that Baptist Women would like her to begin a new study group. Show her some recent articles in ROYAL SERVICE that would help in starting these groups (for example, see Prime Time, November 1976, p. nine; February 1977, p. 11, and May 1977, p. 25). The key woman will not have an official responsibility in the organization unless she becomes the group leader.

New mission study groups can be formed in retirement homes and retirement communities. Women in the group need not all belong to the same church. Let the group choose a person to represent them on the officers council. The representative should be a

church member. This might or might not be the same person who leads the study activities in the group.

In the study groups emphasize a shared leader role. Schedule meetings weekly or biweekly. Use ROYAL SERVICE.

Involve group members in other activities of Baptist Women: weeks of prayer, prayer retreats, study of books such as *The Listening Woman I Am*,\* and mission action projects.

Provide a study group for Baptist Women who are interested in belonging to more than one group. A Round Table, current missions, or Bible study group may be needed.

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

Some cautions: Do not try to make this new study group a permanent arrangement. Do not coerce women to join additional groups. Let it be a choice because of interest.

Form study groups to meet at times when working women can attend: before work, at lunch, or immediately after work. Have the group meetings after work in an office, a conference room, a lunchroom, or a restaurant. The group may be small.

## The Listening Woman I Am

Schedule the study of the new spiritual development book *The Listening Woman I Am: Messenger from God*\* as an extra study opportunity (Achievement Guide, Advanced Achievement #2). Plan the study for a Saturday or a time when all women of the church can attend. It may be necessary to teach the book twice. Choose a relaxed setting, possibly outdoors. Invite all Baptist Women prospects.

## Enlist Officers

The officers council appoints — or leads the organization to elect — a nominating committee. The nominating committee recommends a slate of officers to be elected by the organization. (The Baptist Women president is chosen by the WMU leadership committee, not the Baptist Women nominating committee.)

Tools for use by the nominating committee include the Baptist Women/BYW Officer Orientation Kit.\* There is a kit for each officer. Each kit contains five sheets for use by the new officer. The first sheet is given to a prospective officer in the initial contact. The new officer then uses the remaining four sheets to orient herself to the job.

Officers should be elected early so that they may secure proper training and participate in annual planning.

## Publicize Luncheon

Make a publicity poster for the missions book (enlistment) luncheon. Plans for the luncheon were in May Forecaster.

Give time, place, and name of book to be reviewed.

## Group Training

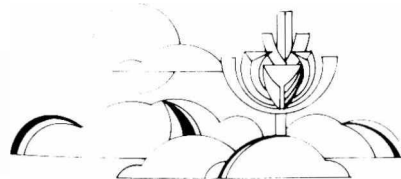
Ask one chairman to be responsible for the group training sessions for June and July. After the officers council has met, dismiss all officers except the group leaders. Present an oral resume of pages 15-17, *Working in a Missions Group*.\* Provide time for each group leader to express her feelings about the role of a group member.

Make an assignment for the July training session. Ask each group leader to evaluate her role as a leader according to the information on pages 15-17 in *Working in a Missions Group*. Ask group leaders to interview three group members about the role of a member in a group.

## Continuous Leader Training

Use ten minutes in the officers council meeting for training and meditation. Read the Scripture passage suggested in Call to Prayer, or select another one that is more appropriate in being an officer in Baptist Women. Read the names of the missionaries. Spend time in prayer.

Ask the mission action chairman to lead this activity. Read pages 19-22 in the Baptist Women Manual.\* After reading these pages, write a definition of direct evangelism. Then write a statement regarding your Christian experience and share it with the group.



## Glorieta and Ridgecrest

How does a mission action group function? a mission study group? a current missions group? a Round Table group?

ROYAL SERVICE • JUNE 1977

How does a Baptist Women officers council function? How do you keep records and make reports?

Are any of these your questions? If so, they will be answered at Glorieta WMU Conference, July 9-15, 1977, and at Ridgecrest WMU Conference, August 6-12, 1977. For reservations write: Reservations, Glorieta Baptist Conference Center, Glorieta, New Mexico 87535; or Reservations, Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770. Be sure to include \$15.00 for Conference Services Fee.

## Manual Study for New Officers

As soon as officers are elected, set a date for the officer manual study. (Check with the WMU director — a WMU-wide study may be planned.) Provide each officer with a Baptist Women Manual.\* Have the study before annual planning is done.

The new president will guide the study. Use the around-the-table helps in the manual.

## Enlarge Your Organization

Although enlargement is the responsibility of the WMU council, expansion begins with Baptist Women's awareness of their needs. The president communicates these needs to the WMU council through the Baptist Women director.

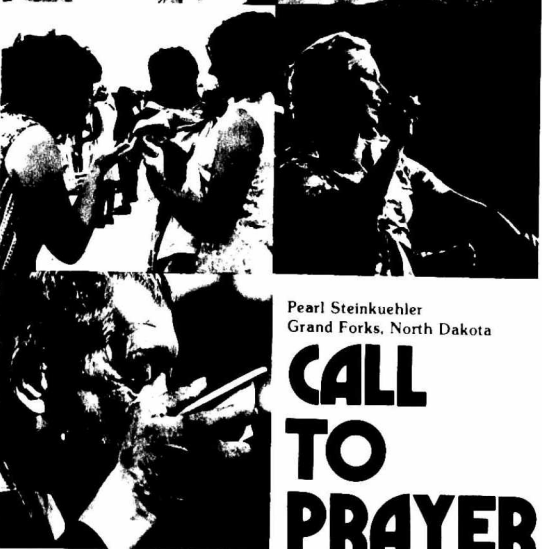
Follow these steps:

1. Determine needs. List the number of prospects. Find meeting times.
2. Set up organization. The number of people determines organization necessary.
3. Provide materials. ROYAL SERVICE is needed for use in: Baptist Women meeting, current missions group, Bible study group, Round Table group, prayer group, mission action group. Prayer group also needs *Missions Prayer Guide*.\* Mission action group also needs the appropriate Mission Action Group Guide.
4. Secure leaders. Nominating committee gets mission study chairman, mission action chairman, mission support chairman, group leaders.

Informing groups — mission study, mission action, or mission prayer — determine (1) number of prospects and members, (2) interest of members, (3) convenient meeting times, (4) community needs.

Let persons sign up for groups giving first, second, and third choices. Inform members of group opportunities by letting them sign up on a chart at a coffee or tea, or a mass meeting. Or make an announcement in the church bulletin, or distribute a booklet announcing opportunities.

\*See order form, p. 48.



Pearl Steinkuehler  
Grand Forks, North Dakota

# CALL TO PRAYER

## 1 Wednesday 2 Chronicles 29:27-31

Augustino Salazar, a native of Mexico, assists California churches ministering to the needs of migrants through Vacation Bible Schools, revivals, social events, health kits, and literacy classes. His prayer requests are more responsive — from church members and pastors, and from migrants themselves.

**Mrs. Antonio DelCarmen**, Spanish, Arizona

**George Madison**, church extension, Michigan

**Mrs. Adelfa Moreno**, retired, Texas

**Joseph E. Rhodes**, US-2, Eklino, Alaska

**Agustino Salazar**, migrant, California

**Anthem Wade**, retired, Oklahoma

**Theresa Anderson**, religious education, Philippines

**G. Wayne Beck**,\* business administration, Israel

**Mrs. Clarence O. Griffin**, home and church, Indonesia

**Harold W. Lewis**, preaching, Surinam

**Anthony M. Porter**, journeyman, student work, Kenya

**Oliver Eldaall**, retired, China

## 3 Thursday Psalm 51:6-13

Nancy Ryals, whose husband, Dr. Lane, is minister of church extension for the Metropolitan New York Baptist Convention, finds her main task as encourager to her husband and to new pastors and their wives in the difficult task of beginning new work. She asks prayer for the new chapels and their pastors, for those God is calling to serve in the area, and for the seminary students who are working this summer to begin new work where there has been no evangelical witness.

**E. McKinney Adams**, pastor, New York

Missionaries are listed on their birthdays. An asterisk (\*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directories*, (free from Foreign Mission Board Literature, P. O. Box 600, Richmond, VA 23230), or in *Home Mission Board Personnel Directories*, (free from Home Mission Board Literature Service, 150 Spring St., NW, Atlanta, GA 30309).

**Mrs. Arturo Canco**, Spanish, Texas

**Mrs. Andrew Foster**, retired, Louisiana

**Floyd Merrill**, pastor, Oregon

**Mrs. Teresa C. Posa**, retired, Texas

**Ronald James Pinchinton**, Christian social ministries director, North Carolina

**Warren Dunn Pratt**, Indian, Oklahoma

**Mrs. Delana M. Ryals**, church extension, New York

**William D. Swack**, Christian social ministries, Texas

**Mrs. Jerry B. Gaultney**, home and church, Nigeria

**Coradella Leavell**, business administration, Hong Kong

**Mrs. William T. Robertson**, home and church, Philippines

## 5 Friday 2 Corinthians 3:12-18

Dorothy and Paul Mosteller serve in Thailand in church planting and developing. They ask us to pray that God will allow the opportunity to preach Christ in Thailand for many more years; that other missionaries will come to preach, teach, and heal; and that the rulers will become Christians.

**Mrs. Frank Claiborne**, metropolitan missions, Kansas

**Kenneth D. Stone**, weekday ministry, Kentucky

**Roger M. Bostick, Jr.**, maintenance, Rhodesia

**Marsha Edwards**, journeyman, education, India

**Ross B. Fryer, Jr.**, education, Indonesia

**Cynthia Lumphin**, journeyman, radio-TV, Ethiopia

**Mrs. Paul C. Mosteller**, home and church, Thailand

**Mrs. Levi W. Price**, home and church, Mexico

**Mrs. Marvin R. Reynolds**,\* home and church, Botswana

**Ralph L. Rompage**, preaching, Rhodesia

## 6 Saturday John 8:26-36

Two missionaries who have birthdays today teach school in Temuco, Chile. Pray for Jan (Mrs. Eugene) Huckaby and Jean (Mrs. Grundy) Jones, Jr. and the nearly 1,000 students who study at the Baptist school.

**Mrs. Desenciano Bojarsano**, retired, New Mexico

**Mrs. James Adam Bowen**, Indian, New Mexico

**Mrs. Charles Pearson**, retired, Texas

**Mrs. Donald E. Walls**, director of rural-urban missions, West Virginia

**Mrs. J. G. Watson**, retired, Mississippi

**Mrs. Vental N. Blakely**, home and church, Tanzania

**Claudio R. Bumpus**, business administration, South Brazil

**John W. Hebb, Jr.**, agriculture, Mexico

**Mrs. S. Eugene Huckaby**, education, Chile

**Mrs. I. Grundy Jones, Jr.**, education, Chile

**Apple Madden**, journeyman, education, Nigeria

**L. Parkes Marler**, English language, Guam

**Mrs. Jack L. Martin**, home and church, Thailand

**Mrs. David Malm**, education, North Brazil

**Mrs. Lee H. Nichols**, home and church, Korea

**Mrs. Robert E. Williamson**, home and church, Rhodesia

## 5 Sunday Matthew 17:24-27

"Muscles for the Master" is an apt motto for James B. Boswell, a "preacher" missionary responsible for the churches in the extreme northern area of Peru. His ministry extends to weight-lifting exhibitions, gymnasiums, and competitions. "Most of the people I've met in weight-lifting have never heard of the Lord," he says. Pray for Mr. Boswell as he uses his Samson-like strength to open doors for witnessing.

**Clarence Bute**, Indian, New Mexico

**Quinn P. Morgan**, Spanish, California

**Mrs. David Richardson**, deaf, Alabama

**Ray C. Watson**, retired, New Mexico

**Richard Wilson**, center director, Louisiana

**Stella Austin**, education, Nigeria

**J. Beryl Boswell**,\* preaching, Peru

**Mrs. Dwight C. Clark**, home and church, Bahamas

**Mrs. E. Luther Copeland**, home and church, Japan

**Mrs. A. Jackson Glaze, Jr.**, women's work, Argentina

**Elton P. Gray**, English language, Okinawa

**Mrs. Charles P. Long**, home and church, Belgium

**Mrs. W. Harold Matthews**, home and church, Philippines

**Alice Moore**, retired, Italy

**Joe S. Vaquez**, preaching, Spain

## 6 Monday Acts 22:25-30

Dorothy Donnel Godsoe works in Illinois with her husband, James, in starting and maintaining missions among people who speak languages other than English. Most of the work is in Chicago and includes Spanish, Rumanian, Polish, Assyrian, French, Haitian, Arabic, East Indian, and deaf ministries. Prime concern now is on the many Orientals in Chicago who have no Southern Baptist churches.

**Mrs. James E. Godsoe**, language missions, Illinois

**Mrs. Frank S. Ramirez**, Spanish, Arizona

**Mrs. Robert L. Cullen**, home and church, Thailand

**Mrs. H. Marshall Flournoy**, home and church, South Brazil

**Enclid D. Moore**, education, Tanzania

**Billy L. Oliver**, agriculture, Yemen

**Carlos R. Owens**,\* preaching, Tanzania

**J. W. H. Richardson, Jr.**, preaching, Nigeria

**Mrs. Paul W. Stonoff**, home and church, South Brazil

## 7 Tuesday Romans 5:12-19

Oliver and Ellie Marson, missionaries to the Sioux and Assiniboine Indians on the Fort Peck Reservation in Montana, in 1976 experienced the best year yet in their work. Thank God for the victories and pray with them for Indian leaders in church programs, a new building needed at Poplar, and an effective summer program.

**James Carroll Brinkley**, pastor-director, Maryland

**Mrs. A. J. Carver**, Spanish, Texas

**Frank Halbeck**, language missions, California

**Oliver W. Marson**, Indian, Montana

**Mary Louise Clark**, nurse, Rhodesia

**Mrs. Wilfred H. Coughdon**, home and church, Nigeria

**Orman W. Gwynn**, pilot, Equatorial Brazil

**Mrs. Larry Y. Loo**, home and church, Tanzania

**William C. Mason**, business administration, India

**Mrs. Hugh P. McCormick**, retired, Nigeria, Hawaii

**Mrs. Buddy V. Norville**, home and church, Ivory Coast

**Mrs. Donald J. Spiegel**, home and church, Equatorial Brazil

**Nolan C. Tobias**, preaching, Costa Rica

# **8 Wednesday Romans 6:1-10**

Martha (Mrs. Dolton) Haggan has served as a foreign missionary to Indonesia and for 11 years as a home missionary to the Choctaw Indians in Mississippi. Pray for the Haggans as they conduct worship services, lead Bible studies, train leaders, counsel Indians, and entertain many visitors.

**Calile Brown**, Baptist center, Arizona  
**Mrs. Dolton B. Haggan**, Indian, Mississippi

**Mrs. William Sims**, church extension, California

**Mrs. R. Wayne Wilcoxson**, rural-urban missions, California

**Steve Robert Wilson**, US-2, student work, Montana

**Timothy D. Cearley**, journeyman, religious education, Rhodesia

**Stanley L. Harper**, journeyman, secretary, Rhodesia

**Mrs. Bobby G. Nages**, home and church, Colombia

**Mrs. John W. Morris**, home and church, Germany

**J. Wendell Powers**, English language, Taiwan

**Mrs. Orvil W. Reid**, retired, Mexico

**Joe G. Turman**, preaching, Indonesia

# **9 Thursday 2 Thessalonians 3:1-9**

Life in Equatorial Brazil used to be slow moving. But now with jet-age speed, things are changing. Loretta (Mrs. J. Luther) Williams is a missionary homemaker in Fortaleza, one of the two cities in the area rapidly approaching one million in population. Brazil Baptists plan accelerated growth. During the 1970s they are dedicated to doubling the number of churches. Pray for Brazilian leaders to staff these new churches.

**James Degube**, Spanish, Ohio

**Samuel M. Hernandez**, Spanish, Arizona

**Paul R. Pequeno**, Spanish, Texas

**Aron W. Tell**, US-2, language missions, New York

**Lefanogo Williams**, Samoan, American Samoa

**Mrs. Thomas Woo**, Baptist center, Texas

**Mary Frances Gould**, retired, Thailand

**Mrs. L. Wayne Graham**, home and church, Philippines

**Mrs. Euclid D. Moore**, home and church, Tanzania

**Mrs. James E. Spaulding**, home

and church, Scotland

**Mrs. J. Luther Williams**, home and church, Equatorial Brazil

# **10 Friday 1 Corinthians 8:4-13**

Michigan is a large state with many people who speak languages other than English. As director of the department of language missions for the entire state, Eugene Bragg works with many ethnic groups. His wife, Nanell, skilled in sign language, serves as an unofficial missionary to the deaf.

**Eugene Bragg**, language missions, Michigan

**Emory Price Collins**, retired, California

**Mrs. Servando Morales**, Spanish, Texas

**Mrs. Robert Nyberg**, Spanish, Colorado

**Spurgeon Swainey, Jr.**, weekday ministry, Virginia

**Robert Tremaine**, pastor-director, Florida

**Mrs. John F. Anthony**, home and church, Israel

**Mrs. Robert C. Davis, Jr.**, home and church, unassigned

**J. Hunter Hammett**, mission administration, Taiwan

**H. Michael Owen**, preaching, Guatemala

# **11 Saturday 1 Peter 2:9-16**

Mike and Virginia McKay serve the Baptist mission in Seward, Alaska. They have an outreach ministry to the Moose Pass area. Pray that Baptists living in the area will serve the Lord and help others come to know Jesus by their witness and testimony.

**Mrs. John Arnold, Jr.**, Spanish, California

**Norman S. Bell**, director of rural-urban missions, New York

**Zachariah C. Fegate**, student work, West Virginia

**Fortunato Gonzalez**, Spanish, Texas

**Mrs. Oscar Hill**, retired, New Mexico

**Mrs. M. L. McKay**, Indian, Idaho

**Robert F. Bangb**, dorm parent, Zambia

**Mrs. Seigfried G. Enge**, home and church, Argentina

**Mrs. Robert D. Hardy**, home and church, Japan

**Mrs. Wayne E. Maness**, home and church, Philippines

**Mrs. Payton M. Moore**, home and church, Hong Kong

**Mrs. Harry L. Riley**, home and church, Taiwan

**P. Vaughn Ross**, medical, Kenya  
**Mrs. Avery T. Willis, Jr.**, home and church, Indonesia

# **12 Sunday 1 Thessalonians 1:1-10**

Mildred Crabtree, a Baptist student worker for the Bendel State of Nigeria, considers her home (a combination residence and student center) an "oasis on a very busy street in Benin City where big trucks, taxis, motorcycles, and cars vie with their horns for right-of-way." Miss Crabtree asks prayer that she may be Christ's witness to all he brings to her "oasis." Pray that Baptist students will be used of the Spirit to make Christ real on the university campus.

**Auel P. Chavez**, Spanish, Texas

**Mrs. Thomas Dobson**, Sellers Home, Louisiana

**Mrs. Aurelio Gutierrez**, retired, Texas

**Harvey L. Holimon**, National Baptist, Texas

**C. S. McCall**, retired, Virginia

**Mrs. Larry S. Thomas**, church extension, Hawaii

**Mrs. Norman K. Wallace**, director of rural-urban missions, Maryland

**Mildred Crabtree**, student work, Nigeria

**Mrs. James H. Green**, home and church, Panama

**Donald B. Snell**, music, Trinidad

**Mrs. William L. Walker**, home and church, Japan

**Mrs. Maury G. White**, retired, Brazil

**David G. Wyman**, student work, Mexico

# **13 Monday John 13:6-17**

"Pray that we will be sensitive to the Lord's leadership in our daily lives," request Juanita and Allen Elston. "We are watched more than we are heard." They praise the Warm Springs Indians with whom they work in Oregon as progressive, with good jobs and tribal enterprises. In efforts to make the Indian church indigenous, the Elstons pray for a leader from among the people and for responsible adults who will accept true discipleship.

**Allen Elston**, Indian, Oregon

**Eloy Felas**, Spanish, Kansas

**Lowie Dan Patrick**, director of church extension, Illinois

**Mrs. David H. Perkins**, church extension, Pennsylvania

**Manuel Salinas**, Spanish, Kansas

(Continued on p. 44)

Do you have two weeks — two months — a year to give to missions? Are you free to travel and to live without a salary for a time? Do you feel the Lord calling you to help out on a missions field as a volunteer?

The Foreign Mission Board and the Home Mission Board are looking for Southern Baptists to match up with the following needs. If you are interested, and think you qualify, get in touch with the person indicated.

**Current Needs on Overseas Missions Fields**  
(Contact William Eugene Grubbs, Consultant on Laymen Overseas, Foreign Mission Board, P.O. Box 6597, Richmond, VA 23230.)

**Builder, Zambia:** One-year assignment. To oversee construction of needed buildings. Round-trip air fare for couple, housing, and local transportation provided. No salary.

**Coordinator for correspondence course, Ecuador:** Vital need for systemized program of study and to follow up radio-TV contacts. Housing available. Two to three months. Can be English-speaking only.

**Cabinet worker, Ecuador:** Build cabinets for missionary residence. Housing provided. Two months — November, December 1977. Small electric or hand tools can be brought from the US.

**Personal evangelism worker, Ecuador:** Must speak Spanish. Four to six weeks. Witness among youth, market people, university students, urban dwellers.

**Construction team of six men, Santiago, Dominican Republic:** Need carpentry and electrical repair experience. Housing will be arranged. Fall 1977.

**Librarian, Hong Kong:** Supervise college libraries. Administrative experience necessary. About two years' service. Housing and transportation provided. No salary.

**Elementary teacher, Guadeloupe:** One-year assignment, beginning August 1977. Housing provided.

**Agriculturist, Antigua:** One to three months. Knowledge of irrigation farming for fruits, nuts, and vegetables helpful. Housing provided.

**Artists for Christian Arts Festival, Grenada, Windward Islands:** To present the Christian witness through music, art, drama, TV, or radio. Two weeks, July 1977.

**Requests for Christian Service Corps Volunteers**  
(Contact Mike Robertson, Christian Service Corps Coordinator, Home Mission Board, 1350 Spring Street, N.W., Atlanta, GA 30309.)

## **Long-Term Service**

**Le Frak City, New York:** One person to help in Bible study groups, Bible clubs for teens and children, recreation nights with youth and children, puppets, class in English as a second language, women's groups.

**Keokee, Virginia:** Pianist for worship services; give lessons to prospective pianists; train persons to lead singing.

**New Whiteland, Indiana:** Vacation Bible school, music, day-care center, kindergarten, choir director, youth worker.

**Denison, Iowa:** Retired minister or retired vocational church worker to help church in following — Laos refugees, youth coffeehouse ministry, Bible study, foster children, care for aged, ministry to unwanted young people, summer camp, youth retreat, adult retreats.

**Tonopah, Nevada:** New mission needs help. Teaching position open in public school.

## **Short-Term Service**

**Great Falls, Montana:** For summer 1977, single person or young couple to help in visitation and survey, home Bible study, music.

**Hershey, Pennsylvania:** August 22-27. Counselors to be assigned to cabin at camp; children's camp first three days, youth last three.

**Indianapolis, Indiana:** Anytime. Construction of three lodges and nine winterized retreat cabins. Insulators, electricians, plumbers, painters.

**Winterset, Iowa:** July 11-12. Two mature adults, preferably a couple, highly skilled in Royal Ambassadors and Girls in Action work to help at camp.

**San Mateo, California:** Anytime. Church needs secretary, paid position. Assist in church program in spare time.

**Great Falls, Montana:** Anytime. Assist in Sunday School in an Indian community.

**UNTERS  
NEED**



**Mrs. Charles E. Hawkins**, home and church, Philippines  
**Mrs. James C. Rodding**, social work, Peru  
**Charles E. Smothers**, preaching, Paraguay

#### 10 Tuesday 1 Peter 2:19-25

Although Sharon and Paul Whitaker's major work is among the Indians in Tulsa, Oklahoma, they also reach out to internationals, Mexican Americans, and migrants, and help National Baptist missionaries in their work with blacks. Summers are especially busy with camps and Bible schools. "Pray that God will give the Indians a vision of his way — of complete commitment to Jesus Christ."

**John Boom**, pastor-director, Georgia  
**Mrs. Isidore Cruz**, Spanish, Texas  
**Mrs. Paul Gonzales**, Spanish, Florida  
**Ellen Lattus**, Indian, Oklahoma  
**Mrs. Gordon Logan**, metropolitan missions, Illinois  
**Mrs. Paul Whitaker**, Indian, Oklahoma  
**J. Robert Burdick**, preaching, Argentina  
**Mrs. Herbert C. Edminster**, home and church, Rhodesia  
**Mrs. Joseph E. Estes**, home and church, Spain  
**Thomas Hall**, journeyman, education, Taiwan  
**T. Franklin Hertkine**, preaching, Korea  
**John E. Laramore**, preaching, Guatemala  
**Dorothy Lott**, religious education, South Brazil  
**J. Wendell Smith**, preaching, Indonesia  
**John Wallace**, medical, Gaza

#### 15 Wednesday Romans 15:1-7

Toni and Lewis Myers, Jr. served in Vietnam for 15 years. Now they work with Vietnamese refugees in America. About 25,000 churches have ministered to refugees through sponsoring, providing material assistance, offering English classes and Bible teaching. "Christians in Vietnam need our prayer support as never before," writes Mrs. Myers. "Please pray for them as they try to maintain a strong witness. Pray also for the Vietnamese here in America, that their greatest need (for Christ) may be met."

**Mrs. Ynes Aleman**, Spanish, Texas  
**David Edwin Creech**, pastor, Maine

**Mildred Fuller**, Spanish, Texas  
**Lara Pitts Hughes**, field work, Georgia  
**Timothy Steven Kendrick**, US-2 special mission ministries, Colorado  
**Mrs. Michael Naranjo**, Indian, New Mexico

**Mrs. Albino G. Ortiz**, retired, Texas  
**Mrs. Douglas Pringle**, Spanish, New Mexico  
**Mrs. C. E. Wiley**, rural-urban missions, Indiana  
**W. Jerome Etheredge**, agriculture, Togo  
**Mrs. I. V. Larson**, retired, China, Philippines, Taiwan  
**Mrs. James E. McPherson**, home and church, Jordan  
**Mrs. Lewis I. Myers, Jr.**, home and church, unassigned

#### 16 Thursday 1 Timothy 4:7-16

Mary and Charles Love are the only Southern Baptist missionaries remaining in Guyana. Pray that a ministry in that country will continue. Pray that the believers will work together in a new convention of fewer than 20 churches. Pray that the annual evangelism conference in October will provide an encouragement to Guyanese Baptists.

**Samuel Keith Boone**, pastor, California  
**Edwin Diaz**, Spanish, Florida  
**Mrs. K. Medford Heston**, church extension, Utah  
**Mrs. Sidney Platona**, kindergarten, Florida  
**Houston Walker**, director of rural-urban missions, Arizona  
**Mrs. Logan C. Atsnp**, publication, Rhodesia  
**Otto M. Hill**, doctor, medical, Colombia  
**Mrs. Hal K. Jacks**, home and church, Indonesia  
**Mrs. Charles P. Lova**, home and church, Guyana  
**W. Ward Nicholson**, education, Nigeria  
**Mrs. John W. Umberger**, journeyman, education, Tanzania  
**Mrs. James O. Watson**, education, Paraguay

#### 17 Friday Philippians 2:5-16

June Mason promotes women's work in Tanzania. She often travels over rough roads to train leaders to teach reading and writing, witnessing, praying and stewardship, child care, health, family planning, sewing, and cooking. Miss Mason requests, "Pray that we'll

be able to live in such a way that Tanzania will depend on Christ, not missionaries."

**Mrs. Bob Wayne Brockway**, church extension, Kentucky  
**Richard Johnson**, center director, Virginia  
**Mrs. Jose Reyes**, Spanish, Florida  
**Mrs. Celso Villacast**, retired, New Mexico  
**John L. Bice**, retired, Brazil  
**Donnell N. Courtney**, preaching, Guatemala  
**G. Edwin Engstrom**, dorm parent, Philippines  
**Robert S. Erwin**, religious education, South Brazil  
**Betty Jane Ewen**, education, Nigeria  
**Mrs. Dean T. Fitzgerald**, home and church, Jordan  
**Mrs. W. Gay Henderson**, home and church, Philippines  
**Minnie Lou Lantier**, women's work, South Brazil  
**Mrs. Frank P. Lide**, retired, Hong Kong  
**June Mason**, women's work, Tanzania  
**Mrs. Luther H. Morphis**, home and church, Germany  
**Leslie Watson**, preaching, Japan  
**Mrs. Michael H. Wuoson**, home and church, Taiwan  
**Mrs. Daniel E. Merck**, home and church, Thailand

#### 18 Saturday James 5:7-12

William L. Kaufman serves as pastor-director of a Baptist center in the inner city of Louisville, Kentucky. The program includes work with people from 6 months of age to the elderly. Pray that Mr. Kaufman will have vision and strength to meet the changing needs of his changing city.

**Carlos C. Cobos, Jr.**, Spanish, Massachusetts  
**Mrs. James Dagube**, Spanish, Ohio  
**William L. Kaufman**, Christian social ministries director, Kentucky  
**Murphy Lum**, Chinese, California  
**William A. Park**, Spanish, Texas  
**Mrs. Frank J. Thomas**, Christian social ministries, New Mexico  
**Donald F. Venozuel**, director of metropolitan missions, California  
**Truman Webb**, director of rural-urban missions, Arizona  
**Mrs. L. Gale Bradford**, home and church, Malawi  
**Catherine Bryan**, retired, China  
**Johnny N. Burnett**, religious education, Equatorial Brazil

**Mrs. W. Alois Hutton**, education, South Brazil  
**Basil Patras**, journeyman, education, Switzerland  
**Mrs. Babbie Rue Scott**, home and church, Malawi  
**Robert E. Wakefield**, dorm parent, Singapore  
**James D. Watson**, preaching, Mexico

#### 19 Sunday Matthew 18:23-35

Lola (Mrs. Charles, Jr.) Whaley, Japan, reports that the pastor of the Sapporo Baptist Church uses classes in Japanese fencing to teach discipline in putting on the armor of God (Eph. 6:13). Pray for creative Japanese Christians. Pray for Mrs. Whaley, away on furlough in the States.

**Mrs. Clifford B. Coleman**, rural-urban missions, Ohio  
**Mrs. Ernesto Augustin Lopez**, retired, Florida  
**Mrs. Jesus Sepeda**, Spanish, Nebraska  
**Nancy Bridges**, women's work, Philippines  
**Gene Crotts**, education, Hong Kong  
**Donald D. Gardner**, journeyman, education, Hong Kong  
**B. Layton Lynch**, preaching, Taiwan  
**Mrs. Joseph W. Mofford, Jr.**, home and church, Spain  
**Mrs. Maurice L. Randall**, home and church, Rhodesia  
**Patricia Vesal**, journeyman, education, North Brazil  
**Mrs. Charles L. Whaley, Jr.**, home and church, Japan

#### 20 Monday Luke 9:11-15

After more than 20 years in Japan, C. F. Clark, Jr., still is learning difficult new Japanese words. Pray for this pediatrician who works in the Baptist Hospital in Kyoto and doubles as pastor of a church which meets in his home. The Clark family is scattered: one son studies in Africa, another in Florida, a third in Maine, and a fourth in Japan with his parents. Pray for the whole family.

**Nathaniel Brockman**, National Baptist, South Carolina  
**Mrs. Lloyd W. Janas**, Indian, Oklahoma  
**Mrs. Ruby McGhee**, retired, Illinois  
**Mrs. Francisco Morales**, Spanish, Texas  
**Mrs. L. Arthur Nunn, Jr.**, metropolitan missions, California

**Mrs. Gregorio Paraz**, Spanish, Texas  
**Mrs. I. B. Williams**, retired, Kansas  
**Teddie M. Bibb**, student work, Ghana  
**C. F. Clark, Jr.**, doctor, Japan  
**Mrs. Jackie B. Cooper**, home and church, Panama  
**Harrietta L. King**, retired, China, Malaysia, Singapore  
**Mrs. James L. Mica**, home and church, Uganda  
**Mrs. Gerald F. Eddell**, music, Chile  
**Marwell D. Stodd**, business administration, Nigeria  
**Loonie Turner**, preaching, Zambia  
**Milton O. Womack**, education, Hong Kong

#### 21 Tuesday Colossians 1:9-14

Less than five years ago Charles Chilton began preaching the gospel to the people of Batian-Zambales, Philippines. Now this association of churches is sending its own missionary. Rejoice with Fay and Charles Chilton that the gospel has gone full circle.  
**Adam Espurson**, Spanish, Texas  
**David Flick**, Indian, Oklahoma  
**Mrs. R. B. Harris**, National Baptist, Mississippi  
**David Lema**, Spanish, Louisiana  
**Ruben Medrigal**, Spanish, Texas

### A taste of things to come



A cookbook emphasizing dishes made from simple basic ingredients which are also time-saving and economical. With a section on "Yeast and Quick Bread" that will make a believer out of a health-food hater. And featuring a spiral binding so the book opens flat and you have both hands free to work while you read the recipes.

This is MORE-WITH-LESS COOKBOOK, the Round Table Book Club selection for July.

**Mrs. Romeo Reyes**, Spanish, Texas  
**Robert R. Rios**, Spanish, Ohio  
**Mrs. Charles A. Childs**, home and church, Philippines  
**Mrs. M. Giles Fort, Jr.**, doctor, Rhodesia  
**James E. Foster**, English language, Germany  
**Raymond H. Hite**, religious education, Ghana  
**Sue Parke**, journeyman, education, Argentina

#### 22 Wednesday Romans 2:1-11

As director of religious activities in the Baptist School in Temuco, Chile and teacher of Bible and English in the elementary and high school, Clara Brincefield asks prayer for the students, daily chapel services, and Bible classes. Mrs. Brincefield works with children in a small mission Sunday School and with Baptist Women and Baptist Young Women in the association. Pray for the women's organizations in the mission as they minister to the needs of the community.

**James W. Abernathy**, director of metropolitan missions, Pennsylvania  
**Mrs. Manuel Alanis**, Spanish, Texas

A review and study guides for this book will appear in next month's ROYAL SERVICE, along with reviews of Graham Kerr's THE NEW SEASONING, a book which sees food as part of our Christian stewardship; and BIBLICAL GARDEN COOKERY by Eileen Gaden, a beautiful book that relates food mentioned in the Bible to the food we know today.

Don't miss this feature in ROYAL SERVICE next month. For information about Round Table Book Club, see ReadAlert, page 26.

**Mrs. Fernando G. Danna**, church extension, New Jersey  
**Robert T. Hughes**, retired, Maryland  
**Clara Bricefield**, education, Chile  
**B. Frank Coy**, religious education, Chile  
**Robert W. Crockett**, preaching, Argentina  
**Mrs. Ernest V. May, Jr.**, home and church, Dominican Republic  
**T. Michael Newton**, preaching, Korea  
**S. D. Sprinkle, Jr.**, preaching, Costa Rica

### 23 Thursday 1 Thessalonians 5:14-23

Tom and Nanel Biles serve the Southern New England Baptist Association which is composed of 33 congregations scattered across Rhode Island and Connecticut. Fifteen cities in the area with populations over 30,000 have no Southern Baptist churches. Pray that 50 churches will be established in these cities by 1980.

**Mrs. Lee T. Biles**, metropolitan missions, Connecticut  
**Mrs. John Hopkins**, Christian social ministries, Kansas  
**Mrs. Donald D. Jackson**, metropolitan missions, California  
**Robert T. Mills**, director of youth and family services, Kansas  
**Mrs. Burgess Riddle**, retired, Texas  
**M. Thomas Storrle**, deaf, Florida  
**J. Allison Banks**, retired, Israel, Australia, Indian, Yemen  
**James H. Darnell**, education, Ivory Coast  
**Mrs. J. G. Goodale, Jr.**, home and church, Korea  
**Tom C. Hollingsworth**, religious education, Argentina

**Samuel L. Jones**, radio-TV, Rhodesia  
**Mrs. Jerry S. Key**, music, South Brazil  
**John R. Moyer**, journeyman, music, Surinam  
**Bobby L. Spear**, preaching, Thailand  
**Henry S. Whitlow**, education, Mexico

### 24 Friday Hebrews 11:32 to 12:1

Ronald Hefner directs a Baptist center in Casper, Wyoming — the only such center in the four Northern Plains states. Mr. Hefner lists prayer requests for a bus or van for transportation for the weekday ministries; additional building and space, more equipment, and God's guidance in the development of a program that provides continuing Christian witness to this low-income, racially mixed area.

**Jack D. Comer**, Indian, New Mexico  
**Juan Gossio**, Spanish, Texas  
**Ronald D. Hafner**, center director, Wyoming  
**Daniel Molten**, Spanish, Arizona  
**Mrs. Marshall W. Moore**, Christian social ministries, Indiana  
**Wallace Parham**, Indian, Arizona  
**Mrs. Lape Rendo**, Spanish, Oklahoma  
**Charles L. Alexander**, business administration, Peru  
**Mrs. J. D. Bates**, home and church, South Brazil  
**Donald W. Jones**, education, Taiwan  
**Mrs. Thomas L. Watson**, home and church, Peru

### 25 Saturday James 1:1-12

Billy Bob Moore, missionary to Trinidad, capitalized on a mission outreach from Georgia to strengthen his church. A team of doctors, dentists, and nurses held free clinics; and Mr. Moore conducted revival services, climaxed by a youth rally. Decisions came as people responded to the love of God demonstrated by those who cared about their physical needs.

**Miguel A. Callatzo**, Spanish, Florida  
**Mrs. Otis L. Hawes, Jr.**, National Baptist, Missouri  
**Mrs. John Kana**, Polish, New York  
**Cathy Allison**, journeyman, medical, Tanzania  
**Billy B. Moore**, preaching, Trinidad  
**B. Herbert Stephens**, agriculture, Ethiopia  
**James A. Williams, Jr.**, preaching, Mexico

### 26 Sunday 1 Kings 9:1-9

Gerald and Mauriece Doyle are missionaries to Ecuador where he directs the Radio and TV Commission of the Ecuador Baptist Convention. "Opportunities in mass communication are plentiful," he says. Pray for the many contacts made through this medium as the missionaries follow them up with Bible study correspondence courses.

**Nathan M. Carter**, retired, Alabama  
**Paul H. Garcia**, Spanish, Texas  
**Mrs. Pedro A. Hernandez**, retired, Arizona  
**Mrs. Carl Holden**, weekday ministry director, Massachusetts  
**Ready G. Hurst**, US-2, resort work, Tennessee  
**Mildred McWhorter**, center director, Texas

**Mrs. Patricia Velazquez**, retired, Texas  
**Jerrill R. Ballard**, medical, Colombia  
**Mrs. H. Earl Sanga, Jr.**, home and church, Malaysia  
**Mrs. Durward H. Davis**, home and church, Germany  
**Gerald W. Doyle**, radio-TV, Ecuador  
**Mrs. C. Kenneth Gless**, home and church, Iran  
**Joy Hall**, secretary, Nigeria  
**Mrs. Tom C. Hollingsworth**, social work, Argentina  
**Wayne W. Logan**, dentist, Nigeria  
**John W. McFadden**, doctor, Nigeria  
**Mrs. John L. McNair**, home and church, Spain  
**Daniel R. O'Dell**, preaching, Guadeloupe  
**William P. Steager**, education, Ethiopia

### 27 Monday Job 2:1-10

"We look at the news magazines with pictures of the hostilities of the Angolan war and see faces of people we believe were members of our congregation," says Harrison and June Pike, former missionaries to this land torn with civil war and no longer open to our ministries. Pray for the Christians in Angola and for the Pikes.

**Hubert O. Black**, director of metropolitan missions, California  
**Mrs. Kenneth Chadwick**, Spanish, New Mexico  
**Mrs. Israel V. Rodriguez**, Spanish, Texas  
**Mrs. Marvin Southard**, Baptist center, North Carolina  
**Frank Venable**, Indian, Oklahoma  
**Mrs. Connie M. Bowers**, home and church, Nigeria  
**Woodrow E. Fletcher**, preaching, Peru  
**Mrs. Beryl C. Lovelace**, home and church, Japan  
**Gary W. McCoy**, music, Korea  
**P. Daniel Meador**, journeyman, education, Israel  
**A. Bruce Oliver**, preaching, North Brazil  
**Mrs. Harrison H. Pike**, home and church, Angola  
**Loren C. Turnage**, English Language, Iran  
**Mrs. James M. Wolf**, home and church, Taiwan

### 28 Tuesday Psalm 25:14-22

Meredith (Mrs. Don) Kammerdiener, who lives in Buenos Aires, Argentina,

has five children at home, one of whom will be leaving next month for college in the States. "Thank you for remembering me in your prayer," says Mrs. Kammerdiener. "It does very much make a difference in my life when you pray." She asks us to pray that she will learn to communicate more effectively in Spanish, and that her spiritual life will take on a new and deeper meaning.  
**Mrs. Kasson Balow**, US-2, international, South Carolina  
**Harold E. Cunningham, Sr.**, retired, South Carolina  
**Mrs. Daniel Elsom**, retired, Texas  
**Mrs. Leslie Gunn**, retired, Oklahoma  
**Mrs. Alejandro Leal**, Spanish, Texas

**Rodney C. Minor**, evangelism intern, Georgia  
**Mrs. Aurelio Travieso**, Spanish, Florida  
**Norwood Waterhouse**, pastor, Connecticut  
**L. Bynum Akino**, preaching, Taiwan  
**Mrs. William P. Carter, Jr.**, education, Chile  
**Mrs. G. Clayton Courney**, home and church, Kenya  
**Linda Crawford**, social work, North Brazil  
**Mrs. Ellis G. Fairbright**, home and church, Zambia  
**Mrs. Don H. Kammerdiener**, home and church, Spanish East South

America  
**James C. Oliver, Jr.**, religious education, Colombia  
**Violet Popp**, nurse, Jordan  
**Robert R. Stewart**, preaching, Thailand

### 29 Wednesday Proverbs 20:3-10

Robert Davis, former missionary to Vietnam, now working with Vietnamese in Texas, praises the "unsung heroes" who in helping refugees have "given of themselves and have grown in their awareness of human need and in their ability to let God use them to bless others." Pray for the Davises as they find a new place of service.



### Joyful Noise

Sound the music!  
 Clap your hands!  
 Make a joyful noise  
 All the lands

Sound it on the strings:  
 Praises to the  
 King of Kings  
 Sound it on the winds:  
 Praises to the  
 Friend of Friends  
 Sound it on the brass:  
 Praises to the  
 First and Last  
 Sound it on the drums:  
 Praises till the  
 Kingdom comes!

Sound the music!  
 Clap your hands  
 Make a joyful noise  
 All the lands!

Painting (photographed in black and white) and verse by Elton Harris, missionary Grenada

**Evelyn Epps**, Baptist center, Tennessee

**Mrs. Young Glover**, National Baptist, Florida

**Kenneth W. Nibel**, church extension director, Indiana

**R. Wayne Wilcox**, director of rural-urban missions, California

**Robert C. Davis**, preaching, unassigned

**Martha G. H. Wood**, doctor, Nigeria

**Mrs. T. Frankie Harkins**, home and church, Korea

**Glen L. Johnson**, preaching, Argentina

**Anna Medley**, journeyman, secretary, Botswana

**Mrs. Gilbert A. Nichols**, home and church, Paraguay

**Mrs. Charles A. Ray**, home and church, Thailand

**Ronald W. Warren**, journeyman, education, Ghana

# 30 Thursday Romans 14:16-22

Jewel (Mrs. A. L.) Davis, for many years an effective, loving missionary to South Dakota Indians. In her retirement requests: "Pray for more workers and leaders in the work at Sioux Baptist Chapel. Pray that more mothers and fathers will come to know Jesus as Saviour; Indian children desperately need Christian homes."

**Mrs. A. L. Davis**, retired, South Dakota

**Delbert Fann**, Indian, Arizona

**Alton N. Harpe, Jr.**, student work, New York

**Katherine Commons**, retired, Brazil

**Mrs. Ray M. Douglas**, home and church, Dominican Republic

**Billy M. Frazier**, preaching, South Brazil

**Mrs. S. Dennis Hale**, home and church, Spain

**Mrs. F. W. Hamlett**, retired, China

**Mrs. Robert G. Laffoon**, home and church, Tanzania

**Mrs. Lurey K. Sant**, home and church, Japan

**William H. Thomaston**, medical, Nigeria

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Photos, top to bottom: Beverly Sutton, Acteens consultant; Catherine Allen, assistant to executive director; Christine Gregory, WMU president; Carolyn Weatherford, WMU executive director; Sue Nishikawa, Hawaii WMU executive secretary, who was at Glorieta in 1976; Aline Fuselier, Baptist Women consultant.



People you'll want to meet will be at WMU Conferences at Glorieta and Ridgecrest

# PEOPLE YOU'LL WANT TO MEET

If you plan to come to Glorieta, bring your husband — the Brotherhood will be having its conference there the same week as WMU. For more information about WMU conferences, see inside, page 39.



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