

ROYAL SERVICE

September 1977

They that wait
upon the Lord shall
renew their strength,
mount up with
wings as eagles,
run, and not
be weary,
walk, and not
faint.





Two small words, **BE** and **DO**, carry a new year's emphasis in Woman's Missionary Union. Teach Missions; to Be, to Do.

The two small words imply spiritual maturity that results in missions attitudes and actions.

Featured on the front cover is the new year's watchword: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

The theme complements the emphasis for the Southern Baptist Convention: "Let the Church Reach Out — Bold Mission."

Carolyn Weatherford, WMU executive director, says:

"Teaching missions is the best way to make Bold Mission a successful emphasis and a permanent

approach to our worldwide extension efforts.

"Teaching missions is not only teaching glamorous, staggering facts about the world. Perhaps more importantly, teaching missions should help every person grow spiritually until she can find God's will for her in missions.

"Our denomination needs more people who have missions at the center of their life-style. This is essential to growth in mission action, in missions finance, in missions prayer, and in missionary personnel."

Begin now to be, to do.

Start by previewing the Baptist Women year, outlined in calendar form on pages 36-38. Participate in all the activities that highlight the emphasis.

For instructions in making a cross-stitch sampler of the front cover design, see page 7.

GOD'S BOLD PLAN FOR WOMEN IN HOME MISSIONS

I believe God wants me to speak with clarity and to act with courage regarding God's call to women whom he may want to serve as home missionaries. Are there not now new areas in which women can perform as Christians and as leaders?

M. Wendell Below, director,
Division of Mission Ministries,
Home Mission Board

God seems to be speaking to all of us in behalf of the women he has called for special purposes — leadership purposes — in his mission for America and the world.

Why do I think this?

Because new Christian ministries especially suited for women are coming to our attention. Because hundreds of women in our seminaries have been sent there by their churches to prepare for other than the traditional roles of service for women. Because a new spiritual readiness throughout the land demands an accounting from all of us, men and women, as to the attitude we hold toward women in Christian service and their rights of leadership.

For many reasons, women have often been assigned secondary roles of service in the church, the association, and even by mission agencies. Or, they have been limited to a few categories of service which were traditionally acceptable.

Women who serve in isolated mission stations usually find no limits on the services they can perform. They can teach, lead music, build fires in remote village churches, minister to the sick, evangelize, exhort, proclaim, and die for the lost. But the closer they are to areas where our churches are strong, the more limited are the opportunities of service for women.

Why?

Some look only at the Bible passages calling attention to the leadership role of the man in certain relationships. They fail to note the equality of all persons in the sight of God, the commissioning given to all persons to witness, and the responsibility of all persons in the return of talents in stewardship to him.

It is often easier for us to remember Paul's admonition to the women in the disordered church at Corinth to "keep silent" than to remember his sending Phoebe, the deaconess from the church at Cenchrone, to bear his letter to the house-church in Rome. Paul admonished the people there to "assist her in whatever business she hath need of you" (Rom. 16:2).

There is another reason: some men are at times threatened by women in leadership positions.

We have refused to reevaluate the roles in which we have traditionally permitted women to function. We need to ask ourselves: are there not now new areas in which women can perform as Christians and as leaders?

Staff members of the Division of Mission Ministries at the Home Mission Board recently listed areas in which women could provide leadership in the newer home mission territories. Some of these are:

• Lead Bible study fellowships

- Conduct backyard Bible clubs
- Serve as church extension specialists, helping locate new places for missions outreach and conducting services there
- Lead in mission action directed toward specific groups
- Minister to the disadvantaged
- Prepare materials for use by groups that need specialized curriculum, ethnic groups, for example
- Provide nursing-home services
- Conduct language and literacy training
- Conduct child-care programs
- Serve as student summer missionaries
- Lead in WMU work
- Find employment in the area of need and lead new and small congregations
- Direct music and education programs
- Serve actively in direct evangelism
- Direct missions education programs for churches
- Plan prayer support activities, such as prayer retreats, for churches
- Provide diverse ministries to communicate the gospel in unreached areas

These services — and many more — can be performed in older areas of our Convention as well. Many of them are now being performed, especially by home missionaries.

VALADEAN GARDNER directs a Baptist Center, primarily serving black people, in the North Tulsa, Oklahoma area. It is a joint project conducted by National and Southern Baptists.

Valadean Gardner grew up in a pastor's home. Her mother directed the WMU in National Baptist Church, Mt. Calvary, Oklahoma. Two of her brothers are pastors. Her husband works with the post office in Tulsa. They have three children. She was a schoolteacher and a day nursery worker. She worked in her church as leader and teacher in Sunday School, Training Union, and Women's Missionary Union.

Could God want more? He did. Valadean was called to be a missionary and to serve as director of the new Baptist center, just around the corner from her home.

"I've been more satisfied and found more happiness as a missionary than in any other profession," Valadean says. "God has carried me from one step to another until he has placed me in a work that fulfills his purpose."

The fact that she is a woman has been no handicap; but "the assistance provided by the associate director of the center, a man, is invaluable," Valadean says.

JUANA LUZ GARCIA grew up in Cuba, studied at Havana Baptist Seminary and University of Havana, and received her master's degree in religious education from Southwestern Baptist Theological

Seminary in Fort Worth, Texas. She received her PhD from University of Havana before coming to the United States.

God had early called her to be a missionary, in her native Cuba, she thought, perhaps in women's work. But that was before the revolution in Cuba, the imprisonment of many Christian leaders, and her ultimate release to the United States.

It seems that God's purpose for Dr. Garcia's life was never quite what she had in mind; but when she found out what God wanted of her, she did that — if at times a bit reluctantly.

Dr. Garcia now works as a language missionary of the Home Mission Board in the northeast United States. She has the special responsibility of helping with WMU work in Spanish-speaking congregations. She likes that work. Last year she took women of many South American nations to WMU Conference at Ridgecrest.

But God provided a new opportunity for her. She was working to help a new Spanish church get started. Finally a pastor was called, but before he got there Juana was leading the whole program of the new fellowship. She led the service for the induction of the new pastor. And in this role she was "reluctant."

But, perhaps, as God had led her to every field of service, he must have had a hand in leading her to this one. Some have suggested to her that she become an ordained pastor; but she says, "As a servant of the old heritage I still believe in what Paul says about women."

Yet there was a place and a time

where God had put her to serve in a role different from that which she expected. God asked her to do it (and he too knew what Paul said!)

GLADYS FARMER directs the Christian social ministries program for the Montgomery (Ala.) Baptist Association. She works out of a center which is halfway between the Governor's mansion and the state Capitol.

The center is especially geared to minister to low-income people of many nationalities: French, German, Indian, Pakistani, Greek, Polish, Jewish, Lebanese, Cuban, Oriental, Hawaiian; and to both blacks and whites. The center's work also reaches a number of the city's older people who continue to live downtown; they come for Bible study and fellowship. Then there are the 388 transients who came last year for food, shoes, clothing, and a witness of Jesus' love and redeeming grace.

Gladys says, "In this ministry in Montgomery — where the civil rights movement came to a boiling point years ago — the loving, forgiving grace of God is at work."

Of course, she cannot do all this work by herself. Besides a staff of employed workers, she administers and enlists 350 volunteers and 300 others in work groups from churches in the association. Seven student summer missionaries helped last year.

This program has enrolled an average of 2,107 persons yearly, with a total attendance of 154,065 and 617 professions of faith over the past five years.

Not only does Gladys direct the center's work, but she assists

churches in the association to do Christian social ministries. A number of churches conduct special ministries with the elderly. They carry meals to the ill and maintain clothing and food closets to meet special needs.

"Are there special problems you face, as a woman, in administering this vast area of work?" Gladys Farmer was asked.

Her brief answer was: "I find no problem in directing this work and being personally involved in reaching people for Jesus."

Consider the gifts God has given this woman, whom first he called as a foreign missionary and then for the last 20 years to serve in inner-city work in America.

PEARL WYATT and her husband, Meredith, direct the unique Chapel on Wheels ministry in Bakersfield, California. "When I was just a little girl," Pearl writes, "an older sister taught me a poem":

I cannot be a Washington,

However hard I try;

But into something I must grow,

As fast as the days go by.

The world needs women, good and true;

I'm glad I can be one,

For that's even better than

To be a Washington.

Pearl Wyatt feels that as a woman she has a special place in God's plan.

Not long after her conversion at age 11 she felt a deep desire to be a missionary. This desire came through reading about missionaries as a GA.

Later, after graduation from Howard Payne University (BA) and Southwestern Baptist Theological

Seminary (MRE) she begged God to show her the missions field. He said to her, "You want to be a missionary more than I want you to be. It is your desire and not necessarily my will. Marry this preacher and be willing to go wherever I call him."

She did. "From that day on I have prayed with my preacher husband when other calls came," she says. "When Meredith decided, that was my calling too, and I have never questioned or rebelled at any move we have made."

She has spent 33 years as a pastor's wife. Then the call came — out of their background of ministry and love for youth — to resign their church and begin the special project of the Chapel on Wheels, right where they were.

The Wyatts work as team teachers from the bus which takes them to the inner city, high-income additions, the mountains, desert, oil-field villages, resort areas, huge farm housing areas, mobile-home parks, and the county fairs. They operate a library service, recreation program, Bible study, and a literacy program.

Pearl says, "I feel that in the Chapel on Wheels ministry I, as a woman, have a special place to fill. In this ministry a woman can find fulfillment of her dreams to be a missionary at home."

These are but a few women who today blaze new paths for others to follow. Other women and men must know what is being done and what can be done.

Perhaps we in missions agencies need better to communicate the opportunities for women in missions. We must create a climate



wherein we can overcome prejudices and discover new areas of service. We need to establish better communication with women who are in the seminaries and others whom God is calling to let them know we believe in the validity of their gifts and their calling. As a missions administrator, I would like to have a part in this, God's bold plan.

ROYAL SERVICE

Vol. LXXII September 1977
No. 3

THE BAPTIST WOMEN CALENDAR

- Forecaster 40
Aline Fuseller
- Baptist Women Meeting: Church Planting in the Philippines 19
Carolyn Keyes Lytle
- Current Missions Group: Students in the Philippines 23
Mary Foster
- Prayer Group: Hospital at Matti 27
Louise Berge Wingham
- Bible Study Group: Up and Out, Down and Out 29
L. D. Johnson
- Round Table Group: A Thinking Woman's Faith 34
Pansy Webb
- 77-78 Baptist Women Calendar 36
- Mission Action Group: How to Help Drug Abusers 29
Call to Prayer 43
Pearl Steinkuehler



FEATURES

- "Wheels" that Mind the Future c3
Barbara Joiner
- The Picture I Didn't Take c4
Catherine Allen
- God's Bold Plan for Women in Home Missions 1
M. Wendell Belew
- Personal Prisms 5
Stuart Calvert
- A Cross-Section Project 7
Vickie Barnes
- Volunteers: Special Section 8
Dor Martin, Everett Halkum, Ailene Parten, Linda Phillips
- Reborn Free 16
Ruth Miller

Bible verses from Today's English Version are used by permission of The American Bible Society. Copyright 1976.

ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary to the Southern Baptist Convention, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$4.00 per year; single copy 65 cents. For subscription outside the US, add \$1.50 for postage and handling. One- and two-year subscriptions available. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscriptions. Second-class postage paid at Birmingham, Alabama.

Consulting Staff
Joell Evans, Director,
Art Department
Evelyn Mount, Director,
Field Services Department
Bobbie Sorrell, Director,
Education Division
Carolye Weatherford,
Executive Director
Mrs. A. Harriette Gregory,
President



Stuart Calvert

A beautiful paradox: The same Light enters each prism, but it emerges through each of us in an array of different abilities.

God spoke: "Let there be light." And light appeared! The beams traveled far and fast to make a habitable earth. All life depends on light. But a beautiful extra rode on the rays: color. We enjoy a lovely world.

The changing patterns of sunlight determine the seasons. With a gentle touch our Creator turns the kaleidoscope of seasons. The oaks and sycamores reflect the gradual, continual change in color: from amber to clear crystal, puffs of emerald to rich jade green. Today the foliage flames again, a reminder that a year has passed since I asked you to pray: "Lord, make my life like a prism — receptive to your light. I yearn for your light to bend in me and to emerge the explicit hue to illumine each life I meet."

Today as I share our last Personal Prism, I feel saudades. The Portuguese word for nostalgia means more than a wistful yearning for something in the past. Saudades involves:

- thinking of the past;
- gratitude for the present;

anticipation of the future; enjoyment of the three put together. The ideas conveyed in saudades describe the past year for me. We have remembered the past, and for Christian women light is a part of our past.

A steady line of light penetrates the Old Testament. The writers did not understand about invisible atoms, enormous stars, or the speed of light. But they understood the difference between dark and light. We identify with the psalmist: "You have turned on my light! The Lord has made my darkness turn to light" (Psalm 13:28 TLB). Isaiah voiced a promise: "Then your light will shine out from the darkness, and the darkness around you shall be as bright as day" (Isaiah 58:10 TLB). In the immensity of space, the Creator God spoke "Light," giving us physical life.

Then, over the tiny town of Bethlehem, the loving Father created a dazzling star guiding us to the Light of the world who gives spiritual life.

This is our common heritage. Each of us must come to the source of light. A beautiful paradox is that, while the same light enters each prism, it makes each of us unique and emerges in us through an array of abilities different from everyone else's. In every

community, some women light homes; others light classrooms, nursing homes, professional offices, hospitals, or businesses.

Prayer-bending Time: Pray that the Christian women in your neighborhood will honor the Lord with a glowing prism.

The day was hot; the hour was late. We stood in a long line at a hamburger stand in the DC area. Adam remarked: "Mama, look at the lady over there." She was a trim, attractive woman. Her sweet expression contrasted with the scowls and frowns of the hot, hungry tourists. She emanated a glow. Adam asked: "Do you think she is a DC Baptist woman?"

"Why?"
"If she is, we prayed for her today." Adam was referring to a family prayer experience. During the year we chose a state a week. We bent through our prism prayers for the women in the state. This particular week we chose our vacation spot. Adam's faith believed that our prayers caused an unknown woman to glow.

Prayer-bending Time: Ask for forgiveness for moving too far away from a childlike faith. Today I believe that my prayers for women in (choose a state) will cause them to glow with God's love.

We have remembered various experiences through which God's light shone. A year ago I asked the Lord to give me 12 precisely outlined Personal Prism topics. His no said that the ideas would come one at a time as needed. A flashback to a previous ROYAL SERVICE assignment supported the promise. I chose three books to review for Round Table groups. I chose two, but the remaining lacked feminine appeal. I frantically fumed, "None of these will do!" Two weeks passed. A box from a publishing house arrived. Before I opened it, I knew the content: the very best book of the three. The memory reassured me that the Lord would also provide for Personal Prisms.

You may have memories of God's light shining brightly during hours of crisis. "People are like stained-glass windows that glow and sparkle when it is sunny and bright; but when the sun goes down their true beauty is revealed only if there is light from within."

By remembering the past, we recognize that God used people, places, and circumstances to influence our thoughts and shape our attitudes. We lived through the events unaware of all that our senses were seeing out and storing up in memories.

Remembering God's guiding light encourages us to anticipate a future unfolding within his purposes. We look forward to allowing God's light to lead us to illumine different people in distant places and in diverse circumstances. One day the light that illumines our past, present, and future will lead us through heaven's gates and into a city that "has no need of sun or moon to light it, for the glory of God and of the Lamb illumine it" (Rev. 21:23 TLB).

8

Women remember the past and dream of the future in a segment of time that we call today. But light permeates today: "You are the light of the world" (Matt. 5:14 RSV). "Now are ye light in the Lord: walk as children of light" (Eph. 5:8).

Trying to relive the past will dim the present light. We cannot go back. Planning only for a glorious future diminishes the significance of the present. We rush through calendars crammed with obligations. We hurry through today's treasures to reach tomorrow's illusory promises.

"Lord, give me 12 outlined topics." His no said that ideas would come through a daily discipline of yielded senses. Friendly chats and fragrances, sentimental songs and sunsets triggered memories. Daily the Lord used someone or something to illumine forgotten past experiences and relevant present ones to illustrate the prism beams.

A sobering thought: We only possess the present moment to illumine another life. Today is exciting.

As a child I had two goals — to press my own clothes and to push the lawnmower. My grandmother often shared with me the secret to success: "When you eat a few more biscuits, you'll be tall enough to reach the ironing board." Or, "When you eat a few more biscuits, you'll be strong enough to push the mower." One day I would be tall enough, strong enough to accomplish.

Unconsciously I applied Grandmother's formula for physical growth to my spiritual development. One day, I assumed, after years of Bible study and prayer, a magic day would dawn. I would become a significant being and make an impact on society. The days extended to years and my devotional routine remained intact — but no impact. A quotation by Abraham Heichel, the Jewish theologian, influenced my feelings. He said, "It takes three things to attain a sense of significant being: God, a Soul, and a moment. And the three are always here."

Enjoyment of the past, the present, and the future adds serendipity — a discovery of things not sought — to our spiritual development. Life's serendipities do not depend on honors and accolades and loud applause. Serendipities come through the gentle nudging of the Holy Spirit; through a touch or a "thank you"; through silences shared with someone; through the still small voice; through mundane moments yielded to the Lord; through an awareness that the Lord will use my one willing talent to light the world.

"Lord, make my life like a prism — receptive to your light."

"But this precious treasure — this light and power that now shine within us — is held in a perishable container, that is, in our weak bodies. Everyone can see that the glorious power within must be from God and is not our own" (2 Cor. 4:7 TLB).

Amen.

Vickie Barnes

The spirit of the WMU watchword for 1977-78 has been caught on the September cover by Marty Bibee, ROYAL SERVICE artist. If you would like to translate this cover into needlecraft, you will notice Marty has produced it with a graph in the background. This graph can be used for needlepoint or to latch book a rug. However, doing the design in counted cross stitch (which eliminates the necessity of filling in the background) works up faster and is less expensive than needlepoint.

Counted cross stitch is embroidery done on an even-weave fabric, usually using regular embroidery floss. To execute this design in counted cross stitch you will need a screw-type (preferably) embroidery hoop (4, 5, or 6 inches in diameter); a blunt tapestry needle (size 26, 25, or 24); sharp scissors; and an even-weave fabric such as Hardanger or Aida. These special fabrics are sold either by the yard or by cut pieces. You may find these fabrics in white, off-white, or ecru.

To help you decide on fabric, the dimensions of the design on the cover would be approximately 4 1/2 by 8 1/2 in Hardanger (32 squares to the inch); 7 by 8 1/2 in Aida (14, as pictured on the cover); or 9 by 11 in Aida (11).

When you have chosen your fabric, baste the edges to keep them from raveling. Keep the selvages to the sides as you work.

You will need six colors of six-strand embroidery floss to reproduce the design as pictured on the cover. Cut the thread in lengths of 18 to 20 inches. Use one strand (Hardanger), two strands (Aida 14), or three strands (Aida 11). Never knot your thread. Find the center of the design by folding the fabric. You may mark this by taking a basting stitch through it.

Place the fabric in a hoop. If you use a hoop with a screw, the screw should be at ten o'clock for a right-handed person and at two o'clock for a southpaw. Place the fabric in the hoop and gently pull it taut. Stretch the fabric every now and then as you work. Two small don'ts: when putting your work away, never leave it in the hoop and never leave your needle in the fabric.

Take two or three tiny stitches to secure the thread, then start your first cross in the center stitch in the design. The stitch you will use is called a stab stitch. This is done with two motions — up, then down, remembering to keep the fabric taut. (This is opposed to a sewing stitch which is worked down and up in one motion. This could cause the fabric either to be pulled too tightly, making the holes bigger, or left too loose.) The

stitch is similar to needlepoint in that you use the corners of the squares (the holes) more than one time.

Keep in mind that each colored square on the graph represents a cross stitch on the fabric. A cross stitch consists of a (bottom) stitch / (slanting to the right) and a top thread \ (slanting to the left). These are combined to make the X. All of the top stitches of the X's must run in the same direction. You may want to make all of the bottom /'s first, then come back and cross these stitches to complete the X's. It is desirable to start stitching at the top of a piece working down. This lets the needle go from an empty space to a used space which is easier than bringing the needle up to a used space. Remember: The holes may be used more than one time. Use an in-and-out motion. Keep the fabric taut. Be careful not to pull the thread too tightly.

If your thread should rot (and it will), allow the needle to hang free and unwind itself. One more small don't: Don't run your thread over a great distance from one point to another. This is sometimes visible on the right side of the material as a dark shadow. Finish off your thread by running the needle under four or five stitches. Never knot your thread!

It is possible to enlarge the design by letting each square equal two or more stitches both horizontally and vertically. Enlargement can also be done by working over additional threads of the fabric (e.g. four squares each way instead of two). Experiment on scrap fabric to get the effect you want.

When you finish, sign your work. Use your initials and the date.

If your fabric is not speaking clean when you finish, wash it in lukewarm water and soap (not detergent) or a cold-water wool-washing product. Do not wring. Place the work on a towel, smooth out gently, then roll it up in the towel. Squeeze to help remove moisture. Do not leave the wet design in the towel. You may dry the piece by ironing it, embroidery-side down on a padded ironing board.

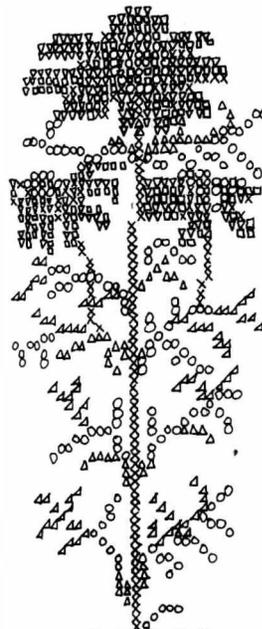
If the piece does not need to be washed, place it embroidery-side down on a towel and iron using a damp press cloth or spray-on finish. If wrinkles persist, use more moisture.

You may want to take your work to a professional to have it framed. There are several excellent books on framing needlework, however.

This project would be an excellent way to publicize to a Baptist Women meeting this year.

Mrs. Barnes is sponsor of editorial activities section, Editorial Department, Women's Ministries, Union.

7



A Cross-Stitch Project

ROYAL SERVICE • SEPTEMBER 1977

VOLUNTEER

ONE WHO ENTERS INTO OR OFFERS HERSELF FOR ANY SERVICE OF HER OWN FREE WILL

Volunteer Involvement in Missions

A program designed to harness the vast power of Southern Baptists is going into operation.

The Power? God's people, of all sizes, shapes, ages, colors. With many and varied talents, interests, concerns, and occupations.

The Need? The world. Peoples of every nation, tribe, language, and creed.

The Method? A correlated, cooperative method of enlisting volunteers and then matching them with jobs which need to be done.

The project — expected to be on-stream by January 1978 — is called Volunteer Involvement in Missions.

While its planners didn't intend to use a "governmental-ese" anagram, the initials VIM signify what the volunteers will bring to the vast missions enterprise that is ours as Southern Baptists: vim and vigor.

Volunteer Involvement in Missions is being coordinated by Roy Edgemon, director of volunteer projects correlation for the Southern Baptist Home Mission Board.

But it draws together the forces of the Home Mission Board, Foreign Mission Board, Woman's Missionary Union, and Brotherhood Commission. Together the four agencies will recruit and channel volunteers to states, associations, local churches, and overseas missions.

"This started out as a bold Mission desire to use volunteers in a more effective and creative way," Edgemon said. "But we realized that if we correlated our effort, we could do so much more."

One of the distinctives of Southern Baptists is the ability to work together while retaining our individuality, and Volunteer Involvement in Missions is an example of cooperative effort toward a mutual aim.

"When we realized how much more we could do together we started working to pull together the four agencies — which would draw volunteers from one resource bank," Edgemon said.

"We also knew when we put our collective talents together, we could involve more people, and give them more places to go and more opportunities to serve," he added.

The center of the Volunteer Involvement in Missions will be an automated data system — a computer, if you will. Names, ages, interests, concerns, skills, and availability will go into the central data system.

Then, when needs occur, those qualified can be selected to meet the need.

Many missions opportunities will be included. They will offer God's people — men and women — an opportunity to serve in construction, teaching, agriculture, medicine, music, recreation, social work, evangelistic projects, renewal, disaster relief, hygiene, homemaking, and other missions and evangelism activities.

The jobs may be glamorous — like leading a lay renewal training program in Africa, or preaching in Central America, or building a church in Maine. The jobs also may be unglamorous — like shoveling mud out of basements following natural disaster, or stringing

wire fence, or doing paperwork. But all of the jobs will be done for the glory of God, Edgemon says.

Edgemon, who spoke of the vast volunteer project as a "cooperative plan for people," said when the system is operational, "we will be able to have on hand the names and abilities of so many people that when an opportunity occurs we will be able to react immediately."

Noting that many times opportunity doesn't linger, Edgemon said the system will allow Southern Baptists to respond quickly to provide volunteers with the skills and gifts and concerns necessary to react to those needs.

"We want to be ready when the opportunity is present — ready to respond to what dooms the Holy Spirit of God is opening," he added.

The system — which will be available to each of the four agencies — is an effort to "identify the needs and to identify the resources and to get them together," Edgemon said.

Those who have worked together to plan the system — including representatives from the Home and Foreign Mission Boards, WMU, and Brotherhood — are thinking big, too.

"We are thinking in large numbers," Edgemon said, revealing that it is hoped the system will include 100,000 names.

Those who wish to be a part of Volunteer Involvement in Missions are asked to write to Volunteer Involvement in Missions, 1350 Spring Street, NW, Atlanta, GA 30309.

A detailed form — listing interests, skills, concerns, and availability — will

Don Martin

be returned. When the volunteer completes the form, planners ask that it be mailed back to the above address.

"We also are asking that those who participate send in \$2 with their application," Edgemon said, noting that a committee of lay persons suggested the contribution in order to make the program self-supporting as possible.

The system will depend both on those who volunteer and on those in need. Plans are being made now to insure a flow of both those who want to serve and those who want help.

Like so many things in the Christian life, the individual is the key to this system. The individual who wants to use the gifts God has given, plus time and money to travel for ministry and witness, is important. Also important is the individual in a leadership position who must identify the need and request the aid.

Churches also play an important part, Edgemon said, noting that the local institutions can both be helper and helped.

"We hope to show churches that when they send out volunteers, they are making a gift from that body to the missions effort, that this is really a cooperative plan of people just like the Cooperative Program is a plan of financial support.

"Churches have a training opportunity in this project," he added. "They can initiate training for people of all age groups and interest categories, helping them give of their lives for the missions effort."

Edgemon added that Volunteer In-

volvement in Missions is merely a method of using volunteers more effectively and creatively.

"It is God's people working together, in cooperative witness and ministry, spreading his kingdom around the world.

Volunteer Involvement in Missions is important, because each individual is important.



Here are just a few of the needs for volunteer workers on home and foreign missions fields.

Short-Term Home Missions Needs

"Take a moment and consider whether the Lord might be leading you to respond to one of these needs," says Mike Robertson, Christian Service Corps coordinator at the Home Mission Board. "This should be an exciting year for volunteers in mission service. Perhaps now is the time for you to become involved."

Short-term projects relate either to a pastor, a director of associational missions, or a missionary. In some cases housing and/or meals are provided,

"Cooperatively, we can do much more than any of us — individual, church, agency, or institution — can do alone. Together we can do so much more."

Don Martin is news services editor in the Department of Editorial Services at the Home Mission Board, Atlanta, Georgia.

depending on the ability of the people on the field to provide. Travel assistance may be available for special situations involving extreme distances.

Buffalo, New York: Visitation and survey in an inner city.

Marion, Indiana: Construction of a camp — insulation, electricians, plumbers, painters.

Midland, Michigan: Crew of three to five men to help church finish building. Skill in carpentry, plumbing, electrical work would be helpful.

Sidney, Ohio: Start a weekday ministry in an inner-city area.

Steel Valley, Ohio: Interim pastors and persons willing to work as core personnel in starting new work.

El Portal, California: Construct and

DOL-UN-TEER



MEDICAL VOLUNTEERS OVERSEAS

The medical-dental volunteer program of the Southern Baptist Foreign Mission Board is attempting to fill more than 100 requests in 22 countries during 1977.

This total does not include a request for volunteers for a medical project involving 30 participants in the nation of Grenada, a Caribbean island country.

Harold E. Hurst, associate to the board's medical consultant, Franklin Fowler, said the exact number of volunteers needed in each country is determined by the varying lengths of time each volunteer is able to give.

Volunteers usually go for about a month, but some can only go for two or three weeks. Occasionally a volunteer is able to give six months or a year to such a project.

Most requests are for physicians. But requests also come for dentists, dental teams, laboratory technicians, and other medical personnel. Doctors with many different kinds of specialties, especially surgeons, are needed.

Besides Grenada, the country requesting the largest number of volunteers is Antigua, which needs eight doctors and eight dentists. Antigua is also one of the Caribbean islands.

Volunteers go overseas at their own expense.

repair church building, Sunday School training.

Northern Nevada: Couple or two men at a time. To visit every rancher in 40,000-square-mile church field, witness, leave Bibles during Bold Mission Thrust program (1977-1980).

Jackson, Wyoming: Houseparents and cooks.

West Yellowstone, Montana: Houseparents and cooks.

Orlando, Florida: Vacation Bible School during Christmas 1977 for migrant children. Can have as many as four schools at one time.

Oregon and Washington: Volunteers are needed in several locations in the two states for any of these: construction; church staff; missions and evangelism; language and Christian social ministries; camping; church programs; special projects.

Overseas Needs

For additional information about the following needs write William Eugene Grubbs, consultant on Laymen Overseas, Foreign Mission Board, P.O. Box 6597, Richmond, Virginia 23230.

Revival team, Tortola, British Virgin Islands. Two couples, October-November 1977. Housing provided.

Weekday ministries worker, Singapore. Housing provided. Youth and children's work; Bible teaching; leadership training; music, art, and drama.

Puppetry, Philippines. Three-month assignment to teach technique of puppetry in seminary and Bible school.

Writers, Singapore. Prepare programmed instruction materials and provide background for worship activities of small groups in new extension churches. Four weeks. Lodging provided.

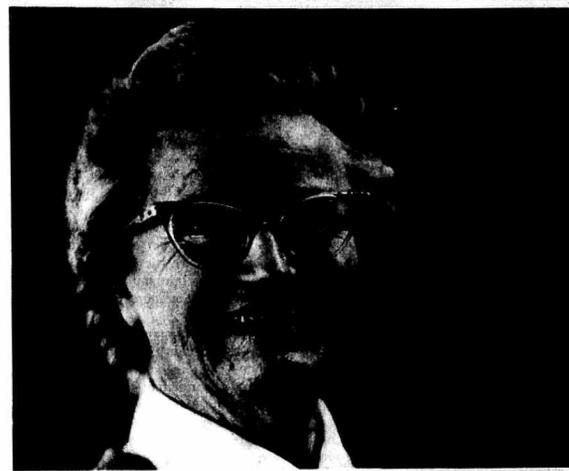
Music couple, Singapore. Teach leaders to develop music ministries using talents and equipment available in the culture. Four weeks. Housing provided.

Librarian, Hong Kong. Must be able to supervise college libraries. Administrative experience needed. Approximately two years' service. Housing and transportation provided. No salary.

Personal evangelism worker, Ecuador. Must speak Spanish. Four to six weeks. Share witnessing techniques among youth, market, university students, urban dwellers.

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

DOL-UN-TEER
DOL-UN-TEER
DOL-UN-TEER
DOL-UN-TEER



Margarie McCully's willingness to work and ability to adjust to different situations make her an ideal Christian Service Corps worker.

Margarie McCully has a house in Avon Park, Florida. But if you ask the 65-year-old widow where her home is, she'll say, "I don't know."

In the past five years, she's lived for periods up to a year in four New England states, doing a variety of tasks as a Christian Service Corps volunteer under the Home Mission Board program for lay persons. Her jobs have included: working in Vacation Bible Schools and backyard Bible clubs for a Nashua, New Hampshire, Southern Baptist church that was meeting in a Disabled American Veterans hall; typing, filing, sorting, and doing other clerical jobs for numerous pastors, from Nashua to Burlington, Vermont; taking elderly people shopping in a Baptist church van; leading Bible discussion groups in South Burlington, Vermont; cataloging books in a pastor's study; cooking for Baptist campers in Mechanics Falls, Maine; editing four issues of a newsletter for

upper New England Baptists — but she doesn't take the blame for the fact the fifth issue "never came out," she says with a laugh; teaching Puerto Ricans in Worcester, Massachusetts, to read and write English; and helping can and freeze vegetables for the Vermont winter.

Volunteer McCully — a spry, cheerful woman who describes herself as "just a learner, just a helper" — sees nothing out of the way in any activities that "help spread the gospel. Nothing you do for the Lord is unimportant, not if you do it for his sake."

She adds, "My time has been well spent; I felt each thing I did fit a particular need — even helping the preacher fill his freezer for winter; preachers have to eat, too, you know, and expenses here are high."

More than one pastor has found McCully the perfect Christian Service Corps worker: "She's a delight," says Bob Brindle, pastor of South Burlington Baptist Church.

"She's always willing to do whatever she can, and she's always so pleasant about it," says Bonnie McAllister, church extension missionary in Worcester, Massachusetts.

Her willingness to work and her ability to adjust to different situations were

60
A GOOD AGE TO START
Story and Photo by Everett Hullum

demonstrated when she came to Worcester church, an inner-city congregation in a neighborhood of poor, elderly and transient people, from Portland, Maine, where she'd worked 14 months. In Maine she lived in a big, two-story house with apple trees and blueberry bushes in the yard.

In Worcester, missionaries Carl Holden and Merik McAllister had found her an apartment near the church in a section "that made me at first apprehensive," she admits, especially "when Carl told me about the muggers and purse snatchers — dangers like that." But she has had no problems in the neighborhood.

She goes to church often — to help in the senior citizens hot lunch program; to tutor a Puerto Rican couple; to help in clerical work around the office; to bring a cherry, smiling face into a neighborhood that often is depressing," says a co-worker. That's been characteristic of Margate McCully since she began her volunteer service with Christian Service Corps.

"When I was young," McCully says, "I wanted to be a missionary, but the Lord said no. I told him I'd do what he wanted, and I believe I did all my life."

"But after my husband died and I was free to come and go, I wanted to do more. The year before I retired from a secretarial job in a school, I wrote the Home Mission Board. And here I am."

That doesn't mean it has always been easy. Her first assignment, in Lewiston, Maine, was "scary." But she was able to get through it, because "I came with no idea except to do what the Lord wanted."

In the five years since, she's had no assignments she regrets, but she has felt frustrations more than once.

"I was really thrown for a loop in Salem," she explains. On a visit to the Massachusetts city to look through records for family ancestors who had lived there, McCully was helped in locating a statue of "a relative of mine by a very nice man," she says. "In leaving, I told him, 'May the Lord bless you.'"

"He said, 'See these hands? I've got to kill a man with them.'"

"I didn't know what to do."

The man walked away leaving McCully frightened and perplexed that she was unable to respond to his needs. "There is so much hurt and pain here, so many sick and lonely people. Just since

I've been in Worcester, I've had a woman weep on my shoulder. She said, 'No one ever cared for me before in this whole city.'"

"They're being comforted at Worcester Baptist Church. That makes me feel good. It's not what I've done; it's this Christian social ministries."

McCully, whose husband died ten years ago, has a son, David, living in Coral Springs, Florida, and two grandchildren she "visits as often as I can, maybe two or three times a year."

But she doesn't get too lonely for them — or her other friends from Florida "because I retain my independence" and because "I'm adopted by the people I'm with."

"I can't take any more assignments," she jokes, "because I'm getting so many friends I can't keep up with them."

If that's so, much of it can be credited to Margate McCully's attitude toward life: "I'm a person who'll try anything," she says. On one assignment, she hesitated — then agreed to watch preschoolers in Vacation Bible School, even though she wasn't sure she could keep up. She did.

In Vermont, she was part of the Southern Baptist group that took a hike up Mt. Mansfield, the state's highest peak. Mervyn Borders, church extension missionary there, had planned the outing "as one of the things Vermont Baptists do together," remembers McCully.

"I walked and walked — all the way to the top. We got caught in a thunderstorm and my legs hurt so much. But I made it to the top."

It's a proud statement from a proud woman who's proving retirement doesn't have to begin at 60.



"WHERE NEXT, DR. McCOY?"

Aliese Parten

Why would a retired person choose to spend five hot months in Africa — as her own expense?

It was as a helper, not just as a visitor, that Dorothy McCoy, retired after 27 years as chairman of the division of sciences at Wayland Baptist College in Plainview, Texas, spent five months in southern and eastern Africa.

"It was great having her at Sanyati,

and in our home, because she contributed so much to so many even in that short time," say Philip and Judy Langley, missionaries in Rhodesia. One of Dr. McCoy's great joys turned out to be babysitting for the Langleys' two small sons, Anthony and Jonathan, to relieve their busy mother.

Judy Langley is one of a number of missionaries who are Wayland College graduates and who have invited Dr. McCoy, a mathematics teacher, to "come help."

Dorothy McCoy was asked to teach in the elementary school at Sanyati, tutor missionary children, and confer with the teacher of mathematics about the "new math" for which he had little opportunity for special training.

At Guelo, another mission station in Rhodesia, Dr. McCoy tutored missionary children, some of whom were preparing to come to the United States for college study. She was also asked to speak to a teacher training class at a college there.

Back in Sanyati, she was honored by Woman's Missionary Union members who presented her the Rhodesian W.M.U. pin. Judy Langley laughs, "They didn't make her memorize in the Shona language all those Scripture passages and the W.M.U. song — as they did me!"

Dr. McCoy attended a Royal Ambassador picnic and an African wedding ceremony and reception. Phil Langley remembers the day she flew with him in a small plane: "She threw me into a panic when she said, 'I've meant to tell you that if I should die you are to bury me here. No point in shipping my body back to Texas.'"

The missionaries were astounded at her stamina. They told her that October is called "suicide month" in that part of the country because of the heat. But she never let it defeat her; she kept up her daily walk, but prudently — under an umbrella.

Tom McMillan and his wife, Marilyn, who is another Wayland graduate, invited her to Tanzania. They wanted her to drive with them to Kenya to attend the East Africa Mission meeting. The assembly grounds reminded Dr. McCoy of Glorieta Baptist Conference Center, which she visits almost every year for Foreign Missions Week.

Later Dr. McCoy enjoyed two Thanksgiving dinners with missionaries and other friends in South Africa. They were truly thanks-giving affairs for the

almost miraculous escape of missionaries from Angola while fighting was taking place. Everyone praised God for smoothing the way for a large caravan of cars and trucks that brought out missionary families and some of their possessions.

In Botswana, Dr. McCoy was the guest of Roy and Patsy Davidson and their family. She had become friends with them when they lived during their 1975-76 furlough in a home furnished by First Baptist Church of Flatview and Wayland College.

Why Africa for Dorothy McCoy? Missions had come alive for her while she taught at a university in Baghdad, Iraq, back in 1953. During part of her year in Iraq, she lived in the home of Presbyterian missionaries. In the years since, she has traveled widely and observed at first hand Southern Baptist mission work in Mexico, Central and South America, the Caribbean, the Middle East, the Orient, and Africa.

In 1968 she was urged by a mathematics colleague teaching on a Fulbright grant in Monrovia, Liberia, to come for a visit before her term expired. On this trip Dr. McCoy briefly visited missionary friends in Mali, Senegal, and Morocco. She pressed on to Beirut, Lebanon, to see her friends David and Maxine King, who had spent a furlough at Wayland. These visits whetted her desire to know more about the vast African continent and what Baptist missions work was accomplishing. She wondered if she could participate by helping prepare students for college.

Now back at home after her missions travels, Dr. McCoy answers many calls to speak before W.M.U. groups, Sunday School classes, public schools, and local clubs.

After she talks about foreign missions, someone inevitably says: "Dr. McCoy's telling of her experiences makes missions more meaningful to me." Or, "I'd never be brave enough to go to such far-off places, but because she has been willing to I can now learn about the people and countries where I help support missions work."

Always there is this question: "Dr. McCoy, where are you going next?" "Who knows?" she replies.

But she does know she wants to go to missions fields. In the meantime, her home is open to missionaries, students, and other friends her world travels have made for her.



HER GIFT KEEPS GIVING

Ten thousand dollars worth of Bibles for the people of the Philippines.

A woman from Texas, now dead eleven years.

What is the connection?

Ann Oldham set up a trust fund — to which she gave \$39,000 between 1954 and 1966 — for publishing and distributing Bibles around the world. A part of this money is being used this year by the

Philippines Baptist Mission (organization of Southern Baptist missionaries in that country) to beef up its Bible publishing and distribution program.

William T. Roberson, missionary, cites a recent survey which showed that more than 51 percent of Filipino Baptist church members attribute their conversion experiences to the reading of the Bible.

This fact makes it imperative "to publish and distribute more Bibles, especially in light of the fact that literacy in the Philippines is more than 90 percent," Roberson says. Last year, 290 Bible study groups outside church buildings were organized on the island of Luzon.

The Ann Oldham Fund last year produced over \$147,000 for publication and distribution of Bibles around the world.

Miss Oldham grew up in Abilene, Texas, where she lived most of her life. Following her mother's death, she managed the affairs of a large estate.

In setting up "The Minnie Mae Oldham Bible Fund" in memory of her mother, she specified that the money be used to publish Bibles and that money from the sale of the Bibles be used to publish more. She said she wanted "to give people the word of God — the Bible — to read for themselves of his great love and saving grace."

Miss Oldham deeded properties valued at more than \$2 million to the "Ann Oldham Memorial Trust Fund." The net income of the estate was to be remitted quarter-annually to the Foreign Mission Board to be used in the continuous publication, purchase, and distribution of Bibles. Announcement of the trust fund was made after Miss Oldham's death in March 1966, a week before her 53rd birthday.

A large portion of the appropriations each year has gone to provide paper for printing Portuguese Bibles at the Baptist Bible Press in Brazil. In other countries, the money buys Bibles and New Testaments which are distributed through Baptist churches and Southern Baptist missionaries.

Miss Oldham had great confidence in the Bible, a friend said. "She once said she believed the best way to get maximum use of her money was to send Bibles around the world and let them speak for themselves."

Photo —

At the Baptist Student Center in Manila, a hand holds a tract of the Gospel of John.

SHE WANTED TO GET INVOLVED

Linda E. Phillips



Wife, mother, career woman, Christian, church member, WMU member. These words could describe many Southern Baptist women you know. They can be used to describe the life-style of Martha Cohen several years ago.

Children grow up and leave home to start lives of their own. And so did Martha's daughter, Susan. Then in 1970 a plane crash left Martha alone. No longer a wife, her only child living on the other side of the continent, what was she to do? Become a foreign missionary, of course!

Martha's interest in missions came through her involvement in Woman's Missionary Union. She says, "When mission action came along, that was for me. I wanted to be involved in what really counted." So she joined the mission action group in her church and worked at the Savannah Baptist Center.

As she attended WMU Conference at Ridgecrest Martha thought about how to be more involved. She saw it was no use to sit at home alone and feel sorry for herself. So she decided to explore the Missionary Associate Program of the Foreign Mission Board.

"God did not let me long lie in the dark abyss of my own tears," she says. "He drew my eyes toward him and his kingdom. I was struck by a warm and powerful feeling that God was saying to me, 'I have something for you to do in missions.'"

Now freed of all family responsibility that formerly stood in her way, she responded to God's call. Today Martha Cohen is secretary in the Southern Baptist Mission in Taiwan. To the Mission office she adds a professional touch that comes from the years of experience in a job she had as a working wife and mother.

Martha enjoys her life in Taiwan because she feels she is contributing the skill and talent God has given her in his work in China.

Sometimes missionaries say, "My parents don't understand why I left the States to be a missionary." In such a conversation Martha has been heard to add: "Yes, I wish my daughter understood my reasons for being here a little bit better."

It is not easy to change life-style after 40. Learning to drive a stick-shift car (automatic cars are not available in Taiwan) and to eat Chinese food are two

things Martha has not mastered yet. She says, "How important can they be when my automatic car manages to hold together, and there is a semblance of Western food to be found?"

Martha Cohen is not too different from other Southern Baptist women you know . . . or maybe even you.

Miss Phillips is a Southern Baptist missionary in Taipei, Taiwan.

DISASTER TEAMS READY

Twenty-three doctors, seven dentists, three registered nurses, a pharmacist, and a surgical assistant have volunteered for disaster teams to be activated for immediate service when disaster strikes overseas.

Coordinated through the Foreign Mission Board medical consultant's office, the volunteer medical personnel

come from 16 different states and are divided into four teams.

The first team, for example, consists of seven doctors, a pharmacist, a dentist, and a surgical assistant. Each member of a disaster team will serve for two weeks and will be responsible for his own expenses. Members of one team serve as standbys for members of the other three teams.

"We still need physicians, nurses and certified laboratory technicians to complete the four teams which are required to cover a six-week emergency span," said Harold E. Hurst, associate to the medical consultant (Foreign Mission Board, P.O. Box 6597, Richmond, VA 23230).

I'm not a militant person. You wouldn't catch me, banner in hand, demonstrating for a cause. The only confrontation I've ever precipitated was with our son's elementary school principal over an injustice too flagrant to ignore. I'm more of the "come-now-let-us-reason-together" type. Yet, every day, I prepare for war.

On orders from my King, I pull on my combat boots, buckle on my helmet, shoulder my weapons, take my position, and stand guard. Occasionally, on orders from my Commander, I take the offensive. But most of my actions are defensive — repulsing attack.

My freedom depends on my effective defense. I'd have to be crazy to go out poorly equipped. In

Ephesians 6:11-18, Paul tells us what equipment we need. He also names the enemy: Satan.

Satan and his assistants attack through our minds and our feelings. I think we women, because of our gift of emotional sensitivity, are especially vulnerable to attack.

Satan causes us to fight battles we've already won as we wallow in guilt (1 John 1:9) and regrets (the "if-only" blues), or as we live in the past (Luke 9:62). He makes us, through worry and fear, try to cross bridges that may not even lie along our road. Before we know it, link by link we've forged our own chains. We meekly wrap them around us and drag along,



*Reborn
Free*
Staying Free
Ruth Wagner Miller

saying to the world, "Hey! Look at me. I'm free."

As if our own chains didn't weigh enough, we forge a few extra and hang them on each other. Our families, our churches, our mass media all saddle us with conformities and burdens God never intended us to carry.

When Satan can plant a certain thought or emotion, then get us to act on it, he's won another battle. And he succeeds because we don't wear the protective equipment God has for us.

Here's what I've learned about the devices I need to stay free:

Boots of peace (Eph. 6:15). Jesus left me these as a gift (John 14:27). They get scuffed now and then, but their sturdiness protects me from the bruises of defeat and the blisters of depression as I stumble over the problems that Satan has scattered on my path to cripple me.

I set the boots by my bed at night so that when I wake up, my feet go right into the boots of peace — I needn't even start the day without them. Now and then, when I've carried my troubles to bed, I have to get up, put on my boots of peace, and wear them to bed. They manage to put me to sleep every time.

I think of the boots of peace not just for my own inner tranquility. I believe that God means for them to carry me into the places of the world where peace needs reinforcement. My soft answer, the mantle of love and patience I can spread over a volatile situation, can do as much as a diplomat's hops from country to country (Matt. 5:9).

The helmet of salvation (Eph. 6:17). On my head goes the helmet to protect my brain, my nerve center. Not just salvation — the finished work of Christ, nor salvation — my present state. My helmet provides the hope of salvation in the future. Over and around my mind goes the knowledge that God is working his purpose out. This assurance keeps me from despair when I watch the evening news on television or observe church members' conduct during a business conference. God will have his way in the end. What I don't understand now, he will one day make plain.

I wear these pieces of equipment. They go where I go. The remaining three weapons are tools of battle. I must maintain them in good repair and practice so that I can use them skillfully.

The shield of faith (Eph. 6:16). My King's coat of arms painted on my shield tells friend and foe whose side I fight on. This shield, unlike those which merely deflect arrows, actually quenches them. It puts out their fire so they don't ricochet off my shield and hit someone else.

I learn to maneuver my shield because Satan's arrows fly from all directions. Even people who love me can let loose a barrage of missiles. The fiery darts include doubt (Is there really a God? Was the resurrection a hoax? Is it all a myth, as some say? Am I really

saved?); despair (Has God abandoned me? Oh, what's the use . . . the world's in such a mess now . . .); and worry (What if . . .?). Satan fires them all. Once I recognize the enemy, up goes my shield.

The more I use my shield the lighter and more effective it becomes. Now, when Satan says, Is there really a God? I can answer, Don't even bother to raise that one, for God has proved to me that he is, by . . . and I begin to recount the evidence. Although I grow more skillful with my shield, I know I can never survive if I lay it aside.

The sword of the Spirit which is the word of God (Eph. 6:17). I see the Word of God as a weapon for close-in fighting — often used along with my shield of faith. When Satan's arrows fall sputtering and wasted, he moves in for hand-to-hand combat. He goes for my pride (After all, look who I am); my ego (I have rights, too); my selfishness (This is mine). I can parry his thrusts only with a sword of my own, sharper than his (Heb. 4:12).

Jesus demonstrated effective use of the sword during his temptations in the wilderness (Matt. 4:4-10). Notice how Satan tried to appeal to Jesus' self-senses: physical fulfillment (stones to bread); security and pride (jump down from the pinnacle); ego (bow down and worship). For every jab from Satan, Jesus answered. It is written, to turn back the blow. Finally, Satan left him alone.

But I can watch sword demonstrations all day and never master the skill. I must take sword in hand, listen to the instructor, and practice until the movements become second nature. Then I must stay in condition through daily exercises. And, my weapon does me no good if I've left it at home. I must take it with me. My sword of the Spirit requires the same disciplines.

I learn from the instructor (Holy Spirit) by asking questions and listening to his answers (James 1:5). Charlie Shedd's technique of word focusing has helped me listen in depth. To my daily diet of systematic reading in Old and New Testaments, I've begun meditating on one word or concept at a time. For example, the word praise. Each day, with the help of my concordance, I looked up one or two verses containing that word. I read them, thought about them, asked God what he meant by them. When I listened, God spoke.

"I'll never forget the morning I asked, Lord, why do I have so few words to praise you? The answer came zinging back. Because, Ruth, you don't practice enough. Start praising other people. Look for things about them to praise. When you praise them you praise me for I created them. Yes, learning to use my sword requires meditation on my part (Psalm 1:2).

My sword movements must become second nature so that I react to situations by asking first, What does the Bible say? Too often, we ask God for answers when

he's already given them in the Bible (2 Tim. 3:16).

Even second nature isn't enough. They say once you've learned to ride a bicycle you never forget how. I found that's true. I also found that my long-unused bike-riding muscles didn't carry me far. Even though I still could ride, I had no endurance. Our son, who plays varsity soccer, says unless you keep at it, you begin to lose your running endurance within 72 hours. I suspect our endurance in using the sword of the Spirit decreases even faster than that. Indeed, I know some Christians whose spiritual muscles have atrophied. I must practice daily.

The only way I can have God's Word with me all the time is to memorize it (Psalm 119:11). When I come across a Scripture passage which has special meaning for me, I write it on a card and place it above the kitchen sink. At least three times a day I see it, and over a few weeks I absorb it.

I hone the edge of my sword by listening to sermons and tapes. I don't have time to just sit and listen, so I like to carry a tape player from room to room while I work. I listen in the car during those endless miles a mother drives. I read what others have written about God's Word. Sometimes I disagree with the writer. Then my faith grows because I return to the Bible to see which of us is right.

If I am faithful in my learning, my practice, my sharpening of God's Word, his Spirit will call forth the particular portion I need for any one battle. God's woman can't remain free if she lays down her sword.

Praying always (Eph. 6:18). Many people have written many good things about prayer. Some of my favorites include: Rosalind Rinker, *Prayer—Concerning with God*; R. A. Torrey, *The Power of Prayer*; Watchman Nee, *The Prayer Ministry of the Church*; Hannah Smith, *The Christian's Secret of a Happy Life*.* I don't mean to slight the subject of prayer, but here, I think Paul writes of the prayer needed to complete the whole armor of God.

What does "praying always" mean? To me it means acknowledging that God stands right behind my left shoulder. It means turning to him in conversation, hundreds of times a day. Not just in the "Oh, help!" times.

I turn to him in the car when the radio announcer tells of world crises, and say, Lord, you heard that. I'm only one small person, but you said, The effectual fervent prayer of a righteous man avails much (James 5:16). I'm righteous because you covered me with your righteousness, and I'm asking you to intervene in that critical situation. Thank you, Lord.

It means saying, Thank you, Lord. What would I have done without you? when I've acted the complete idiot and he's delivered me. As one day, our daughter heard me talking in the laundry room.

"Who are you talking to?" she asked.

"The Lord."

"Oh. What did you tell him?"

"I told him thanks for showing me that red sock before it got in with the white wash."

It means saying, Thank you, Lord, when his angels have stepped between danger and one of my loved ones.

It means waking up and saying, Good morning, Lord. And laying my head on the pillow at night with the words, Let anything that was not of you today, God, come to nothingness.

When all other defenses is gone, until we draw our last breath, we can pray. When our boots of peace have been lost somewhere in the mud and our helmets of hope knocked askew, when our shields of faith have been destroyed and our swords wranched from our hands so that we remember not a word of the Scriptures, we sink, in weakness, to our knees. And that's where we belong.

God's woman, reborn free, is called to battle. Properly equipped, she knows God will protect her. If she insists on going out spiritually naked, she'll soon find herself in chains again.

For the past 12 months I've been sharing my thoughts on the liberated woman, from a Christian point of view. I've written of becoming free through spiritual rebirth. I've described what the freedom entitles us to and suggested some ways to handle it. Now I've come full circle, for I must say what seems to be a paradox: In order for God's woman to know true freedom, she must become a slave.

"Ruth Miller, a slave of Jesus Christ." I've put this paraphrase on my kitchen window sill where I can acknowledge it daily. I don't find slavery demeaning for I keep company with the likes of James, Jude, Paul, Peter, who called themselves slaves. The Bible refers also to Moses and Daniel as servants. What does my servanthood require of me? I'll let the Scriptures speak:

"Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

"I shall walk at liberty, for I have sought thy precepts" (Psalm 119:45 RSV).

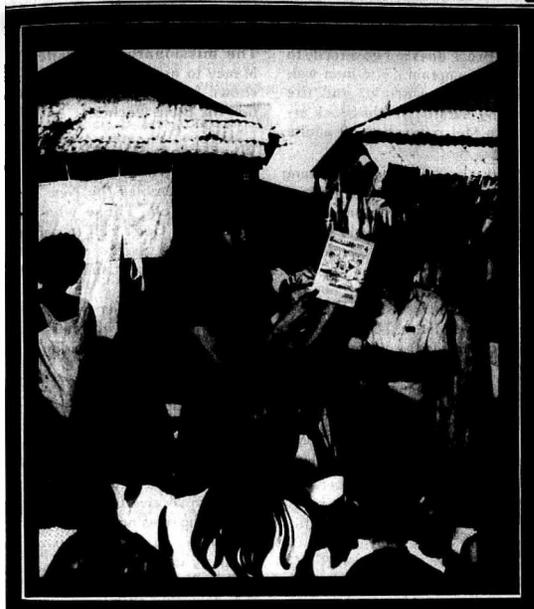
"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). Paul refers to blind obedience to rules, regulations, and customs as a means of earning salvation.

"I am trying to please God. If I were still trying to please men I could not be Christ's servant" (Gal. 1:10 TLB). Let my motives be right.

Rousseau, the French philosopher, once said, "Man is born free, and everywhere he is in chains." To that, I would add: God's woman, reborn free, willingly puts on the chains of Jesus Christ. When she does she has the power to cast the other chains aside.

*All of the above available through Baptist Book Store.

Baptist Women Meeting



Church Planting in the Philippines

Carolyn Keyees Lytle

An American who calls himself a Christian Bible teacher arrives in a remote barrio (village). As he steps from the bus, a group of children crowd around him and are surprised to hear their own language as the American invites them to listen to songs and Bible stories.

After the storytime, the American asks the children to go home and ask parents and grandparents to

join them. Some of the children, not wanting to miss anything, are reluctant to leave. But most of the children respond immediately, bringing adults from their homes. For these adults, this is their first contact with the Scriptures, their first chance to see and hold a Bible.

After a brief get-acquainted session, the American arranges a time to return to teach the adults and young people more of the Gospel of John. The group may become a

regular Bible study group and then develop into a church. As the American returns to his home he speaks to other travelers on the bus, hands them tracts, and possibly receives an invitation to come to another barrio to teach the Bible.

This Christian Bible teacher is a Southern Baptist missionary serving on the northern island of Luzon in the Philippines. His goal as he travels from barrio to barrio is to plant churches which will grow and spread the gospel. Church planting is an approach being used with encouraging results in the Philippines.

Who is a Church Planter?

Traditionally, the missionary settled in an area, developed rapport with his neighbors, and witnessed to them. A church building was built and the missionary remained as pastor. The missionary taught and influenced those in his community, helping them grow in their understanding of the Christian faith. He hoped the church would continue with its own leaders when he returned home on furlough. Many missionaries feel evangelism and church growth are limited by this "church building" approach.

The church planter, on the other hand, usually lives with his family in a central community but spends most of his time visiting other communities within several hours' traveling time. He follows the example of Paul, who planted church after church as he traveled. As Paul arrived in a city on one of his journeys, he began preaching, gathering together all who would listen. When a group of believers came together, Paul left the church with its own leaders and moved on to another city. He continued to support the new churches with his letters and prayers. Each church developed, responding to needs of individual communities. The church planter does not remain to pastor the churches he plants; he trains and encourages national pastors to lead their church.

In order to communicate with the people he meets, a church planter

Baptist Women Meeting

becomes as much like them as he can. Instead of English he uses the local language or dialect both in conversation and in teaching. In the Philippines, a country of 87 dialects, missionaries trust the Holy Spirit to help their language ability in talking to village people. The Filipinos seem open to the missionary who will come to them in spite of language weakness.

The traditional shirt and tie are abandoned for the dress styles of the local culture. The church planter accepts freely the hospitality of families who invite him for refreshments or meals. He comes in the afternoon or evening when the village men, most of whom are farmers or fishermen, are at home. Often this schedule means the missionary returns to his home very late, but the Filipinos are touched by the willingness of the missionary to come when they are available.

The church planter in the Philippines explains clearly to his listeners that he is a Bible teacher. The Philippines is called "the only Christian nation in Asia"; three-fourths of its people are Roman Catholic. However, most of these people have never seen or studied a Bible. Their Christianity consists of rituals handed down through generations. As the church planter develops community Bible study groups, he helps the Filipinos understand the personal faith the Christian has in Jesus.

Reliance on the Holy Spirit is essential for the church planter. The Spirit leads the missionary to plant churches in areas where the response will be greatest. The church planter must decide among many communities as he develops a travel schedule.

Charles Brock, missionary church planter living in San Fernando (sahn fur-NAHN-doh), tells of the Spirit's leadership. As Brock visited a new barrio, he decided to go to the barrio captain's house to

ask about holding a Bible study. (Often Brock does not go directly to the barrio captain.) The man welcomed Brock warmly, and the following Saturday night Brock arrived to find more than 50 adults waiting.

As the meeting began, a young agitator interrupted. Brock realized if he allowed the young man to continue, the meeting would be destroyed; however, if he rejected the young man, he would make a poor impression on this new group. The barrio captain rose and asked the young man to leave. The Holy Spirit had led Brock to the one man in that community who could handle the situation.

Believing a question about salvation is inspired by the Holy Spirit, the missionary explains no more than the person asks for. Most of the time, the questions begin between the fifth and eighth Bible study meetings. Missionary Charles Chilton of Olongapo City (oh-LONG-ah-POH) calls this pattern "God's economics." The Gospel of John has been studied verse by verse; its challenges to receive the Lord by faith have been emphasized again and again. The student has learned that the Bible is not to be feared but understood. By the fifth hour of study or soon after, the student begins to realize that only a personal faith in Jesus leads to salvation.

Chilton relates an example of the power of the Bible to communicate and bring understanding. Maney, the youngest councilman in his town, was attending a Bible study in his mother's home. As the group studied one day, Maney said, "Wait! If what this Bible says is true, I'm not saved — I'm not going to heaven!" Chilton responded, "We must accept what the Bible says." The group studied further; Maney stopped again. "If the Bible is true, then what I did last Sunday had no meaning. I took my young son to be baptized, but the Bible says each

person must accept for himself. The missionary had waited for Maney to ask; the Holy Spirit had shown Maney the personal salvation the Bible teaches.

What Is an Indigenous Church?

The indigenous Filipino church closely resembles the New Testament church. Those who have understood God's call to personal salvation as a result of regular Bible studies ask for baptism and want to meet more often. A church — a fellowship of believers — is begun. The periodic visits of a missionary become a time for answering questions and sharing.

The people take complete charge of the development of their church. A Filipino leader emerges to direct the congregation. This new Christian becomes the pastor. Early in the life of the church the pastor begins to receive training from the supporting missionary and from the developing program of extension seminary training.

Church meetings are spontaneous, requiring little equipment or materials. The services may not be formal and worshipful by American standards, but the church is completely acceptable to its people. Music is a vital part of the worship of the new church, and a song leader usually emerges within a few weeks. The missionary teaches the group songs as he visits, but the Filipino Christian expresses his newfound faith through original music. Soon a choir develops. The music often shows the enthusiasm which radiates from the new church.

All the Philippine Baptist churches are self-supporting. The people see a need for offerings, which are often taken at the first meeting; and stewardship is taught from the beginning. The pastor receives his support from his congregation; often the support is meager in the beginning but increases to full support as the church grows. The

church decides what materials, books, or Bibles it needs and purchases them. The group furnishes its own meeting place — a home or public building. Some groups want to build a church building and begin saving toward its construction. All decisions are made by the church itself and not by the missionary.

There are definite advantages to this indigenous approach. The church which develops meets the needs of the Filipinos who worship and grow there. The people feel responsible for the growth and effectiveness of their church; they do not leave the work to the missionary. There is little basis for anti-American sentiment to develop toward the church; it can live and develop through many political problems and changes. Money and time are not tied up in building programs; Gospel portions and tracts are purchased instead to spread the gospel. The church is not dependent on the presence of the missionary; some of the missionaries in the Philippines serve as pastor of a national church. The work of the indigenous church is carried on by the people themselves.

The Important Training Program

How are Filipino pastors trained? There is an accredited seminary at Baguio (BAH-g'yo). The TV-radio ministry in the Philippines has many Bible students participating in its correspondence courses. In 1972 the Philippine Mission directed its publication department in Manila to plan and produce special literature for the developing house churches and Bible studies. Theological Education by Extension (TEE) centers are now being planned which will equip Filipinos for leadership. Training will be provided where the people live and serve, enabling them to learn as they continue to carry out responsibilities.

New Christians who make up the



new churches need basic knowledge of who Jesus is and what his claims are on their lives. The TEE program provides a study of the life of Christ (to prove that only Christ can save) and the life of Paul (to challenge the new Christian to live a changed life in Christ). Approximately a year is recommended for completion of these studies. Additional studies are then provided from which a church may choose. The subjects of this curriculum include doctrinal study, Bible characters, practical Christianity, and Bible knowledge.

William Roberson, formerly a missionary to Vietnam, directs the production of the new literature. Roberson is concerned that God will lead in the production of the literature and that it will be truly Filipino in culture and thought. Pastors and lay persons throughout the Philippines have been surveyed in an attempt to determine the scope and

content of the material. Filipinos participate in writing and translating the materials. The many dialects spoken throughout the Philippines require that the literature be translated into several editions.

The national theme adopted by the Philippine churches for 1978 is "Win One, Begin One, and Now, Send One." A goal of 3,000 churches by 1982 has been set (there are now fewer than 300). Educating the leaders of the new churches will encourage the development of other new churches. Charles Chilton tells of an area which did not even have the gospel five years ago. He is praying that at least 40 people who want to preach will enroll in a winter Bible institute. "That means at least 40 churches in the future" for that area.

Prayer Requests

Missionaries in the Philippines have shared specific prayer requests. Support the Philippine church planting work in a meaningful way by praying —

that each missionary church planter will be in tune with the leading of the Holy Spirit and remain patient as he waits for results;

that Filipino pastors and leaders will grow and remain faithful in their churches;

that the TEE (Theological Education by Extension) literature now being completed will meet the needs of Filipinos and that plans for using the materials will be effective;

that patience, strength, and support will be granted to the families of missionary church planters;

that children of missionaries who are away in school will not be overwhelmed by homesickness for their families;

that Christians who are persecuted for their faith will receive extra strength and assurance;

that new churches will grow strong and spread the good news to others.

Planning the Meeting

Questions: How are Baptists beginning new churches in the Philippines? What part of this work can I support with my continuing prayers?

PLAN 1

To introduce the study, ask someone to tell the opening incident on page 19. Then divide the women into three groups; ask each group to discuss a section of the study material and present the information to the reassembled group. Be prepared to lead a time of meditation at the close of the study. Provide a small card and pencil for each woman, or women may write in the margins of their ROYAL SERVICE copies. Present the prayer requests on page 21. Ask each woman to write at least one request which she intends to support with her continuing prayers.

PLAN 2

Before the meeting, ask three women to be prepared to present the three main content sections. Introduce the study with the opening incident on page 19. The three women can form a panel as if they were the missionary church planters sharing details of their work. Provide a map of Southeast Asia (available from Foreign Mission Board Literature, Box 6597, Richmond, VA 23230) on which the women can locate places mentioned in the study. Be prepared to lead a time of meditation at the close of the study. Provide a small card and pencil for each woman, or women may write in the margins of their ROYAL SERVICE copies. Present the prayer requests on page 21. Ask each woman to write at least one request which she intends to support with her continuing prayers.

PLAN 3

Introduce the study with the opening incident on page 19. Ask: What problems might be encountered by the missionary as he tries to

establish and maintain a church in the Philippines? Write answers on chalkboard, chart, or poster; discuss the answers. Ask a woman (whom you have asked to be prepared) to describe the church planter and his methods. Divide members into two groups and ask them to outline on a chart or poster the sections on the indigenous church and the TEE program. Each group will then share its outline with the reassembled group. Be prepared to lead a time of meditation at the close of the study. Provide a small card and pencil for each woman, or women may write in the margin of their ROYAL SERVICE copies. Present the prayer requests on page 21. Ask each woman to write at least one request which she intends to support with her continuing prayers.

CALL TO PRAYER

Give each woman a small card or sheet of paper and pencil. Read Philippians 4:13; say that God promises to the missionary and to us the strength to meet all situations. Ask women to choose one missionary as you read the prayer calendar

(see pp. 42-48) for the day and write his or her name on the card. After you have read the list, ask each woman to think of one specific need for which her missionary might require strength. Allow time for silent prayer for these needs.

SOMETHING TO DO BECAUSE YOU STUDIED

Write a letter of encouragement to one of the missionaries in the Philippines. (Request a list of the Philippines missionaries' names and addresses from Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230.) Tell the missionary of your continuing prayer, mentioning specific needs for which you are praying. Be sure to tell the missionary you recognize his/her busy schedule and do not expect him/her to answer your letter.

Mrs. Donald Lytle, Birmingham, Alabama, is a mother, teacher, and WMU director in Dawson Memorial Baptist Church this coming year.

What can you do with one little ole quarter?
Add it to 3 others and you will have a dollar.
You can add it to 9 others and you have \$2.50
— to 99 others and you have \$25.00. You can
add it to 9,999 other quarters to have \$2500.
That could be the sum WMU magazines will
have to pay the US Postal Service next year to
notify us if you move. OR, that could be the
sum used to make WMU magazines even
better for you — if, when you move you send
an address label from a recent ROYAL SERVICE
and your complete new address.

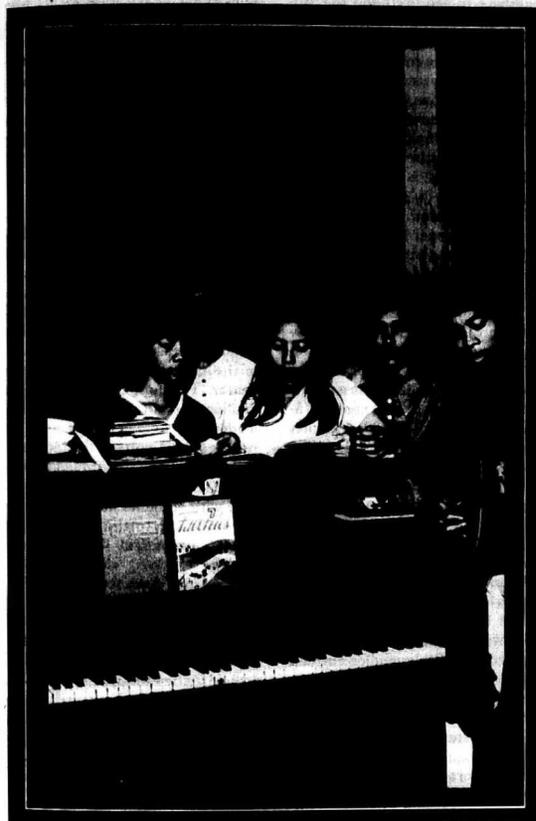
ATTACH PRESENT ADDRESS LABEL
HERE THEN FILL IN NEW ADDRESS.

NAME _____
NEW ADDRESS _____
CITY _____
STATE _____ ZIP _____

MOVING
MOVING
MOVING

ROYAL SERVICE
Subscription
600 N. 20th St
Birmingham, AL 35203

Current Missions Group



Located in the student-populated Sampaloc section of Manila, the Baptist Student Center provides a place to study, to relax with friends, and to hear about Jesus. An estimated 400,000 students live in the immediate area.

In 1965 when the Baptist Student Union first organized, 20 young people made professions of faith. During 1969, after the new building was completed, 3,400 students applied for membership. Today, some live to six thousand students enjoy the facilities every semester.

What are needs of students in Manila?

Students come to the Baptist Student Center in Manila for a number of reasons.

Some visit just to find out what goes on in a place with such a name. Others respond to the unusual offer on the sign outside that reads, "Free! Free! Free!"

Many feel lonely and look for friends and a place for fellowship. They want to know someone cares about them personally.

Students seek a good place to study between classes. They need literature to read and textbooks to use as they prepare class assignments. Many Filipino students are poor and have difficulty buying the necessary or required books. Many may go through college without ever owning a complete set of textbooks.

The problems and needs of students differ as much as their reasons for entering the center.

A large percentage of college students in Manila are from the province (Americans call it the country). Living in a big city is quite a change for them; they are faced every day with challenges and difficult decisions. They no longer have parents and relatives to call on for help — only themselves.

Most students do not know Jesus Christ as personal Lord and there-

STUDENTS IN THE PHILIPPINES

Mary Foster

Current Missions Group

fore do not know to call on him in times of need. They seek encouragement and need guidance in mature thinking. The staff at the center offers that help in the name of Jesus.

Counseling with students who have personal problems constitutes a large portion of the center's task. Students know they can find someone there who listens.

From listening to the testimonies of Christian students, one outstanding theme emerges each claims to have come to the center seeking people who would accept them as they are.

They find the city very impersonal and life difficult. In their provincial town, they knew practically everyone and life was simple. What a change!

One student said he watched people going in and out of the center; they always seemed to be happy and sharing fellowship with others. His curiosity led him to investigate the cause. He found it to be the joy in Christ shared by students and staff.

That student, Ong Tye, became a Christian and today works as a student counselor in the center.

The greatest need of each student who comes to the center is to know Jesus as personal Lord and Saviour. They often have more evident needs, but their basic need remains that of salvation. The staff arranges a personal session with each student and shares the plan of salvation as well as the claims that Jesus Christ makes on their lives.

How do new students become involved in center activities?

To become a member of the center, a student completes a personal information sheet and makes an appointment for an interview with a counselor. In a two-hour orientation program the counselor informs the student of the privileges, opportunities, and regulations of the center.

A tour of the building allows new

members to see firsthand the students in action. Students may gather at the snack bar or read a magazine in the lounge area. Discussion and prayer groups use screened-off areas.

Several students might be practicing guitar, singing, and relaxing on the patio. Others study or play checkers or chess in the 15-table game room.

Each new member receives a copy of the Gospel of John and talks with the counselor about salvation through faith in Jesus. Missionary Zelma (Mrs. James A.) Foster writes of her experience as a counselor: "The thrilling thing about the Baptist Student Union program in Manila is that 88 to 96 percent of those interviewed accept Christ as Saviour. During the school year 1975-76, 2,000 out of 2,189 students interviewed received Christ. The first 12 students I interviewed accepted Christ. The thirteenth one was a Muslim and did not make a commitment to Christ, but he did take the Gospel of John and promised to read it."

After the interview, the student begins a series of Bible classes taught by the Filipino staff. Most students respond positively to the first group of Bible studies entitled "What Happens When We Receive Christ" and "Christian Growth." Attendance drops considerably when the study focuses on "Baptism."

Counselors feel the attendance slump is primarily due to the vigorous opposition of Roman Catholic parents to their children being baptized into a Protestant church. Parents threaten to disown them or to discontinue their schooling. Thus the decision of baptism is a serious and difficult one.

One study presents "The Biblical Teaching about the Church." Continuous studies on discipleship and Christian living confront students with the claims of Christ on their

lives. Last year, 50 students who accepted Christ continued in Bible study and now work as counselors.

One student, Baby Ramos, served for a year as president of the Baptist Student Union. During her term of office, Baby gave the organization strong and capable leadership. Her ability to meet and greet the newcomers added new zest to the program.

But when Baby first came to the center, she was hesitant to speak and so shy that she could not even be friendly toward the other students. The talents hidden beneath her timid personality emerged when she committed her life to Christ. She began a steady spiritual growth in the Christian community of the center. Through daily Bible study and prayer, she developed into a leader.

Since her college graduation, Baby has been employed on the center staff. Her ability to communicate with students and her reassuring smile say to the newcomer, "I know how you feel, I've been there, too."

Why does a missionary work in a student center?

A vast number of students live in Manila. When missionary Allen Hill arrived in the Philippines in January 1976 to do student evangelism, he expected to find 1,536,910 college students throughout the country. An estimated one-half of this number, 800,000 students, live in metropolitan Manila.

Another reason missionaries are interested in students is that college young people are responsive to the gospel. Many search for meaning and purpose in life. Often, all that a Christian needs to do to reach a student is to share on an individual basis what the gospel says and what being a Christian means.

Further, students in Manila are mainly from the province and find living in a big city quite an adjust-

ment. Every day brings moral, ethical, and social questions with which the student must deal in order to survive.

Allen Hill's basic responsibilities lie in counseling and advising. He works in relation to an excellent Filipino staff at the student center. As missionary adviser, Hill assists in all areas of the ministry as needed. He leads in Bible studies, for example.

Sharing the excitement of his work, he writes, "I have such a great opportunity to work with potential Christian leaders and to watch them mature in their Christian experience. We are striving to make disciples out of them so that wherever they go they will carry the gospel of Jesus Christ."

"The greatest joy in my ministry is to see a young person make a full commitment to Jesus Christ as Lord and Saviour. The entire thrust of our ministry among students in Manila is toward this specific goal."

Are students eager to serve as leaders when their academic schedule is already full?

When the numerous leadership positions open at the student center (regular officers, Bible study chairman, etc.) the young people respond quickly. Officers in the Baptist Student Union are elected by their peer group. In a few instances when a special need occurs, the staff or director appoints a student to serve.

Imelda Cabalang, a full-time staff member, works closely with the young people who accept the responsibility of leading. She encourages them to keep God first as they plan activities, set priorities, and envision the opportunities of the year's work.

Romy Ballonado fills the office of assistant social chairman; his influence and work go far beyond the title he holds. Every afternoon finds him at the center witnessing, counseling, helping in the library, or practicing

choruses. He leads group singing at an evening fellowship.

On Sunday, Romy sings in the choir. Once a week he witnesses in the parks with the outreach group. When a Christian brother is in trouble, Romy becomes a prayer partner as they kneel together in the prayer room.

The message in Romy's testimony is one of faith and prayer: "I am a student at Far Eastern University here in Manila. I am a Christian and I want to serve the Lord. Just before enrollment in my school, I prayed, asking the Lord to give me time for Baptist Student Union and a good academic schedule. Two weeks later the Lord answered my prayers by scheduling all my subjects during the morning hours."

"I want to be humble as the Lord chooses me to be one of the active members in our center. Being elected by the group gives the self-assurance that helps me to serve the Lord and my fellowmen without hesitation."

How are students encouraged to witness for Christ away from the center?

Entry to university campuses in Manila is restricted to persons connected with the school. Since the staff at the center cannot visit campuses for personal evangelism, they depend on students to carry the gospel to other individuals.

Students are encouraged to attend a class on witnessing. This class is continuous as students from different colleges learn how to tell others in the group how they met Jesus. From this experience, they begin to express and practice their faith.

On Sunday afternoons young people go in groups to public parks and campuses around Manila, passing out tracts and giving personal testimonies. Some go to supermarkets, jails, and street corners to

witness. Many teach Bible classes in other parts of the city.

University Baptist Church functions within the center, conducting worship services and outreach programs on a regular basis. Church membership totals around 175, but attendance on Sunday morning often exceeds that. The language during the services is *hala-hala* (mix-mix), a combination of English and Tagalog.

Brenda Bandasy is a student who shares a radiant testimony wherever she goes. She believes that a Christian must be a model of good character in order to persuade others. Brenda advises students to:

1. Share a radiant face always. Let facial expression give evidence of inner peace and joy. Allow the Lord to be in charge of personal problems.
2. Be helpful to those nearby, especially those who need comforting. Be available to others in times of need.
3. Show kindness and broad understanding. When working with others, allow for human errors. Watch personal habits; be sure your mistakes never discourage another in the faith.

What is the future of the student center ministry?

Due to restrictions on building in a downtown location, the center cannot physically expand. But Baptists hope to intensify Bible study and witness outreach among students. Through this emphasis the gospel can be carried to many campuses and homes; it is bringing results in the lives of many young people.

Baptist churches and other evangelical churches in Manila seek to spread the gospel to the lost, but the task is great and the laborers few. Christian students trained in the center are equipped to help the churches.

Allen Hill takes a look into the future of his missions task and

Current Missions Group

shares his vision: "The immediate future at the Baptist Student Center looks exciting and challenging. Response to the gospel among college and high school students is amazing. We are placing emphasis on training students to share their faith through discipleship groups and

Bible study groups.

"One of the greatest needs I see is to have home and dorm Bible studies going all over the 'student belt' of Manila. Our only limitation is people — dedicated Christian students who are willing to help in getting a study going in their own

dorm or apartment. So the emphasis in the next few years will be an outreach, extending the student center through these groups.

"Please pray with us that we will have the resources and the ability to do all that God has called us to do in this place."

Planning the Meeting

PLAN 1

On poster paper draw two columns. Column 1 should read, "Students in Manila need:" and column 2, "Baptist Student Center ministers through:"

On separate index cards write the various needs of students and the ways the Baptist Student Center meets those needs.

Display the poster, introduce the study, and pass the cards to members. Ask members to discover some interesting people in the content material whose needs are related to the need stated on the card they hold. Allow them to share their findings with the group and tape their card to the poster in correct order. Your poster may look something like this after matching the needs with the ministry:

Column 1

Students in Manila need:

1. Salvation
2. A place to study
3. Solution to personal problems
4. Fellowship
5. Opportunity for leadership
6. Spiritual growth
7. To express their faith

Column 2

The Baptist Student Center ministers through:

1. Opportunity to receive Christ through interview orientation and Bible study
2. A library, textbooks, and Christian literature
3. Individual counseling
4. Opening fellowship to all who attend; friendliness of staff and students

5. Officers elected by peer group
6. Bible study and training classes
7. Classes on witnessing and action groups

CALL TO PRAYER

September, back-to-school month, touches most missionaries with a student relationship. Many study in language schools. Others teach. Many have children in school; some are separated from their children by many miles.

Read the names of missionaries having birthdays today (see pp. 42-48). Suggest a way each may have contact with students. Pray for these people.

SOMETHING TO DO BECAUSE YOU STUDIED

Befriend a Filipino student who lives in your city. Contact the BSU director or the director of associational missions if you need help in finding such a student. Consider some projects as you develop a friendship: Provide for him or her two tickets to a ball game, drama, or musical; invite him for a meal; buy overseas aerogrammes or stamps for him to use when writing home.

PLAN 2

Order map of Southeast Asia free from Foreign Mission Board Literature, Box 6597, Richmond, VA 23230. Display it in the meeting room. Draw a circle around Manila and write statistics on the map as you share facts from the study material about students.

In advance of the meeting interview a Filipino student who attends a college in your city. Ask: What is it like to be a student in the Philippines? How seriously do Filipino students value their education? Since many students cannot live on campus, how do they find adequate lodging? (Add your own questions to these, especially if you want to know the student personally.)

Share the interview with members. You may want to invite the student to your meeting. If so, allow him or her to prepare some answers in advance. Ask your members to prepare some conversational questions so the student will be included in the fellowship of the group.

Write on strips of paper the questions found in the study material; tape them to the map as several members, prepared in advance, share the answers.

PLAN 3

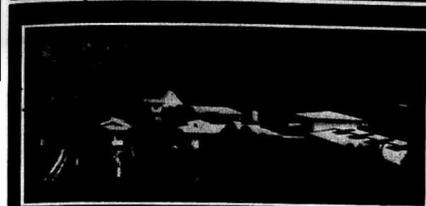
Recall some interesting facts about students in Manila from the study material. Discuss: Even when many needs are evident, what is the greatest need of students in Manila? After the basic need of salvation is met and the student receives Christ, what are some ways he or she shares that personal faith? Why is it important for us to be able to tell another about our Christian experience?

Ask one member to read in advance and prepare a discussion using the book, *How to Give Away Your Faith* by Paul E. Little (InterVarsity Press, \$2.50, available through Baptist Book Stores).

Prayer Group

HOSPITAL AT MATI

Louise Berge Winningham



Prayer Leader: Today we have the unusual opportunity of sitting in on a television interview about medical missions. Charles Norwood has been the resident physician at the Baptist hospital in Mati [mah-tee], Philippines. Eunice Barber of Shreveport, Louisiana, spent a year there as a nurse.

Let's go now to the studios of WWML, where the two are waiting with the newscaster.

Announcer: We're happy to have you here with us today. Dr. Norwood, how did you ever learn about this remote place called Mati?

Norwood: In 1962 I received a fellowship to work in a foreign hospital. Mati was recommended.

Announcer: Was this a new hospital?

Norwood: No, it was begun in 1954, with missionary nurse Victoria Parsons as administrator and a Filipino doctor, Augusto Resurreccion, as medical director.

Announcer: And are the duties similar to what an American hospital doctor would face?

Norwood: No. In addition to many medical problems we know in the US, there are malnutrition, malaria, cholera, tuberculosis, and tropical diseases, which are mainly due to a lack of sanitation. There has been little progress in sanitation and preventive medicine.

The people are afraid their children will choke if given meat or vegetables, so they feed youngsters

only rice, thereby leading to widespread malnutrition.

Most of the people still depend heavily on the folk medical system. There are still witch doctors called *hilot* [HEE-lohta].

Announcer: Did they welcome you with your different ideas of treatment and preventive medicine?

Norwood: They were at first suspicious of doctors. You have to win their trust. Our concern is training the people to become self-sufficient.

We have to educate the people in what to eat and in the basics of washing hands, wearing shoes, and covering food.

Announcer: Mrs. Barber, tell us about the hospital patient load.

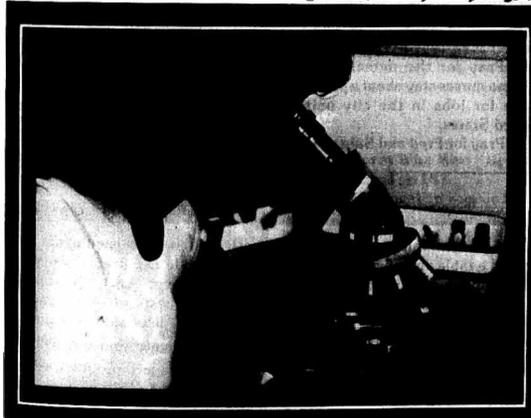
Barber: Most of the time there are many more patients than beds. Often the halls are lined with cots. In a recent year there were nearly 2,600 patients admitted and nearly 8,000 outpatients treated.

Announcer: Why was such an isolated place selected for the hospital?

Barber: Mati is a city of 70,000 on the island of Mindanao [min-dah-NOW]. Yes, it is remote. It used to require a nine-hour ocean voyage to reach Mati; now there is air service.

Filipino doctors tended to concentrate in the cities, so there was a need in Mati. The hospital has opened the door to the gospel in the entire area.

Announcer: Dr. Norwood, tell us more about the early days of the hospital.



Prayer Group

Norwood: In the beginning there were only ten beds. By 1958 a larger facility was completed. It had 30 beds, outpatient department, operating room, delivery room, emergency room, and offices.

Four years later they added a dining room and kitchen, pharmacy, and laboratory. Two more units, one for isolation and one for pediatrics, are needed. There are 65 to 70 on the staff, both Filipino and missionary personnel.

Announcer: Are other hospitals nearby?

Norwood: Until 1974 the hospital was the only one for the entire province of 250,000 people. Since then, the government has opened a hospital at Mati. However, many people prefer the care they receive at the Baptist hospital.

Announcer: What about the Christian influence? Are worship services held?

Barber: Devotional services have always been important at the hospital. Two services daily are held in the hallway of the hospital.

In earlier days there was a "Bible woman" who read the Bible to patients. Now there is a full-time chaplain.

I'd like to tell you about "Ed," a young man to whom the hospital ministered.

Ed came to the hospital with a serious hand injury. When he saw

me, he said, "You're that Bible woman that comes to school." Ed had been among the 46 in my Bible class at school. He asked why I come to help in the hospital. "We are here to serve people for our Lord," I replied.

He accepted a Bible and a card listing the plan of salvation. By the fourth morning in the hospital, he told me, "I want to tell you something. I now have Jesus in my heart. I met him here in your hospital."

Announcer: How wonderful. But what happens to these who are won to Christ?

Norwood: An outgrowth of the witness in the hospital has been the beginning of about 30 churches. In some cases the patients are visited after they leave the hospital, and a Bible study is begun. Sometimes patients request such visits. Often those won at the hospital gather their friends and neighbors and request missionaries to come help.

Announcer: Thank you for coming today to share something of the work of Mati's Baptist Hospital.

Prayer Leader: With this background of the hospital's ministry, let us pray specifically.

Prayer Needs

1. Pray for the nurses. Young Filipino nurses stay about a year and leave for jobs in the city or the United States.

2. Pray for Fred and Sabra Ladd,

missionaries in Mati. He is maintenance man at the hospital. Pray for James and Trudith Crittendon. He is evangelistic missionary in Mati. Pray for both couples as they adjust to their homes in Mati.

3. Pray for the construction of two new buildings — isolation and pediatrics — that they will be used to bring more people to hear the good news of Christ.

4. Pray that the necessities of electricity and water for the hospital will be available daily. Keeping equipment running on fluctuating or no electricity has been a problem. Now a new generator has been installed.

5. Pray for the more than 1,000 high school and elementary students who study the Bible in the weekly Bible clubs. Pray for those who teach — missionaries, hospital staff, and Mati Baptist Church members.

6. Pray for Ernesto Brato, hospital administrator, that he will have wisdom in leading the hospital.

7. Pray for missionary nurse Du Vellyn Oliver. She encounters many daily problems — broken equipment, no electricity, insufficient supplies.

8. Pray for people who contract malaria. The latter part of the year, the hospital is always filled with malaria patients.

9. Pray for missionaries listed on the calendar of prayer today (see pp. 42-48).

3. Arrange chairs in a semicircle around a table and microphones, as in viewing a television interview. Place three chairs at the table.

4. Place items of medical significance on the table — child's toy stethoscope, nurse's cap, etc.

IN THE MEETING

1. Present the content material.

2. At the conclusion of the interview, divide the prayer group into smaller groups. Ask each to take prayer requests given on page 42 and pray. Allow sufficient time for prayer. Indicate that you will conclude the prayertime with the hymn "Sweet Hour of Prayer" (for some other prayer hymn).

Planning the Meeting

BEFORE THE MEETING

1. Ask one person to portray Dr. Norwood, one to portray Mrs. Barber, and one to be the television announcer.

2. Make a cardboard "microphone" with the letters WWMU on it or make three small "microphones," with cord attached, to place around necks of participants.

Bible Study Group

L. D. Johnson

Scripture Passages: John 3:1-15; 4:1-42; Luke 19:1-10*

Because we are human we are prone to identify the people of God as those who are like us. The way this works out is to cause us to bunch up in groups of look-alikes and call it church.

We attract and are attracted to people with whom we are comfortable, and comfortableness is determined by the degree of agreement between us. As a result we have suburban churches, inner-city churches, rural churches, white churches, black churches, high churches, low churches, rich people's churches, poor people's churches, coldly intellectual churches, Spirit-filled churches.

This final study in a series on "New People for a New Day" is devoted to three individual cases which illustrate the fact that Jesus appealed to all kinds of people. The first of these people, Nicodemus, might be called "up and out." The second, the woman of Sychar, might be considered "down and out." The third, Zacchaeus, was both.

Could these three have formed the nucleus of a redemptive community? Could they have accepted each other as brothers and sister in Christ?

An Aristocrat Who Was "Up and Out" (John 3:1-15)

Three references in the Gospels, all in John, are made to Nicodemus. The first (studied here) reports his furtive visit to Jesus under cover of darkness. The second (John 7:45-52) reports his courageous stand for Jesus in a meeting of the Sanhedrin, the supreme council of Jewish leaders.

The third reference to Nicodemus, in John 19:38-42, reports that he and Joseph of

Arimathea, called by John a secret disciple, took the body of Jesus from the cross, anointed it with spices and wrapped it in linen cloths according to the burial custom, and placed it in a new tomb. Thus, the final rites were given by two men who represented the aristocracy of Judaism.

Why Nicodemus first came to Jesus by night has been the subject of much speculation. Was he afraid? Ashamed to be seen in the company of one who did not possess his own educational attainments? Or did he come at night in order to have time enough for an unhurried visit? None can say, but give him credit for coming. That was no easy thing for him to do. After all, as Jesus put it, Nicodemus was considered to be a great teacher of Israel (3:10), and here he was coming to discuss the kingdom of God with a man doubtless much younger than himself and certainly by accepted standards without educational qualifications.

Nicodemus began the conversation with a polite compliment. "Rabbi, we know that you are a teacher sent by God" (3:2). That was an honest facing up to the facts: Jesus was no false teacher. Then Nicodemus explained that the signs which Jesus was doing constituted proof that he had God's sanction. A Jewish commandment held that if a prophet who began to prophesy without accreditation gave a sign and miracle, he was to be listened to; otherwise not. The remark of Nicodemus fits into John's understanding of the meaning of signs; they are seen as proofs of Jesus' divine origin and mission.

But the compliment lacks something. It seems to say: "As a teacher, I'm not too interested in what you have to say, but I must admit that those things you are doing impress me." However Nicodemus meant the words, Jesus moved directly to the heart of the matter. The real issue is the kingdom of God, and

UP
AND
OUT,
DOWN
AND
OUT

Bible Study Group

how one gets into it. And this is possible only as one is born again (3:3).

Talk of the kingdom of God was the topic of the day. John the Baptist had preached a doctrine of repentance and baptism. All Jerusalem had been stirred. Nicodemus needed no one to introduce him to the idea of the kingdom. How does one become a part of this God movement? Jesus said, right off the bat, that a radical transformation must take place. It is like starting all over again — like being born again.

Nicodemus expressed doubt. "How can a grown man be born again?" (3:4). The learned teacher was not so confused about the meaning of Jesus' words that he supposed a literal return to the mother's womb was being suggested. What he was asking was an important question: Can you start all over again? Here you are 30, 40, 50, 60 years old. How can you erase all that experience, rub out all those blotches on your record, untangle all the knots? Can you go back and make a fresh beginning? But Nicodemus was a realist. He didn't think it possible.

Humanly speaking, Jesus replied, you are right. What is flesh is flesh (3:6). But I am talking about another category — the realm of spirit. God can make the impossible possible. You not only can, but must, be born of "water and Spirit" in order to enter the kingdom (3:5). What do "water and Spirit" mean? John's water baptism had been administered on the basis of repentance, so water likely refers to that prerequisite to entrance to the kingdom — repentance. Even an aristocratic Pharisee must repent if he is to enter the kingdom. Nothing we can do, even repentance, will earn us the right to enter. It is a gift — the gift of the Spirit.

Do not stumble at this mystery of the new birth, Jesus urged (3:7). There are all kinds of wonders in life

which we accept without being able to explain. Take the wind, for example. You know it is real, for you see and feel its effects. That is the way of the Spirit. The beauty of Jesus' logic is accentuated when we know that the words in Greek for wind and spirit are precisely the same word. If the wind of the earth is a reality we acknowledge without explaining, so

He came to save people like Nicodemus — suave, aristocratic, pious — but needing to be born from above.

is the Spirit of God a real force in the lives of those who belong to the kingdom.

Nicodemus still demurred: "How can this be?" (3:9). Then Jesus chided him for not being able to understand this basic truth (3:10). Jesus had been telling him earthly things, things that are common to the daily experience of all kinds of people. Sometimes much learning gets in the way of our contact with the simple, basic truths of experience. Jesus was showing how the kingdom works — he saw it and knew what he was talking about. Yet Nicodemus was reluctant to accept his word (3:11). If he stumbled over that, what would he do if Jesus revealed to him the wonders of heaven? (3:12).

But the greatest truth of all is the sacrificial lifting up on the cross of "the Son of Man . . . so that everyone who believes in him may have eternal life" (3:14-15). In John's Gospel, "kingdom of God" and "eternal life" mean the same thing. So, how does one enter God's

kingdom? One is born again, or born from above. This is God's gift, brought about through the lifting up of his Son.

Though he was a religious leader, Nicodemus needed to be born again. He needed the gift from above which comes through the lifting up of Christ. Nicodemus represented the intellectual who is outside the kingdom — up and out.

An Immoral Woman Who Was "Down and Out" (John 4:1-42)

The Samaritan woman represents the opposite pole from Nicodemus. He was male, Jewish, religiously respected, and morally correct. She was female, Samaritan, disrespected, and immoral. It would be difficult to imagine two people more unlike, except for one thing: both were outside of the kingdom. Jesus' appeal to each of them was quite different.

John's account is vivid; he includes details. The encounter took place near Sychar, a Samaritan village nestled between Mount Gerizim, where Samaritans worshipped in their temple, and Mount Ebal. The well beside which Jesus was sitting in the midday heat while his disciples had gone into the village for food is still there today.

The centuries-old quarrel between Jews and Samaritans caused Jews travelling north or south to detour around Samaria by crossing and then recrossing the Jordan River. Better to avoid trouble than run the risk of it. But here was Jesus sitting beside the well. What was he doing in Samaria? He evidently was not afraid to defy the taboos.

A woman from the village of Sychar, a mile and a half away, approached to get water. What was she doing there at that hour? Women went to the wells for water late in the day when it was cool. But this woman came alone and at an hour when no other woman would be at the well.

Why had she come so far, and at such an unlikely hour? The answer probably lies in the unfolding of her character in the conversation with Jesus. She was a much-married woman who was then living in adultery. It is not likely that she was welcome among her fellow townswomen.

The conversation opened naturally enough: "Give me a drink of water." Jesus requested of the woman (4:7). Oriental courtesy never refused such a request. The woman detected from his dress and speech that the stranger who had asked her for a drink was a Jew. Oh-ho, she thought, these Jews think they are so high and mighty — so pure in race — that they can't stoop to mix with us Samaritans, but when he's thirsty a Jew is just like anybody else. So, before giving him a drink she thought she would rub it in a little. "You are a Jew, and I am a Samaritan — so how can you ask me for a drink?" (4:9).

John at this point interjected the explanation that Jews had no dealings with Samaritans. This ancient hostility went back several hundred years. The area of Samaria had once been the heartland of the Northern Kingdom, Israel, but had been overrun by Assyria in the last of the eighth century B.C.; subsequently it had been repopulated with non-Jews who eventually intermarried with the Israelites, producing the Samaritan race. To complicate the relationship further, in the time of Ezra after the Babylonian Exile, Samaritans had been excluded from worship at Jerusalem and marriages between Jews and Samaritans were outlawed. It was a bitter insult to the Samaritans, who then established their own temple on Mount Gerizim and had their own sacred Scriptures composed of the first five books (the Law) only.

So the woman had her moment: "How come you ask me — a woman (one count against her) and a

Samaritan (two counts against her) for a drink? I thought you Jews were too good for that?" Jesus' reply is another beautiful example of John's approach in the Gospel. "If you only knew what God gives and who it is that is asking you for a drink, you would ask him, and he would give you life-giving water" (4:10). "Life-giving" water is capable of two

He came to save people like the woman of Sychar — breakers of the accepted code, rebels against customs of morality — but needing to drink of the water of life.

interpretations — physical and spiritual — and we know that Jesus meant the latter.

The woman did not easily give up the banter. She was beginning to enjoy herself. And just how would you do that, she asked. Do you want me to believe that you are greater than our father Jacob who gave us this well? (4:11-12).

Jesus spoke again: "Whoever drinks this water will get thirsty again, but whoever drinks the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring which will provide him with life-giving water and give him eternal life" (4:13-14). Still the woman did not catch on. She kept talking about physical water (4:15). Jesus' words about the gift of living water are a classic declaration of the gospel. This satisfying of human thirst is the gift of God. And it is a lasting gift; this spring will never dry up.

With verse 16 we note a change of pace. Jesus abandoned the discussion about water and pressed the

woman to look within at her own heart. He did this by asking her to go call her husband. Her retort was: "I don't have a husband" (4:17). Then Jesus began to crack her smugness; he laid it plainly on the line — her record was dismal, sordid; a five-time loser in the matrimonial game, and now living in open adultery.

What a fascinating conversation this is to watch unfold! Confronted by the moral condition of her life, the woman dodged artfully. She made no denial; in fact, she admitted that Jesus was right by saying, "I see you are a prophet, sir" (4:19). But she was only trying to shift ground. "Let's talk about religion," she said. That's a good controversial subject in which one can get heated argument without ever having to confront one's own self. So she asked Jesus' view of the most controversial issue between Jews and Samaritans: which was the true temple of God, the one in Jerusalem on Mount Zion, or the one there on Mount Gerizim in plain sight of the well of Jacob? (4:20)?

But Jesus would not settle for debate. The time is at hand, he challenged her, for people to get over being hung up on places and methods of worship. God calls us to worship him in spirit and in truth, for that is the nature of God (4:21-24).

What could she say now? Things were getting uncomfortable. This man had spoken to her as no man had ever spoken. "I know that the Messiah will come," she said — now not so brazen, "and when he comes, he will tell us everything" (4:25).

It was the moment of truth. "I am he," Jesus said (4:26). I would have liked to have been with him then, to hear how he said it and to see how she looked when he did. The face of all the world began to change for this woman.

The story of the Samaritan woman has a beautiful conclusion: The woman left her water jar and went back into the city to tell

Bible Study Group

everyone she could find. "Come and see the man who told me everything I have ever done. Could he be the Messiah?" (4:29). Her chore at the well was forgotten. Her sense of being rejected was no longer important. Important only was to share the wonderful good news. "Come, see this man, this most wonderful man!" They did come out to see him, were impressed, and asked him to stay in their village. A Jew invited to be an honored guest in a Samaritan town! Many believed in Jesus because they heard the witness of the woman and saw the evidences of the beginning of her transformation. But after Jesus had been there himself, they believed because of him.

The Samaritan woman stands before us as an example of a type of person we in the churches have too frequently written off as unreachable. But despite her hardened exterior, a shell grown thick from many a moral defeat and personal rebuff, Christ broke through and found the hungry heart of a woman longing for purity and peace. Let us not forget or overlook her; she supposes that her only asset is her sex and that the only people who need her are the men who want to use her body. She represents the "down and out" who also need Christ.

A Rich Man Who Was Both "Up and Out" and "Down and Out" (Luke 19:1-10)

Zacchaeus is a symbol of both kinds of people — the up and out and the down and out. Luke calls him a "chief tax collector . . . who was rich" (Luke 19:2).

Zacchaeus had money. People didn't like him, but he was rich. And people who despised him must often have had to be nice to him because he was rich.

But he was also to be pitied for being among the down and out. Money might compel people to say, "Yes sir. No, sir," but money couldn't buy friends. People who

carried his favor really felt contempt for him.

Zacchaeus was a customs collector for the Roman government. "Tax collector" is a misleading designation for these people known as publicans. The Romans levied taxes on their provinces directly, but they farmed out the collection of customs

He came to save people like Zacchaeus — rich, hard, and cynical — but needing to know they are valuable for themselves alone.

duties. The highest bidder paid to the Romans whatever he had bid for the privilege of customs collection in a specific area. Thereafter, he was on his own, except that he had the power of the government to back him up in case any outraged merchant or traveler refused to pay the customs duty imposed by the publican. A city such as Jericho, the home of Zacchaeus, would be a lucrative spot for customs collecting. That was because Jericho was an important gateway of commerce.

But Zacchaeus knew an awful emptiness as his constant companion. Exciting visits to Rome and the importing of exotic goods from all over the world — all made possible by his wealth — didn't do any good.

Then one day Jesus of Nazareth came through town. Zacchaeus had heard about him. They said his teachings and actions were all about some "kingdom of God" which was to bring peace and joy, reconciliation between enemies, and love of others and oneself in place of hatred. The Feast of Passover was approaching and thousands of pilgrims were streaming out of Galilee,

down the highway east of Jericho, and then recrossing the Jordan at Jericho. A large crowd was said to be accompanying Jesus as he approached Jericho. The customs chief decided to go and take a look.

Being short, he climbed up into a tree. As the crowd moved through Jericho's streets, they came to the place where Zacchaeus in his tree perch was craning to get a view of the Teacher. Suddenly Jesus stopped and looked up. Jesus saw him! As the two men's eyes met, something exciting began to happen to Zacchaeus. It was as if he had been seen through and through. A look of recognition was in Jesus' eyes. Zacchaeus suddenly heard Jesus call his name: "Hurry down, Zacchaeus. I must stay in your house today" (Luke 19:5). What? Doesn't the Galilean Teacher know to whom he is talking? We thought he was a prophet. Surely if he were he wouldn't be caught dead in the house of Zacchaeus. No self-respecting Jew would go into that traitor's house and accept hospitality there! There must be some mistake.

No, Jesus said to him. "I need to stay at your house today, Zacchaeus. You have something to give. You are important to me."

No wonder Zacchaeus "welcomed him with great joy" (Luke 19:6). Joy. What word better describes the overwhelming release of aching loneliness from the heart of a man who has longed to be needed for himself alone, not for his money.

But the greatest scene in this magnificent story comes next. We don't know how much time elapsed between verses 7 and 8. But at the end of that day's visit Zacchaeus was a new man. Life was new and exciting. So he stood up (does this mean that he came out of his house before his fellow townsmen and made the announcement?) and confessed. He who had gotten rich off others now was going to give half of everything

to the poor (19:8). And if he had defrauded anyone, he would pay it back, four for one.

That is repentance that means what it says. Zacchaeus will make restitution for injury done. And Jesus gladly acknowledged the genuineness of this declaration: "Salvation has come to this house today" (19:9). Zacchaeus is no longer to be considered an outcast but a son of Abraham. He who lost his place in the community of Israel is entitled to

have it back. He, too belongs!

The final word is best: "The Son of Man came to seek and to save the lost" (19:10).

He came to save people like Nicodemus — suave, learned, aristocratic, pious in the best sense of the word — but needing to be born from above because they, too, are lost.

He came to save people like the woman of Sychar — breakers of the accepted code, rebels against

established customs of morality — but dry and thirsty in soul, and needing to drink of the water of life.

He came to save people like Zacchaeus — rich, hard, and cynical about relationships — but lonely and filled with self-deceiving, and needing to know they are valuable for themselves alone.

He came to save people like you and me. Wonder of wonders, he can make us new people. And no one else can.

Planning the Meeting

Aim: As a result of this study, members will decide on specific ways the group will respond to a human need in the community.

PLAN 1

Review the past year's study by sharing highlights from notes taken month by month. As members recall passages studied and insights noted, share together what you have learned about Jesus' teachings about bringing others into the kingdom, sharing the news of the gospel, and ministering to human need.

Suggest that each woman take a few minutes in the meeting to write a paragraph (for her own use) completing this sentence: I understand better Jesus' teachings on "new people for a new age" because: _____

I would like this Bible study group to influence our church to do these things: _____

If any members want to share what they have written, allow them to do so.

CALL TO PRAYER

Ask each member to dedicate herself to becoming a "new person for a new day." Assign to each member a name of a missionary on today's prayer calendar. During a period of silent prayer, ask each woman to imagine the varied kinds of "out" people the missionary en-

counters in a day — both "up and out" and "down and out" — and pray that God will be able to use him or her to make new people for a new day.

PLAN 2

Bring to the meeting pictures (clipped from magazines) of people of various life-styles and settings — people representing both the "up and out" and the "down and out." For example: an attractive, affluent family; a juvenile delinquent; a migrant child; a refugee from another country; a divorcee with small children; an alcoholic businessman.

Distribute paper and pencil. Ask group members to work in small groups (or as individuals) to describe each picture — whether the persons are "up and out" or "down and out" people — or both. Then let each group take one of the three Bible passages and study ways Jesus fit his ministry to the person's specific need. Write these down.

Ask the groups also to respond to these questions: How welcome would the person(s) be if he (they) came to our church? What programs or activities does our church provide that would meet the need of this person? Suggest one activity our church could provide that might influence the life of the person.

Let each group report back to the larger group.

PLAN 3

Divide members into three groups for study and sharing of the following:

1. Read John 3:1-15 and the related study material. Decide on a contemporary parallel to Nicodemus (for example, a college professor). Write out the parallel and be ready to share it with the larger group. Discuss: How could members of our church minister to this person? Report these ideas.

2. Read John 4:1-42 and the related study material. Describe a possible contemporary parallel to the Samaritan woman. Write the description and be ready to share it. Discuss how your church might react to this woman. Report.

3. Read Luke 19:1-10 and the related study material. Decide on a contemporary parallel to Zacchaeus (for example, a wheeling-dealing government official). Write out and be prepared to share the parallel. Discuss how your church could minister to this person.

Call on groups to report. Discuss as a large group.

*Unless otherwise indicated, Bible verses are from Today's English Version, Copyright, 1976.

Round Table Group



A THINKING WOMAN'S FAITH

Pansy Webb

Judge for Yourself by Gordon R. Lewis (InterVarsity Press, 1974) \$2.95*

Is Christ the only way to God? Why is there so much suffering in the world? Is the institutional church really Christian? These are a few of the questions Gordon Lewis asks in *Judge for Yourself*.

In the early seventies Lewis polled students and leaders to determine some of their major religious problems. From this data he discovered

seven areas that seemed to puzzle both Christian and non-Christian. In workbook form he presents contemporary challenges to the Christian faith.

Each chapter is well-organized under five headings. First, the author states the problem. He asks questions related to the problem. The second topic deals with five options. In capsule form Lewis gives a wide spectrum of views representing various alternatives. He does not try to shelter the reader from unorthodox views.

Lewis views part three of the organization as the most significant. Here he lists Bible verses for research. He cites the importance of consulting the primary source for accurate information. Non-Christians who may dispute the authority of the Bible nevertheless must acknowledge it as a primary document of Christian teaching. It is Lewis's belief that a sincere probing of the biblical witness will dispel secondhand religion and secondhand thought. Such research may not result in acceptance of the Bible. It does require an honest evaluation of the primary source.

Part four of each chapter seeks to bring the problem to a satisfactory conclusion. The question is restated, and the learner is encouraged to formulate a solution.

Part five, "Relevance," tries to make the conclusion personal. The author asks questions that relate to the learner's personal experience.

At the end of each chapter there is an excellent list of resource material. This is intended to be used after the learner has fully researched the biblical evidence.

Lewis's approach is not an easy one. The sheltered may find these questions uncomfortable. The casual may wish for easy answers at the end of the chapter. Those who are willing to probe their doubts may well be rewarded with new understanding.

World Mission: 12 studies on the biblical basis by Ada and Ginny Lum (InterVarsity Press, 1976) \$1.75**

The Great Commission, expressed in Matthew 28:18-20, is perhaps the most familiar missions passage. The missions imperative, however, is not contained in just one passage. From Genesis to Revelation the missions story permeates the Bible. Ada and Ginny Lum, in their short but practical book, focus on this unifying theme. They attempt to trace the extent of God's concern for man.

The book is organized in workbook style suitable for individual or group study. Each chapter has a general commentary of a selected passage, notes on problem verses, and questions to guide the learner into new understanding.

This book is obviously not intended for depth Bible study. Although it is simple enough to have wide appeal, those who study it can very likely expand their mission concept.

I Believe in the Great Commission by Max Warren (Eerdmans 1974) \$2.95**

The Great Commission was spoken nearly two thousand years ago. How was it understood by those who heard it? How was it interpreted by the church in history? What does it mean to us today? Max Warren affirms his belief in his life. In kaleidoscopic fashion he presents 19 centuries of humanity and varied attempts at obedience to God's command.

Mr. Warren spells it out in three parts. The first section examines the New Testament evidence. His research indicates that the writers of the New Testament recognized very clearly that the Great Commission is first of all the Person Jesus.

Part two covers historical evidence from A.D. 70 to 1969. The author cites, for example, the fall of

Jerusalem, the capture of Constantinople, man in the air, and man on the moon. With each century he tries to explain events in their cultural and historical context. He examines the strategy and tactics used to interpret the Great Commission. He admits to some success and

much failure.

Part three looks at today and the missions imperative. He finds some optimism. There are indications of growing compassion and a sense of justice. These trends have great potential for mobilizing God's people.

I Believe in the Great Commission is not easy reading. Its 190 pages cover a great deal of information. It is helpful in presenting the person of the seventies in the context of history. It can shed new light on Christian discipleship in the twentieth century.

Planning the Meeting

PREPARATION: Let the group decide whether to study the Lewis book or the Lum book. Either would be good for group participation. Suggest that members secure the book before the meeting and become familiar with the contents.

The Warren book is good for individual study. Have it available to hand.

Ask members to bring Bibles, paper, pencils.

For the Lum book secure a large world map.

STUDY PLAN: Judge for Yourself

As members arrive, ask them to write on slips of paper some of their perplexing questions related to the Christian faith. Collect these and share with the group.

Look at the table of contents. Decide which chapter(s) parallels the problem areas of the group.

Divide into small groups and research the Bible verses suggested. Make notes as you study for report to the large group.

Discuss these questions with the large group:

1. Why do we sometimes feel guilty when we have doubts?
2. What are the creative aspects of honest doubt?
3. If we search long enough and sincerely enough, will we always find answers to our questions? Explain.
4. What is the relationship between doubting and Christian maturity?

Each chapter has excellent

suggestions for further reading. Encourage members to look for these resources in the church library, public library, or Baptist Book Store.

STUDY PLAN: World Mission: 12 studies on the biblical basis

Have the world map in place. As the group arrives, ask each one to think of Southern Baptist missionaries and their locations. Write these individually on slips of paper. Use tape or pins to secure them at the right place on the world map.

Comment on areas that have a great Christian witness. Indicate those with little Christian influence.

If the group is large enough, divide into small groups for chapter work. Read the comments and answer the questions after thinking carefully about the Bible passages. In the large group discuss the following:

1. How is the missions imperative expressed in the passage studied?
 2. How does God reveal himself in this passage?
 3. How do the people respond to God's call?
 4. Is the call of missions an option or an imperative? Explain.
- Suggest that members complete the book study individually.

CALL TO PRAYER

Pray for a greater awareness of Christian commitment. Thank God for his love and concern for all people. Pray especially for missionaries with birthdays today.

Book Forecast

Books for October

Under the SS Shadow by Traugott Vogel with Shirley Stephens (Broadman \$6.95)**

East Wind: The Story of Maria Zeitner Linke as written by Ruth Hunt (Zondervan \$6.95)**

Discretion and Valour by Trevor Beeson (Fountain Book, Collins & World \$2.95)**

L'Abri by Edith Schaeffer (Tyndale \$2.95)**

Maria by Maria von Trapp (Creation House \$5.95)**

Books for November

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

At the Foot of Dragon Hill by Florence J. Murray, M.D. (Dutton \$7.95)**

Books for December

Joni by Joni Eareckson (Zondervan \$2.95)*

An Open Book to the Christian Disciples by Roger H. Crook (Broadman \$2.95)**

It Hurts So Bad, Lord! by Andrew D. Lester (Broadman \$3.95)**

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

**Available through Baptist Book Stores.

OCTOBER

Baptist Women Meetings: Baptists in Secular Europe
Current Missions Group: Youth Work in Austria
Bible Study Group: The Christian's Relationship to God (Rom. 8:1-2, 14-16, 35-39). Year's theme: The Bible Speaks on Spiritual Growth
Round Table Group: Europe (see Book Forecast on p. 35)
Prayer Group: English-Language Churches in Europe
Mission Action Group: Involved with One Another (individual and group preparation for doing mission action)

Day of Commitment to Bold Mission (Oct. 2)
Missions Night Out activities begin (churchwide emphasis on mission study, a two-year focus)
North American Baptist Women's Union Assembly in Freeport, Bahamas (Oct. 12-16)

NOVEMBER

Baptist Women Meetings: Women Leaders of the Asian Baptist World
Current Missions Group: Hong Kong Baptist Convention
Bible Study Group: Growing in Self-Worth and Integrity (Gal. 3:26-28; 1 Peter 2:5, 9-10; 1 John 3:1-3)
Round Table Group: Asia (see Book Forecast, p. 35)
Prayer Group: Korea — Servant's Centers
Mission Action Group: Ministering to Persons in Crisis — the Widowed

Foreign Mission Graded Series Study (churchwide, Nov. 20-23). Theme: Publications — Tools for Church Development and Evangelism.
Baptist Women Prayer Retreat
Baptist Women's Day of Prayer (Nov. 7). Women's groups throughout the world meet to pray and bring an offering.

DECEMBER

Week of Prayer for Foreign Missions (Dec. 4-11)
Theme: *Declare!*
Baptist Women will have a five-day observance.
Current Missions Group: Spain Expands Witness

RESOURCES NEEDED

Guides for all activities printed in bold-face type on the calendar will be in ROYAL SERVICE. Every member of Baptist Women should receive and use ROYAL SERVICE. She needs it for use in meetings and for individual reading. See page 47 for ordering instructions.

In planning for 1977-78, officers use *WMU Year Book 1977-78** (Baptist Women Planning Section) and *Baptist Women Month**. Follow suggestions throughout the year in Forecaster, leader section in ROYAL SERVICE (see pp. 48-49 this month). (Please do not write WMU, SBC, for free materials. Woman's Missionary Union distributes no free materials for use in study, prayer, or mission action meetings.)

Prayer groups need, in addition to ROYAL SERVICE, *Missions Prayer Guide*, a comprehensive and detailed presentation of prayer activities.

Bible Study Group: Growing in Faith and Wisdom (1 Cor. 2:11-16; Eph. 1:16-21)
Round Table Group: Spiritual Development (see Book Forecast, p. 35)
Prayer Group: Malaysia-Singapore
Mission Action Group: Ministering to Persons in Crisis — Divorce

JANUARY

Baptist Women Meetings: Churches in New Area
Current Missions Group: Church Extension in a Southern Metropolis
Bible Study Group: Growing in Power and Persistence (Eph. 3:14-16, 20-21; Heb. 10:35-36)
Round Table Group: American Life and Need: the Single Parent
Prayer Group: Resort Ministries
Mission Action Group: Ministering to Persons in Crisis

FEBRUARY

Baptist Women Meetings: Indian Americans
Current Missions Group: An Indian My Neighbor
Bible Study Group: Growing in Kindness and Friendship (Gal. 6:1-5; 1 John 3:14-18)
Round Table Group: Indian Americans
Prayer Group: Indian Americans in the Cities
Mission Action Group: Ministering to Persons in Crisis

Home Mission Graded Series Study (churchwide, Feb. 19-22). Theme: Lay Persons in Home Missions.
WMU Focus Week (Feb. 12-18). Missions Readathon awards service. Missions information exhibit.

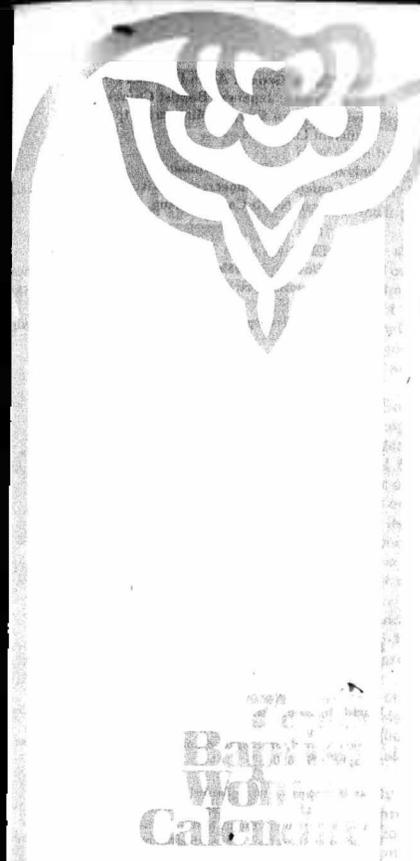
MARCH

Week of Prayer for Home Missions (March 5-13)
Theme: *Share!*
Baptist Women will have a five-day observance.
Current Missions Group: Ministries to Ship Crew Members
Bible Study Group: Growing in Forgiveness (Eph. 4:31-32; Matt. 18:21-35; Psalm 103:10-14)
Round Table Group: Open Heart, Open Home
Prayer Group: Eskimo Work, Alaska
Mission Action Group: Ministering to Persons in Crisis

Round Table groups should consider enrolling in Round Table Book Club, a subscription plan through which the "basic" books for study are available at discount prices through the mail. For more information see page 26 in June 1977 ROYAL SERVICE. Sign up, write to Round Table Book Club, Box 24038, Nashville, Tennessee 37202. Give your name, address, and (if you have one) Baptist Book Store account number.

Mission action groups need — in addition to ROYAL SERVICE: *Special Skills #3: Helping Persons Who Grieve*; the *Mission Action Group Guide* that relates to their target group; and the other *Special Skills* books which members have not yet studied (for titles of the last two categories see *WMU Year Book 1977-78*).

"Missions Night Out," a leaflet available free from your state WMU office, explains the Bold Mission feature. *Missions Night Out Resource Booklet** gives a full range of ideas for participating in Missions Night Out.



APRIL

Baptist Women Meeting: Health-Care Ministries in Nigeria
Current Missions Group: Ghana's Indigenous Baptist Work
Bible Study Group: Growing in Truth and Honesty (Rom. 13:3-8; Eph. 4:15, 25-29)
Round Table Group: Africa
Prayer Group: Work with Women in Liberia
Mission Action Group: Ministering to Persons of Different Life-styles

Bold Mission Churchwide Prayer Retreat. Theme: Career Missions
Bold Mission Prayer Partners Project (April-Sept.)
Direct Evangelism Training (April-Sept.)

MAY

Baptist Women Meeting: Making the Gospel True for Indonesians
Current Missions Group: Theological Education by Extension, Indonesia
Bible Study Group: Growing in Gratitude and Generosity (2 Cor. 9:6-12; Col. 3:15-17)
Round Table Group: Southeast Asia
Prayer Group: Medical Work in Indonesia
Mission Action Group: Ministering to Persons of Different Life-styles

JUNE

Baptist Women Meeting: Why, Who, How — the Career Missionary
Current Missions Group: The Missionary's Relationships
Bible Study Group: Growing in Concern for the Lost (2 Cor. 5:17-20; 1 Tim. 2:1-6)
Round Table Group: Spiritual Development
Prayer Group: Career Missionary Stages
Mission Action Group: Ministering to Persons of Different Life-styles

WMU Annual Meeting, Atlanta, Georgia (June 11-12)
Southern Baptist Convention, Atlanta, Georgia (June 13-15) (Please turn page.)

Home Missions Graded Series Adult book *The Leaven and the Salt* and teaching guide are available through Baptist Book Stores.* *Watch ROYAL SERVICE* and other periodicals for information about audiovisu-als available for the study.

WMU Focus Week (Feb. 12-18) information and plans will be provided in *Dimension* (see p. 38) and ROYAL SERVICE.

Bold Mission churchwide prayer retreat plans will appear in April ROYAL SERVICE.

Bold Mission Prayer Partners project plans will be provided month by month in ROYAL SERVICE.

Direct evangelism training materials will appear in ROYAL SERVICE, April through September. (Please turn page.)

Foreign Mission Graded Series Adult book *Rivers of Ink and Teaching Guide* are available through Baptist Book Stores.* A resource booklet, free for teachers of the book, is available from Foreign Mission Board, Box 6597, Richmond, VA 23239. *Watch ROYAL SERVICE* and other periodicals for information about audiovisuals available for the study.

Baptist Women's Day of Prayer (Nov. 7) planning help and program content are distributed through *Dimension* (see p. 38). Or write copy from Mrs. R. L. Mathis, Baylor University, Waco, TX 76798.

Prayer retreat content material and guides will appear in November in ROYAL SERVICE. Help for the Baptist Women portion of the Bold Mission Churchwide Prayer Retreat will be in the April 1978 issue of ROYAL SERVICE. Additional help for prayer retreats are in *Missions Prayer Guide*.*

JULY

Baptist Women Meeting: My Comfort Touched by Want
Current Missions Group: Only the Concerned Need Apply

Bible Study Group: Growing in Love (Eph. 3:14-19; 1 Cor. 13:4-8; 1 John 4:16-19)

Round Table Group: The Third World
Prayer Group: Baptist Weekday Ministry in an Eastern US City

Mission Action Group: Ministering to Persons of Different Life-styles

Study of The Seeking Woman 1 Am: Christian Meditation for Today by Nell Tyner Bowen

WMU Conference, Glorieta Baptist Conference Center, Glorieta, New Mexico (July 8-14)

AUGUST

Baptist Women Meeting: East Merges with West (Eastern religions and other influences in the US)

Current Missions Group: Asian Churches in the US
Bible Study Group: Growing in Joy and Peace (Phil. 4:4-9; Heb. 12:11-14; James 3:17-18)

The Seeking Woman 1 Am: Christian Meditation for Today may be studied in a retreat setting. Suggestions will be provided in Forecaster, ROYAL SERVICE.

State Mission Seasons of Prayer materials (in states where this emphasis takes place) are sent from state WMU office

GENERAL RESOURCE MATERIALS

Dimensions, quarterly magazine for WMU officers and other church leaders, provides help for all churchwide WMU activities. Price, \$3.50 a year. Order from Woman's Missionary Union, 600 North 20th St., Birmingham, AL 35203. Single copy, 90 cents. For subscriptions outside the US, add 75 cents for postage and handling. One- and two-year subscriptions available. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscription, change of address.

Foreign and Home Mission Board Free Materials. Write to both mission boards for their listings of materials. Study each listing carefully and order only what your organization will need; in most cases, one copy of an item will be adequate. Make requests early, allowing several weeks for orders to be filled. Write Foreign Mission Board Literature, P.O. Box 6597, Richmond VA 23230 for "Yours to Tell the Story" and "Resources for Missionary Education."

Write Home Mission Board Literature Distribution, 1350 Spring St., N.W., Atlanta GA 30309 for a list of free materials and a list of audiovisuals.

The Commission, Foreign Mission Board magazine, \$3.50 a year. Make check or money order payable to The Commission, P.O. Box 6597, Richmond VA 23230.

38

Round Table Group: Asian Influences in America
Prayer Group: Japanese Baptist Churches in the US
Mission Action Group: Ministering to Persons of Different Life-styles

Study of Baptist Women Manual
WMU Conference, Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina (Aug. 5-11)

SEPTEMBER

Baptist Women Meeting: Doing It Their Way in Kenya
Current Missions Group: Health and Social Ministries Tanzania

Bible Study Group: The Goal of the Christian's Good (Rom. 8:18-21; Eph. 4:13-16; 1 John 3:2)

Round Table Group: Spiritual Development
Prayer Group: Uganda

Mission Action Group: Ministering to Persons of Different Life-styles

Season of Prayer for State Missions and State Mission Offering (In most states)



Home Missions, Home Mission Board magazine, \$3.50 a year. Write Circulation Department, Home Missions, 1350 Spring St., N.W., Atlanta GA 30309

World Missions Journal, periodical for Baptist Men, provides up-to-the-minute missions news. \$3.00 a year. Write World Missions Journal, Brotherhood Commission, 1548 Poplar Avenue Memphis TN 38104.

Missionscope — four quarterly cassette tapes with home missions and foreign missions material. Content is planned with missions curriculum topics in mind; this means your Baptist Women may share the tapes with other missions organizations in your church. \$11.40 for four quarterly cassettes, each with minutes of missions material. Order from Missionscope, Audiovisuals Department, Home Mission Board, 1350 Spring St., N.W., Atlanta GA 30309.

Missionary Album, photos and biographical information on Southern Baptist foreign missionaries. \$4.50 through Baptist Book Stores. Also, *Missionary Album 1977 Supplement*, \$1.00

Mission Action Projects Guide for Baptist Women and Baptist Young Women provides background information and activity suggestions for many short-term activities that may be undertaken by an organization.

*Available through Baptist Book Stores. Use order form, page 48.

HOW TO HELP DRUG ABUSERS



Mission Action Group

How often have you been frustrated in encountering an alcohol or other drug problem? Does the problem in general and in particular overwhelm you?

Here is a simple plan to help. There's only one catch: Ministering to people who are messed up with drugs cannot be accomplished by Christians who are impatient to get-up-and-go-do-something without studying and developing special skills.

Step 1: Secure for each group member a copy of *Mission Action Group Guide: Alcohol and Drug Abusers* (\$1.50 through Baptist Book Stores; use order form, p. 48).

Step 2: Look at what the book offers; study its outline and begin to decide how you can use its contents.

(1) The first brief section reviews the basics of mission action group work.

(2) "Personal Preparation Actions" (pp. 7-13) is for use by individuals before they begin group study.

(3) "Orientation Actions" (pp. 14-31) provides a solid base of information about drug abuse; this content should be studied by the group.

(4) "Survey Actions" (pp. 32-34) helps a group make contact with the needs in its community.

(5) "Planning Actions" (pp. 35-36) outlines the steps the group takes in planning what it will do.

(6) "Activities" (pp. 37-42) suggests several specific approaches.

(7) "In-Service Training Actions" (pp. 43-51) offers help for the group as it continues to learn while doing.

(8) "Sharing Actions" (pp. 52-54) suggests ways group members can evaluate and share their experiences.

(9) A resource list and an appendix of terms conclude the book.

Notice how much of the book is devoted to helping you get ready to minister and witness. These preparation actions are not "busy work" — they are essential for effective ministry and witness. Do not short-change this preparation.

Step 3: Get together as a group and decide your course of action. Allow at least a week for each member to work through the Personal Preparation section.

Choose one person to direct the group in orientation study. Determine how many group meetings will be needed for this study; when the meetings will be; and how long each meeting will last. Consider asking a community leader in the field of drug abuse to meet with you for one session.

Step 4: You will find that this ministry involves a long-term commitment. To be effective, the group's work must be ongoing. If necessary, form a new mission action group. Even two or three people can accomplish a great deal. Don't hesitate to begin a group just because a small number is interested.

Step 5: Keep calling yourself back to the basic motivation for this work — God's love, patience, and forgiveness. Pray often as a group and as individuals that God will guide you to act as channels of his love, patience, and forgiveness to persons in desperate trouble.

ROYAL SERVICE • SEPTEMBER 1977

Aline Fueller

Officers Council Meeting Agenda

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

Outgoing Council:

- Participate in training for groups.
- Conduct continuous leader training.
- Plan recognition for individual reading.
- Plan for homebound members.
- Complete reports.
- Conduct an evaluation of study experiences.
- Plan publicity for September Baptist Women meeting.

New Council:

- Plan communication with pastor.
- Complete annual planning.
- Complete enlisting of officers.
- Have officer manual study.

New Officers

Communicate with Pastor

Plan a conference with the pastor and the new council members. Provide a period of informal fellowship when the pastor can share his hopes for Baptist Women. Provide time for each officer to communicate her ideas, feelings, and goals.

Annual Planning

Annual planning should be completed during September. If the new Baptist Women officers have not studied the *Baptist Women Manual*,* do this in connection with annual planning. As you study about teaching missions, plan activities for teaching missions. Do this for each task.

Use *WMU Year Book 1977-78** to direct annual planning. Each officer should have a Year Book. Ask each officer to study the "Planning Baptist Women Work" section (based on the achievement guide) before the meeting, find items she is responsible for, and have some ideas ready to suggest.

Include planning for the Week of Prayer for Foreign Missions during annual planning.

40

Enlisting Officers

To nominating committee: The time has passed in electing officers. If your Baptist Women officers are not elected, you are late.

The Baptist Women president is elected by the church. If the president did not receive the Baptist Women/BYW Officer Orientation Kit for the President* before she was elected, she should get one and use each sheet before proceeding further.

The Baptist Women nominating committee uses the appropriate officer orientation kit for use in enlisting each officer. Follow the suggestions on each sheet and proceed accordingly.

Officers include: president, secretary (optional), mission study chairman, mission action chairman, mission support chairman, and a leader for each group that you have.

Officer Manual Study

If study of the *Baptist Women Manual** was not done in connection with annual planning, it is time to have a study for incoming officers.

Follow the teaching helps (page 72) in the manual. After the officers are elected, set a date and time in study. (Check to see if WMU council is planning WMU-wide study.) Give each officer a manual before the study. The president will guide the study. Each officer should come prepared to participate.

Copies of all Baptist Women materials should be available for the study. See the list of materials in *WMU Year Book 1977-78*. Each officer needs a copy of *ROYAL SERVICE* (see "Ordering Materials and Magazines," page 41).

Outgoing Officers

Training in Groups

Ask group leaders to remain for ten minutes after the full Baptist Women council meeting.

Existing groups do not usually change at the end of a year. Group leaders may not change either. The planning process continues. Even if the group leads

changes, the planning process does not need to be interrupted.

Using the planning charts on pages 23 and 24 in *Working in a Missions Group*,* evaluate the work done by your group.

Make a list of suggestions for better work by the group for the next year. Use them in planning for the year.

Continuous Leader Training

Designate ten minutes in officers council for this activity.

This may be the last meeting of this Baptist Women officers council. Some persons may serve on the council next year, in the same or in different offices.

If at any point during the year the officers set goals, evaluate progress made. Determine which of these goals you would like to share with the new council.

Whether or not you set goals, make a list of important things you have learned that would be helpful to the new council. Give this list to the new president. Ask her to share it with the new officers, and help her know how to utilize the information. Spend time letting each officer express her feelings about her year as an officer.

Each officer may wish to write a letter to the person who will succeed her.

Spend time reading the names on the prayer calendar and praying for the missionaries (see pp. 42-48). Let each officer share concerns. Spend time in prayer for these interests.

Individual Reading

Allow ten minutes in the Baptist Women meeting for a simple recognition service of persons who are participating in missions reading. (Do not attempt to determine who has done the most reading.)

Ask one or two persons to give a brief testimony of what the reading has meant. Present a sign-up chart for use. As persons read a book or pamphlet ask them to indicate this on the chart.

Urge women to continue reading. Point out that Missions Readathon terminates in February during WMU Focus Week. Awards will be given to persons who participate.

Homebound Members

As soon as new officers are elected give a list of their names and telephone numbers to homebound members. Ask them to call each officer and offer prayer support to that person.

Records and Reports

Annual reports are due October 1. The president compiles them and gives them to the Baptist Women director (or WMU director if you have no Baptist Women director).

Reports are made by groups each month to the organization. Baptist Women/BYW Record, Report, and Planning Forms* are made on work outlined in the Baptist Women Achievement Guide.

Monthly reports go from the organization to the Baptist Women or WMU director.

Evaluate Study Experiences

Duplicate the following evaluation questionnaire for use in the general meeting.

EVALUATION QUESTIONNAIRE

Evaluate study sessions — in Baptist meeting and in groups — during the last six months. Circle the appropriate answer.

- | | | |
|-----|----|--|
| Yes | No | Were study sessions long enough? |
| Yes | No | Were study sessions too long? |
| Yes | No | Did you learn at least five facts related to home missions? |
| Yes | No | Did you learn at least five facts related to foreign missions? |
| Yes | No | Have study sessions motivated you to participate in follow-through activities? |
| Yes | No | Did you use Call to Prayer as a part of the study sessions? |

As an officers council tabulate the evaluations. Determine what needs to be done to help persons to be in a position to check yes.

This evaluation, conducted by the outgoing officers council, should be used by the new council.

Publicity for Baptist Women Meeting

Cut letters out of newspapers. Give the name of the study for September — "Church Planting in the Philippines," the date, time and place for the meeting. Place the poster in a strategic place in the church.

Ordering Materials and Magazines

All WMU magazines are ordered only from Woman's Missionary Union, 600 North 20th Street, Birmingham, Alabama 35203. Remittance of check or money order must accompany each order. Allow six weeks for delivery. *ROYAL SERVICE* costs \$4.00 per year. For subscription outside the US, add \$1.50 for postage and handling. One- and two-year subscriptions are available. Alabama subscribers add necessary sales tax.

Order all other WMU materials from your Baptist Book Store. Give correct and complete titles when ordering. See order form on page 48 in each issue of *ROYAL SERVICE*.

Your state office has a few free materials like Baptist Women enrollment folders. See *WMU Year Book 1977-78** for the correct mailing address in your state.

*Available from Baptist Book Store. See order form, page 48.



Pearl Steinkuhler

CALL TO PRAYER

1 Thursday Galatians 5:17-21

Michael and Merris Kay are June summer home missionaries who begin a new evangelism work in French-speaking Togo, West Africa, in 1971. Pray for this work and the Kay's, whose parents of two preschoolers.

Genna E. Cramshaw, Indian, Florida
Mrs. Victor Ortiz, Spanish, Oklahoma
Frank Wheeler, director of rural urban missions, New Mexico
Mrs. William B. Bates, Jr., mission, Hong Kong
Mrs. Carl W. Beckhold, home and church, Liberia
Mrs. Charles K. Gardner, home and church, Taiwan
E. Dean Harlan, publication, Venezuela

Michael H. Key, Jr., preaching, Ino
Mrs. James P. Kirk, home and church, South Brazil
Mrs. Edmund B. Moore, home and church, Rhodesia
Mrs. Daniel E. O'Dell, home and church, Guadeloupe
J. Eugene Troop, dorm parent, New Brazil
Mrs. Norman W. Wood, home and church, Zambia

2 Friday John 15:12-17

"We want to ask you to pray for the Baptist women of Korea," requests Sharon (Mrs. Jack) Everhart. "They are studying English in preparation for the Asia Baptist Women's Conference which will meet in Seoul in 1971. Women missionaries are teaching and classes of Korean women so they can communicate with women from other countries."

Elias L. Golotta, international, New York
Mrs. Paul L. Hayes, church extension, California
A. Jane Jones, interfaith witness, Texas
Ruben Poma, Spanish, Texas
Ventura Roblets, retired, Texas

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Missionary Directory, Free Intl. Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309

James H. Smith, Jr., weekday ministry director, New York
C. E. Beard, English language, Taiwan
Paulaite Crumlin, journeyman, education, South Brazil

Mrs. Jack D. Everhart, home and church, Korea
Mrs. Robert L. Harris, home and church, Bermuda
James D. Hamaker, maintenance, Paraguay
Mrs. James W. Harkins, women's work, South Brazil
Norman F. Hayes, preaching, Indonesia
Mrs. B. Cecil Moore, retired, Chile
A. Benjamin Ottow, retired, Brazil, Angola
Kenneth G. Seberman, preaching, Senegal
Mrs. John A. Witherspoon, home and church, Argentina

3 Saturday John 15:1-11

Pray for Anna Clark, who lost her husband, Harold, just last February. At that time the Clarks were stationed in Kuching, Sarawak, Malaysia. Mrs. Clark transferred to Singapore. Ask for strength for her in this time of transition.

Mrs. Jose B. Garcia, Spanish, Texas
Howard Johnson, retired, Texas
John D. King, pastor, Colorado
Paul Laphier, Indian, New Mexico
Mrs. J. Oscar Lumpkin, Christian social ministries, Florida
David Richardson, deaf, Alabama
Mrs. Jack B. Strama, home and church, Philippines
Mrs. G. Harold Clark, home and church, Malaysia
Mrs. Michael H. Clendence, home and church, Taiwan
B. P. Emmanuel, English language, Japan

Belle F. Fodge, preaching, Korea
Albert W. Gammage, education, Korea
Mrs. John A. Gray, home and church, Upper Volta
Mrs. William O. Harz, home and church, Lebanon
Redney E. Ivy, preaching, Chile
Mrs. Ray A. Varr, home and church, Paraguay

4 Sunday John 16:29-33

Charles and Indy Whitten have just returned to Spain from furlough. The Whittens treasure your birthday prayers. They credit your prayers with saving Charles' life and sustaining Indy the children through an automobile accident which happened on Charles' birthday in 1959. What miracle will your prayers accomplish today?

Manuel Alcala, Spanish, Texas
Mrs. Bobby M. Cox, Christian social ministries, Texas
Lawrence E. Martin, National Baptist, Louisiana

Melina Padilla, Spanish, Texas
Michael A. Roberts, Spanish, Iowa
Mrs. Marjorie L. Corley, religious education, Colombia
W. Ralph Davis, education, Ghana
Mrs. Leslie Edwards, secretary, Gaza
Mrs. Paul D. Lee, Jr., home and church, Spain
Ernest C. Pappin, general administration, Argentina
Jon D. Tilloghaast, doctor, Yemen
Charles W. Whitten, preaching, Spain

5 Monday Colossians 1:9-14

Farlee and James Tidenberg, Nairobi, Kenya, are part of a Mission whose role is changing to more of a partnership in which Kenyans take increasing initiative in all facets of Baptist work. Pray for smooth transitions in a time of change.

Beece Courard, Indian, Utah
Isidra Cruz, Spanish, Texas
Mrs. Evan F. Holmes, metropolitan missions, Minnesota
John F. Pate, director of metropolitan missions, Indiana
G. Frederick Beck, preaching, Indonesia
E. Lee Blivins, agriculture, Israel
Ralph T. Bowlin, education, Rhodesia
E. William Hayes, preaching, Mexico
Mrs. William E. Kelt, home and church, Togo
Mrs. Robert V. Myers, home and church, Panama
W. B. Sherwood, retired, Brazil
Mrs. James G. Tidenberg, home and church, Kenya
Pauline White, retired, Brazil

6 Tuesday Titus 2:1-9

As a Women's Missionary Union field worker in the Kumasi area of Ghana, Marjorie (Mrs. Eugene) Verner meets with the women in churches, in camps, and in associational gatherings. At the Ghana Baptist Seminary she teaches homemaking and hygiene courses to the students' wives and also serves as school nurse. Pray she will have strength to meet the daily demands of life.

Jim Barnes, deaf, Missouri
O. B. Ehard, Jr., pastor, Hawaii
Mrs. J. O. Mott, retired, Texas
James A. McAlane, Christian social ministries, Massachusetts
Mrs. Doris Maciel, Spanish, Texas
James E. Markham, weekday ministry director, Louisiana

Tucker N. Calloway, education, Liberia
Frederick E. Day, preaching, Surinam
Robert J. Hall, education, Nigeria
Mrs. L. Fannie Marler, home and church, Guam
Virginia Miles, nurse, Indonesia
Mrs. W. Eugene Verner, home and church, Ghana

7 Wednesday Psalm 107:1-6

Josephine (Mrs. T. B.) Stover was widowed while serving as a secretarial missionary for the Baptist Publishing House in Rio. She remained in Brazil giving full time to office work at the Mission headquarters. "My birthday falls on Brazil's Independence Day," she writes. "Pray that the message of the Saviour will be received by Brazilians and that Brazil will become a righteous nation moving forward under God's leadership."

Mrs. Leonard G. Chadwick, Christian social ministries, California
Mrs. David Gazez, Spanish, Arizona
Lola F. Gomez, Spanish, New Mexico
Mrs. Bert Longdon, metropolitan missions, California
Rebecca Whorton, center director, Louisiana
Earl E. Jolley, preaching, Argentina
W. Harold Mathews, education, Philippines

Mrs. Eugene A. Moore, home and church, Tanzania
Paul C. Mouton, preaching, Thailand
Darryl F. Osburn, doctor, Nigeria
Mayt M. Roberts, preaching, Honduras
Mrs. T. B. Stover, secretary, South Brazil

8 Thursday Galatians 2:16-21

"The doors for spiritual advance have never been more open than they are today in the Philippines," writes Grover Tyner, Jr. This openness has come about because churches, the Philippine Baptist Convention, and missionaries put priority on the winning of people. Each Baptist is encouraged to lead another to Christ, and each church is challenged to start a new church. Support this determination in prayer.

Mrs. James Chin, Chinese, California
Lynn Echeburger, Christian social ministries director, Texas
Thomas F. Henderson, Spanish, Texas
Abraham Luma, Spanish, Texas
Mrs. Kenneth E. Lyle, metropolitan missions, New York
Mrs. William H. Smith, Christian social ministries, Washington, D.C.

Mrs. Manuel Urbina, retired, Texas
 Mrs. L. Spynn Adams, home and church, Taiwan
 William P. Andrews, preaching, Chile
 Mrs. Charles W. Cole,* home and church, Indonesia
 Mrs. Martin G. Gray, Jr., education, Southern Africa
 Urban L. Green, preaching, Ghana
 Mrs. Milton A. Lina, home and church, Taiwan
 Mrs. Paul C. Slabounians,* home and church, Dominican Republic
 Mrs. William H. Thomason, home and church, Nigeria
 Grover F. Tynes, Jr., education, Philippines
 Mrs. G. Thomas Wade, Jr., home and church, Kenya
 Mrs. Leon S. White, home and church, Argentina

9 Friday Colossians 3:5-14

Betty Hart was first a home missionary in New Orleans. In 1964 she went to Chile as a social worker. She goes to different neighborhoods, gathers crowds of children, and teaches about Jesus. She uses her hobby of operating a ham radio to help in emergencies. Pray for Miss Hart and those she touches for Christ.

Mrs. Emilio T. Barry, retired, California

M. M. Kim, Korean, New York
 Mrs. Michael A. Roberts, Spanish, Iowa

Mrs. Thomas Storrie, deaf, Florida
 John Paul Vandercreek, Jr., international, Mississippi

Madred Womack, Christian social ministries, Florida
 John D. Dwyer, social work, Argentina

Mrs. James M. Gayle, home and church, Indonesia

Betty Hart, social work, Chile
 Billy W. Holloway, preaching, Kenya
 Charles P. Love, preaching, Guyana
 Carol Patterson, journeyman, music, Guam

Mrs. Charles W. Shirley, home and church, Argentina

10 Saturday 1 Corinthians 9:19-27

Have you resolved to pray regularly for the North Central Missions Thrust? This is the effort in seven states (Iowa, Illinois, Indiana, Ohio, Minnesota, Wisconsin, and Michigan) to double Southern Baptist work between now and 1990. Pray specifically today for Paul Higgins, Decatur, Illinois; and make yourself a reminder to pray often for these seven states.

James D. Back, pastor, Alaska
 Paul D. Higgins, director of metropolitan missions, Illinois

Edith P. Lawrence, director of church extension, Massachusetts
 W. E. Parker, Jr., Spanish, Texas
 Robert Edward Parrish, deaf, Arkansas

Mrs. William Perkins, National Baptist, Alabama
 Jose Rapon, Spanish, Florida

Leland Wrayson, Spanish, New Mexico
 Mrs. Samuel B. Woolley, church extension, California

William H. Anderson, medical, Ghana
 W. Neville Clason, preaching, Benin

Mrs. Clifford H. Dams,* home and church, North Brazil
 Mrs. Thomas A. Jones, home and church, Kenya

Mrs. Raymond V. Lundholm, home and church, Ethiopia
 Keith L. Oliphant, general administration, Tennessee

Mrs. Danny M. Painter, home and church, Togo
 Mrs. Milton O. Womack, home and church, Hong Kong

11 Sunday Psalm 1:1-6

"Patience to deal with trivial household matters" is a prayer need shared by Elaine (Mrs. Jim) Harvey, Bandung, Indonesia. She also asks prayer for discernment and diligence in her assignment to write a programmed text for use by Indonesian seminary students. "Through the use of programmed materials and a weekly meeting with a teacher we are able to train more students in more places than with a campus approach only."

David Angulano, Spanish, California
 Clyde Hart, retired, Arkansas

Mrs. Lester Patterson, Indian, Oklahoma
 Robert F. Crider, preaching, Spain

Mrs. James L. Harvey, home and church, Indonesia

12 Monday Psalm 119:23-40

Pray for Judy and Ron Bodenhamer, new missionaries in Ethiopia. "The language is so difficult, but we don't have to learn it in our own strength. Thank you for prayers. Thank you for birthday cards and letters. Being away from everything familiar has made us depend more on Him."

Mrs. E. Darrell Evenson, metropolitan missions, Oregon
 Mrs. Clara E. Garcia, Br., Spanish, Texas

Mrs. Harold Witt, language missions, Oregon

Mrs. Eugene Krieger, Christian social ministries, Kansas
 Mrs. Luis Mendelsohn, Spanish, Texas

Petra Popovici, Romanian, California
 Mrs. Connie Bould, National Baptist, Mississippi

D. E. Strahan, director of rural-urban missions, Wisconsin
 Mrs. Harold W. Wilson, migrant, Georgia

Mrs. Robert E. Wasty, home and church, Rhode Island
 Dale E. Weighie, veterinarian, Ethiopia

Mrs. Ronald D. Bodenhamer, home and church, Ethiopia
 Mrs. L. E. Brock, Jr.,* education, North Brazil

Edith V. Calvert, preaching, Japan
 Richard H. Kinner, business administration, Switzerland

Mrs. William C. Mason, home and church, India
 John L. McKinn, education, Spain

Mrs. Dewey E. Mercer,* home and church, Japan
 Frances Pennington, nurse, Yemen

Michael M. Sheekley, preaching, Ghana
 Harold H. Snuggs, retired, China

Annada Thiele, retired, Nigeria
 Frank Woodward, retired, China, Hawaii

13 Tuesday Luke 6:43-49

As Missionary Involvement Coordinator for the Mexico Mission, William Gray is busy with Baptist Book Stores in Mexico City, Tereven, and Guadalajara. He also works at "Coffee House Line" in Mexico City. Pray for the outreach of Christian literature.

Ray Gilliland, Christian social ministries director, New York
 Clifford Harms, center director, Tennessee

Mrs. G. Frederick Beck,* home and church, Indonesia

Mrs. T. Eugene Dutharty, home and church, Uruguay
 Mrs. Walter J. Ethredge, home and church, Togo

Thomas W. Graham, music, Japan
 William H. Gray, Jr., preaching, Mexico

Jane Harbin, journeyman, medical, Philippines
 Mrs. Robert V. Roberts, home and church, Panama

Mrs. Rhames D. Sobock, home and church, South Brazil

14 Wednesday 1 John 2:1-11

Martha Sue Lingertiel (Mrs. Larry) Baldrige is an MK who is now a host missionary doing Christian Social Ministries at Pippa Passes, Kentucky

She requests prayer for more workers in their church and that their church will grow in numbers and in dedication. As you pray for Mrs. Baldrige, pray also for her husband whose birthday is just four days away on September 18.

Mrs. Laurence E. Baldrige, weekday ministry, Kentucky
 Duane E. Larumers, director of metropolitan missions, Michigan

James A. Griffin, director of metropolitan missions, Kansas
 Eugene Pina, retired, Florida

Barbara G. Stiddle, Christian social ministries consultant, Maryland
 Jack L. Gearty, general administration, Taiwan

Gleam E. Hickey, education, North Brazil
 Mrs. Vernon M. Woodruff, Jr., home and church, Israel

Dale C. Lindstrom, agriculture, Venezuela
 Maule McHenry, retired, Argentina

Michael E. Norbeck, preaching, Taiwan
 Lowell C. Schoechler, preaching, North Brazil

Peter J. Tschurnaschoff,* preaching, South Brazil
 Carol A. Veatch, Jr., preaching, Bahamas

15 Thursday James 1:17-23

"The weakest link in the literature chain is how to get it distributed," says Laverne Gregory, book store administrator for Baptists in Mexico. Christian literature is vital in church growth and development since the printed page can help a new Christian grow long after the missionary is gone. Pray that better means of distribution will be developed.

Mrs. Loren B. Ames, metropolitan missions, Michigan
 Mrs. Stefanoso Barrera, retired, California

Mrs. James C. Brinkley, Baptist center, Maryland
 Mrs. C. Aubrey Brown, Christian social ministries, Colorado

William Campbell, National Baptist, Tennessee
 Charles W. Cross, Jr., director of church extension, Illinois

Troy Kathryn Cunningham, Baptist center, Virginia
 Billy G. Jones, Indian, Oklahoma

Donald T. Moore, Spanish, Puerto Rico
 Mrs. J. B. Parker, retired, Texas

Mrs. Jessie George Senter, metropolitan missions, Indiana
 William P. Carter, Jr., education, Chile

Mrs. William D. Corp, home and church, Ethiopia

Mrs. Robert J. Daugherty, home and church, Japan
 Mrs. Paul D. Early, home and church, Bahamas

William T. Graves, field representative, Caribbean
 L. Laverne Gregory, religious education, Mexico

Verlaine Jackson, journeyman, secretary, Chile
 Frances Knight, women's work, Nigeria

Mrs. Robert M. Parker, retired, Nigeria
 Duane B. Partin, preaching, Equatorial Brazil

Robert W. Sharer, preaching, Japan
 Betty Smith, education, Equatorial Brazil

Mrs. Hugh G. Smith,* home and church, Malaysia
 Mark A. Sutton, preaching, France

Glen M. Swicegood, construction, North Brazil
 Mrs. Thomas A. Waddell, home and church, Zambia

16 Friday Romans 6:11-18

Soon Shelby Smith will have worked himself out of a job as pastor of the largest Baptist church on Antigua. A young man who surrendered to the ministry under his leadership will have completed his education and return to the island to pastor the church. Pray for Mr. Smith as he moves on to other responsibilities.

Mrs. Audley Hamrick, Indian, New Mexico
 Pedro Hernandez, retired, Arizona

Mrs. Reynolds Laid, Spanish, Texas
 Mrs. William J. Murray, rural-urban missions, Ohio

James E. Warren, director of rural-urban missions, California
 J. Bruce Bannister, journeyman, business administration, Zambia

Everett B. Burnett,* social work, Senegal
 Hubert K. Clark, Jr., journeyman, education, Kenya

Eugene M. Cross, preaching, Philippines
 Mrs. William E. Gaff, home and church, Venezuela

John D. Smith, student work, Indonesia
 Shelby A. Smith, preaching, Antigua

Jack E. Tolar, Jr., doctor, Nigeria
 Wilma Weeks, religious education, Indonesia

17 Saturday Hebrews 5:1-10
 Ted and Mary Stanton, who both have birthdays in September, are newly appointed music missionaries to Argentina. Pray for them and their three

children (Jeffrey, 11; Alma, 10; and Eric, 5) as they learn a new language and adjust to a new culture.

Frank M. Alonso, retired, Arizona
 John William Blake, Indian, Utah
 Mrs. Dalton Edwards, Indian, New Mexico

Mrs. Hector Hernandez, Spanish, Texas
 Lupe Rando, Spanish, Oklahoma

Mrs. Leonard Sigle, retired, Washington
 James E. Wynn, retired, Texas

G. Clayton Cooney,* preaching, Kenya
 E. Philip Langley, education, Rhode Island

Fausto Parrish, religious education, Chile
 Mrs. Gene A. Phillips, home and church, France

James K. England, education, Lebanon
 Mrs. Ted O. Stanton, home and church, Argentina

18 Sunday Deuteronomy 9:1-5

J. B. and Ina Durham opened Baptist work in Upper Volta after 20 years of service in Nigeria. They found themselves in a society in which evangelical Christians were an oddity and Baptists unknown. They established a Baptist Center, a correspondence course, and a theological education by extension course. A Baptist Rural Training Center, publications, radio and TV are future goals. "The field is open," Dr. Durham says. "Now is the time to work."

Lawrence Edward Baldrige, pastor-director, Kentucky
 Judy Chin, US-2, Christian social ministries, New York

James Leigh Clark, pastor, Alaska
 Wiley Hanton, retired, Arizona

Gulfan Irbay, director of rural-urban missions, Washington
 Harvey Duane Ivory, pastor, New Jersey

Mrs. Ardis Lee McDaniell, Jr., Christian social ministries, California
 David Matthews, National Baptist, Louisiana

Mrs. Kent W. Salyant, home and church, Argentina
 Mrs. Richard D. Clamest, home and church, Ecuador

Walter E. Craighead, retired, Romania, Paraguay
 J. B. Durham,* mission administration, Upper Volta

Mrs. Earl E. Jolley,* home and church, Argentina
 Marilyn Moore, social work, Italy

Edward W. Nelson, Baptist Spanish Publishing House, El Paso, Texas

Mrs. J. Wilson, Bess, Baptist Spanish Publishing House, El Paso, Texas
H. Eldon Sturgeon, preaching, Mexico
Cecil L. Thompson, education, Argentina
Charles C. Worthy, preaching, Israel

19 Monday Psalm 94:11-23

Lorne Brown specializes in "the medicine of poverty" as he treats patients at five medical clinics based at Baptist churches in Kenya. Each clinic is a combined agricultural project, health and nutrition education center. Each is almost self-supporting. Dr. Brown is convinced the church-based clinic is the best approach for the future of medical missions. Pray for the Browns on her birthday today.
Mrs. Jesse Dyson, Indian, Oklahoma

Mrs. Pablo Lavaca, Spanish, Texas
Jorge A. Margnes, Spanish, Louisiana

Marcos A. Ramos, Spanish, Florida
Mrs. S. L. Richmond, National Baptist, Mississippi
Israel V. Rodriguez, Spanish, Texas

Mrs. Lerna E. Brown, home and church, Kenya
J. Edwin Horton, education, Kenya
Irvin L. Northam, education, Peru

Marvin E. Reynolds, preaching, Botswana
Mrs. P. Vaughn Rose, home and church, Kenya

Mrs. Lewis B. Smith, home and church, Hong Kong
S. Wayne Wheeler, preaching, Honduras

20 Tuesday John 1:14-18

C. B. Lewis is a teacher-missionary at Natchez College, teaching National Baptists in Mississippi how to be pastors and leaders among the black people. Pray for Mr. Lewis as he works in the classroom and through the Baptist Student Union to develop stronger Christians and churches.

Mrs. Claud T. Cunningham, Jr., church extension, Kansas

C. B. Lewis, National Baptist, Mississippi

H. M. Leachy, retired, California
Byron Lutz, church extension, New York

Mrs. Michael E. Rector, weekday ministry, Ohio

Annette Hall, nurse, Jordan
Jesse L. Kidd, preaching, South Brazil

Robert T. McEachern, preaching, Korea

Mrs. Van G. Newman, home and church, Chile

Wendell C. Parker, preaching, Guatemala
Ted O. Stanton, music, Argentina
Mrs. Jere A. Wilson, home and church, South Brazil

21 Wednesday Romans 5:18-21

"Ed, my husband, is busy about his work as home missionary in Oklahoma City," writes Fay Onley. "I care for him, our children, and our home. I give him prayer and moral support and assist him as the need arises. Pray for me and my family as we pursue God's will in our lives, as we serve him humbly and faithfully, rearing our children and ministering to the needs of others."

Mrs. Ronald Helmer, Christian social ministries, Wyoming

A. Hilson Lane, church extension, Arkansas

Mrs. Michael Oshyko, retired, New York

Mrs. E. Edward Onley, Jr., Christian social ministries, Oklahoma

Bobby E. Allen, preaching, Indonesia
Karen Swanson, women's work, Zambia

Mrs. W. Mach Burriess, home and church, Singapore

Mrs. Ronald W. Hunt, home and church, Liberia

Mrs. Charles W. McClelland, home and church, Rhodesia

Colleen Porter, journeyman, education, Dominican Republic

22 Thursday Ephesians 2:1-10

"We rejoice in evidences that God continues to call out great Nigerian Christian leaders," writes Shirley Gunn, librarian for the Baptist seminary at Ogbomoso which has the largest theological library in West Africa. "Remember to pray for our seminary — the faculty, the staff, the students. Thank you for your part in our labors together for the Lord's work."

Mrs. Fred Joe Baker, metropolitan missions, Ohio

Howard D. Blalock, Sr., youth and family services director, Georgia

L. Leon Clay, Spanish, California
Mrs. Roy E. Godwin, metropolitan missions, Maryland

Warren J. Jones, National Baptist, Louisiana

James Mark McAllister, pastor-director, Massachusetts

Donald E. Brake, education, Paraguay

Mrs. James D. Cross, home and church, Mexico
Shirley Gunn, education, Nigeria

Mrs. David M. Park, home and church, Philippines
Mrs. Kenneth H. Watkins, home and church, Paraguay

23 Friday Hebrews 4:9-14

Archie and Julia Jones work with Quechua-speaking Indians in the small village of Tambo, Ecuador. Pray for these Indians who have faced persecution and bloodshed because of their faith in Christ. Pray for the missionaries who are struggling to provide adequate leadership to an ever-increasing number of new Christians.

Frank Claborn, director of metropolitan missions, Kansas

Lloyd B. Hales, Christian social ministries director, North Carolina

Andrew J. Taylor, pastor, Alaska

Paul E. Whitaker, Indian, Oklahoma
Michael H. Clendensen, education, Taiwan

Richard C. Dickerman, religious education, Ecuador

Mr. Wilburn C. Hogan, home and church, Venezuela

Mrs. Archie V. Jones, home and church, Ecuador

W. Ronnie Reynolds, preaching, Argentina

Mrs. Calvin Y. Sarver, home and church, Ghana

24 Saturday Titus 2:7-15

Pray for Janie and Rob Sellers, two missionaries now beginning their work in youth evangelism in Indonesia after a delay in receiving visas to enter the country. During the wait, they fulfilled a temporary assignment in the Philippines.

James Hase, Indian, New Mexico
Charles H. Ward, weekday ministry director, Ohio

Mrs. Donald L. Bites, home and church, Kenya

Mrs. Donald L. Davis, home and church, Uruguay

John W. Monroe, dentist, Rhodesia

Mrs. Robert P. Sellers, home and church, Indonesia

Lucy Smith, retired, China, Japan, Hong Kong

Mrs. Craig A. Steele, home and church, South Brazil

Edith Vaughn, social work, North Brazil

Jerry B. White, education, Korea

25 Sunday 1 Corinthians 1:18-25

Wilma (Mrs. Milton) Leach, a missionary homemaker in Puerto Rico, makes contacts for Christ through her neighbors. She uses her high school

music training to lead her church choir. Pray that her willingness to serve will continue to bring glory to Christ.

Mrs. Ronald L. Farrow, Baptist center, Arizona

Armando Gimard, Spanish, Florida

Mrs. John V. Hunter, Hungarian, California

Mrs. Milton S. Leach, Spanish, Puerto Rico

Bennie K. Sestich, preaching, Kenya

Ellie Mae Hundley, retired, China, Hawaii, Lebanon

God F. Jankle, religious education, Paraguay

Edward L. Smith, preaching, Botswana

Nancy Smith, journeyman, education, Jordan

26 Monday 2 Corinthians 12:7-10

Linda (Mrs. Tjoen An) Thio works with her pastor husband in the Indonesian Baptist Mission in Corte Madera, California (which meets twice monthly) and University Baptist Church of Oakland. Pray for the church as it ministers to the deaf, senior citizens, blacks, and Asians, and lends its facilities to a Korean mission. Pray for Mrs. Thio as she cares for her 5 children ranging in age from 11 through 17.

Mrs. D. D. Cooper, retired, Oklahoma

Mrs. Elliott Letha, Indian, Oklahoma

Know a Knowbody?

She knows about missions because she reads WMU missions magazines.

A Knowbody also is a Dobody.

She nurtures other Knowbodies by introducing people to WMU missions magazines. She wants them to be missions-minded.

Set your own Dobody goal:

I will see that — WMU members (age 6 and older) have and use at least one WMU magazine.

How do you do it?

Plan places where WMU magazines can be found and read (work with your WMU director and media center (library) director).

Find out who in your church is not getting a WMU magazine.

Mrs. David McKenzie, Indian, New Mexico

Mrs. Donald L. Rogers, Christian social ministries, Maryland

Christina F. Smith, National Baptist, Louisiana

Mrs. Tjoen An Thio, Indonesian, California

Malcolm E. Webb, Jr., deaf, Mississippi

Mrs. Joe G. Astry, home and church, Korea

Mrs. Emily L. Wallington, home and church, Togo

Billy L. Wallington, education, Togo

Daniel H. Bart, Jr., preaching, South Brazil

William E. Goff, preaching, Venezuela

Mrs. Henry J. Hager, Jr., home and church, Colombia

Hazel Moon, nurse, Nigeria

G. Keith Parker, education, Switzerland

27 Tuesday Isaiah 40:21-31

Marjorie (Mrs. E. McKinney) Adams, Fredonia, New York, has three prayer requests: "discipleship groups — that we will learn to be pleasing to God; choir program — that people will use their talents for God's glory; radio program — that God will continue to bless this ministry." Mrs. E. McKinney Adams, church extension, New York

Make a list and talk to your Baptist Women or WMU director about subscriptions for each person.

Be a Dobody.

Dimension is for WMU officers, the pastor, and other church leaders. \$3.50 per year

ROYAL SERVICE is for all Baptist Women members and officers. All women in your church would benefit from reading it. \$4.00 per year

Contempo makes missions vital and personal for the young adult woman 18 through 29. Be sure all Baptist Young Women members receive it. \$4.00 per year

Accent speaks the language of Acteens, girls 12 through 17 who study and live missions. \$4.00 per year (Accent, Lender Edition, \$4.00)

Mrs. Paul C. Bell, Sr., retired, South Carolina

Mrs. David R. Campos, Spanish, Colorado

C. David Claybrook, evangelism intern, Illinois

Gregory Gomez, Spanish, Puerto Rico

Adelle Marano, retired, Texas

James K. Underwood, Spanish, New Mexico

Mildred Cagle, secretary, Kenya

Mrs. John D. Divara, education, Argentina

Mrs. Barney B. Hutson, home and church, Argentina

Hugh T. McKinley, education, Rhodesia

William L. Morgan, preaching, South Brazil

Mrs. J. C. Powell, retired, Nigeria

Mrs. D. F. Stamps, retired, China, Hawaii

28 Wednesday Hebrews 11:32-40

Marion (Bud) Fray, Jr. is field representative for six countries on the southern end of Africa. "I serve 110 missionaries as pastor and help them with their planning to seek to correlate the Baptist work in Rhodesia, Botswana, South-west Africa, Angola, Mozambique, and Madagascar." Pray for the safety of missionaries in these countries.

Discovery is geared to activity-oriented first- through sixth-graders called Girls In Action. \$3.00 per year

Aware, for leaders of GA, is prepared in coordination with Discovery to provide teaching helps and resources. \$3.50 per year

Start is the magazine for leaders of Mission Friends. Every teacher and leader needs it. \$3.50 per year

All WMU magazines are ordered only from Women's Missionary Union, 600 North 20th Street, Birmingham, Alabama 35203. Remittance of check or money order must accompany each order. Allow six weeks for delivery. For subscription outside the U.S. add \$1.50 for postage and handling on ROYAL SERVICE, Contempo, Accent, and Discovery; add 75 cents on Dimension, Aware, and Start. One- and two-year subscriptions are available. Alabama subscribers add necessary sales tax.

W. C. Carrasco, Spanish, Texas
 J. D. Cook, retired, Texas
 Mrs. Agueda Sanchez, Spanish, Florida
 Jack Rogers Smith, director of rural-urban missions, Pennsylvania
 Mrs. David E. Warren, Indian, Oklahoma
 Mrs. C. F. Clark, Jr., home and church, Japan
 Daniel H. Cobb, preaching, Thailand
 Mark G. Fray, Jr., field representative, Southern Africa
 Mrs. Wynne W. Lee, nurse, Mexico
 Wade H. Smith, religious education, North Brazil
 Melvin A. Wallis, retired, Zambia

29 Thursday Colossians 1:9-14

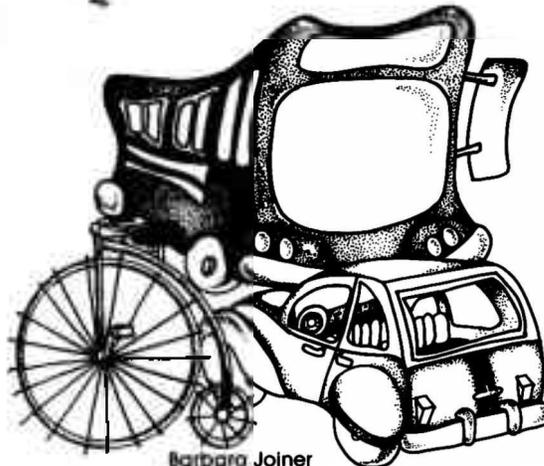
"A few years ago on my birthday we were facing a crisis. God sent the answer that very day," writes Jo Ann (Mrs. Eldon) Sturgeon, mother of four daughters between the ages of 16 and 22. She requests, "Pray for the Central Baptist Association in Mexico; my husband is general coordinator. The association has recommended that each church have a goal of organizing one or more churches between 1975 and 1980. Pray each church will respond to this challenge."

Mrs. Domingo Ibarra, Spanish, Texas
 Mrs. David Morgan, rural-urban missions, Arizona
 Mrs. Aracely Lee Sayer, weekday ministry director, New York
 George S. Woodley, Arabic, New York
 Arlie A. Watson, director of rural-urban missions, Maryland
 David G. Bradford, maintenance, Korea
 Mrs. Harry E. Byrd, home and church, Guatemala
 Mrs. W. Ralph Davis, home and church, Ghana
 Jean Dickman, doctor, Gaza
 Robert A. Hampton, preaching, North Brazil
 Mrs. Reginald A. Hill, home and church, Trinidad
 Mrs. H. Eldon Sturgeon, home and church, Mexico

30 Friday Zechariah 4:1-10

Just returned to Mexico after a six-month furlough. Sarah (Mrs. James M.) Short hopes to use the information and experience she gained in hospital auxiliary training in Houston. Pray for her.
 Richard Brackett, US-2, Christian social ministries, New York
 Alejandra Leal, Spanish, Texas

Mrs. Larry W. Maxwell, church news, Idaho
 Herman S. Ray, retired, Hawaii
 Mrs. Daniel Rivera, Spanish, Texas
 Michael Summers, director of rural-urban missions, New Mexico
 James L. Walker, director of metropolitan missions, Michigan
 Billy Wells, weekday minister, Washington
 Mrs. Gregory L. Whitetree, Christian social ministries, Iowa
 Emmett A. Barnes, education, Lebanon
 Mrs. Marace F. Burns, home and church, Rhodesia
 Mrs. Gene A. Clark, home and church, Japan
 Mrs. Laelle W. Davis, home and church, Bahamas
 Arthur S. Hagloch, preaching, Dominican Republic
 Mrs. John B. Hill, home and church, Nigeria
 Mrs. Earl E. Langley, secretary, Taiwan
 Elliott Mansford, business administration, Chile
 Mrs. Zebadiah V. Moore, home and church, Africa
 Mrs. James M. Short, Jr., home and church, Mexico



Barbara Joiner

WHEELS THAT MIND THE FUTURE

The song goes: "And the big wheel runs by faith, And the little wheel runs by the grace of God."

Second verse (with apologies to Ezekiel): "And the big wheel runs for GAs. And the little wheel rounds up lots of Acteens. And takes them to meetings, and mission studies, and conventions, and mission action projects. And keeps on rolling along!"

The letter goes: "I really don't deserve any credit. All I did was carry a load of girls to work in a mission Sunday School."

But God caused something to happen because Kate Higdon let the wheels of her car run by faith.

It all began when Mrs. Higdon was a young housewife in

Decatur, Alabama. She employed Elizabeth, a black teenager, to help care for her two little girls. One day she asked Elizabeth where she went to church.

Elizabeth told her that every Sunday afternoon somebody came down to teach Sunday School in Oklahoma, the section of Decatur where she lived.

So it happened that because Mrs. Higdon loved Elizabeth, she decided to help in the Sunday School. Mrs. Higdon, her two little girls, and several YWAs (Young Woman's Auxillary was the predecessor of Baptist Young Women) started going down every Sunday afternoon to help with the Bible teaching.

They met under a tree. It was under that tree that one of Mrs. Higdon's little girls, Martha, accepted Christ as her Saviour.

Later, Martha heard God's call to serve as a Southern Baptist missionary in the Dominican Republic. She is serving there today with her husband, Arthur Haylock.

It was under that tree that Lena Harvey, one of the YWAs, felt God's call. Today she and her husband are serving as missionaries in Africa under the Sudan Interior Mission Board.

It was under that tree that another YWA, Nell Prasser, dedicated her life to vocational Christian service. Today Nell is the wife of Dalphos Price, an Alabama pastor.

Mrs. Higdon says, "I wasn't the YWA leader. I only took those girls back and forth. But meeting needs right at home made those girls aware and gave them a desire to dedicate their lives to God." Then she adds again, "I don't deserve any credit!"

But somebody had to make those wheels turn. Mrs. Higdon. The really big wheels in minding the future are those women of vision who have the faith to "keep 'em rolling."

Order Form for WMU Materials

Order from your Baptist Book Store

Name _____
 Address _____
 City _____ State _____ Zip _____
 I enclose
 Charge _____ Book Store Credit Card # _____
 BankAmericard # _____ Exp. Date _____
 Master Charge # _____ Exp. Date _____
 4-digit bank # _____ (If Master Charge)
 (Number in lower left corner of card MUST be supplied)

Item	How Many	Unit Cost	Total
Baptist Women Manual		\$1.50	
Baptist Women/BYW Officer		.65	
On the Way Kits		.65	
Secretary		.65	
Mission Study Chairman		.65	
Mission Action Chairman		.65	
Mission Support Chairman		.65	
Mission Study Group Leader		.65	
Mission Action Group Leader		.65	
Mission Prayer Group Leader		.65	
Baptist Women/BYW Record, Report, and Planning Forms		1.50	
Mission Action Group Guide:		1.50	
The Aging		1.50	
Alcohol and Drug Abusers		1.50	
Child Care		1.50	
Combating Moral Problems		1.50	
Disaster Relief		1.50	
Economically Disadvantaged		1.50	
Headliners		1.50	
Internationals		1.50	
Juvenile Rehabilitation		1.50	
Language Groups		1.50	
Military		1.50	
Nonreaders		1.50	
Prisoner Rehabilitation		1.50	
Report Areas		1.50	
The Sick		1.50	
Mission Action Projects Guide for Women		2.50	
Missions Night Out Resource Booklet		.85	
Missions Prayer Guide		2.00	
Special Skills for Mission Action #1		1.00	
Special Skills for Mission Action #2: Witnessing Through Mission Action		1.00	
Special Skills for Mission Action #3: Helping Persons Who Grieve		1.50	
WMU Year Book 1977-78		1.00	
Working in a Missions Group		.35	
Other items:			
On cash orders, figure delivery and handling as follows:			Sub total
Orders \$2.01 to \$5.00, add 75¢			Sales tax
Orders over \$5.00, add \$1.00			Delivery and handling

On cash orders, shipped by freight or express to customer.

The Picture I Didn't Take

Catherine Allen

I want to tell you about the most fantastic sight I saw in Africa. I should have a picture worth 1,000 words to capsule the sight into one easy dose. But this is the story of the picture I didn't take.

Really, I'm surprised at myself. I lugged 40 pounds of cameras and film on my shoulder just to record every rare impression. Yet when the rarest came, I couldn't bear to put a lens between it and me.

I was touring Sanyati, Rhodesia. It was hot and primitive enough to live up to my fondest missions fantasies, yet friendly and comfortable enough not to stun me.

At dinner I sat beside Dr. Frances Greenway, medical and nutritional innovator. Somewhere between soup and nuts Frances asked Dr. Wana Ann Fort to drop by the hospital to help with a particularly bad case.

Soon as good manners would allow, Frances and Wana Ann slipped out. I tagged along, camera in hand. Wana Ann went to see the special case while Frances and I made the nightly rounds of wards. Sleepy Africans unused to high beds had pulled their mattresses to the floor where they could snooze securely. Dozens of memorable scenes, but the light was too poor for photos.

When we got to Dr. Fort's examining room, I saw the ultimate missions picture. Beautiful, talented woman pediatrician and WNU leader bending over a dying patient. A male. Paper-thin parched reddish skin wrinkled over gaunt bones. Eyes staring out of a wasted face full of unspeakable sorrow and pain.

Can you see the picture? The ingredients added up to a shrunken old man. But it was a baby, nearly two years old, they said. It did not even look human to me. Wrong shape, color, size, all wrong. So horrid that only shock kept my stare riveted on him.

"Here's your classic case of malnutrition," said Dr. Greenway. "He has never had a day of decent nourishment. It's a wonder he has survived."

Ah, ha! Now to snap the picture to show all the folks back home in one simple frame why we are in the humanitarian side of missions. But my hands were frozen. I was too ashamed of my overfed self in the presence of this disaster. Not only could I not lift camera, I couldn't swallow, blink, breathe.

"Get hold of yourself," I scolded myself. "This is routine. The missionaries don't get all clammy when

they see malnutrition."

But I was wrong. A flood of emotion radiated from the doctors. Wana Ann measured, weighed, and tested the child with infinite tenderness. Frances talked softly with the mother.

The mother! Stupid, ignorant woman! I stopped to glare at this heartless witch who had starved her child to the brink of death. Why hadn't she scavenged food for him? What a relief to transfer all my shame and shock into hateful accusation.

Here was my picture. I decided to snap it when Frances Greenway began her lecture on mashing beans and raising rabbits. Before I could set the camera, though, the picture changed. Tears trickled down the passive face of the mother. She shook with soundless sobs.

"This mother has done a remarkable job caring for her baby," commented Wana Ann as she shook her head sadly over the little body. "Most women would have given up."

Frances patted the mother. Both doctors questioned her sympathetically and offered comfort. I knew I should be getting all this on film. But by now I couldn't decide exactly what to photograph. Too many images.

Our doctors' eyes saw a picture vastly different from my first impression. They saw a baby with birth defects, a culture that favored a quiet and early death, a mother who secured cow's milk at frightful price to dribble down a resisting throat, a fierce instinct to survive even without necessities, a network of Christians who got the pair to a bush clinic, a mission nurse and pilot who rushed them to Sanyati, an opportunity to introduce hope into a hopeless situation.

Well, I just couldn't intrude on that woman's misery with a camera. Anyway, Wana Ann and Frances might have bounced me for defiling the sanctity of human dignity they were laboring to preserve.

If I had used my camera, you might now be looking at a duplicate of those starving children that peep out of secular magazine ads. That might have given you an incomplete impression. The truthfulness of surviving children pictures depends on whose view, whose camera, whose focus, whose response.

NO
PHOTO
AVAILABLE