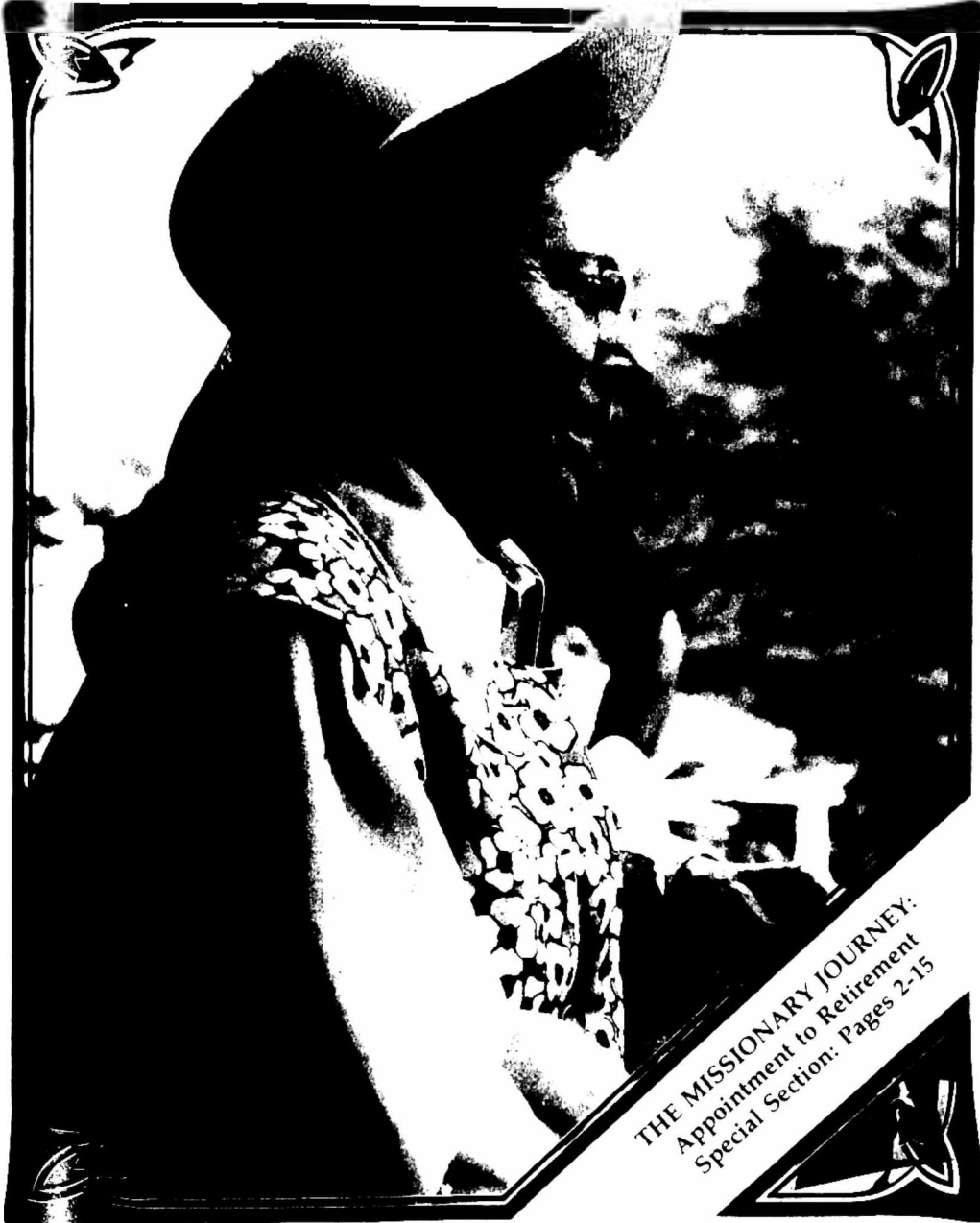


June 1978

ROYAL SERVICE



THE MISSIONARY JOURNEY:
Appointment to Retirement
Special Section: Pages 2-15





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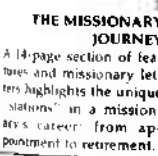
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JUNE 1978

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COVER

Alma Graves, recently retired missionary, enjoys one of the last days in her adopted country of Japan. Her 41 years of service exemplify a marvelous steadfastness: her total career (with the exception of the war years) was spent teaching students in Seinan Gakuin Baptist University, and she never missed a day because of sickness. More about Miss Graves in a section on Retirement, page 14.



THE MISSIONARY JOURNEY

A 14-page section of features and missionary letters highlights the unique "stations" in a missionary's career: from appointment to retirement.

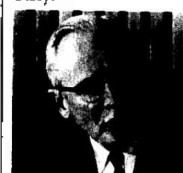
EDITORIAL STAFF • Lane Powell, Editor; Dr. Grace E. Marquez, Director, Editorial Department; Leatha Marie Jones, Editorial ART STAFF • Martha Bibee, Graphic Artist; Janell King, Director Art Department. CONSULTING STAFF • Evelyn Director, Field Services Department; Bobbie Sorrell, Director, Education Division.

ROYAL SERVICE is published monthly by Woman's Mission Union. Auxiliary to Southern Baptist Convention, 600 North

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Joanne Link

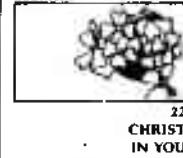
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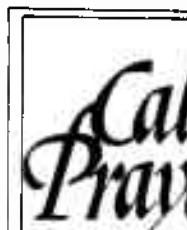
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20th Street, Birmingham, Alabama 35203 Mrs. A. Harrison Gregory, President; Carolyn Weatherford, Executive Director. Price: \$4.00 per year, single copy 45¢. For subscription outside the US, add \$1.50 for postage and handling. One- and two-year subscriptions available. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscription. Second-class postage paid at Birmingham, Alabama.

MISSIONARY APPOINTMENT ON THE FIELD FURLOUGH RETIREMENT

Who's going overseas for Southern Baptists?



A profile study presented to the Foreign Mission Board in January showed that in 1977 the average age for the career missionary man at the time of appointment was 32, and for women the average age was 30.

The average career missionary family appointed had two children.

In the missionary associate program, under which persons from 35 to 59 are employed for four-year periods of service overseas, the average age of those employed last year was 49 for men and 46 for women.

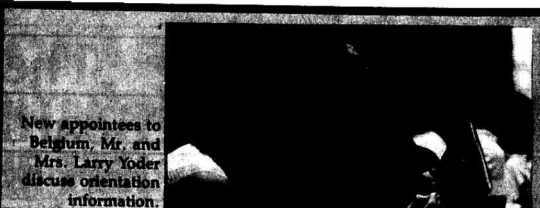
The average missionary journeyman commissioned last year was 23. This program is for college graduates 26 and under who are employed for two-year periods of overseas service.

Louis R. Cobbs, secretary for missionary personnel, noted in his annual report to the board that career missionaries still make up the major share of the total missionary force, with 2,365 career missionaries on the roll at the end of 1977. Those in the auxiliary programs totaled 111, including 217 missionary associates, 183 journeymen, and 11 special project workers.

Of the record 279 missionaries added in 1977, the largest number from any single state came from Texas, which had 56, followed by North Carolina with 27, Alabama with 19, Georgia and Missouri with 16 each, and Tennessee with 15.

By the end of 1977, the Department of Missionary Personnel had conducted 1,727 interviews with candidates and prospective candidates during the year.

Photo left: Newly appointed missionaries say goodbye on last day of Foreign Mission Board Orientation at Pine Mountain, Ga.



New appointees to Belgium, Mr. and Mrs. Larry Yoder discuss orientation information.

The Foreign Mission Board Wishes to Appoint (In 1977-78):

Evangelism/Church Development — 432	Dietician — 1
General Evangelists — 282	Hospital Administrators — 4
English Language Pastors — 9	Other Specialists — 6
Teachers in Seminary — 26	Media — 23
Teachers in Institute — 6	Publication Workers — 4
Teachers in Extension — 12	Radio-TV Programmers — 2
Religious Education Promoters — 18	Radio-TV Technicians — 2
Music Promoters — 21	Mass Communication Specialists — 10
Stewardship Promoters — 1	Religious Literature Coordinators — 5
School Chaplains — 2	Business Services — 22
Bible Correspondence Course Coordinators — 5	Business Managers — 10
Women's Workers — 4	Bookkeeper — 1
Youth Workers — 12	Secretaries — 8
Student Workers — 26	Book Store Managers — 3
Other Specialists — 4	Other — 38
Education — 45	Architect — 1
Administrator — 1	Maintenance Workers — 5
Elementary Teachers — 9	Counselor — 1
Secondary Teachers — 19	Social Workers — 8
College Teachers — 8	Conference Directors — 6
Librarians — 2	Recreation Workers — 1
Literacy Workers — 2	MK Dorm Parents — 4
Other Specialists — 4	Agricultural Evangelists — 12
Medical Workers — 90	Total Requests — 650*
Physicians — 36	
Physician's Assistants — 3	
Dentists — 6	
Nurses — 27	
Medical Technologists — 5	
Physical Therapists — 2	

*This number does not include families or the 170 requests for missionary journeymen. The estimated total: 1400 persons.

The Home Mission Board Appointment Process

What It Involves

An appointee of the Home Mission Board reaches the missions field. He is excited about his call to missions. He is thrilled to be in his new place of mission service. However, he did not get to his new assignment overnight.

There are numerous steps in securing information on each candidate for appointment. The time span from the first conversation to committee approval will normally take from 30 to 60 days.

If you feel a sense of divine leadership toward involvement in home missions and meet the appointment qualifications, the Home Mission Board would like to hear from you. The appointment procedure involves:

- Application
- Written life history
- Written statements of doctrinal beliefs
- References
- Psychological testing
- Physical examination
- Individual interviews

There are many places of need for Christian ministry in our homeland today. The Home Mission Board's job is that of getting the qualified person and the opportunity together. They want to hear from you.

Personnel Qualifications

These qualifications have been established as Home Mission Board policy for those appointed as home missionaries.

1. Education
 - degree from an accredited college

- degree from a Southern Baptist seminary

2. Health

- physical examination
- psychological testing and psychiatric evaluation

3. Experience

- minimum of two years pastoral experience
- for Christian social ministries: teaching, secular work, or serving on a church staff

4. Age

- 24 to 35
- exceptions are associational directors of missions
- area missionaries
- teacher missionaries
- center directors (in work with National Baptists)
- mission pastors

Personnel Classifications

These classifications are used in the selection, approval, and appointment of Home Mission Board personnel. These classifications do not intend to define the job but designate those who meet the qualifications.

1. Missionary

- those who have a keen sense of leadership into mission service
- those who have adequate training
- those who are in good physical and mental health
- those who have a commitment to long-term service

2. Missionary Associate

- those whose term of service is limited, or those who do

not meet the full qualifications, or

- those who prefer not to be appointed as missionaries

3. US-2 Personnel

- college graduates
- age 27 or younger
- single men or women and couples
- two-year, non-renewable appointment

4. Church Pastoral Assistance

- for churches in pioneer areas
- churches: approved by local state convention
- pastor and wife: processed by Department of Missionary Personnel, Home Mission Board
- guidelines require: college, seminary, two-year pastoral experience

5. Language Pastoral Assistance

- for language churches
- churches: approved by local state convention
- pastor and wife: processed by Department of Missionary Personnel, Home Mission Board
- guidelines require: college, seminary, two-year pastoral experience

6. Student Mission Personnel

- college and seminary students
- 10 weeks during the summer
- semester or quarter during school year
- processed by Department of Special Missions Ministries

Department of Missionary Personnel

Don Rhymes, Director
Home Mission Board, SBC
1350 Spring Street NW
Atlanta, GA 30309

Information taken from "Qualifications and Classifications for Missionary Appointment." Used by permission of Home Mission Board.

MISSIONARY APPOINTMENT ON THE FIELD FURLOUGH RETIREMENT



Roy F. Lewis

First-class Citizens

There was a time when the mention of foreign missions conjured up in the minds of the average listener a picture of a lonely couple in a distant jungle clearing sitting around a small campfire in front of a grass hut. Such an image is no longer true, if indeed it were ever true of Southern Baptist missionaries.

The missionary of today usually lives and is treated as a first-class citizen in the land where he serves. This does not mean that he lives in luxury. It does mean that he is a highly trained, skilled, professional man or woman, and usually enjoys a lifestyle commensurate with that position.

The most significant thing, however, that makes the missionary a first-class citizen is not where he lives or how he dresses, but rather his standing in and contribution to the local community. He will be an expert in

his field, and the local people will respect him as such.

He is not treated as a tourist; he speaks their language and lives by their laws. The local people are also usually aware that the missionary is not living among them because of any governmental coercion or job opportunity, but because of personal desire and choice.

It is not uncommon for government officials of other nations to seek out Southern Baptist missionaries for counsel or assistance in some way. One missionary serving in East Africa said, "Most of our missionaries here have a speaking acquaintance with the highest government officials. They don't drop in on us unexpectedly for social calls, but they know who we are and why we are here, and any time we need to, we can get an audience with them."

Southern Baptists usually see their foreign missionaries only while the missionary is on

furlough. This is unfortunate, for it is difficult to picture him in the setting where he spends most of his ministry.

A more realistic view of the missionary can only be had on his mission field. It is especially revealing to observe the veteran missionary who has lived in another nation for 15, 20, or more years. He talks about the local culture through his own experiences. He drives through the cities and the countryside as if he belongs there. He moves among the people with an air of confidence and assurance.

He typifies the first-class citizen that he and each of his fellow missionaries really are. In fact, he is a first-class citizen of three different worlds — the country where he serves, the United States, and the Kingdom of God.

(Roy Lewis is the associate executive secretary-treasurer of the Arkansas Baptist State Convention.)

The Living Sacrifice

Reflections on Romans 12:1-2

The Lord said to me, "I plead with you to give your body to me as a foreign missionary. Let it be a living sacrifice in a land that does not know the Good News of Jesus Christ. When you remember all that I have done for you, is it too much to ask?"

I thought: Is it too much to ask to leave family and friends behind? To leave familiar surroundings and go to a place I do not know? Is it too much to ask to learn a foreign language and raise my children in a foreign culture?

When I thought of all that he had done for me, I had to say No. Lord, it

isn't too much to ask, for you have promised to be with me wherever I go. He led us to our Promised Land and I found that it wasn't too much to ask

The Lord said, "Don't copy the behavior and customs of this world, but be a new and different person with a fresh newness in all you do and think. Then you will learn from your own experience how my ways will really satisfy you."

I thought: Because I am his child, I don't have to worry about copying the ways of my adopted land, nor do I have to worry about keeping all the customs of my native land. He has taught me not to fear being different

To see others accept the new life in Christ has refreshed me and kept me new.

The most important thing I have learned is that God's way, and not mine, really satisfies. My way would have led to the dull copying of the world, striving to satisfy my every whim, filling each day with froth which really boils down to nothing. His way has led me to the missions field where he has kept me new, different, and fresh. His way has satisfied.

Jan Hill
Missionary to the Philippines

Order Form for WMU Materials

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Mission Action Group Leader		.65	
Mission Prayer Group Leader		.65	
Baptist Women Year in the Church Resource Kit (available June 1, 1978)		6.00	
Missions Prayer Guide		2.00	
"So You're a WMU Leader" (cassette with manual)		4.95	
Special Skills for Mission Action #1		1.00	
Special Skills for Mission Action #2		1.00	
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You Will Be Witnesses for Me		10 for 90	
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On cash orders, figure delivery and handling as follows:
 Under \$2.00, add 50¢
 \$2.01 to \$10.00, add 75¢
 Over \$10.00, add \$1.00

On cash orders shipped by freight or express, customer will be billed for charges.

Mail and the Missionary

... You cannot imagine how much communication from the States means to us. We almost find ourselves living for the sound of the postman's bicycle bell each day.

However, a note of clarification may be helpful at this point, especially for some of you who have asked about correspondence and sending packages. Surface mail takes from six weeks to four months to reach us, sometimes longer. Air mail averages about 10 days from the States to our house, so we would recommend any letters be clearly marked "air mail" and bear sufficient postage. Postal rates for an overseas air mail letter* to Indonesia are 31¢ for 1/4 oz. and for each 1/2 oz. up to 2 oz. After 2 oz. the rate is 26¢ for each additional 1/2 oz.

The most economical and efficient way of communication is an aerogram which can be purchased at any post office for 22¢ which includes postage. We doubt if any package sent to us would be important enough to send air mail since the rate is so high. Air parcel post is \$3.48 for the first 4 oz. and \$1.52 for each additional 4 oz. But regular parcel post is only \$1.90 for the first two pounds and 57¢ for each additional pound. Maximum parcel post is 22 pounds.

There is even a cheaper rate for sending printed matter or small packages (such as magazines, tapes, books, etc. up to a four pound limit) which is 77¢ for the first pound and \$1.44 for the four pound limit. The air mail rate for printed matter is 73¢ for the first 2 oz. and 29¢ for each additional 2 oz. Anytime a package is sent, a customs "declaration form" must be filled out on which the contents of the package and the value of each item must be listed.

We have no trouble receiving packages valued under \$10.00, however, we are charged 100 to 400 percent duty on anything valued over that amount. We usually do not have to pay anything if the packages are not too large, if the listed evaluation is not more than \$10.00, and if it is used and not new. It also helps to mark the declaration "gift, no commercial value." This is definitely not a solicitation but simply information for those who have inquired about sending mail overseas.

Excerpted from a circular letter by
Jerry and Bobbye Rankin
Missionaries to Indonesia

*These rates are for mail sent to Indonesia and may vary for mail sent to other foreign countries.

WRESTLING With Regulations

Excerpts from a January, 1978, letter by Wes and Jean Miller, missionaries assigned to Ruschlikon, Switzerland.

... **E**ver wander through foreign countries for three months or so, not being allowed to live in the house you have enjoyed for eight years and where your personal belongings are? It is an experience we would not wish on any of you. With God's grace we are looking on the bright side of things, though, and trying not to feel sorry for ourselves.

We got word the week before Christmas, 1977, that our last appeal for a residence visa in Switzerland had been denied.

Applications had been pending for six months, and had gone to the canton government twice and to the federal government twice. (They have both local and federal quotas.) But basically because we took a whole year's furlough away from the field and now want to come back again, they turned us down. It

seems in our absence, they made a law or a rule that such an absence is impossible. So, at present, we cannot live in the land where we have been living and serving for over 14 years, or in the Foreign Mission Board house which we have occupied for 8 years. We have had to move out, and unless a subsequent application in a neighboring canton succeeds, we will have to stay out of Switzerland (except for short visits) and live elsewhere.

On the first working day after our furlough, we left for Austria to attend a Mission meeting in Salzburg, in which Wes had a necessary part. We plan also to spend some time in southern Germany, in an area where we may relocate soon. During February, Wes will be on a trip through the Middle East and to South Asia (Bangladesh), then in March to a meeting of the mass media representatives in Richmond, Virginia. Jennifer, our daughter, and I will be traveling with Wes from place to place where the mass media business calls.

During this time out of Switzerland we hope we will know if there is any possibility left for us

to live in Switzerland, even if not in the Ruschlikon area. If not, I suppose soon after Easter we will be moving our things to another country. We still do not have our shipment which left Tulsa last July. It is stored in Antwerp because we do not have a residence permit and cannot receive it, anywhere. Wes' winter clothes are in it; many of Jennifer's toys and other things, including some of what was to be her Christmas gifts, are in it.

We are thankful Wes still has had area work in radio, TV, and mass media. Our relationships with the other missionaries and many of the nationals in the different countries is precious. It is fortunate, too, that Jennifer was only in kindergarten and not in regular school yet.

We are searching for meaning through all of this. We feel that we have been faithful enough to the Lord that he's not punishing us. Rather, I suspect this might be a transition he has planned into a new phase of our missionary experience which might be quite different from what we have known these past 14-plus years.

At press time, there still had been no change in the Millers' situation.

... and language study

Excerpts from a letter by Harold and Rene Mitchell, recently appointed missionaries to Tanzania.

At last we arrive at Brackenhurst. Our home for the next six months is a small, rustic, but comfortable cottage with flowers growing outside. Now we are ready to dig in to Swahili. We have two friendly, intelligent African teachers. Classes are from 8:00 till 3:30 each day, lots of books, a modern language lab with earphones and cassette tapes, plus conversants with whom we will speak for an hour each day.

"Hujambo," "Sijambo." "How are you?" "I am fine." That's not so bad. We think we can learn that. What?

There are 15 noun classes, each with its own adjective agreement? And each verb tense and each person has its own variation! Monosyllabic?

Oh no! "Hatuewzi." (We are not able). "Tutajaribu" (We will try). "Mungu atatusalia." (God will help us).

June. Now we're down to the final wire. Cramming for oral and written examinations. A quick trip by

Harold to Dar to receive our crates of household and dental goods from the states, deliver them to Mbeya and pick up a land rover to move us there.

At last the exam is over. We passed!

A Hare-raising Experience

Southern Baptist missionary Leo E. Waldrop reported that he had a little trouble with the Dutch language during one of his first preaching opportunities in Surinam.

It seems he kept "chasing rabbits."

In Dutch, the Old Testament book, 1 Kings, is *Koningen*. When Waldrop referred his congregation to the 1 Kings text, it came out *Konijn*, the Dutch word for rabbit.

Throughout the sermon, the Surinam believers were amused and bewildered as Waldrop continued to refer to the book of First Rabbit.





Missionary to Venezuela
Dale C. Lindstrom and daughter Laura share a walk over a farm in San Nicholas.

All This and a Family Too!

Brenda Moore



The Leon White family,
missionaries to Argentina,
pause to say grace before
lunch.

Imagine for a moment that you are a member of a family whose career and calling is to share the Christian gospel in a place that is not your place of birth.

Besides various cultural adjustments, what types of family life adjustments do you think you will encounter? What kind of family life is possible on the home or foreign missions field?

Jerry and Bobbie Rankin, missionaries in Indonesia, believe the missions field is an asset to family life. The Rankins and their children, Russell and Lori, set aside one day each week as *family day*. They enjoy such as going to the beach and the park, or working on a special project at home.

The Rankins claim that devoting a day each week as family day isn't easy, but they think it's an important priority. They have family devotionals each night and a time of reading children's classics

They also designate one evening each week as game night and play games like chess, Monopoly, and Rook.

The highlight of the year for most children on the missions field is Camp Miki when they all (third grade and up) come together in June at Kaluran, a mountain resort in Central Java, for eight exciting days of fellowship and activities. Lori's first year was an unforgettable experience as she and 57 other campers from the Baptist Mission throughout Indonesia enjoyed the sports, crafts, cook-outs, hikes, Bible study, Indian council rings, and watching molten lava flow out of a nearby volcano.

Life becomes more exciting in the Rankins as they trust in God to work in their lives with the people of Indonesia.

Kenneth and Barbara Chadwick are home missionaries, now

assigned to Albuquerque, New Mexico. The Chadwicks have four children: Barbara, 19; Kenneth, 12; Alvin, 14; and William, 7.

"Since our work is with Spanish-speaking people," said Mrs. Chadwick, "our children have had opportunity to learn a good bit of Spanish. Our oldest boy learned to speak Spanish working in the fields with the Spanish field hands. Our daughter has taken Spanish every year in school and she speaks Spanish at church, in fact, she teaches the four and five year olds in Sunday School and three-fourths of her class do not speak English."

"For several years, our neighbors were Spanish-speaking people from Mexico. They had a little boy the same age as our youngest boy and it was so interesting to watch them play together because William at 3 years old did not speak any Spanish, and Jorge did not speak any English. But they were the best of friends. One would speak and the other would nod his head and they would go off arm in arm."

"You need to be loving, open, and flexible to work on a missions field. In one church we had Sunday School classes in two bedrooms and the living room. With two small children and a baby to feed and to

get ready on Sunday morning, it was not easy to get that house ready for Sunday School classes!"

Also spontaneous company is a blessing on the missions field. Over the years we have had lots of spontaneous company and we love it. One summer night the crowd of unexpected friends and relatives grew until we ended up feeding 26 people! After supper we all sat around the piano and sang, and we all had a wonderful time. Several slept on the floor that night, but nobody really minded."

Missionaries Jerry and Johnnie Key and daughter Jaren, 14,

reside in Rio de Janeiro, Brazil. Three grown sons — Stan, Jay, and Guy — are currently living in the States. Stan and his wife, Debbie, have both completed Master's degrees at the University of Texas, Austin. They are teaching school in Arlington, Texas. Last August, son Jay married Naomi Cowser, daughter of George and Hilda Cowser, 25-year-veteran missionaries to Brazil. The wedding was performed by the two fathers. Now Jay and Naomi are living in Dallas, hoping to gain experience in Radio-TV work so that they can go back to Brazil as missionaries.

Guy, who attends Ouachita Baptist University in Arkadelphia, Arkansas, was able to spend last summer with the Keys in Brazil. He also hopes to return to Brazil as a missionary.

Jaren, the youngest of the children, attends high school and is active in her school's Christian Youth Group. In addition to "ordinary" teaching responsibilities at South Brazil Baptist Seminary and WML Training School during the past year, the Keys have conducted family enrichment conferences in churches of Sao Paulo and Rio de Janeiro. Jaren has also completed work on her Bachelor of Sacred Music degree at the Brazil Baptist Seminary.

Allen and Rebecca Alexander are missionaries involved in a language



Glimpses of missionary family life from around the world: Left: William E. Koehn, business manager of Baptist Hospital, Jibla, Yemen, and daughter Samantha Michelle. Top right: Donna Enge (Mrs. Siegfried), Argentina, (right) assists son Carl (center) and daughter Trudi in packing for boarding school in Venezuela. Bottom left: HMB family Thomas and Betty Eason, Old Mesilla, New Mexico, with their children, David, 16, Lynn, 15, Deborah, 11, and Timothy, 6. Bottom right: Missionaries to Japan, Ellen and Dickson Yagi, and children Miriam and Nathan.

school in Guadalajara, Mexico. David, who is seven years old, and Timothy, who is five years old, are their two sons.

Rebecca recalls their sons seemed to fit right in with their new culture. When the Alexanders moved into their Spanish-speaking neighborhood, the boys discovered their neighbors were good playmates.

The Alexanders occasionally have a special day on Saturdays when the boys invite their friends to spend the day and to play games like soccer.

The family's experience has proven to them that love and friendship in Christ is truly international.

This article has not dealt with the difficult family times — the early departure of children to boarding schools; the long absences from one another when the children are in college. There are serious illnesses, and even deaths, of family members (see May 78 ROYAL SERVICE for the article by missionary Glenn Ingolf "Tracing the Rainbow Thru' the Rain"). Like true brothers and sisters, other missionary families rush to provide comfort and sustenance for the hurting ones. A true extended family of God bears the burdens — and joys — of all.

Brenda Moore, a graduate of University of Alabama, is a free-lance writer. She presently resides in Birmingham, Alabama.

MISSIONARY APPOINTMENT ON THE FIELD FURLOUGH RETIREMENT

I Wish There Were Three of Me

Stanley D. Stamps



The telephone rang. "Hello," I answered. "This is Jane Smithson of First Baptist Church in Neighborton," came the response. "We're planning our annual foreign missions emphasis and would like to invite you to speak for us on Sunday, December 4. Can you be with us? We do so want a missionary speaker for that occasion."

I said, "I really would like to, Miss Smithson, but I am already committed to speak in our host church that Sunday."

"Well, how about either the Sunday before or after?"

"I'm sorry — those Sundays have also been engaged for several months. But if you would like, I can come a weekday night, and I also have some Sundays open in September and October."

There was a brief pause followed by a barely audible sigh. Miss Smithson continued, "We were hoping you might be available for the first Sunday of December. I'll have to check with the committee and let you know if we can use you."

The name in the above conversation is fictitious, and I've never heard of a town called Neighborton. But the rest of the dialogue is true. As a matter of fact it has been repeated at least three times in recent weeks.

I relate this to point out a dilemma a furloughing missionary faces: a well-filled calendar during the annual emphasis on foreign missions, and available dates at other times of the year, when he or she would be equally happy to accept engagements.

There should never be a "closed season" for missions emphasis in our churches. All the furloughing missionaries I know are quite happy to accept invitations to speak in churches and for church groups at any time during the year.

And missionaries are just as willing to visit in small rural

churches as in large city churches. Our personal policy is to accept invitations on the basis on first come, first served, regardless of the size of the church or the distance to be traveled.

Visiting the churches that uphold us in prayer and by their contributions through the Cooperative Program and the Lottie Moon Christmas Offering is the most satisfying part of furlough. That's one thing a furlough is for.

Missionary furlough gives missionaries and the churches that support them the opportunity to get together. Paul and Barnabas reported to the sending church at Antioch upon their return from the first missionary journey. "And when they had arrived and gathered the church together, they began to report all things that God had done with them and how he had opened a door of faith to the Gentiles" (Acts 14:27 NASB).

Visits to churches are biblical and satisfying to the missionary. In addition, what better way is there for church people to know first-hand experiences from the missions field than to meet and to hear a missionary?

The visit gives opportunity for a healthful interchange of ideas. The missionary learns from the church

people and they in return receive from the missionary.

On a number of occasions friends have said to me, "They surely do keep you missionaries on the run," or "I'll bet they keep you busy." In response I point out that I am responsible for my own calendar and do my own scheduling for engagements. The Foreign Mission Board requires only seven or eight weeks of my time in a year of furlough for assignments in World Missions Conferences and camps (fewer on shorter furloughs). The rest of the time is my own.

No, I don't consider myself too busy. Instead, I find myself wishing to be busier visiting churches, getting to know pastors and church leaders, and speaking to groups of any age, large or small.

I feel that other furloughing missionaries would agree. We are as busy as you make us. We are glad to respond to invitations. We would like flexibility, however, in order to plan a mutually acceptable time for the visit.

I sometimes wish I could be three of me, then maybe I could be free to accept all the invitations to speak on December 4 — and other dates, too.

Stanley Stamps is a Southern Baptist missionary serving in Nicaragua.

When you want to invite a missionary speaker, remember:

1. Make the contact as early as possible.
2. Make clear the exact date and time you want, who the audience will be (youth, adults, total church) and how long (s)he has been allotted to speak.
3. If (s)he must travel some distance, arrange for a room and meals in a home or motel.
4. At the very least, take care of the missionary's expenses — travel, food, lodging. (Missionary receives no allowance for this.) If possible, add an honorarium.

MISSIONARY APPOINTMENT ON THE FIELD FURLOUGH RETIREMENT

Where Do Retired Missionaries Go?

Ruth Fowler

A farewell dinners, testimonials to lifetimes of service, repeated words of appreciation — the missionary retires.

Perhaps the event seems ordinary enough — people retire every day. But for the foreign missionary especially, retirement brings with it many hard decisions, many lonely times.

Why? Why is it different for missionaries than for businessmen? Why is it harder?

Southern Baptist missionaries who have been serving overseas, by the very nature of their work have a double problem to face. When they retire, they normally come back to the United States to live. They leave not only a job, but a country, a culture, and an entire set of friends and family.

Foreign missionaries are eligible for retirement at 65 but may work if everyone agrees, and depending on their health, until they are 70.

If they were appointed at 30, that could mean up to 40 years in the overseas setting.

Their children are usually in the US, but their adopted family is overseas. They may be practically strangers to their grandchildren, and the lifelong friendships have been left behind in many cases.

The Foreign Mission Board recognizes that the retiring missionary has special needs. And it provides better than most organizations for retirement.

Missionaries need when they retire:

- Health care
- Housing
- Continuing service opportunities
- A sense of worth, of usefulness
- A sense of love and appreciation.

Some of these things can only be supplied by the people who surround the missionary after the return home.

The board covers whatever medical costs the retired missionary has, through continued insurance coverage and special appropriations to cover what insurance doesn't. The maximum personal expense for health care is \$100 a year per missionary.

Also, housing, which may not be readily available for a single missionary, is a concern of the retiring.

Most missionaries want to retire near their families, their home bases; so the board does not provide homes or centers.

But family and friends usually help make arrangements.

Retired missionaries may reside

in state Baptist retirement centers, and if nursing home level of care becomes necessary, the board picks up the full cost.

Retiring missionaries receive a pension in addition to Social Security benefits.

Retirement provisions for home missionaries differ from those for foreign missionaries because of the variety of sponsorship arrangements. Many home missionaries are jointly employed by the Home Mission Board and a state or association.

Basically, all home missionaries are enrolled in a retirement program with the Annuity Board. Upon retirement, the Home Mission Board continues to pay a percentage of the premiums for a life insurance policy for missionaries with ten or more years of service. The board also pays the total cost of a health care policy that supplements Medicare.

Each retired missionary is given a lifelong membership in the American Association of Retired Persons. As a member, he or she receives a monthly magazine and is eligible for discounts on such things as group travel and prescriptions. Every third year, the retiree is the guest of the board at the Home

Mission Summer Conference at either Ridgecrest or Glorieta Conference Center.

Home missionaries are not required to leave their former fields of service, if they desire to stay. To keep up with the goings on and the needs of retirees, the Division of Personnel has established a Visitation Program. Someone living in the general locale of the retiree, either a pastor, director of missions, or a home missions staff member is designated as personal visitor.

Visits are reported to the personnel division, so that any unmet needs of the retiree can be cared for. A periodic newsletter keeps missionaries in touch with one another and with Home Mission Board activities.

Retirement housing has been one of the biggest problems in the past, said development service director Charles Hancock.

"We are trying to encourage missionaries to plan ahead, by involving them in some retirement planning seminars that they attend several years before retirement. We stress becoming sensitized to their retirement needs. Many are realizing that the best retirement program they can have would be a house that is paid for."

With limited funds for down payments, a paid-for house can often be an impossible dream. Churches need to be more "sensitized" to the retirement needs of home and foreign missionaries also.

Utilization — remaining active — is very important. Retired missionaries can still lead active ministries of all kinds.

One retired foreign missionary witnesses through jogging and athletic-type shows that attract those who may not otherwise hear about Christ.

Many fill pulpits on supply or interim basis. They have much to offer growing Christians in the way of spiritual encouragement and wisdom.

What can make up for leaving behind home, loved ones, ministries?

Finding in the midst of the sorrow the joy of coming home — to home, loved ones, and ministries.

(with pic)

Alma Graves, subject of our cover photo, creates a Japanese arrangement with obvious skill. As a certified teacher of Japanese flower arranging, she has shared her eye-pleasing hobby with others for many years. Now, as a retired missionary, Miss Alma has joined the garden club in her home community of Franklinton, Louisiana. Living on the home place of her childhood, she is getting re-acquainted with family and friends.

"I sometimes feel like old Rip," she commented, with a Van Winkle twinkle in her voice. "When I left for Japan 41 years ago, I knew the grandparents of the generation that is now leading our community and church."

Hayes Creek Church, the little church where Alma Graves felt God's call to missions, still adjoins the rolling hills of the property owned by three generations of Graves.

Although Miss Alma officially retired in the fall of 1976, she declares that she has never felt



retired. She maintains a full schedule of World Missions Conferences, WMU meetings, and

speaking engagements in churches. "I like to keep busy," she explained.



It's a mystery! Let those words ring with enthusiasm as you draw your family into three months of summer fun together. The mystery motif should help you look at missions in a new and creative way as a family unit. (Sometimes a "family unit" might be a single adult plus a "chosen family" of friends, nieces, nephews or church youth, too.)

This month the mystery is designed to solve the problem of hidden books of the Bible through a nonsense story. Suggest that your family work for a week trying to find all 36 names of books in the Bible hidden in the text. You will find the answers on page 46 for the final check. (Two names are underscored to show how they might be hidden.) Now, for the mystery story:

While motoring in Jordan, I met Chief Mojud, gesticulating wildly. I never saw so dismal a chief. His fez, raiment, and features were odd. On market days his lamentations are extraordinary as he pumps aims from everyone, a most common practice. A glance shows that he acts queerly. Excuse me for speaking so, but he was drinking and showing a crowd how they used to revel at Ionian bouts and the brew seemed to make him mighty sleepy.

A fakir was seated on a hummock minus hose and shirt and wearing as comic a hat as they make. He pointed up eternally toward a rudely carved letter J on a high cliff. His uplifted hand was stiff and numb. Erstwhile he held it thus for days. My companion excitedly cried, "See that J? Oh! Now I know we are near the ancient Ar."

"Was this Ar a holy place?" I asked.

From answers given elsewhere we decided it was not. We asked the age of the big stone J.

"O, eleven centuries at least," he replied.

Our car stuck in a rut here. I knew that in such a jam, escort would be needed. So leaving the sedan, I elbowed nearer the fakir.

A toothless hag gained access to his side, and paused to rest herself. She hinted, "You have a treasure, haven't you?"

Mojud expressed a wish to accompany us, but I decreed, "Thy party, we will not annex, O dusty chief. I am at the work of tracing a cargo of lost calico, not treasure. That's my job."

To the chief's expression of sorrow over the calico

loss, I answered, "The company's loss and my brother Gene's is lamentable, but it seems the Arab have all the calico sewed up these days!"

They asked, "Where is Gene, the prodigal, etc?" I answered that it used to be incorrect to use "or" in that way, but that the "flu" kept Gene at home this year. He wanted to come, and it is really too bad. I, a homebody, roaming the Middle East, and he, a proverbial gypsy, at home in bed.

Did you find all 36 books without peeking at the answers?

Now, ask your family to find in the story the names of (1) a country where we have missions work, (2) a group of people with whom our missionaries work, and (3) a world area where we have missions work. (Answers, page 46.)

Next, do some research as individuals or as a family on these three subjects. You may wish to use a yearbook, almanac, or encyclopedia. This could involve a trip to the library. You might investigate, especially with younger children, to see if there are any books of folklore from this part of the world. Jot down your various findings for later sharing.

Perhaps older children might enjoy looking through a recipe book and making something representative of an Arab meal.

Some of your best resources for learning about missions work in the Middle East would be available free from the Foreign Mission Board.* Request one each of: *Know Your Baptist Missions, Middle East and South Asia* area booklet, and for next month, *East Asia* area booklet.

Assign reports from the above books to various family members, and during the month share the general information and missions information at some special time. Also be on the alert for names of missionaries on the Middle East missions field as you read the prayer calendar together this month. If you desire a map of the world to pinpoint the whereabouts of missionaries as you pray for them, order "Southern Baptist Missions Around the World" map from the above source, too.

Don't let the missions work in the Middle East remain a mystery any longer!

*Write: Foreign Mission Board Literature Distribution, P.O. Box 6597, Richmond, VA 23230.

CURRENT

16 PAGES OF MISSIONS NEWS • SPIRITUAL DEVELOPMENT • LEADER TRAINING

MARGARET PERKINS JOINS WMU/SBC STAFF as consultant for cooperative ministries with National Baptists. This new position is jointly sponsored by the Home Mission Board and WMU. In states where National Baptists have a cooperative relationship with Southern Baptists, Mrs. Perkins, a black woman, will be available to assist National Baptist women's missions organizations when needed. She will work with WMU organizations in predominately black Southern Baptist churches, helping to share SBC strategy, organization and programs. She will relate to predominately white Southern Baptist churches by providing understanding and input regarding relationships with blacks. Mrs. Perkins will also participate in conferences related to the above tasks.

A RESOLUTION ON WORLD MISSIONS will be discussed during the Southern Baptist Convention in Atlanta, Georgia, this year. The resolution was adopted by the Southern Baptist Convention in Kansas City by a messenger from the Oakhurst Baptist Church in Decatur, Ga. It called for a convention-wide convocation on human rights and social justice agencies. Several SBC committees have considered the resolution during the past 18 months. The concept will bring the results of these studies to the convention.

NATIONAL RALLY OF CAMPERS ON MISSION will be held August 4-6, 1976, in World Center, S.C. For more information on the program and on reservations, write: Southern Mission Ministries, Home Mission Board, SBC, 1350 Spring Street, NW, Atlanta, GA 30309.

WMU ANNOUNCES LOWMEDES AWARD RECIPIENTS: Sarah Wilson Myers, a Baylor University graduate, and Chaundal Warren, a student at Golden Gate Baptist Theological Seminary. The annual award of \$200 recognizes academic excellence and leadership potential among children of missionaries. Mrs. Myers is the daughter of Mr. and Mrs. Michael Wilson, missionaries to Taiwan. Miss Warren is the daughter of Mr. and Mrs. James R. Warren, home missionaries in California.

THE ONLY KNOWN PORTRAIT OF HENRIETTA HALL SHUCK now hangs in the Southern Baptist Library and Archives Center of the Foreign Mission Board headquarters. The portrait of Mrs. Shuck, first American woman missionary to China, was given to the Board by Mrs. Shuck's great-granddaughter, Mrs. Betty Shuck Linnick of Daytona Beach, Fla.

BURMESE BAPTISTS BAPTIZE 6,215 IN ONE DAY during a church celebration. East of Burma, mission field of Ann and Adoniram Judson and many American Baptist missionaries, has been closed to missionaries since May 1960. The strength and growth of the indigenous Kachin Baptists of Burma was evidenced by Dr. Robert A. Jones, General Secretary of the Baptist World Alliance. "Christianity here has not only survived, but grown in numbers since 1962. The BWA's secretariat headquarters showed 207,345 Baptist members in 1962 as compared with 321,000 in 1972."

ROYAL SERVICE • JUNE 1976

Baker James Cauthen speaks
at seminary Missionary Day program.

BAPTIST WOMEN MEETING

Why, Who, How — the Career Missionary

Martha Nelson



The Setting

It is a balmy March day in New Orleans, Louisiana. A student at New Orleans Baptist Theological Seminary, you are strolling across campus toward the chapel.

The trees have turned green and the scent of spring is in the air. You set aside thoughts of an impending exam and relax into the warmth and sunshine in a kind of physical thanksgiving for the gift of life.

Weary from long months of study, you thank God nevertheless for his call which set you on the path of preparation for ministry.

On the steps of the chapel you join dozens of other students, all moving toward another Missionary Day at the seminary.

For the next few moments, I'd like for each of you to step into the shoes of a specific seminary student. Take your choice: decide if you're male or female, married or single. How old are you? Where did you grow up? Where were you

saved? What kind of church nurtured you?

Now you're "in character" and you find yourself inside the beautiful chapel, seated between two fellow students. There is quiet organ music, then hearty singing and a prayer, and the speaker of the day is introduced.

The speaker is one of the most well-known Baptists in the world, "a man with the world in his heart."

He is Baker James Cauthen, executive secretary of the Southern Baptist Convention's Foreign Mission Board.

You sit up and take notice, for obviously this handsome, silver-haired gentleman is no ordinary person. This is a man with a vital message and he wastes little time getting down to business. He reminds you of how many times God has blessed and used this seminary and this kind of situation to make students aware of God's purpose, God's calling, God's plan.

You turn in your Bible to Romans 4 as he points to the remarkable faith God put into the heart of another of his servants, Abraham.

As Dr. Cauthen's message rings out across the chapel, the inner reactions and responses of students around you become audible. Listen.

The Dialogue

Dr. Cauthen: Abraham "who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, . . . he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that, what he had promised he was able also to perform." (Rom. 4:18-21)

Student: He's asking me, Do I, or do I not, believe you, God? I'm here, Lord, don't you see? But what about tomorrow and next year and

30 years from now?

Dr. Cauthen: As Christian people, and particularly as Baptists, we are now faced with a fresh call to faith, a fresh call to trust our God, to put our weight fully upon the promises of our Lord, to listen very earnestly to him as to the directions he has for us.

Student: I'm listening, Lord. **Dr. Cauthen:** We've become sharply aware of the world in which we live. We've talked about it much, we've studied, we've read.

Television brings it into our homes at night, the newspapers shout out at us about it every day. As Christians we are growing more and more painfully aware of the great spiritual concerns across this world.

Student: A world in the dark. I saw it when you called me, Lord.

Dr. Cauthen: We think about our world, with its greatly expanding population and the growing complexities of living. We think of the hunger problem — and I'm so glad Southern Baptists have become alert to this.

But we might as well gird ourselves and face the fact that year after year we're going to find the world's problems very difficult indeed. For while there are encouragements upon the horizon, there's nothing yet to give us reason to relax and say this thing has been brought into containment.

Student: Yes, this is a world with troubles. We cannot in comfort read about the good Samaritan and go our way to our meetings and our buildings: planning our programs and letting this world lie like that broken man along the road.

Dr. Cauthen: It becomes my problem and yours, and I thank God that something is being done about it, and I pray that more and more shall be done about it.

Student: There's such political unrest, too.

Dr. Cauthen: Around the world there are surgings and strivings in the hearts of people that have caused the overthrow of ancient

systems and the emerging of new ones. Around the world we see people blinking their eyes in the bright new light of freedom and wondering which way to go. What does it mean?

It means that God is the God of history. He knows what he's doing. God can get things ready, in his way, to let suddenly the flash of his purpose ring true. God will manage that.

Student: But where do I fit in, Lord?

Dr. Cauthen: God will do his part. He'll govern the nations.

But look, he has his assignment for us. He's got a job for his people. And it's up to you and to me to bear faithful witness to this word of life, to lay the groundwork for God's historic activity.

Certainly you are aware of our Christian responsibility. Our Lord said we are the light of the world. We are the salt of the earth.

We don't want to evade it. We don't want to say, "Oh, Lord, let us stay in a corner, let us stay and till our little fields and build our little buildings and go around in circles and congratulate ourselves," when all the while out yonder and all around us there are needs beyond our imagination, and we just let them go by.

Student: Oh, God, help Southern Baptists. Oh, keep our hearts on fire, pulsating and burning and glowing. Let us not be enamored by anything the world might say that would cause us somehow to let that spark of burning, spiritual glow die down. Let us keep it burning hard and fast and real and urgent, that God may use us in the world.

Dr. Cauthen: We have our Lord's assignment. It's clear what the assignment is: "I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples" (Matt. 28:18-19 TEV).

Student: Be specific, Lord.

Dr. Cauthen: What Southern Baptists have envisioned is not

something that's just popped out of someone's imagination. It's come as a result of a long, worldwide prayer search. The Southern Baptist Convention meeting in Norfolk, Virginia, in 1976, accepted a challenge which an unbelieving world would declare to be ridiculous.

The Convention said, without a murmur: "Let's make it our aim that before the day we can write A.D. 2000 on our letterhead the gospel of Jesus Christ our Savior will have been presented to every human being on the face of the earth."

Oh, what a challenge to faith! I'm a little surprised that somebody hasn't said, "Why, that's preposterous!" But even the news media, I understand, have been asking, "What does it mean when a body of Christian people aspire to such a dream as this?"

Student: How can this come to pass?

Dr. Cauthen: Only by greatly expanding the number of witnesses. Double the number of our present missionaries — and even that won't be enough. Send the message! Send the message!

Student: We know more missionaries are needed, but how do we know they are wanted?

Dr. Cauthen: Every year the calls from foreign missions fields for more missions personnel add up to around a thousand. Before us right now are 1300 requests for foreign missionaries.

Student: What kind of missionaries are needed?

Dr. Cauthen: Preacher-missionaries. Teacher-missionaries. Doctor-missionaries. I suppose about 40 different categories of service are requested.

Student: But as the Christians in other nations grow strong and their churches multiply, maybe they won't need us.

Dr. Cauthen: Oh, but they will! In lands like Brazil where the multiplication comes most rapidly, they say, "Send us some more of

your colleagues to come down and walk by our side, not as overlords but as brothers and sisters — to join hands with us and do the things of Jesus Christ our Saviour and our Lord. Send the missionaries!"

Student: There's so much instability in so many nations

Dr. Cauthen: We must make it our objective to enter other countries where we have no voice. Surely we ought to be in no less than 125 countries in these ensuing years — and wherever else God points the way.

In God's time, in God's way, we must penetrate these lands even though there is instability. That's the kind of soldiers God wants in a spiritual warfare

We must somehow mount great efforts in evangelism beyond anything we've ever known.

Student: But isn't the day of evangelism passing?

Dr. Cauthen: I was a college student back in the twenties, and there were those who said then, "The day of evangelism is over. You can't have mass evangelism anymore." Yet since then the Lord raised up Billy Graham; and we have seen what has never before been seen in the world's history. I've personally seen 200,000 persons assembled.

Oh, the world is just a spectacle of need and hunger, people waiting and saying, "Tell us, if you've got something to say, who Jesus is and what he can mean to me."

Student: But I'm no Billy Graham.

Dr. Cauthen: We must make use of all the mass media. That means the radio; that means the newspaper; that means billboards, that means television — anywhere there's the possibility.

Take the Muslim world, for instance. It's so hard in the Muslim world because people, under the pressures of their environment, won't come into the churches. But they will listen to their transistor radios as they walk along or work. They'll write for correspondence

courses and as a result God can get inside those hearts and make the great change.

Student: Man cannot manage it in his own strength.

Dr. Cauthen: God is in the redemption business. God has put his blessing, not upon your opinions and mine, but upon his Word. If we get this Word out into the world beyond the Iron Curtain, out yonder in the Muslim world, up and down the great cities of America and around the world — if we get the Word out and pray the power of God's Holy Spirit to be upon it, God will do what is needed.

Student: Yes, he's already done such wonders. Just look at what he's done through Southern Baptists in two hundred years here in America. Not because of our intelligence or our scholarship, but because of his wonderful grace.

Dr. Cauthen: He's calling his people. Our seminaries are overrunning with students while some other denominations watch their seminary enrolments dwindling.

God is getting us ready for the job he wants us to do!

Student: It's great to be part of a denomination like ours!

Dr. Cauthen: Listen, God is not trying to compliment us. He's getting his troops ready for what he wants done.

If we can see it and know it and so give ourselves that we'll wade through blood to do it, God can use us. But I tell you, it'll cost us.

God has a high expectation of us. By our response to what God is doing among us, this generation may be determining what Baptists will really be over the long haul.

Student: And it's my time up to bat!

Dr. Cauthen: What of you today? You are the person who's got the opportunity to become one of God's servants who will follow him when he says, "This is where I want you to go."

If you're a person who will go

where your ambitions lead you, where your own desires take you, where temporal advantages command you, you are not going to be one of God's servants.

You've got to be a person who says, "Speak, Lord. I'm listening. Whatever you want of me, just tell me. Place, work, demands — it's up to you, Lord, I'm yours."

You've got to be a person who's willing to look ridiculous, if need be; who's willing to go any length, if need be; to give up anything, if need be — to do what God has implanted deep within your soul.

Student: What does my calling mean?

Is it possible that I've been setting boundaries to the future?

Dr. Cauthen: Every genuine call of God to service is a call to the world task. Now that does not necessarily mean one must be physically on a missions field. But every genuinely called servant of God must realize that wherever he or she may be, "This is my spot in a worldwide enterprise."

Student: Speak, Lord, I'm listening. I've got a precious thing in my heart, this call to serve you. And I know it's a call to worldwide involvement. What do you want me to do?

I want to say, Lord, I'm available. Dr. Cauthen: I believe it's right for every servant of God to cherish in his heart that sense of availability.

But where are the persons who will arise and say, "Lord, here I am! In keeping with what I feel in my heart, I'm prepared to lay that one life on the line, to go physically out there where the needs are so deep and so dark and where the uncertainties and instabilities are surely to be encountered."

"I believe that since Christ left heaven's glory for me, this is what God would have me do for him, and I'm ready to do it. Christ came for all mankind, and here I am."

The Response

As Dr. Cauthen gave opportunity

for students to respond publicly to the call for career missionaries, many students stood to declare themselves available to God, ready to go, willing to be sent, messengers of a loving Saviour to persons who might otherwise never hear.

Without a doubt, it takes persons to reach other persons for Christ. Whatever new tools and methods develop for communicating the gospel, there will always be the need for Christian individuals on the scene, identifying with persons

of another language and culture by speaking their language, observing their social customs, eating their foods, respecting their taste in music and dress, accepting their way of thinking.

Getting the message of Christ's love to every person on the face of the earth by the year 2000 will indeed require the efforts, not only of career missionaries, but of laypersons as well. As we move into this Bold Mission Thrust, there will be increasing need for established, experienced missions personnel to

coordinate this massive movement of lay Christians.

Behind the mass media must be persons with more than a nodding acquaintance with the thought patterns of the target audience.

And, let us never forget, both here in the States and overseas, there will always be people who will never be reached until specially called, specially trained, specially equipped, specially supported persons go in person to live among them.

PLANNING THE MEETING

PLAN 1

Prepare a poster with silhouettes of a young man and woman looking upward as though listening, or display photographs of youths and young adults who are members of your congregation. Caption with the words: "Career Missionaries — Why, Who, How?"

Enlist someone to present both The Setting and The Response; one person to read Dr. Cauthen's words in The Dialogue; and several to provide the student voices.

If you have access to a cassette tape recorder, record organ or piano music to "So Send I You" or "Here Is My Life." (Baptist Hymnal, 1975 edition) and play this as background music during The Setting and The Response.

Conclude the session by reading Psalm 67 from The Living Bible; and after calling attention to the missionaries listed in Call to Prayer, ask two persons to lead in prayer: one, to praise and thank God for these servants, the other to petition that others, including someone from your church, will hear and respond to God's call for laborers on missions fields both at home and abroad.

PLAN 2

Before the meeting, distribute paper and pencils to everyone present. Then ask the group to pretend to be reporters, who have

been sent to New Orleans Seminary by their state Baptist paper to cover the speech by Dr. Cauthen. The editor has asked them to report on what the local church can do to encourage seminary students who are trying to make decisions about missions careers.

They will have help today. They can read the thoughts of some of the students as they also hear Dr. Cauthen's words.

Repeat again the assignment. For presentation of the material, follow Plan 1. At the end of the dialogue, ask for comments from the reporters on their assigned topic.

Hand out copies of information about missionary appointment. Secure copies of the pamphlets "Qualifications and Classifications for Missionary Appointment" (Home Mission Board, 1350 Spring Street NW, Atlanta, GA 30309), and "Steps toward Missionary Appointment" and "Categories of Missionary Service" (Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230). Conclude with the Call to Prayer from Plan 1.

PLAN 3

Before the meeting, record the introduction and dialogue in the study material down through the words of Dr. Cauthen printed in dark type. "He's got a job for his people." Then ask for a review of

chapter 10 in the book by Carolyn Weatherford: *God Has Done His Part*. This review should be assigned to someone several weeks in advance. Or the whole group may want to purchase and read Miss Weatherford's book and discuss it together in light of the curriculum topic.

Conclude as suggested in Plan 1.

WHAT TO DO BECAUSE YOU STUDIED

Are there persons from your church attending seminary? Find out their names and addresses; then write a letter of encouragement to each of them. Include these names in your prayers along with those from the prayer calendar.

For missions reading, the new biography *Baker James Cauthen: A Man for All Nations* is now available through Baptist Book Stores. It will also be the Round Table Book Club selection for December, 1978.



CHRIST IN YOU? NO LONGER LONELY

MIRIAM J. ROBINSON

Many June magazines for women will be aimed at brides-to-be and their exciting plans for the immediate future. Others will cater to the 47 million married women and their families, feeding them new recipes, household hints, and travel opportunities. Somewhat slighted, according to 1972 statistics, will be 25 million non-married women, including never-married, separated, widowed, divorced. In 1976, statistics listed an estimated 9 million single-parent households in the US.

At twice 30 plus, I am still unmarried, but I have a host of friends around the world — both male and female — and am joyful and grateful to the Lord for directing my path each step of the way. The Lord tailor makes his plan for each individual. He promised his disciples while he was on earth that his father would send them another Helper, to stay with them forever. "He remains with you and is in you. When I go, you will not be left all alone" (John 14:17-18).

Only soul or empty souls complain of being doomed to live alone. Unbelieving persons, those who have no faith in a risen, living, companioning Lord are indeed doomed. Pity them! But Christians

have no cause for whining. We embody the Lord.

Before proceeding further let's come to an understanding of some terms.

Aloneness may be a desirable state. A mother finally gets her children off to school, waves good bye to them, calls out all the don't forget-to's, shuts the door, and gratefully sinks into the nearest chair, alone, to get her breath.

When you entertained your club or guests for dinner, you no doubt enjoyed it. But after the last car drove off, you flopped on the sofa and reveled in being alone.

Aloneness is privacy — a time to one's self — cherished by leaders, the devout, the strong, the busy.

Loneliness is another matter. When your first child went away to college, you had promised yourself that you would not cry when the car drove off. But after you waved the last wave he could see as the car turned the corner, you shut the door as your body fell against it, and dissolved into tears. You had skimped and saved to pay his expenses. You had been proud that he had been accepted. But suddenly you had an attack of pitiable, unwanted all-by-myselfness. You were lonely! Loneliness is a heightened sense of solitude and

gloom, often debilitating mentally and physically. Few are unacquainted with it. It must be overcome by will and faith. Even companionship (or merely being with somebody else) does not satisfy.

Loneliness can become a mental, physical, emotional, and spiritual disease. "They didn't invite me!" "They don't ever come to see me anymore!" They are not as much to blame for your loneliness as you are. You know when your spirits begin to sink. Do something! Invite the neighbor's kids to play in your yard and don't scream if they trample down some of your petunias or if their ball goes into one of your choice shrubs. What companionship can shrubs offer?

Some people are determined to be lonely. A young woman was determined not to be. But the Lord really put her to the test. She was employed as a church secretary in a town where she knew no one. The pastor made arrangements for her to rent a room in the lovely home of a middle-aged, childless widow who lived near the church. The husband had been dead a year, during which time she became almost a recluse. The widow wept regularly each night as darkness came; she often tearfully left church during the sermon, and each time the young woman was invited out to dinner (and she wasn't), the widow pouted for at least a week. When she was invited, she would never accept. She seemed determined to let nothing intrude upon her loneliness.

Another widow had quite a different attitude. She and her husband had reared a happy family. All were Christians. One was killed in an automobile accident. When the husband died, she refused to accept the offer to live with any of her children. Her explanation: Too many contractors trying to interpret the architect's plan might ruin the building. Being pushed for further comment, she said that now she had time to study

the Bible and accomplish what she had never felt she had time to do before. She visits sick and lonely people. Each night when she locks her door, she always thanks the Lord for her little house and for his living with her. There is no loneliness here.

Upon her retirement, an unmarried foreign missionary chose to remain on the missions field where she was serving instead of coming back to her few remaining relatives in the states. Someone asked her if she didn't get lonely over there. She replied in amazement:

"Lonely? When a person realizes the presence of the One who never leaves His child, how could one be lonely? I cannot question. One must obey what she feels is his calling, and trust — never allowing doubt to mar God's gift of peace."

There are as many reasons for being single as there are for being married. Let's consider some of the opportunities of living alone, either by necessity or choice. The person who lives alone can usually establish her own priorities and schedule, at least for the time spent at home. So, if you will, you can have more time for such things as communion with the Lord; not just supplication, but reflection, meditating upon his promises and his boundless love; even to let your life be a ceaseless prayer.

Talk aloud with the Lord as you go about your work or sit quietly alone. Listen to him. Let your prayer availability be made known to others, build a two-way circuit of intercession and praise. Extend the range of your prayers around the world, letting newspapers, magazines, and letters from friends be your prayer list.

If you are alone as a result of the death of a partner, don't avoid talking about the heightened awareness of God's presence that you have experienced in the sorrow. You are the one to start the conversation and keep it from fading into trivia, which many

people mistake for being the best way to appease sorrow. Your experience with grief can lead into witnessing and enduring personal friendships. Don't refuse to talk about it. Ask God to lead you in what to say. "Tell the wonderful things he has done" (Psalm 105:2 TEV).*

Be quick to express sincere concern for the needs of others. Create surprise ways of helping others, perhaps anonymously. Tell no one about it. Just enjoy doing it and praise the Lord for using you in this way.

Sometime each day, "Count your blessings, name them one by one," aloud, on paper, or in silent prayer. Let your light shine! The face of a Christian should reflect the light of the indwelling Lord. No brand of cosmetics will suffice.

Whatever your age or marital status, drive away loneliness by singing to the Lord! From my mother's singing at her work about the house, I learned more hymns than children's songs. When I had a traveling job, driving alone for many miles between engagements, I just about mastered the hymn book. In my apartment I kept a hymn book on the bedside table and memorized words aloud as part of my nightly devotional time. As I traveled along the highways, I sang for companionship and praise, and to make myself stay awake. The awareness of the accompanying presence of God (and, I'm afraid, the quality of my voice!) kept me safely awake. Today I seldom have to use a hymnbook in church for any of the stanzas. Sing while you are housecleaning — it is "soul-cleaning."

One of the assets of the single woman is the opportunity to have all kinds of friends, cutting across the usual boundaries of sex, age, class, and marital status. Make ways of getting to know "background people" — not just those who are always in the forefront. Wisdom and depth of spirit cannot always be heard. Help

the shy ones to feel wanted and important. Be a distributor of sincere appreciation.

Walk more in your own neighborhood (in the daytime!), especially in seasons when people are working in their yards. Stop for a brief chat, but don't impede progress!

Make friends out of acquaintances. Choose some because of what they can mean to you, others because of what you can mean to them. Make people objects of genuine interest to you. Seek them out and learn to listen to them.

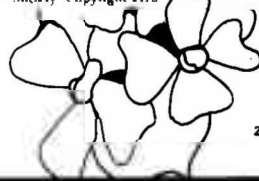
Hopefully these actions will be the outgrowth of a genuine concern for people because you care. The world needs nothing more desperately than individuals caring about each other in a meaningful, unselfish way. There is a need for people who care enough about causes to get involved. Your community needs people who care about others and who demonstrate it. Don't erect barriers of social status, education, money, or time. When people care in definite, decisive ways, their hurts are healed, troubles are shared; and lonely people find friends. The person who does not allow the healing winds of care to flow through her life shuts herself in with harmful and selfish attitudes that soon bring boredom and loneliness. Loneliness, in the final analysis, is the result of self-centeredness.

Care a little and a lot of good happens — to others and to you.

Is Christ in you? If he is, then you will be lonely no longer!

Jesus said, "I will be with you always" (Matt. 28:20).*

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



The hardest part of being a missionary is daily living.



Current Missions Group Putting Love to the Test

Martha Nelson

"Our foreign missionaries do not crumble under the pressure of the dangerous situations we hear about during newscasts. Nearly anybody can be a hero!"

Keith Parks of the Foreign Mission board was speaking to students at the 1977 Mission Conference at Southwestern Baptist Theological Seminary.

"You know the biggest danger of being a missionary? It's the mosquitoes, the lice, the cockroaches, the rats, and the weather. Either it's too hot, or it's too cold, or it's being too far from home, or it's not having a hamburger stand close by or it's not having the kind of car you want to drive, or it's not having the latest fashions, or not being able to get your hair fixed the way you want. It is the daily irritations that destroy you as a missionary."

Add to these perfectly human feelings — which the best of God's people experience in their weaker moments — the dullness of being surrounded by people. People to be loved!

Love, you know, is what being a Christian is all about. Surely it is what being a missionary is all about. But it isn't always easy.

Love at Home

Missionaries, like other Christians, face the usual demands of family living. The first seven years of marriage, for missionaries as well as other couples, are hard work. One family life adviser declares, "There's no way to adjust to one another in seven years! There must be an ongoing commitment to work at the relationship of marriage."

Children enter the picture, bringing joy, of course, but also adding to the pulls and strains upon the husband-wife relationship. And missionaries are not immune. In fact, special difficulties are encountered when the missionary task takes the family into places where schools are either inadequate or nonexistent. Home and foreign missionaries alike express concern over the effect of strange cultures upon their youngsters. Long

separations and the furlough experience add to the necessity for continual adjustment which is part for a family under normal circumstances. (See feature "All This and a Family Too," p. 10.)

Certain occupational hazards beset God's special servants wherever they serve. These men and women can become preoccupied with their work, sometimes to the detriment of family relationships. It is difficult for them to lay aside their concern for others when they return home in the evening. They tend to exhaust themselves in service. They live with a kind of "divine discontent" in a world of ideals impossible to achieve completely this side of eternity.

Complicating matters for some couples is the damaging notion that feelings of anger and frustration are sinful. Pressures are bound to build up, and the more difficult the work, the more urgently does the ministering person need a place where he or she can let off some steam. Far from family and, sometimes, far from other American Christians, the emotional strain can be terrific.

In homes where both husband and wife have been called, prepared, and appointed for missions, additional tensions arise. The busy young mother may feel she is "letting God down" because she is tied down with family and home responsibilities. The view from her vantage point as a missionary is expansive, and she experiences frustration because her specialized training is not being put to greater use in the midst of such great need.

Both husband and wife need strong support from one another in the face of the demands and difficulties of Christian service among persons of special need and circumstance.

The wife may be very lonely at times. One counselor notes that in such loneliness a wife tends to depend more upon her husband

than the normal wife.

The men in the missionary marriage often need special support, too.

One wife says, "Our men are being paid by God's people and I think they are terribly uptight about this. In missions work which is particularly slow they may not feel they are really earning their pay."

"But there's worth in a job that doesn't look successful. There are sometimes dirty jobs to be done for the Lord. In a lot of cases, a ministry has no visible results. Take a missionary doing village evangelism. He talks to one or two people in a day and gives them a Bible, but he hasn't done anything to boast about or to report. There's no building to show, no strong and growing relationships to reassure the outsider that missions has been done. It's just a job that we're commanded to do, a job that needs doing, and in some parts of the world it goes very slowly, it takes days and weeks and even years."

Missionary couples are faced with some unusual challenges on the home front, it's true. But fortunately they have a wonderful Counselor and are undergirded by unusual Power to help them in these relationships.

Love at Work:

Among Colleagues

Missionaries, like other Christians, experience some of the same frustrations that working persons everywhere experience. Expressing God's love — on the job — is one of the greatest challenges of the Christian life.

Elizabeth (Mrs. Dewey) Merritt, speaking to students at New Orleans Baptist Theological Seminary, described the special working relationship of foreign missionary colleagues. "There is nothing comparable in the American setup to the Mission — (The Mission — with a capital M — is the organization of Southern Baptist missionaries in a given area or country.)"

"You go, a new missionary with

fresh ideas. You're going to win that country for Christ!

"And then you reach the field and you begin to live in the framework of the Mission — the Mission that has already established its policies and principles, some of which you do not agree with."

"If you're going to be a good missionary, you're going to have to learn to work on that team. You realize that everything you do is going to affect, in some way, your fellow missionary."

Mary Lucile Saunders explains it this way: "The Mission is like 18 major-generals living in one household. Each is a trained leader, but as members of the Mission, the relationship must always be that of a team. To be trained for leadership and to come into the paradox that is a Baptist Mission overseas, which subjects each and every leader to group decision is, I believe, the most difficult task a missionary faces."

Yet the Mission is far more than a mere working relationship. "The Mission becomes your family," Betty Merritt explained to the students. "You experience one another's joys and sorrows. When there is illness or trouble, when loved ones in America die, the missionaries encircle you with their love and comfort."

Home missionaries also stress the necessity of cooperation and support of fellow Christian workers.

Since the home missionary is not in a foreign country, he has less of a mission "family" unity to gain strength from. The missionaries must rely on the congregations and pastors in the local area to give support to the missions ministry.

They welcome opportunities to speak in local churches and pray that volunteers will offer to help in the missions work. It is possible to feel very lonely in the midst of strong Southern Baptist areas!

On the other hand, some of the finest friendships in all the world

are those between the Lord's servants. Many say, "I'm closer to brothers and sisters in the Lord than to my own blood kin."

Love at Work: with Nationals and Persons of Special Need and Circumstance

Above all, love at work for the missionary must encompass the persons to whom he takes his message.

Miss Saunders describes the vital need for restraint in relationships with nationals. "You have this strong desire to make haste, to barge in, to overwhelm the national with one's cherished knowledge of God. But the national is most probably insecure in your presence. He wants to be recognized and loved for himself; he does not want to be thought of as a prospective Christian, a convert-to-be with ears!"

The missionary must be sensitive to what Miss Saunders calls national readiness. She notes, "You must wait with great patience. You must be nonjudgmental. I believe you must determine to give no advice until the national is ready to receive it, for if advice is given before readiness is there, the national may lose face and your message may be rejected. You can share, but never condescend with your good advice."

While relationships with nationals constitute a tremendous challenge to missionaries, they can be very rewarding. One missionary wrote, "We see so little fruit of what we're doing here. But I know we are here for a purpose. It's the Christian brothers and sisters in Christ who give me daily inspiration to stay and to work and to plant my roots even deeper. My sense of fulfillment on the mission field comes largely through this sense of family I feel in our church."

Yet another missionary describes the strong impact of the working relationship that developed between herself and a national

woman. "I have seen her discouraged, weary, and disappointed, but she somehow springs back. No one can spend time with her and remain quite the same. Her faith and enthusiasm are so contagious. She believes the impossible can be accomplished if only we will have the faith!"

It is impossible to cover the many varied relationships that a missionary experiences. Among the most important are those diplomatic relations with ethnic and community leaders, and with local, state, and national government officials. These call forth the greatest possible poise, tact, and diplomacy the missionary can muster.

Little wonder the Home and Foreign Mission Boards screen applicants with such care! For their own sake and the sake of others and for the spread of the gospel, these men and women must be physically healthy, mentally well balanced, and emotionally stable. Their special relationship demands it.

But above all, the key to the finest relationships anywhere in the world is love.

PLANNING THE MEETING

Define your aim: To lead members to pray concerning the relationships of missionaries with other persons on the mission field.

PLAN 1

Preassign sections of content material for sharing. On newsprint or chalkboard, draw a stick figure to represent the missionary. As each member shares information regarding the ordinary and special relationships of missionaries, ask her to write in the space around the figure the relationship being discussed.

Incorporate the prayer calendar with the conclusion of your study, praying for specific relationships in which these missionaries may be involved.

PLAN 2

Prepare large name tags for

Making specific applications of the love principle to the missionary's relationships, missionary Kiana (Mrs. John) Norwood paraphrased 1 Corinthians 13 for a missionaries' prayer retreat held in Java, Indonesia.

Love Words

I may be able to speak Indonesian, and maybe even Japanese very well, but if I fail to show love in my language, it is no more than sound pollution. And if I have the ability to lead on committees, or understand the mysteries of the Japanese culture, or have the endurance to eat only Indonesian food and sleep on tikars, and have not love, I am nothing.

If I give away all I have, and if I deliver my body to the ravages of amoeba for the sake of Indonesia, but have not love, I'm missing the point somewhere.

Love is patient with the helpers, kind to that man who keeps coming to collect for the orphanage. Love is not jealous of the activities or possessions of my fellow missionaries, nor boastful of missions work accomplished; it does not feel above the Indonesian, nor is it ever rude to

him

Love does not insist on its own way at Mission meeting; and is not irritable or resentful when others oppose it. It does not secretly rejoice in the inadequacies of others, but always openly rejoices at the victories of others.

Love never ends. All those things thought to be vital will one day pass away. It will no longer be important whether our mission houses are within 186 square meters, or how the hostel situation turns out, or whether I go to Singapore or Bali this term. But love, God's kind of love, will always remain.

When I was in language school and during my first term, I spoke, thought, and reasoned as a child. But when I become a second-term missionary, I hope to put away my childish ways. I will never fully understand life, here and now. But when Christ returns in all his perfect love, I will understand fully.

So there are these three things: faith in my fellow missionaries and national leaders; hope in the future of Indonesia; and love for God and mankind.

But the greatest of these is love.

Conclude as suggested in Plan 1

PLAN 3

Review *This Call We Share*, for wives of men in church-related vocations, by Martha Nelson (Broadman). Give special emphasis to relationships discussed in the book which have special implications for the missionary, using ROYAL SERVICE content as a guide.

Conclude with prayer as suggested in Plan 1.

FOLLOW THROUGH

Encourage members to make a special effort in future missions reading and to study to understand missionaries as persons in relationship, in order to give more adequate prayer support

Missionaries are listed on their schedules. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P. O. Box 1997, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

1 Thursday Psalm 67:1-7

George Madison, church ext., Mich.
Mrs. Adolfo Moreno, retired, Tex.
Augustine Salazar, migrant, California
Anthem Wade, retired, Okla.
Theresa Anderson, rel. edu., Philippines
Doanie Bradley, preaching, Guatemala
Wayne Buck, bus. adm., Israel
Ruth Putnam Griffin (Mrs. C.O.), homechurch, Indonesia
Harold Lewis, preaching, Surinam
Anthony Porter, students, Kenya
Olive Riddell, retired, China

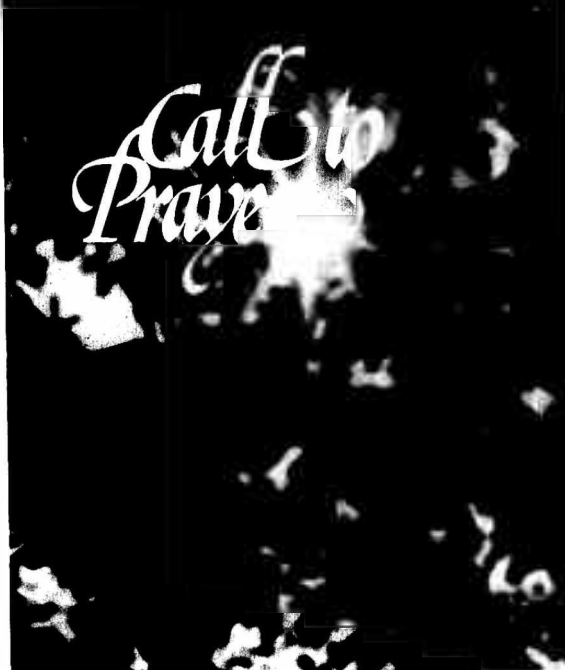
2 Friday 2 Chron. 20:18-22

E. McKinney Adams, church ext., N.Y.
Mrs. Arturo Casco, Spanish, Tex.
Mrs. Andrew Foster, retired, La.
Floyd Merrill, church ext., Ore.
Mrs. Teresa C. Pena, retired, Tex.
Ronald J. Pinkerton, social ministry dir., N.C.
Warren Duane Pratt, Indian, Okla.
Mrs. Delane M. Ryals, church ext., N.Y.
William D. Swank, social ministry dir., Tex.
Virginia Skipper Gaultney (Mrs. J.H.), homechurch, Nigeria
Cornelia Leavel, bus. adm., Hong Kong
Elizabeth McCarthy Oldham (Mrs. L.E.), homechurch, Dominican Republic
Audrey Hanes Roberson (Mrs. W.T.), homechurch, Philippines

3 Saturday Acts 16:25-29

Mrs. Frank Glasborne, metro dir., Kang.
Roger Roatlick, maintenance, Rhodesia
Martha Edwards, educ., India
Rox Fryer, educ., Indonesia
Dorothy Brizendine Moteller (Mrs. P.C.), homechurch, Thailand
Lueilly Dawkins Price (Mrs. L.W.), homechurch, Mexico
Elizabeth Haley Reynolds (Mrs. M.R.), homechurch, Botswana
Ralph Rummage, preaching, Rhodesia

ROYAL SERVICE • JUNE 1978



4 Sunday Isa. 42:1-12

Mrs. Donaciano Bejarano, retired, N.M.
Mrs. James A. Bowen, Indian, N.M.
Mrs. Charles Pierson, retired, Tex.
Mrs. Donald E. Walls, rural/urban dir., W. Va.
Mrs. J.G. Watson, retired, Miss.
Carol Jean Faulkner Blakely (Mrs. V.N.), homechurch, Tanzania
Anne Brackin (Mrs. J.L.), publication, Philippines
Claud Dumps, bus. adm., South Brazil
John Habb, agriculture, Mexico
Janice Adams Huckaby (Mrs. S.E.), educ., Chile
Jean Bell Jones (Mrs. I.G.), educ., Chile
Apple Maddox, educ., Nigeria
Parker Marler, Eng. language, Guam
Gladys Way Martin (Mrs. J.L.), homechurch, Thailand
Lou Demie Segers Mein (Mrs. D.), educ., North Brazil

Bruce Muskrat, music, Argentina
Norma Hiza Nichols (Mrs. L.H.), homechurch, Korea
Vicki Davis Williamson (Mrs. R.E.), homechurch, Rhodesia

5 Monday Luke 2:15-20

Clarence Buie, Indian, N.M.
Alma Lewis, National Baptist, Miss.
Mrs. David Richardson, deaf, Ala.
Roy C. Watson, retired, N.M.
Richard Wilson, social ministry dir., La.
Sheila Austin, educ., Nigeria
Beryl Howell, preaching, Peru
Ann Salter Clark (Mrs. D.C.), homechurch, Bahamas
Louise Tadlock Copeland (Mrs. E.L.), homechurch, Japan
Eugenia Johnson Glaze (Mrs. A.J.), women, Argentina
Elton Gray, English, Okinawa
Sandra Young Long (Mrs. C.F.), homechurch, Belgium
Clara Lee Matthews (Mrs. W.H.), homechurch, Philippines

MISSIONARY OF THE WEEK



Bill Swank
P.O. Box 12215
Fort Worth, TX 76116
June 2

Call her Lisa. Joanna. Marie. Whatever the name, Bill Swank has heard her story many times.

A fearful young mother has been deserted after years of marriage. She's left with several young children, lots of debts, and no job skills. Despondent, discouraged, she wonders how she will feed the children and where to turn for help.

At this point, Bill Swank, missionary in Fort Worth, Tex., often steps in. He's an advocate for the Lisas

who want to keep their families together.

He offers a plan called "mother's aid," money for basics such as rent, for three months to two years, depending on the situation.

"My job," says Bill, "is to walk her through the welfare system, seeing that she gets child support, food stamps, or whatever government assistance is necessary."

He handles about 25 such cases a year.

Bill, age 40, directs youth and family services and inner-city ministries for Tarrant Baptist Association in Fort Worth. That means he investigates home lives and backgrounds of children being considered for admission at Buckner Children's Home in Dallas.

He also lines up foster homes for other children, checking them so they can be licensed by the state and counseling the families involved.

"We need prayer," he says, "that individuals and couples will volunteer to be foster parents. We need many, many good qualified people."

Bill also supervises a street and bar

ministry, a project he began about seven years ago.

Teams of seminary students and mission pastors regularly visit Fort Worth bars.

"This is not a hard-sell evangelism thing," he says. "It is a process of making friends with bartenders in particular places and going there the same time each week so they get to know us. We're there if they need us."

One four-person team, for example, visits bars in the skid row area near the old stockyards. They may chat with the barkeepers, perhaps play pool, or just make themselves available if someone needs help.

Bill grew up in Fort Worth. His brown hair now turning gray, he says he "thoroughly enjoys the work. I wouldn't trade."

He and his wife, Pat, have four children. In his spare time, he enjoys genealogy — "I was tracing our family history before 'Roots' ever came out!" — and floating down the Brazos River in a canoe.

Elaine Furlow
Atlanta, Ga.



Shirley Willis
Box 205
Semarang, Indonesia
June 11

About 6:00 A.M., as I pushed my bone-weary body out of bed, Shirley Willis, Southern Baptist missionary in Indonesia, was putting her bicycle away for the day. By the time I could get dressed, breakfast was ready. Her exercise over. Shirley already would have showered, shampooed her short straight hair, and be dressed in a neat T-shirt and shorts.

She would nudge the three children then at home until they were off to school — the youngest to kindergarten, the older two to the small

MISSIONARY OF THE WEEK

English speaking school nearby where she supervised and, along with other missionary mothers, taught.

The two oldest of her five attended the International School in Jakarta, Indonesia's capital. Shirley and her husband Avery live on the edge of the campus of the Baptist theological seminary in Semarang, where he is president.

For two weeks in the spring several years ago, I lived in the Willis guest room, separated from the main house by a large veranda, home of a caged bird, a dog, and all creeping things known to small children.

We all gathered back at the table at noon, Shirley looking as cool and collected as in the early morning. The climate is tropical.

I never caught Shirley resting or wasting time. In the afternoons, she spent part of her time writing, translating, and studying.

Usually a committee or some other small gathering met after supper. Shirley, pretty in a long, cool dress, was ready with refreshments. On the evening when Avery was for-

mally inaugurated as seminary president (he had been functioning as president for some time), I left Shirley pressing dresses. But soon I looked across the auditorium aisle and there sat a very glamorous Shirley in a pink dress (national dress of one of Indonesia's islands). I marveled at the speed with which she transformed herself into whatever role was demanded by the occasion and did such a perfect job of it.

The devoted wife of a sharp and creative husband and understanding mother of five bright children, Shirley is also very much her own person. Straightforward, direct, and frank, she guards her own territory well.

I stand in awe of one who can be so much to so many and never complain — at least around a guest. She has a birthday June 11, so pray for this family, for the children who will come to the United States for college and for the Willis's Indonesian co-workers.

Irene Gray
Richmond, Va.

Alice Speiden Moore (Mrs. A.S.), retired, Italy
Joe Vasquez, preaching, Spain

6 Tuesday Psalm 9:1-11
Mrs. James E. Godsoe, language, Ill.
Mrs. Frank S. Ramirez, Spanish, Ariz.
Joy Souther Cullen (Mrs. R.L.), homechurch, Sri Lanka
Ia Verne Kirkland Flournoy (Mrs. H.M.), homechurch, South Brazil
Euclid Moore, educ., Tanzania
Billy Oliver, agriculture, Yemen
Charles Orange, preaching, Kenya
Carlos Owens, preaching, Tanzania
J.W. Richardson, preaching, Nigeria
Peggy Saturday Stouffer (Mrs. P.W.), homechurch, South Brazil

7 Wednesday 2 Chron. 5:7-14
James C. Brinkley, social ministries dir., Md.
Mrs. A.J. Carver, Spanish, Tex.
Frank Halbeck, Hebrew, Calif.
Oliver W. Manson, Indian, Mont.
Mary Louise Clark, medical, Rhodesia
Eather Bassett Congdon (Mrs. W.H.), educ., Nigeria
Orman Gwynn, pilot, Equatorial Brazil

Sydney Lee Loo (Mrs. L.V.), home church, Tanzania
Mary Reeks McCormick (Mrs. H.P.), retired, Nigeria, Hawaii
Brenda Conwell Norville (Mrs. B.V.), homechurch, Ivory Coast
Betty Wootton Spiegel (Mrs. D.J.), homechurch, Equatorial Brazil
Nolan Tobias, preaching, Costa Rica

8 Thursday Luke 19:28-40
Callie Brown, social ministry, Ariz.
Mrs. Dolton Haggan, Indian, Miss.
Mrs. William Sims, church ext., Calif.
Mrs. R. Wayne Wilcoxson, rural urban dir., Calif.
Timothy Cearley, rel. educ., Rhodesia

Dolores Bradley Magee (Mrs. R.G.), homechurch, Colombia
Elizabeth Pope Merritt (Mrs. J.W.), homechurch, Germany
Wendell Powers, English, Taiwan
Alma Reid (Mrs. O.W.), retired, Mexico
Joe Turman, preaching, Indonesia

9 Friday Psalm 33:1-4
James Deguire, Spanish, N.M.
Samuel M. Hernandez, Spanish, Ariz.

Paul R. Pequeno, Spanish, Tex.
Mrs. T.B. Smith, rural/urban dir., Mich.
Aron W. Tell, US-2, N.Y.
Lefanaga Viliamu, Samoan, American Samoa
Mrs. Thomas Woo, Baptist Center, Tex.
Phillip Brewster, preaching, Philippines
Mary Frances Gould, retired, Thailand
Betty Aultman Gresham (Mrs. L.W.), homechurch, Philippines
Janelle Williams Moore (Mrs. E.D.), homechurch, Tanzania
Barbara Bogie Spaulding (Mrs. J.E.), homechurch, Scotland
Loretta Clinton Williams (Mrs. J.L.), homechurch, Equatorial Brazil

10 Saturday 2 Chron. 31:1-4
Eugene Bragg, language, Mich.
Emery P. Collins, retired, Calif.
Mrs. Servando Morales, Spanish, Tex.
Mrs. Robert Nyberg, Spanish, Col.
Spurgeon Swanney, Jr., social ministry, Va.
Robert Tremaine, church ext., Fla.

Constance Goble Anthony (Mrs. J.E.), homechurch, Israel
Ida Anderson Davis (Mrs. R.C.), homechurch, unassigned
Hunter Hammett, administration, Taiwan
Joly Pullia Neece (Mrs. E.R.), homechurch, Indonesia
Michael Owen, preaching, Guatemala

11 Sunday Mark 1:35-39
Mrs. John Arnold, Jr., Spanish, Ill.
Norman S. Bell, rural/urban dir., N.Y.
Zachariah C. Fugate, students, W. Va.
Fernando Gonzalez, Spanish, Tex.
Mrs. Oscar Hill, retired, N.M.
Mrs. M.L. McKay, Indian, Idaho
Lynee Abney, medical, Gaza
Robert Baugh, dorm parent, Zambia
Dona Winch Enge (Mrs. S.G.), homechurch, Argentina
Mavis Shiver Hardy (Mrs. R.D.), homechurch, Japan
Jeanne Swope Maness (Mrs. W.E.), homechurch, Philippines
Celia Torres Moore (Mrs. P.M.), homechurch, Hong Kong
Frances Bibb Raley (Mrs. H.L.), homechurch, Taiwan

Vaughn Ross, medical, Kenya
Shirley Morris Willis (Mrs. A.T.), homechurch, Indonesia

12 Monday Matt. 11:28-30
Mrs. Thomas Dabson, Sellers Home, La.
Mrs. Aurelio Gutierrez, retired, Tex.
Harvey L. Hollimon, Natl. Bapt., Tex.
C.S. McCall, retired, Va.
Glenn Prescott, US-2, Ore.
Mrs. Norman K. Wallace, rural/urban dir., Maryland
Mildred Crabtree, students, Nigeria
Barbara Hancock Green (Mrs. J.H.), homechurch, Panama
Donald Snell, music, Trinidad
Gayle Brian Thomas (Mrs. L.S.), homechurch, Tanzania
Mary Colpepper Walker (Mrs. W.L.), homechurch, Japan
Kate Cox White (Mrs. M.G.), retired, Brazil
David Wymann, students, Mexico

13 Tuesday Matt. 4:5-7
Allen Elston, Indian, Ore.
Eloy Felan, Spanish, Kans.
Louie Dan Patrick, church ext., Ill.
Mrs. Davis H. Perkins, church ext., Pa.

Manuel Salinas, Spanish, Kans.
Bette White Hawkins (Mrs. C.E.), homechurch, Philippines
Marilyn Moore Reddings (Mrs. J.C.), social work, Peru
Charles Smothers, preaching, Paraguay

14 Wednesday Psalm 20:1-9
John Beam, social ministry, Ga.
Mrs. Isidro Cruz, Spanish, Tex.
Mrs. Raul Gonzalez, Spanish, Fla.
Elliott Leitch, Indian, Fla.
Mrs. Gordon Logan, metro dir., Ill.
Mrs. Paul Whitaker, Indian, Okla.
Robert Burris, preaching, Argentina
Wanda Standley Edminster (Mrs. H.C.), homechurch, Rhodesia
Franklin Harkins, preaching, Korea
John Laramore, preaching, Guatemala
Dorothea Lott, rel. educ., South Brazil
Wendell Smith, preaching, Indonesia
Jolyne Wallace, medical, Gaza

15 Thursday Matt. 10:35-19
David E. Creech, church ext., Maine
Mildred Fuller, Spanish, Tex.
Pitts Hughes, field worker, Ga.

MISSIONARY OF THE WEEK



Pitta Hughes
1350 Spring Street NW
Atlanta, GA 30309
June 15

The teenager looked hungry and lonely staring out the bus window. She'd run away from home several months ago, going first to the west coast, then to Florida, and now — finally — home to Chicago to see her mother.

Louisville was the next stop. Then a few hours later she'd be home. But she worried about her mother's reaction.

Eager to talk, the girl turned to the older woman sitting next to her. Pitta Hughes, a 61-year-old Home

Mission Board staffer, wasn't surprised. In years of traveling — many times by bus — she's listened to many strangers.

"My philosophy is not to hand out tracts but to have listening ears," she says. "It opens the way to healing hurts."

As they talked, the girl spilled out fears about her mother. The conversation moved on to drugs and sex. Pitta listened carefully, never condemning. When Pitta got off in Louisville, she handed the girl \$5 to get a good meal and wrote down her address.

Months later, Pitta received a note. "We never talked about religion that day, but I knew you must be a Christian," the girl wrote. "Thanks for helping."

That quality of listening suits Pitta well for her job.

"I became sort of a den mother to US-2ers," she says. US-2 workers are recent college graduates who take special assignments with the Home Mission Board.

She tells of one young couple having trouble with their supervisor. "They wondered why they

ever got into this and how to handle it." She spent several hours at their home, listening, gently interjecting the HMB's point of view. "I think they came out of it hurt but much better people," she says.

"I travel around not to judge performance," she adds, "but to pick up feelings, living conditions."

She was assistant dean of students at a seminary before coming to the Home Mission Board. Before that, she directed Baptist Student Unions for 22 years in Alabama, North Carolina, Georgia, and Tennessee. She is a graduate of Furman University.

She also spends time now evaluating applicants for the US-2 program, summer missions, and missions tours by youth groups.

Pray that we really get the cream of the crop in applicants," she asks, "especially from minority groups. We've had a place open in Washington, D.C., for three years and can't fill it because we don't have a qualified person."

Elaine Furlow
Atlanta, Ga.

Suzanne Fletcher Umberger (Mrs. J.W.), rel. educ., Tanzania
Frances Scott Watson (Mrs. J.O.), educ., Paraguay

17 Saturday Ezra 9:5-10
Richard Johnson, social ministry dir., Va.

Mrs. Jose Reyes, Spanish, Fla.
Mrs. Celso Villarsal, retired, N.M.
John Rice, retired, Brazil
Donnell Courtney, preaching, Guatemala

Edwin Engstrom, dorm parent, Philippines
Robert Erwin, rel. educ., South Brazil

Betty Jane Ewen, educ., Nigeria
Dona Walls Fitzgerald (Mrs. D.T.), homechurch, Jordan

Leila Robertson Henderson (Mrs. W.G.), homechurch, Philippines
Minnie Lou Lanier, women, South Brazil

Bettie Stephens Lide (Mrs. F.P.), retired, Hong Kong
June Mason, women, Tanzania
Barbara Holt Merck (Mrs. D.E.), homechurch, Thailand

Mary Frances Page Morphis (Mrs.

L.H.), homechurch, Germany
Gordon Smith, rel. educ., Kenya
Leola Watson, preaching, Japan
Catherine Spillman Wilson (Mrs. M.H.), homechurch, Taiwan

18 Sunday 2 Cor. 12:11-15
William Affolter, Natl. Bapt., Ill.
Carlos C. Cabon, Jr., Spanish, Mass.
Mrs. James Deguire, Spanish, N.M.
William L. Kaufman, social ministry dir., Ky.

Mrs. Frank J. Thomas, social ministry, N.M.
Truman Webb, rural/urban dir., Ariz.

Catherine Bryan, retired, China
Johnny Burnett, rel. educ., Equatorial Brazil

Catherine Jordan Hatten (Mrs. W.A.), educ., South Brazil
Bonita Petrus, educ., Switzerland
Gwendolyn Matlock Scott (Mrs. B.R.), homechurch, Malawi

Robert Wakefield, dorm parent, Singapore
James Watson, preaching, Mexico

19 Monday Neh. 4:1-6
Mrs. Clifford Coleman, rural/urban



L. Bynum Akins
P. O. Box 104
Chungli, Taiwan 320
June 28

Before some people who are reading this were born, L. Bynum and Sybil Akins were Southern Baptist missionaries in Taiwan (Republic of China). They were appointed 22 years ago. The four small children they took with them to Taiwan (then Formosa) are now grown.

One problem inherent in foreign

MISSIONARY OF THE WEEK

missions — or we could call it a challenge — is relationships with people whom the missionary goes to help. Bynum struggled with this — partially a matter of failing to communicate through layers of culture and difficult languages. And the missionary is an alien, a foreigner.

Bynum was so discouraged during his first furlough that the couple wondered if they should return. He was concerned mostly whether or not his Chinese co-workers had confidence in his integrity, his sense of God's call to Taiwan, and his devotion to the Lord.

Soon after returning to Taiwan he wrote: "The mighty power of the great God is becoming more real almost daily. I am becoming more sure of God's sufficient grace and power to overcome every obstacle, either in church or personal life. My desire to know more about him and his wonderful grace has deepened my determination to see that others.

of whatever race or color, come to know him, too."

His job title is evangelist. Of course, like every missionary, he does other things. Currently the Akins live in Chungli, a small town near Taipei, Taiwan's capital. He works with pastors and churches in an area which might be compared to a stateside Baptist association.

"I feel more and more that the best witnessing for the Lord is through the daily living of life," he says. "The biggest need is spiritual development and true Christian growth."

Last year in a meeting held in a town near the tip of the island, he prayed fervently for better relationships with the leaders of the Taiwan Baptist Convention and pastors. As he has a birthday June 28, pray for him and for them.

Irene Gray
Richmond, Va.

dir., Ohio
Mrs. Ernesto Agustin Lopez, retired, Fla.

Mrs. Jesus Sepeda, Spanish, Nebraska
Nancy Bridges, women, Philippines
Gwen Crofts, educ., Hong Kong
Layton Lynch, preaching, Taiwan

Ma Pritchard Mefford (Mrs. J.W.), homechurch, Spain
Shirley Jackson Randall (Mrs. M.L.), homechurch, Rhodesia

Patricia Vestal, educ., North Brazil
Lois Linnenkohl Whaley (Mrs. C.L.), homechurch, Japan

20 Tuesday 2 Thess. 3:6-15
Nathaniel Brockman, Natl. Bapt., S.C.

Mrs. Lloyd W. Jones, Indian, Okla.
Mrs. Ruby McGhee, retired, Ill.
Mrs. Arthur Nunn, Jr., metro dir., Calif.

Mrs. Gregorio Perez, Spanish, Tex.
Mrs. I.B. Williams, retired, Kans.
Milton Alford, music, Mexico

Jolie Bibb, students, Ghana
C.F. Clark, medical, Japan
Arlene Harrison Cooper (Mrs. J.B.), homechurch, Panama

Harriette King, retired, China, Malaysia, Singapore
Linda Clarkson Rice (Mrs. J.L.), homechurch, Uganda

Virgie Threll Riddell (Mrs. G.F.), music, Chile
Maxwell Sledd, bus. adm., Nigeria

Lonnie Turner, preaching, Zambia
Milton Womack, educ., Hong Kong

21 Wednesday Isa. 1:19-24
Adam Espurva, Spanish, Tex.
Mrs. R.B. Harris, Natl. Bapt., Miss.

David Lewis, Spanish, La.
Mrs. James O. Newell, US-2, Fla.
Mrs. Romeo Reyes, Spanish, Tex.

Ruben R. Rios, Spanish, Ohio
Wana Ann Gibson Fort (Mrs. M.C.), medical, Rhodesia

James Foster, English, Germany
Raymond Hite, rel. educ., Ghana

22 Thursday Hag. 2:1-9
James W. Abernathy, metro dir., Pa.

Mrs. Fernando G. Downs, church ext., N.J.
Robert T. Hughes, retired, Md.

Clara Brincetfield, educ., Chile
Frank Coy, educ., Chile
Robert Crockett, preaching, Argentina

Frances Burke May (Mrs. E.V.), homechurch, Caribbean
Michael Newton, preaching, Korea

S.D. Sprinkle, preaching, Costa Rica

23 Friday Luke 12:42-48
Mrs. Lee T. Biles, metro dir., Conn.

Mrs. John Hopkine, social ministry, Kans.
Mrs. Donald Jackson, metro dir., Calif.

Robert T. Mills, social ministry dir., Kans.

Mrs. Burgess Riddle, retired, Tex.
Thomas Scarie, deaf, Fla.
Allison Banks, retired, Israel/Austria/India/Yemen

James Darnell, educ., Ivory Coast
June Batson Goodwin (Mrs. J.G.), homechurch, Korea

Tom Hollingsworth, rel. educ., Argentina
Samuel Jones, radio-TV, Rhodesia

Johnnie Johnson Key (Mrs. J.S.), music, South Brazil
Helen Trayler McNeely (Mrs. D.E.), homechurch, Zambia

Bobby Spear, preaching, Thailand
Henry Whitlow, educ., Mexico

24 Saturday Zeph. 1:12-18
Jack D. Comer, Indian, Okla.

Juan Gaona, Spanish, Tex.
Ronald Heffner, social ministry dir., Wyo.

Mrs. Marshall W. Moore, church ext., Ind.
Wallace Parham, Indian, Ariz.

Mrs. Lupe Rando, Spanish, Tex.
Charles Alexander, bus. adm., Chile
Ethel Thatcher Bateson (Mrs. J.D.), homechurch, South Brazil

Donald Jones, educ., Taiwan

Iris Smith Watson (Mrs. T.L.), homechurch, Peru

ROYAL SERVICE • JUNE 1978

25 Sunday Lam. 7:10-14
Miguel A. Callesro, Spanish, Fla.
Sam J. Gentry, US-2, SMM, Calif.
Mrs. Otis Hawes, Jr., Natl. Bapt. Mo.
Mrs. John Kasa, Polish, Ohio
Calby Allison, medical, Tanzania
Hayward Armstrong, preaching, Peru
Herbert Stephens, agriculture, Ethiopia
Barbara Jett Wigger (Mrs. L.D.), homechurch, Indonesia
James Williams, preaching, Mexico

26 Monday Mat. 13:53-58
Nathan M. Carter, retired, Ala.
Paul H. Garcia, Spanish, Tex.
Mrs. Pedro Hernandez, retired, Ariz.
Mrs. Carl Holden, social ministry dir., Utah
Mildred McWhorter, social ministry dir., Tex.
Mrs. Patricia Velasquez, retired, Tex.
Jerrell Ballard, medical, Colombia
Sheridan Derrick Benga (Mrs. H.F.), homechurch, Malaysia
Gerald Doyle, radio-TV, Ecuador
Beth Boroughs Glenn (Mrs. C.K.), homechurch, Iran
Joy Hall, secretary, Nigeria
David Hayes, rel. educ., Ghana
Marcelle Sullivan Hollingsworth (Mrs. T.C.), social work, Argentina
Wayne Logan, medical, Nigeria
John McFadden, medical, Nigeria
Kathleen Lee McNair (Mrs. J.L.), homechurch, Spain
Daniel O'Dell, preaching, Guadeloupe
William Streger, educ., Seychelles

27 Tuesday Mat. 19:16-22
Hubert D. Black, metro dir., Calif.

Mrs. Kenneth Chadwick, Spanish, N.M.
Mrs. Marvin Southard, social ministry, N.C.
Frank Venable, Indian, Okla.
Martha Vassar Bowers (Mrs. C.M.), homechurch, Nigeria
James Ehrlich, preaching, Venezuela
Woodrow Fletcher, preaching, Peru
Elouise Roberts Lovelace (Mrs. B.C.), homechurch, Japan
Gary McCoy, music, Korea
Bruce Oliver, preaching, North Brazil
June Summers Pike (Mrs. H.H.), homechurch, South Africa
Loren Turnage, English, Iran
Patricia Pickle Wolf (Mrs. J.M.), homechurch, Taiwan

28 Wednesday Luke 9:57-62
Mrs. Kennon Below, US-2, S.C.
Harold Cunningham, Sr., retired, S.C.
Mrs. Daniel Elsom, retired, Tex.
Mrs. Leslie Gunn, retired, Okla.
Mrs. Alejandro Leal, Spanish, Tex.
Mrs. Aurelio Travieso, Spanish, Fla.
Norwood Waterhouse, church ext., Conn.
Dynum Atkins, preaching, Taiwan
Kate Callaway Carter (Mrs. W.P.), educ., Chile
Patricia Davis Coursey (Mrs. G.C.), homechurch, Kenya
Linda Crawford, social work, North Brazil
Cynthia Cunningham (Mrs. H.F.), educ., North Brazil
Ruby Jones Fulbright (Mrs. F.G.), homechurch, Zambia
Merideth Ruth Kammerdiener (Mrs. D.R.), home church, Argentina
James Oliver, rel. educ., Colombia

Violet Papp, medical, Jordan
Robert Stewart, preaching, Thailand

29 Thursday Amos 7:10-17
Evelyn Epps, social ministry, Tenn.
Charles W. Gordon, social ministry dir., Pa.
Mrs. Warren J. Jones, Natl. Bapt. La.
Kenneth W. Nelbel, church ext. dir., Ind.
Frances Paul Sopper, US-2, Ind.
R. Wayne Wilcoxson, rural urban dir., Calif.
Robert Davis, preaching, unsigned
Martha Jordan Gilliland, medical, Nigeria
Janie Meador Harkins (Mrs. T.F.), homechurch, Korea
Glen Johnson, preaching, Argentina
Anne Medley, secretary, Botswana
Deane Marshall Nichols (Mrs. G.A.), homechurch, Paraguay
Elizabeth Gilbert Ray (Mrs. C.A.), homechurch, Japan
Jerry Robertson, music, Ivory Coast
Ronald Warren, educ., Ghana

30 Friday Mark 16:1-4
Mrs. A.L. Davis, retired, S.D.
Delbert Fann, Indian, Ariz.
Allen Harpe, Jr., students, N.Y.
Katherine Cozzena, retired, Brazil
Mildred Gregson Douglas (Mrs. R.M.), homechurch, Dominican Republic
Billy Frazier, preaching, South Brazil
Judith Green Hale (Mrs. S.D.), homechurch, Spain
Lettie Spainhour Hamlett (Mrs. P.W.), retired, China
June Seat (Mrs. L.K.), homechurch, Japan
Harold Thomaston, medical, Nigeria



Starting in October

Baptist Women Year
in the Church

Not by guess, but by goals — You will be inspired to set local church goals for increased membership, to begin new Baptist Women organizations, to begin new missions groups, and to provide ROYAL SERVICE to every woman in the church.

AMELIA BISHOP

YOU ARE MY WITNESSES

THIRD IN A SERIES OF SIX FEATURES ON TRAINING IN DIRECT EVANGELISM

"When I get in the middle of witnessing, I'm all right," the young lady said. "I know the plan of salvation, and I know what the Lord has done for me. I can share that. But it's getting there that is the problem. I guess you'd say I am concerned about the approach."

Previous sessions have dealt with the definition and purpose of direct evangelism, and personal preparation. This session might be entitled: The Approach to Witnessing.

Getting Ready: Review the material in the first two articles briefly. If possible, vary the witnessing materials on your display table. Since some of these have been used since the first session, you may want to change your display for the sessions which follow this one. Add to your display table a few road maps — the type used in traveling, and secured from travel agencies or service stations. One map may be mounted on a poster and a route marked on it.

At the top of your chalkboard write: *Approaches to Witnessing*. Under this, draw a large oval with a smaller oval inside to represent a track, the type used for track meets. Indicate a starting point and a finish line.

Get — Review briefly the first two sessions, but do not dwell on them. Call for those who took study materials to share meaningful passages if they wish to do so. Then remind the group that each participant was to work during the week on deepening his sensitivity, seeing others around him, and becoming



aware of circumstances and needs. Call for a few minutes reflection on the events of the week, and then ask those who wish to share to do so.

Point out that the last session was closed with emphasis upon the individual. Today, you broaden the scope, turning now to see how to approach persons for witnessing purposes.

Indicate the track drawn on the chalkboard. Show that now you are at the starting point, you wish to arrive at the goal, sharing the gospel message.

To successfully finish a race, a runner has to get off to a good start and then complete the required number of laps. Each lap completed brings him closer to his goal. So it is with witnessing. One needs to get off to a good start, by being thoroughly prepared and motivated. Laps of the race are completed as a person masters the positive approaches to witness that we will discuss today.

Lap 1: Show concern for each person as an individual. (Here you are resuming where you left off last session. Then you made preparation by regarding him as an individual, now approach him as a person.) If you do not keep the individualistic approach in the forefront of your thinking, you will develop a rigid pattern of witnessing which will limit your effectiveness. While your pattern may include the basic facts you cover in witnessing, the presentation of these facts may vary in sequence or approach.

Lap 2: Do your homework. You need to know everything you can about the person you are visiting. Certainly snooping around is not justified, but if your information comes from a survey card, know everything that is on that card. It is helpful to know at the onset if the person is saved, but has drifted away; if he holds membership in a church in another town or another denomination; if he has indicated he is interested in joining a church — or what? In these circumstances, if you have no information at all, this will become a part of your early conversation when you arrive.

Lap 3: Work on communication. When you arrive to witness, introduce yourself (and anyone with you), then work to establish a bridge of communication. Remember, it is important to be friendly, so that you establish a bridge over which you can reach each other.

If your witnessing to this particular person is to be a long-range project, you may want to build a relationship before you try to share the gospel message. If you are taking part in an evening of evangelistic visitation, your first few minutes should be a time of simply getting to know each other. Avoid what has been called the buttonhole approach — shown in cartoon form as one person grabbing another, and proclaiming eyeball to eyeball, "I am here to straighten you out!" (And "out" is usually what follows, but not in the way the speaker intended.)

Continued on p. 46

FORECASTER

Agenda for Baptist Women

Officers Council Meeting

(Record plans on Planning forms)
Use the suggested meditation in officers council

Conduct continuous leader training

Plan for officer manual study

Plan for Baptist Women

homebound members

Plan for enlistment activity

Plan for publicity about WMU

conferences

Plan for enlisting officers

Continue plans for *The Woman I Am*

book study

Discuss plans for use of individual reading plan

Plan for use of variations in plans for study meetings

Plan for use of basic missions

information plan

Discuss plans for earning a

Christian Development Diploma

Plan regular Baptist Women

activities

general meeting

mission action project

mission support activities

coordinate group plans

Evaluate Baptist Women work according to the Baptist Women Achievement Guide

Plan for training in direct evangelism

Plan for enriching study experiences

• Select key Baptist Women

• Begin study groups for

working women

• Begin study groups in

retirement homes and

communities

• Members belonging to

more than one group

Spiritual Development Book Study and Enlistment Activity

May Forecaster plans listed suggestions for conducting a study of the third book in the *Woman I Am* series, *The Seeking Woman I Am*. Christian Meditation for Today. If plans have not yet been made, immediately choose a place (retreat-type setting), teacher, and date.

Use your homebound members to telephone each interested woman in the church and offer transportation to the study. Homebound members could also write a note to each prospect as a follow-through.

Training in Direct Evangelism

Read direct evangelism training article on page 33 of this issue and discuss approaches to witnessing. The new WMU direct evangelism leaflet, "You Will Be Witnesses for Me," could be used most effectively in these six study sessions.

Individual Mission Action Training

Plan a study of *Special Skills for Mission Action* #1 and #2, and *Special Skills* #3. Have each member of the mission action group study each book with another member. Allow them to work at their own time schedule. Set three months as a deadline for the study to be completed. A mini book review could be given in three Baptist Women meetings as a special. Look What We've Read These Past Months. Allow only one book review each month, not to exceed 15 minutes of meeting time.

Officer Spiritual Development

Read the Scripture verse suggested in Call to Prayer and pray for the missionaries listed on the prayer calendar. Include other prayer requests.

Read the article "Christ in You" concerning loneliness on page 22. A prescription for loneliness, to be taken once a day, might be: "Count your many blessings, name them one by one." Ask officers to share their blessings with other council members.

Enlisting Officers

The tool for use in enlisting and training officers is the Baptist Women/BYW Officer Orientation Kits. Make use of these kits regardless of the number of years a person has been in WMU work. The Baptist Women nominating committee enlists all officers, except the president, who is enlisted by the WMU leadership committee. The first page in the officer orientation kits should be used when making the initial contact with a potential officer.

Provide time for the person being enlisted to work through this first sheet. Then contact her for an answer. When the woman accepts the office then give her the other four sheets in the kit, one at a time, to work through and discuss with you. If this is not possible, give the rest of the kit to her with instructions to complete one sheet at a time, followed by at least a telephone conversation. In review, sheet 1 is for enlistment; sheets 2-5 are for training.

A word to the president: The WMU leadership committee should have used the president's kit when you were enlisted; and the WMU or Baptist Women director should have used the training sections. If you have not received this training, you should get a kit and work through it on your own. It will give you more understanding of the role and expectations of the president's office.

The Baptist Women nominating committee, appointed by the Baptist Women officers council, is made up of Baptist Women members. Its task is to nominate the mission study chairman, mission support chairman, mission action chairman, secretary, and all group leaders.

Last Call for Glorietta and Ridgecrest

This is the place to be for officer and member training. Conferences will be set up by office held, as well as age-level interests. Some 18 to 20 general interest conferences will be available each afternoon. Remember the dates: Glorietta July 8-14 Ridgecrest — August 5-11

See April ROYAL SERVICE for registration information

Continuous Leader Training

In order for all officers to understand the purpose of a missions prayer group, have them take this true-false test. A short discussion should follow each statement.

T F

Christian fellowship is the major

purpose of the group

Mission action is the group's main concern.

Bible study is the greatest aim of the group

Praying for each other is the overriding concern of the group.

Prayer support for missions is the group's major purpose

For further discussion of these statements and the relationships of a missions prayer group to other missions groups, see pages 13 and 14 of *Missions Prayer Guide*.

Enriching Study Experiences

As an officers council, consider appropriate plans for starting new study groups. Choose a Key Baptist Woman who might take the initiative in starting such groups. Have officers select an active, creative, qualified woman who is not already an officer. The president should approach this Key Baptist Woman; show her appropriate curriculum articles in ROYAL SERVICE and explain the different groups. The Key Baptist Woman will not have an official responsibility to the organization unless she becomes the group leader.

Plans for starting new study groups might include:

• Retirement homes and communities

Include women even though they belong to other churches. Let the group choose the person to represent them on the officers

council of the organization (rather than being elected by the organization). Emphasize a shared leader role. If a retiree cannot come to the council meetings, someone else could represent her. Use ROYAL SERVICE in the meetings; and guide members in the use of ROYAL SERVICE (Call to Prayer, etc.). Involve group members in other activities of Baptist Women.

• Extra Study Opportunities

Additional study groups for Baptist Women who are interested in belonging to more than one group could include: Round Table.

Current Missions, or Bible study.

Ask women to join the group for just one year. If interest prevails, group could continue.

Caution: do not try to make this a permanent arrangement. Do not coerce women to join additional groups, let it be a choice because of interest.

• Enlisting the Working Woman for Study

Form study groups to meet at times and places convenient to the working woman. The group may be small. A leader will probably emerge from the group rather than be formally chosen by the organization. These group leaders will represent their group on the Baptist Women officers council. Emphasize a shared leadership role, and the use of ROYAL SERVICE.

Individual Reading Plan

Make a reading display for summer reading. Use books from Round Table Book Club, missions magazines (ROYAL SERVICE, Home Missions, The Commission), Graded Series books, Woman I Am series

Round Table Book Club
Question.

Answer:

Does my membership ever expire?
Only when you so desire. You are under no obligation or cost to continue as a member. The choice is yours.

Variety in Study Procedures

Take five minutes and have officers write a short paragraph evaluating the use of study procedures in meetings they have attended. Share these evaluations with the council.

Church Study Course

Two kinds of diplomas are available through Church Study Course:

1. **WMU Leadership Diploma**
A Baptist Women officer should receive a Leadership Diploma in the Baptist Women area. To do this, she should receive credit for the five studies listed on page 71 of the *Baptist Women Manual*,* plus an additional credit for another Baptist Women book, i.e., *Yes, A Woman's View of Mission Support*.
2. **Christian Development Diploma**
Baptist Women members can earn this diploma. This diploma is set in a two-year time frame. This year, 1977-78, is the first year in the 1977-79 time frame. You must complete eight courses, studied either individually or in a group.
Four of the eight courses must be chosen from designated emphases during the two years. The emphases include: 1977 Foreign Mission Graded Series, 1978 Home Mission Graded Series, 1978 Christian Home Week, 1978 Baptist Doctrine emphases, or 1978 January Bible Study. Books for these emphases are advertised in various Southern Baptist publications.

Four electives may be chosen from the following Church Study Course Subject Areas: The Church, Evangelism, and Witnessing.

Christian Growth and Service, Bible Studies, Baptist Doctrine, Christian Ethics, Christian History, Missions, Church Music, or Christian Family. The *Baptist Women Manual* is also one of these electives. See *Church Study Course 1977-78 Catalog* for additional information.**

Basic Missions Information

Use your fingers and your thinking cap by turning to the Family Fun feature on page 16 of this issue. Ask the council members to find the answers to the three missions questions asked at the end of the nonsense story. Encourage your group leaders to use the same technique to introduce the Family Fun feature to their group members.

Cooperative Program

Bold Believers can become Bold Givers through the Cooperative Program. What percentage of your church budget is going to the unified budget to support the many state, home, and foreign ministries of Southern Baptists? (See summary of Bible Study on p. 43 for some revealing statistics!)

SPECIAL NOTES FOR INCOMING OFFICERS

Officer Manual Study

As soon as officers are elected, set date, time, and place of study. Each officer needs a copy of the *Baptist Women Manual** before time of study. The president will lead in this manual study. Use suggested activities in the manual. Have manual study before you do your annual planning. With the manual, use the cassette tape, "So You're a WMU Leader."

Annual Planning

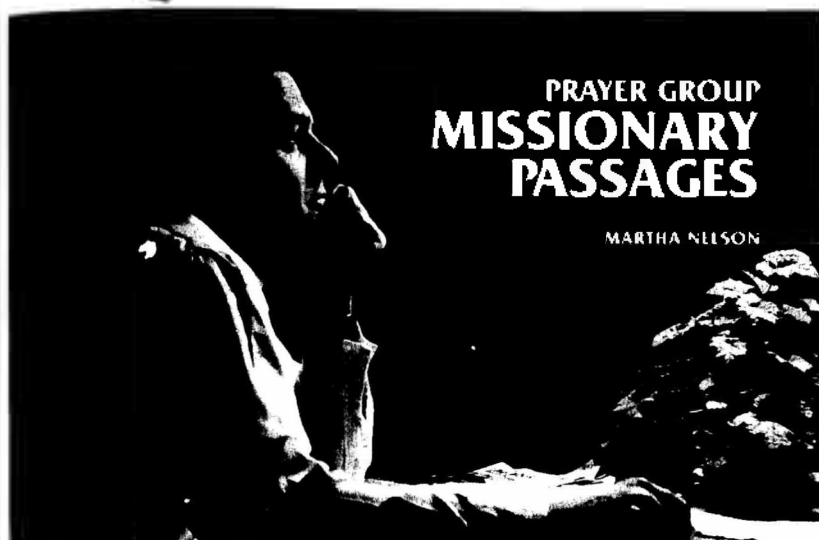
July or August will probably be the time when the new officers council sits down to do its planning for the coming year. But right now

you need to know that 1978-79 is a year of emphasis on Baptist Women.

The name of the emphasis is simply, **Baptist Women Year in the Church**. You will have tremendous responsibility for its effectiveness. The emphasis can only be successful if you get geared up from the very beginning of the year. Here is what you can do right now: Set ample time for annual planning, and be sure it is early — not the week before the new year starts. Get the WMU Year Book 1978-79, which is the standard planning piece (one per officer). But also get the *Baptist Women Year in the Church Resource Kit* (\$6.00, available June 1, 1978, from Baptist Book Stores), one kit is needed by each organization. See inside front cover of this issue for more information about the kit.

The WMU council in your church may already be starting the annual planning process. This council should make decisions related to the Baptist Women emphasis; you need this information before you begin planning. If there is more than one Baptist Women organization in your church, the Baptist Women council (composed of the Baptist Women director and the president of each Baptist Women organization) should make some basic decisions also. They will include whether certain activities will be sponsored by each organization or whether one event will be held for everyone. Your officers council should also have this information when it begins planning. If you want to be sure that the WMU council and Baptist Women council are aware of the decisions you need from them, encourage the WMU director and the Baptist Women director to get the *Baptist Women Year in the Church Resource Kit* and go over it before annual planning begins.

*See order form, p. 6.
**Request from Promotion Section, Sunday School Board, 127 Ninth Avenue, North Nashville, TN 37234.



MARTHA NELSON

No two missionaries are alike. Every missionary couple is a unique unit. But there are certain transitions and passages in the missionary life to which most missionaries will give a knowing nod.

Let's examine just a few and, as we do so, consider how these transitions and stages indicated a need for special prayer support.

Breakaway

Several years ago the Rocky Mountain Baptist ran a photo story about Fred and Joy Allen in the midst of their move to missionary life. Fred is pictured with a map over his knees, pointing as their three children gather around. Here, children, is where God wants us." (Fred thought at the time he was headed for South America as a music missionary; he ended up in Africa!)

A second photo shows this couple preparing for a basement sale. Joy is holding a snow shovel

and Fred a sled. Fred is scratching his head and saying, "No, Joy, it's a cinch we won't need these."

A third pulls at the heart. Their small son Brucie is pictured in the front yard, his tricycle in the background. He has his arm about his dog, and the puppy is looking up pleadingly, as only a beloved dog can look. The culline reads, "Take me, Brucie." And Brucie's answer: "I don't want to leave you, Diamond!"

Pray for the missionaries to be appointed in 1978 as they leave family, friends and familiar ways.

Language Study

A passage all too familiar to most foreign missionaries is what one has called "the anguish of language study."

"Language study in Ethiopia can be wild," Catherine Allen of the WMU staff in Birmingham, Alabama, remarked after her recent tour of Africa. "But new approaches are looming for Africa

and maybe the whole world. Studies will be geared to getting the new missionary to conversing immediately in the language he'll be using on the streets or in his line of work, and classroom work will be shortened."

Pray that new missionaries will have persistence and alertness as they struggle with a new language.

Rooting

The arrival of the novice missionary at his or her first post of duty is a major marker in the missionary life.

Imagine the youthful home missionary thoroughly bewildered as to how to go about taking hold in the newly created position to which he has been assigned. One said that on his first visit to a prominent ethnic leader he could almost see a stop sign between them.

The arrival at one's new place of residence may be traumatic for the homemaker appointee. A veteran describes one's reaction: "She was

appalled by the filth, frightened by the 8-52 cockroaches zooming toward her, horrified when she was attacked by dozens of ants which had lodged in her bath towel.

"She celebrated her birthday that first week by cleaning fresh fish for her birthday supper.

"With the depressing heat and humidity, she found it hard to see anything good about her new home."

The writer added, "We are praying earnestly for the adjustment of two more couples who will join us soon."

Pray for courage in making the adjustments to new life styles.

Passage to Maturity

As the missionary returns to the overseas post, after the first furlough, he or she goes with the sure knowledge that the world is not won in a Sunday.

One second-termist suggests that the Devil may tempt Christians back home to stop praying for second-term missionaries. "They think, 'Oh, they know the country and are satisfied or they wouldn't have returned. They don't need my prayers."

"Alas, that isn't true. We get just as frustrated when we don't see fruit from our labor, just as provoked with our children and ourselves in family living, just as homesick when we know that we have sick parents. It is most probable that the Devil tempts veteran missionaries more because he knows we could be capable of doing more."

Third term and following

It takes three terms to make a

missionary," Mary Lucille Saunders declares. "The first term the missionary learns the language and the people (and he's in trouble if he doesn't). During this term he grows from loving the people as a group to liking them as individuals.

"The second term, the people learn the missionary — and watch him. If they find that he holds confidences well and that his advice is workable, reasonable and sensible, they come to like and admire him, to want to know and follow him.

"If the missionary passes the testing of the first two terms, then the missionary-national team develops, and he begins to really earn his keep as a missionary." **Pray that we at home might do more to encourage the second and third term missionary.**

The Down-side

"We're celebrating 20 years in Hong Kung by counting wrinkles and bulges," comments one facing the down-side of missionary life.

Marking this passage for the couple may be the departure of the last child from the home. Separations always have their trauma, of course. The sister of a missionary says she'll never forget seeing her brother out in the garage alone, sobbing his heart out as he was leaving his children in the States to go to school.

The heart of the missionary mother comes through repeatedly in letters: "For the first half of the year both our daughters were away from home for the first time. In June they were back to spend the summer with us, and that was real joy. So good to have kids hanging

around the house and eating all the food in sight. We missed them so much when they left."

And then, they are gone for good. "We are three months deep into our sixth term of service and our twenty-second year in Israel. When we returned after our furlough, we came as just a couple for the first time. We feel we are beginning again, just the two of us."

Celebrating two great milestones, her fiftieth birthday and 20 years in Nigeria, Mary Frank Kirkpatrick wrote: "I cannot praise God enough for each day of these last 50 years, but I am much more excited about what he is going to do tomorrow. Thank you for being a partner in prayer."

Pray for special needs of missionaries facing retirement, and for our involvement in meeting some of those needs.

And Always, Change

Among the predictable crises of missionary life are the inevitable career changes, with their high stress potential. Consider changes anticipated by Eugene and Leona Troop of Brazil last year.

"In view of some of the problems of the children's schooling, we will be moving in July. It is not easy to leave one's work and friends after 16 years, but we trust this will be temporary, for just about two years.

"In addition to our two children we will have between four and six other children, all high school age from two or three other families, living with us.

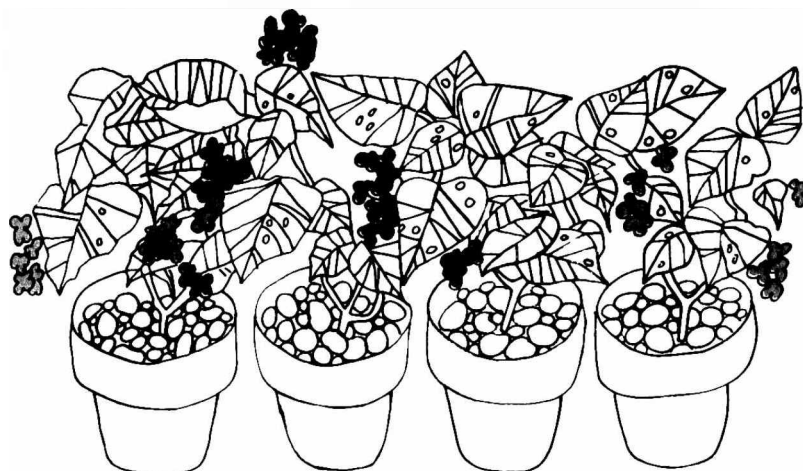
"We are still not sure what the future holds, but we know who holds the future."

Imagination

Follow Through

Seek volunteers to write personal letters of encouragement to missionaries on the prayer calendar before the next meeting.

*See order form, p. 6



Round Table Group Growth Toward Personal Peace

Mary Foster

Peace with the Restless Me by Janice W. Hearn (Word Books \$4.95)

The process of spiritual growth is continual. Often it becomes a struggle; sometimes, a painful one. *Peace with the Restless Me* describes one Christian's move from bitterness, resentment, and anger toward love, joy, and peace.

As Janice Hearn shares her wanderings in bitterness, she writes:

"Slowly I could see myself becoming the kind of person I most hated to be: hardened, cynical and hopeless. Sometimes I stood by the kitchen sink thinking I might slip out. I must be going crazy. I told myself, as I just stood there trying to gain self-control."

Jan counted her blessings — a fine home, husband, and children; financial security, a good job — everything that should bring happiness. She tried staying busy. She trained the dog, redecorated the house, attended meetings, landscaped the yard, and entertained guests. Nothing brought lasting satisfaction.

Church attendance didn't help either, although she often was inspired by the pastor's sermons. She would determine to be a better mother only to find herself trembling, trying not to scream at the children.

Jan became distracted from her problems when the family moved to another city. But the excitement of a

new home didn't last long.

During this time, Jan had observed "something different" about the church they had joined. The congregation extended an all-inclusive welcome and fellowship. Jan felt needed. The pastor's sermons filled the worship service with his own personal joy in Christ. It said to Jan what she had longed to hear: "There is something to this church business!"

While attending a spiritual-growth conference, Jan participated in prayer and discussion groups. The experience brought her face to face with herself; she recognized for the first time that her frustration was in reality repressed anger.

PLANNING THE MEETING

Ask members to be prepared to comment on the missionary passages described in the content material and lead in prayers mentioned. Use pages 24-25 in *Yes, A Woman's View of Mission Support* for directed group prayer. As you conclude the meeting, read names

of missionaries on the prayer calendar. Thank God for men and women who are strong, creative, and resourceful in adapting to a life filled to the brim — not only with predictable transitions and passages, but also with many crises beyond the scope of the human

After a struggle with her own anxieties, Jan surrendered her life to Jesus Christ. Joy overwhelmed her; she shared her beautiful experience with husband, family, and friends.

After some months Jan noticed some old problems reappearing. "I had thought following Christ would be the answer to all my problems. I expected him to erase

my troubles, to wipe them away with one magical sweep of his arm."

Through her new friends, Jan discovered reassurance. The pastor and his wife offered counseling and friendship. A group of women in prayer group enveloped Jan in love and support.

Three things became aids to Jan as she opened herself with new sensitivity to the Holy Spirit:

PLANNING THE MEETING

Introduce the book by using the review material above or by outlining in your own words Part I, chapters 1, 2, and 3.

Read Galatians 5:22-23.

Distribute the following discussion questions to group members for the study of Part II, "Roadways to Peace."

Chapter 4 — Love

Why did the writer find it difficult to see herself as a person of worth?

Chapter 5 — Joy

How is joy expressed in the writer's life?

What activities help her to assume an attitude of joy on days when she feels depressed?

Chapter 6 — Peace

Explain how the writer recognized peace as a product of the Holy Spirit's work through hope and discipline.

Explain the daily devotional pattern (include the prayer guide of praise, confession, petition, intercession, meditation, and confidence).

Chapter 7 — Patience

Relate Janice Hearn's lesson in patience related to physical pain.

Read Romans 8:25 and James 5:8; how did Janice Hearn use these verses to practice patience and trust?

Chapter 8 — Kindness

Explain the word *chesed*, how did Jan link kindness with the fifth beatitude?

Explain the process of active listening.

Chapter 9 — Generosity

How did Jan resolve her priorities

for giving herself and her time away from home?

How is generosity comparable to self-forgiveness, evangelism, and hospitality?

Chapter 10 — Fidelity (Commitment)

Share the writer's definition of fidelity.

How does she connect commitment to the relationship of marriage to fellowship within the church?

Chapter 11 — Adaptability

Why is willingness to change a necessity in the Christian's relationship to God and to others?

How does Jan describe conflict and struggle as by-products of change?

Chapter 12 — Self-control

Describe the writer's move from aggressiveness toward self-control in areas such as driving, daily scheduling, handling emotions, and dieting.

Why does she recognize self-control as one of the most important factors in being Christian?

CALL TO PRAYER

On a sheet of poster paper write Jesus said: "My peace I give unto you" (John 14:27).

Distribute half-sheets of colored construction paper and names of missionaries on today's prayer calendar. Ask each member to tear out a symbol of peace (for example, dove, olive branch, rainbow, etc.) and to write a missionary's name on the symbol, plus a personal prayer

request. Attach symbols to the poster with tape. Many missionaries live in countries torn by national and political conflict or in cities disturbed by racial and economic unrest. They may work with people who are suspicious, angry, urban or ill, poor, or hungry. Yet, they are equipped with the message of peace through Jesus Christ.

Jan gives practical suggestions for the reader who needs to move from personal restlessness into the peace of the Spirit-filled life.

request. Attach symbols to the poster with tape.

Many missionaries live in countries torn by national and political conflict or in cities disturbed by racial and economic unrest. They may work with people who are suspicious, angry, urban or ill, poor, or hungry. Yet, they are equipped with the message of peace through Jesus Christ.

Read Galatians 5:22-23 again. Pray for the fruits of the Spirit to be visible in the lives of those having birthdays today.

Book Forecast

July

Endangered Species by James M. Dunn, Ben E. Loring, Phil D. Strickland (Broadman \$2.50)
Bread for the World by Arthur Simon (Paulist Press and Eerdmans \$1.95)**

Bokotola by Millard Fuller (Association Press \$3.95)**

August

The Puppet Master by J. Isamu Yamamoto (InterVarsity \$3.95)
Strange New Religions by Leon McBeth (Broadman \$2.75)**

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

**Available through Baptist Book Stores.

Bible Study Group Growing in Concern for the Lost

Velma Darbo Brown

An old Negro spiritual warns,

"Everybody talking 'bout heaven an' goin' there!" Similarly, there may be far more talk about concern for the lost than action regarding it. The purpose of this Bible study is to answer these questions: What does it mean to be lost? What does it mean to have concern for the lost? How can Christians grow meaningfully in this concern?

Being lost is a concept that has diminished in popularity in recent years. In the days of two-week revivals and summer "protracted meetings," being lost was familiar to most people. They might not have been able to explain the term adequately. But they knew that if a person had not accepted Christ as Saviour and he died, he was lost — eternally.

The term *lost* needs redefinition from time to time. The concept does not lose its truth. But we talk about it so much that it has lost some of its meaning.

Being lost, in biblical terms, means to be out of fellowship and meaningful contact with God. The lost sheep had lost contact with its shepherd. The lost coin was not in contact with its owner. The lost son had estranged himself from his father. So lack of meaningful contact with God may be the

essence of being lost.

What has caused this lack of meaningful contact? Doesn't God want to relate to human beings? The whole Bible shouts the answer, "Yes!" The Bible itself is the record of God's actions in breaking through to human beings and establishing relationships with them. But if that is so, why doesn't God see to it that every one comes to know him meaningfully?

The answer lies in two places: in man's free will and in God's consistency with his own nature. Man, through free will, chooses to look elsewhere besides to God for meaning and for relationship. God will not drag man to himself; nor will he overlook man's rebellion. To do either would not be in God's nature.

Man's ability to make his own decisions — free will — sets him off from the rest of creation. The problem is that man exercises that decision-making power in wrong ways.

Often instead of looking to the Source of life, man decides to look in the wrong direction for meaning and purpose. Deciding that west is east, he will continue to march in that direction, no matter what evidence may come to tell him that he is wrong.

What has God done about these wrong directions that cause men to be lost? He has not broken in on them and dragged them, with his power, to the right way.

What God has done is far better. He has found a way to show the world who he is and to give all men the means of relating to him. But he has left the decision up to them: They can go on walking west instead of east, away from the Source of light. Or they can decide not to be lost any longer — to turn around and become related to God. How God has done this is called the message of reconciliation.

The Basis of Concern 2 Corinthians 5:17-20

God broke into history in the coming of Jesus Christ. To those who accepted Christ there came an experience so transforming that it was like being a "new creation" (v. 17 RSV). The old existence had "passed away." And with excitement Paul said, "Behold, the new has come!" (v. 17 RSV).

How does this happen? It is "from God." In Jesus Christ, God perfected a plan whereby all people could be reconciled to him. This would be on his terms, not theirs. And the result would be that they would have the relationship and the purpose for which they had been searching.

Notice that this reconciliation was through Christ. But even more, God was in Christ reconciling the world. In Christ mankind can see what it truly means to be in relationship with God, as son with Father. And in Christ, God allowed the wrong ways of men to come to culmination in the cross. All the warped decisions of men combined to nail Jesus to the cross. And then God validated what he had done in Christ by raising him from the dead. In so doing he made it clear that Christ's way is the way of ultimate purpose — to have eternal life.

Surely this is a message to give to all people! It counters all the willfulness and rebellion in human

beings. It shows them God, to whom they can relate. It shows them how to relate, by following his Son. It tells them that they can turn around, find the true "east" of life, and walk in relationship with God through Jesus Christ.

One of the best things about this message is that in God's reconciliation he is willing to wipe the slate clean of a person's offenses. No wonder that this relationship can be called a new creation! It is like starting over again in the dawn of the world.

The basis of concern is our knowledge, through experience, of what God has done for us. Paul called those who witness to the gospel ambassadors for Christ. An ambassador carries messages from his government to foreign governments. He must be sure that he delivers his messages accurately. He must have tact and diplomacy to deal with persons not of his own nationality. And he must believe in his government and in what he is doing.

So Paul spoke like an ambassador when he said, "We beseech you on behalf of Christ, be reconciled to God" (2 Cor. 5:20 RSV). In this one sentence are all the qualities of the true ambassador for Christ. And we see the true concern of that ambassador that others may respond to the message. Free will is not overpowered. God will only beseech through his ambassadors. But he has done all that he can on his side to make reconciliation possible.

The Debt of Concern Romans 1:14-16

Suppose your child has a rare disease. You search in vain for years for a cure. Finally you hear of a treatment. You take your child to the clinic, and after a period of treatment he is cured.

How would you feel about spreading the word of this great treatment? Wouldn't you want others to know about it? You would feel an obligation to give the word

to other mothers and children who were suffering as you had done.

This is an illustration of what Paul was saying in this passage. He was so overwhelmed with the power of the gospel that he wanted to share the news of it with everyone.

How do you feel about spreading the good news? Do you have even the same enthusiasm for it that you do for sharing a new recipe or news of a bargain sale? If we are concerned for the lost, we feel an obligation to get the word out to them.

The Attitude of Concern (1 Corinthians 9:19-22)

Having concern that all people hear the gospel is not enough. The Christian must be concerned for individuals. A boy who was learning to witness formed the habit of shouting out the car window at all whom he passed: Are you saved? His zeal was commendable, but he had forgotten an important fact. He did not know the people to whom he was shouting. He was not relating to them as persons. He did not know whether his method attracted them or turned them off.

Paul always remembered the individual in his witnessing. He explained his attitude in this Scripture passage. When he was with Jews, he followed their customs. When he was with Gentiles, he abandoned Jewish customs and accommodated himself to their lifestyle. But in doing so, he was always true to himself. He said that he was always under the law of Christ. By that he meant that he did not do anything that would violate his own standards of conduct. But where there were customs that did not make any difference, he fitted in with the people. He did not give them the impression that he was condemning their way of life.

This was the same principle Jesus followed. He ate meals with tax collectors and prostitutes; he visited them in their homes. But he did not

follow their standards of moral living. By accepting them as individuals, he was able to show them God's love.

This is the principle which we must follow, if we are to win others. It is often easy for us to look at the way people live and condemn them. Or we may not recognize their desire for truth because we are so busy looking at their lifestyle. Both Jesus and Paul looked at the positive in people and related to it. Then they were able to move on to lead them to the higher truth of God.

How do you look at people who are not Christian? Do you see in them qualities of goodness and truthfulness such as the way they love their children or their desire for honesty? What is your attitude toward those who are different from you because you are Christian and they are not?

The Far Reach of Concern (1 Timothy 2:1-6)

We have been thinking mainly of expressing concern in personal contacts. But what about expressing concern for persons whom we may never see? This is the realm of prayer. Paul had much to say about prayer. In this Scripture passage he gave some excellent directives for praying for those beyond our reach.

It is important to recognize that this letter to Timothy was probably written during the reign of the infamous Emperor Nero. Dark clouds were gathering on the horizon for Christians.

Paul gave a direct order to Timothy to be sure that his people prayed for all men. Three times in these verses reference is made to *men*. Christians are to pray for all men (v. 1). It is God's desire for all men to be saved (v. 4). Christ gave his life as a ransom for all men (v. 6). We should pray for all people because God desires for them to be saved, and he allowed his Son to give his life for all of them. There is no suggestion here that any one

group is more deserving of prayer than another. There is no separation of people into racial, ethnic, or social groups. There is no recognition of friendly or unfriendly groups. All people deserve our prayers. All should be the objects of our prayers.

Then Paul said something even more startling: He commanded that "kings and all who are in high position" (v. 2 RSV) should have special prayers. He did not say that these should be rulers whose ways would be approved by Christians. Certainly, neither Paul nor any of the first-century Christians would have found much to admire in Nero! Yet Paul commanded prayers for him and for all the rulers under him.

Paul had a specific reason for this

PLANNING THE MEETING

STUDY AIM

As a result of this study, women will find specific ways of growing in concern for the lost.

PLAN 1

Make a montage* of scenes of different persons or different places. Or make posters showing faces of persons and place these around the room. Choose pictures that show persons or places which are quite different from what you are used to. But the pictures need not be exclusively of faraway places and people. Choose scenes showing persons with different lifestyles or those whose faces reveal the kind of life they lead.

In advance, ask two members to present the material on being lost and on reconciliation. Call for these reports at the beginning of the study period.

Lead a study of the other three Scripture passages, dealing with the Christian's debt of concern, the attitude he should show, and the far reaches of his prayers. Write these three words in three column headings on the chalkboard or a piece of poster paper fastened to the wall.

command. It was "that we may lead a quiet and peaceable life."

How does this reason fit in with his next statement, that such praying is approved by God? There are many reasons, but the one that leaps to mind as we consider the spread of the gospel is this: It is in tranquil times that missions work goes ahead with more power. Consider what happened in South Vietnam during the war. It was difficult to do missions work with any continuity. And when Vietnam fell, the missionaries had to flee, some with the loss of all their possessions.

So God approves of our praying for stable government and for times of peace and tranquility. In these contexts we may not only live with more assurance of mind, but we will

After the study of each passage, ask members to state what changes they could make in their concern on the basis of this study. Write these activities on the board under the appropriate heading. Encourage the women to be specific about activities they could undertake. At the close of the study, ask the women to study the columns carefully. Challenge them to choose at least one activity that they will seek to practice during the next month. Make the call to prayer a definite part of this follow-up, for it illustrates the far reaches of concern.

CALL TO PRAYER

Read Romans 1:14, substituting the names of the nationalities being prayed for instead of the names Paul used. For example: "I am debtor to both the Nigerians, and to the inner-city people, and to the Mexicans, and to the Brazilians." Remind members that we pay part of our debt of concern through our prayers. Then read the names on the prayer calendar and lead in intercession for them and those to whom they minister.

be in a position to spread the word of God's reconciliation to all men. As we recognize that there is one God and one mediator, we know the importance of praying for all people. Through our prayers we may reach into the farthest area of the world. We are all created by God. We all need God. He made provision for the salvation of all. It is our task to spread the gospel to all.

How strong are your prayers for those in far places whom you will never see? What means do you use to make such persons real to you, so that your prayers will be more vital? Do you pray for all governments, not just your own? Do you pray for all levels of government in this nation?

PLAN 2

Use the same ideas for visuals as in Plan 1. Ask four women to engage in a panel discussion of LOST and RECONCILIATION. Divide the group into three parts to study the other Scripture passages. Get reports on these. Then follow Plan 1 for practical application. Conclude with Call to Prayer above.

PLAN 3

Focus on the questions relating to the debt, the attitude, and the prayer of concern. Ask members to study the Bible material in advance of the meeting. Divide the group into three parts. Assign one of the Bible studies to each group. Ask each to work up a skit or write an illustration on how they would answer the questions at the end of their particular Bible study.

Call on the groups to present their skits or read their illustrations. Ask the groups to explain the reason why they answered the questions as they did. Use the visual aids and the call to prayer from Plan 1.

*Montage — a single picture made by combining several separate pictures.

MISSION ACTION GROUP Ministering to the Family of an Alcoholic

Stuart Calvert

Involved with self

"Love one another," "Pray one for another," "Use hospitality one to another," "Edify one another." These phrases in our Christian vocabulary direct us to become involved with others.

Perhaps the hardest "one another" to perform is "bear one another's burdens." This month the emphasis is on ministering to alcoholics' families: families burdened with multiple physical, mental, emotional, and spiritual problems. What is your personal attitude toward alcoholics and their families? Often Christians show prejudice and hostility toward alcoholism. Examine your attitude by studying the contrast chart.

Are you a

Spirit-led Christian?

1. Interested in relieving burdens.
2. Demand more of self than others.
3. Seek to restore an erring friend.
4. Avoid a "goodness competition" with other Christians.
5. Possess an attitude of meekness and love.
6. Live by grace knowing that no one is immune from sin.

In Galatians 6:1 Paul advises Christians about setting right those who are caught in wrongdoing. Notice who should help them: you who are spiritual. Be sure you possess the spiritual qualities

or a Legalist?

1. Add to the burdens of others.
2. Harder on others than on self.
3. Self-righteously exploit the erring friend.
4. Live by competition and comparison.
5. Possess an attitude of pride and condemnation.
6. Pretend to never sin.

mentioned above before you try to bear the burdens of an alcoholic's family!

Involved with the Group

Burden bearers do not need to know research methods, personality theories, and case histories. This kind of training is for professional counselors who help us through severe crises. The personal traits of empathy, warmth, and genuineness are as important as the methods. A helping relationship must contain three elements.

1. *Reality* means facing the facts of the problem. Do not deal in false reassurances. Do not say, "Cheer up," or "It's not so bad." Dismissing the problem does not solve it.

2. *Empathy* means participating in another's feelings. The helper asks, "If I were she, how would I feel?" Empathy means that we see the problem from the other person's perspective; we keep our own objectivity intact; we don't condemn, and we let the other person know we care for her. Empathy is the foundation for building a helpful relationship.

3. *Support* means (a) being there when needed; (b) not becoming discouraged to the point of giving up; (c) respecting the person no matter what she does; (d) referring to other helping resources.

We convey the three elements to a troubled person by saying, "This is what you are up against (reality). I know that it must hurt (empathy). I am here to help you if you want me and can use my help (support). All three elements are necessary. Without empathy, reality is harsh. Problems must be present for there to be empathy. Empathy without support leaves a person without concrete tools with which to change the situation.

Before the Meeting

Check the following resources:

Look in your telephone book for the local chapter of Alcoholics Anonymous, Al-Anon family groups, or National Council on Alcoholism. They have material relating to ministry to families.

In the Meeting

Ask a member to prepare a brief devotional using the one another phrases from the Bible (James 5:16, 1 Thess. 5:11, 1 Peter 4:9, Gal. 6:2).

Discuss the three elements of helping. Ask members to recall a personal crisis. Were the elements of helping present in finding a solution? Have you used, perhaps unknowingly, the elements in helping someone else through a crisis?

Discuss ministry to an alcoholic's family; see "Involved with Others." Or invite a professional counselor with alcoholics to talk about how laypersons can help families.

Prayer time

Pray that each missionary will cultivate the helping traits of empathy, warmth, genuineness. Alcoholics live everywhere. Pray that the missionaries will be able to help families cope with the problems of alcoholism.

Pray that Christians will have a caring, not condescending, attitude toward alcoholics and their families. Pray that social drinkers in your church and community will realize the dangers of alcoholic beverages.

Involved with Others. Ministering to an Alcoholic's Family

A maturing woman is aware of her capabilities and her limitations. As a layperson, she may be limited in her ability to help an alcoholic. Alcoholics need professional counseling or the support of other alcoholics through AA.

A layperson can develop sufficient knowledge to help the family of an alcoholic. Usually this means the wife and children of an alcoholic. When the wife is an alcoholic, her condition is more easily concealed than in the reverse situation.

Every family member is affected by the drinker's actions. Often family members develop many of the symptoms of alcoholism. They will lie about the problem to protect themselves and the drinker. Admitting that "my husband is an alcoholic" is difficult because of the stigma attached to alcoholism. However, shielding him from the consequences prolongs the drinking years.

Study the following suggestions that will give you more confidence in helping an alcoholic's family.

First identify the type of person you are helping.

There are four general types among wives of alcoholics:

1. The Sufferer is a martyr. She gratifies self by bleeding emotionally. Surely, she thinks, her husband will "see what he is doing" to her and stop drinking. From others she seeks praise and sympathy for her sacrifice. The sufferer expresses hostility disguised as virtue.

2. The Punisher needs someone to punish, and the alcoholic fulfills this need. One wife said, "I realize now that every time my husband got sober, I tripped him up in order to provoke his drinking again. Each time he drank I could prove to the world, through him, what stinkers all men are." If the wife provokes and the husband reacts as the victim, there is little hope for recovery.

3. The Controller, often motivated by circumferences, becomes manager of the family. But if her nature is to be domineering, the dependency needs

PS — A Quick Caring Project

These ten symptoms are for women who need to know whether they are alcoholics. Inquire about printing these in your church newsletter and in your local newspaper, together with the address of the local Alcoholics Anonymous group. By reading the list, a woman may face her problem and take positive action for treatment.

Symptoms of Women Alcoholics

1. Gulp drinks.
2. Makes promises to self about drinking. "I'll do better next time."
3. Minimizes the number of drinks or conceals the fact that she has had any drinks at all. Often drinks alone.
4. Takes a drink before a party or appointment where drinks will be served.
5. Feels the need to drink at certain regular times.
6. Insists on a certain span of time for drinks before dinner, regardless of any inconvenience to others.
7. Insists on drinks with any special event, such as going to a concert, to the beach.
8. Needs drinks before she can entertain her husband's or her own boss at dinner, or introduce a speaker at PTA.
9. Must have a drink to calm nerves after a shattering day at the office or at home.
10. Drinks when "blue" to forget worries or problems.

If a woman has any three of these symptoms, she is a borderline alcoholic (addicted drinker) and may be headed for more serious illness.

of the alcoholic play into her hands. If you can help this wife give up control, there is hope for the husband.

4. The Waiverer never follows through on attempts to cope with the problem. For this type of wife there is never a point of no return. You can lead her to understand that weak threats are as destructive as her husband's drinking.

A helper must never make actual decisions for the family.

A helper must never thwart the normal process of events. If you foresee a crisis do not intervene. In most cases an alcoholic must hit bottom before he seeks help.

The role of the helper is to interpret to the family what they are saying and doing to each other.

In the initial stages, help the wife to understand her own emotional involvement which will hinder her from being her husband's therapist. Support her as she learns about herself and her feelings. "The only person she can help is herself, for self is the only person anyone is capable of changing."

You and the wife might study together a book on alcoholism. I suggest *God Is for the Alcoholic* by Jerry

Answers To Family Fun Page Mystery from p. 16

While motoring in Jordan, I met Chief Mojib, gesticulating wildly. I never saw so dismal a chief. His legs, taint, and features were odd. On market days his lamentations are extraordinary as he pumps alms from everyone, a most common practice. A glance shows that he acts queerly. Excuse me for speaking so, but he was drinking and showing a crowd how they used to revel at Ionian bouts and the brew seemed to make him mighty sleepy.

A fakir was seated on a hummock minus hose and shirt and wearing as comic a hat as they make. He pointed up eternally toward a rudely carved letter [on a high cliff. His uplifted hand was stiff and numb. Erstwhile he held it thus for days. My companion excitedly cried, "See that? Oh! Now I know we are near the ancient Ai." "Was this Ai a holy place?" I asked.

From answers given elsewhere we decided it was not. We asked the age of the big stone.

Continued from p. 33.

In other words — be a friend, first.

Lap 4. Get rid of foggy language. As you approach your subject, select your words carefully. *Special Skills for Mission Action #2* suggests, "Avoid theological jargon. Words and phrases such as 'saved,' 'plan of salvation,' 'born again,' 'washed in the blood' " (p. 59). These are meaningful words to you, but may well confuse someone else.

Put your concepts in plain English rather than in theological terms. (Some groups, at this point in the study, may prefer to take time to list terms commonly used by Baptists, and then define them in everyday English. Nelson Tull's book *Effective Christian Witnessing* has several pages translating these terms (see pp

G. Dunn (Moody Press).

Help the wife to know that the more acute the pain of her husband, the more hostile he becomes toward her. Encourage attendance at Al-Anon meetings. Al-Anon, a sharing fellowship for relatives of alcoholics, helps a spouse be accepting instead of irritable in an alcoholic marriage.

Children suffer emotionally and physically (nervousness, headaches, nausea, ulcers) in the stressful family situation.

Suggest that the children attend Alateen. This fellowship for teens enlightens, informs, and inspires.

Usually when the spouse and children seek treatment, the drinker will soon follow.

When the alcoholic is on the road to recovery, continue to be available to listen and to interpret. If the wife seeks support from you, remind her not to criticize, complain, or remind her husband of all the sacrifices and suffering that he brought to the family.

Today in your community the family of an alcoholic needs reality, empathy, and support. You may be the spirit-led woman to help them!

"O, eleven centuries at least," he replied. "Our car stuck in a rut here. I knew that in such a jam, escort would be needed. So leaving the sedan, I elbowed nearer the fakir."

A toothless hag gained access to his side, and paused to rest herself. She hinted, "You have a treasure, haven't you?"

Mojib expressed a wish to accompany us, but I declined. "Thy party, we will not annex. O dusty chieft! I am at the work of tracing a cargo of lost calico, not treasure. That's my job."

To the chief's expression of sorrow over the calico loss, I answered, "The company's loss and my brother Gene's is lamentable, but it seems the Arabs have all the calico sewed up these days."

They asked, "Where is Gene, the prodigal, at?" I answered that it used to be incorrect to use "at" in that way, but that the "flu" kept Gene at home this year. He wanted to come, and it is really too bad. I a homebody, noaming the Middle East, and he, a proverbial gypsy, at home in bed.

11-13).

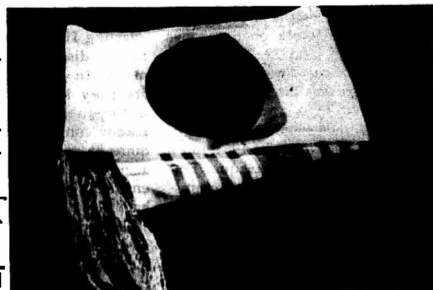
For an inspirational closing to the study, refer to the four suggestions at the bottom of page 31 of *Special Skills for Mission Action #2*: "I wish the best for you always. I accept you as you are. You have worth as a person. I care what happens to you." Read as meditation. Close with prayer.

Assignment: During the week, each participant should evaluate the everyday encounters she has with other people (not necessarily witnessing encounters) and how well she ran the four laps.

*See order form, p. 6.

In the Public Eye Religious Liberty (Sun)Day

Rosemary Brevard



April 25, 1968

Mr. Kussmann:

Would like to see you about a change in weekly days off. I wish to request either Friday and Saturday off or from Friday sunset to Saturday sunset off with the hours taken off Friday to be worked on Saturday evening or Sunday. My reason is I sincerely believe this is the Sabbath and no servile work may be done then.

Larry Hardison

In this country where religious liberty and human rights are exalted and protected, could this note from a Trans World Airlines employee to his manager eventually result in a tough choice for him: to follow his religious convictions or to keep his job?

Hardison worked in TWA's Stores Department, which operated 24 hours a day, 365 days a year to overhaul and maintain planes. Whenever an employee's job in that department is not filled, another employee or supervisor must cover it. Hardison and his fellow employees were subject to a seniority system contained in a collective-bargaining agreement between

TWA and their union. Senior employees have first choice of job and shift assignments and junior employees are required to work whenever needed.

Hardison's mother was a member of Garner Ted Armstrong's Worldwide Church of God. In the spring of 1968 she encouraged Larry to subscribe to *The Plain Truth*, a church magazine, and interested him in the various doctrines of the church. One of these is that work is proscribed on the Sabbath (sunset Friday until sunset Saturday).

When he received Hardison's note, Kussmann authorized Hardison's union representative to seek some job change which would allow him to observe his Sabbath. During the spring and summer Hardison continued his religious studies and worked occasional Friday evenings or Saturdays "because I thought at the time as long as I am working for it, God is going to forgive me."

In September 1968 Larry officially joined the Worldwide Church of God. Convinced that he must observe the Sabbath, he used his seniority to transfer to the generally less desirable graveyard shift (11:00

P.M.-7:00 A.M.) Working this shift freed him from any conflict in obligations to his job and his faith.

Hardison married. When a job opened up on the day shift (7:00 A.M.-3:30 P.M.) Monday through Friday, his wife wanted him to bid for it so they could have a more convenient life style. Larry got the job and in December 1968 transferred from Stores Department Building 1 to Building 2. However, the two buildings had separate seniority lists and Larry moved from a relatively high seniority position in Building 1 to second from the bottom in Building 2.

In March 1969 Bill Wyatt, the one man with less seniority than Hardison, went on vacation. Wyatt worked weekends and Hardison was scheduled to cover for him. Mr. Kussmann called a meeting with Hardison and the union steward to try to work out the problem. Suggestions from Kussmann and Hardison that the latter be allowed to swap shifts with someone willing or return to his old job in Building no. 1 or work six days per week with no overtime were rejected by the union as violating the seniority rights of other employees. TWA

refused to allow Hardison Saturday off with no pay because the company deemed his work essential. To move someone in to cover it would cause an area to be undermanned or cause TWA to pay premium overtime wages and could cause complaints from other employees.

Hardison left the meeting still scheduled to work on Saturdays March 8, 15, and 22. He did not report on those days, and, after a hearing, he was discharged.

He sued TWA and the union, claiming they violated Title VII of the Civil Rights Act of 1964 and a 1967 guideline of the Equal Employment Opportunity Commission (EEOC). Title VII provides: "(a) It shall be an unlawful employment practice for an employer — (1) to discharge any individual, or otherwise to discriminate against any individual with respect to his compensation, terms, conditions, or privileges of employment, because of such individual's race, color, religion, sex, or national origin." The EEOC guideline required employers "to make reasonable accommodations to the religious needs of employees . . . where such accommodation can be made without undue hardship on the conduct of the employer's business." (Language similar to the guideline was adopted by Congress in 1972 amendments to Title VII.)

TransWorld Airlines, Inc. v. Hardison was decided by the Supreme Court in 1977. Stating that the issue in this case was the extent of the employer's obligation under Title VII to accommodate an employee whose religious beliefs prohibit him from working on Saturdays, the Court ruled against Hardison 7-2. Specifically it held that (1) TWA cannot be faulted for having failed to work out a shift or job swap for Hardison because for it to have done so unilaterally would have breached the collective-bargaining agreement; (2) Without a clear and express indication from Congress, an agreed-upon seniority system is not required to give way to ac-

commodate an employee's religious observances; (3) To require TWA to bear lost efficiency in other jobs or the cost of overtime wages to a replacement in order to give Hardison Saturdays off is an undue hardship.

The Court concluded that "the paramount concern of Congress in enacting Title VII was the elimination of discrimination in employment. In the absence of clear statutory language or legislative history to the contrary, we will not readily construe the statute to require an employer to discriminate against some employees in order to enable others to observe their Sabbath."

The two Justices who dissented wrote that the decision of the majority against Hardison dealt a fatal blow to all efforts under Title VII to accommodate work requirements to religious practices. They predicted that employers would assume that they need not grant even the most minor special privilege to employees to enable them to follow their faith.

Such has been the case. For example, six weeks after the decision was handed down, the Seventh-Day Adventist headquarters began receiving reports of employers who had made accommodations to religious beliefs in the past refusing to do so any longer. The practical effect of the Court's decision has been to increase the chances that Seventh-Day Adventists, Jews, Seventh Day Baptists, and members of the Worldwide Church of God will have to ignore their religious convictions to get or keep a job — or at least ignore them long enough to gain enough seniority to practice them.

Feeling that the Court misinterpreted congressional intent in Title VII and its amendments, favoring business interests to the detriment of religious liberty, Congressman Drinan has introduced H.R. 8429. This still-pending bill would require an employer to respect its employee's religious beliefs unless

"no accommodation for such employee's religious observance or practice is possible without severe pecuniary or other material loss to such employer."

Because of our deep historical commitment to religious liberty, Baptists ought to be most concerned about what the Supreme Court and Congress do in this field. We must be prepared not only to pray for these bodies but also to speak the prophetic judgment of God upon their actions. For they, like we, are fallible.

Religious Liberty Sunday—our Religious Liberty Day in deference to our Seventh Day Baptist brethren—provides us with an occasion to sharpen our awareness of current religious liberty issues. It will be observed this year on Saturday, June 10, or Sunday, June 11, in Baptist churches across the nation.

On that day let us be mindful of those Baptists whose beliefs resemble our Southern Baptist ones except in their emphasis on keeping the seventh day. They and other Sabbatarians are less free than we.

How can our society, which claims to value religious pluralism, compel adherents of minority religions to make the cruel choice of surrendering their religion or their job?

BTW
Starting in October

Baptist Women Year
in the Church

Not a fad, but a focus — on what Baptist Women are doing to encourage and increase mission support.

Never Too Young or Too Old



Frank DiMaggio

Dabble Baird Bule

HIS NAME IS FRANK DIMAGGIO and he has been a faithful reader of ROYAL SERVICE for 50 years.

Mr. DiMaggio came to the attention of Woman's Missionary Union, SBC, when in September, 1977, he wrote to cancel all his wife's magazine subscriptions except ROYAL SERVICE, explaining that "Mrs. DiMaggio has gone to be with the Lord."

Mr. DiMaggio is a retired missionary to the Italians, now residing in Alexandria, Louisiana. He served in that state, Illinois, and

Alabama as a home missionary.

The DiMaggios have been using ROYAL SERVICE as the "source of daily devotions, Bible readings, and daily prayers for our missionaries since 1916" — when they became Christians. They were appointed missionaries in 1918.

On January 28 of this year, Frank DiMaggio celebrated his ninetyeth birthday. May 1978 commemorated the ninetyeth year of Woman's Missionary Union, SBC, also, a fact Mr. DiMaggio was quick to note in his letter to WMU.

Mr. DiMaggio was born in Palermo, Italy, and came to the United States at the age of

seventeen. This year he returned to Italy to visit with his sister whom he had not seen in 73 years.

Still a "missionary," Mr. DiMaggio "left her and her large family with the assurance that one of these days I will see them in Heaven again."

"Glory to God for permitting me to be saved," he said, "and to be used for the salvation of many souls. I will love to continue to use ROYAL SERVICE as long as I live. Pray for me in the last and closing days of my life."

Debbie Bule is News writer for WMU, SBC, and a member of First Baptist Church of Center Point, Birmingham, Alabama.

It's never too young to learn.

FIVE-MONTH-OLD JASON heard the nice voice say, "Jesus loves you I love you, too." He felt the loving hands holding him. He saw the bright picture. This made Jason smile. The nice voice belonged to Jason's Mission Friends teacher, she smiled back at Jason. The teacher sang, "I am happy. I am happy. Jason's here today."

Three-year-old Lori was reading a book. Mrs. Brown sat beside her. She said, "Lori, tell me about your book." Later Lori was playing in the homeliving area. Mrs. Brown came to visit, and Lori served imaginary cake and coffee. "Thank you, Lori," said Mrs.

Brown. "I'm glad you are my friend. The Bible says, Be ready to share (see 1 Tim. 6:18)."

Steven, 5, and Rachel, 4, were building a farm. They carefully placed the blocks together. Soon they called Ms. Ward. "See our farm. This is the barn. This is the house. Over there is the pasture for the horse." Ms. Ward smiled, "I like your farm. You will learn about another farm in our story today. It has some of the same animals and buildings as yours. Will you begin to put away your blocks? Then you may help me make the group time circle."

Learning is taking place in all of

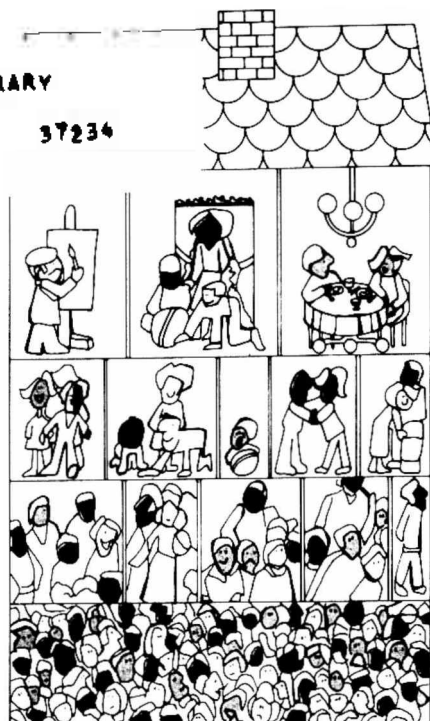
these situations. Attitudes are forming in young minds. A Mission Friends class is in operation.

Are your preschoolers learning about missions? Do you have a Mission Friends organization for your preschoolers — all of your preschoolers? A nursery worker in YOUR church could use *Start* as teaching material. *Start* is the missions magazine for preschool leaders and teachers. *Start* is available by subscription (\$3.50 per year) from Woman's Missionary Union, 600 North 20th Street, Birmingham, Alabama 35203.

Photo by Oscar Hoffmeyer, Louisiana

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Where on Earth Are the Third and Fourth Worlds?

Picture a four-story apartment. Six people live in the spacious penthouse and dine daily on grain-fed beef, with all the trimmings. They are well-clothed, well-educated, and have as much income as the combined incomes of the other ninety-four residents of the apartment. People on the third and second floors live a little more modestly, but are well-fed. Then we get to the first floor and the basement. Into small, airless rooms are crowded eighty tenants. Only one in five can read. They have no running water. They eat meat once a month or less. Every night, mothers despair as their children's cries of hunger become fainter and fainter. The sick must also bear their suffering without medication or relief. Doctors are not available, and

even medical care at 28 cents a visit is too expensive to afford. The dead are carried away silently each morning and new emaciated tenants move in to take their space.

Horrifying fiction? No. A parable of fact. The six penthouse dwellers represent the people of the United States, who control more than 50 percent of the world's wealth. They, and other highly industrialized nations, are considered the First and Second Worlds.

Almost all of the malnourished and starving people of the world 1 billion and more — live in the Third and Fourth Worlds. Until the tripling of oil prices in 1973, all developing countries, whether capitalist or communist, were considered the Third World. The high rate of economic growth in the

Third World countries of Latin America, the oil-exporting nations, and a few other countries in Asia and Africa has created a new basement level: the Fourth World, which includes the countries of India, Bangladesh, Pakistan, and many African nations.

Poverty, of course, is not limited to Latin America, Africa, and Asia. According to the US Census Bureau, 33 million US citizens lived below the poverty line in 1975.

But what are we to do? Shall we respond by building a screen of indifference to hide the misery of our neighbors.

The July ROYAL SERVICE takes a long, hard look at what Southern Baptists are doing — and can do about poverty in God's world.