

August 1978

ROYAL SERVICE



"America is now a land of religious pluralism. Christianity has competition; the days of religious monopoly are gone. This means we must adjust our strategy to win disciples in the open market of religious variety."

Strange New Religions, Leon McBeth

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Things a refugee sponsor needs to know

ONE TO ONE

Brenda M. Moore

Dear Editor:

I'm a special project worker in Songkhla, Thailand, involved with mainly Vietnamese refugees (anyone who comes out by boat goes to one of the two "boat camps" if they land in Thailand). I can't begin to describe the urgent need for sponsors. But let me try!

The people in my camp have no chairs, no tables, no beds, no locks on doors — and many have no doors to the little shacks they huddle in. The camps built to "temporarily accommodate" about 300 people maintain a level somewhere between 800 and 900. For some months, there were 1400. . . . Let me assure you, life is not comfortable there.

People who have already suffered greatly, spend long, tedious months waiting to go somewhere. Many have been approved to go to the US — BUT THERE ARE NOT ENOUGH SPONSORS. I have seen many tears spent on the frustration and uncertainty of the future. I thank God we Baptists have been helping refugees here in Thailand for three years now. But do you know, not one of the Vietnamese I have known here in the

last 13 months has had a Baptist sponsor!

Please, please help get the word out to the churches. We need Christian sponsors! Surely, God would use many of our Baptists to show his love to these who are lost and desperate. Most are not Christian, but they have rarely known Christians or really read God's word. We as Christians can be the words in action.

Challenge our churches!

Prayerfully,
Linda Pegram
Thai Baptist Mission
Songkhla, Thailand

Sponsorship of Vietnamese refugees is a rewarding but sometimes difficult experience, according to Johnnie McCracken of Birmingham, Alabama.

Johnnie and her husband, Lou, became sponsors of a young Vietnamese couple, Phan Nghi and Le Thu Thuy Mai, in July 1975.

Involvement with people of other nationalities was not new to Johnnie. She had tutored internationals from 20 different countries for eight years through a church ministry.

Members of the McCrackens' church were very helpful. One church friend provided the refugees with a company field house, which was not going to be used for six months. Others gave money for the couple to use and furniture and furnishings for the house.

A retired couple who lived next door to the refugees became true neighbors and guided the little family through much of the culture shock of adjustment to American living.

One hazard to avoid is allowing the refugees to become totally dependent on the sponsoring family. "Some refugees have the misconception that the sponsoring family is totally responsible for them," said Mrs. McCracken. "We had to keep stressing to Nghi and Mai that we were only helping them adjust and

settle in a new country. It was most important that they learn how to do things for themselves."

The McCrackens showed the couple where and how to shop for food and clothes, and offered a helping hand and encouragement when needed. They invited Nghi and Mai to their home for traditional American holidays.

After six months the couple moved into an apartment complex in Birmingham where some other Vietnamese families lived.

In March 1976, the couple had a baby boy; probably the first Vietnamese refugee baby born in Birmingham.

Nghi and Mai attended church with the McCrackens, but the language barrier was a hindrance.

"We had to show them God's love by caring for them as God cares for us. I believe that they are gaining understanding and, hopefully, acceptance of Christianity," added Mrs. McCracken.

She advised new refugee sponsors to generally expect newly arrived refugees to be lonely, depressed, and confused.

She suggested that sponsors make that the refugees obtain life and hospitalization insurance. The sponsor should also realize the possibility of some financial involvement for awhile. She advised sponsors to help the refugees gain self-sufficiency by not encouraging them to depend on welfare and social programs. "They can make it on their own," Mrs. McCracken explained, "because they're basically industrious people."

For more information on refugee sponsorship, write Irvin DeWann, Director of Immigration and Refugee Services, Home Mission Board, 1350 Spring Street, NW, Atlanta, Georgia 30309.

The key to sponsorship is a commitment to help the refugee locate some type of employment, shelter for one to three months, initial food, and clothing. An individual or a church may sponsor a person or a family. Individuals are requested to have a church as a back-up co-sponsor.

Volume LXXIII

Number 2

August, 1978

COVER

Asian-based religions, old and new, are winning converts in America; but at the same time, many Asian Americans are responding to the Christian gospel. More churches, missionaries, and personal involvements are needed.



CURRICULUM WRITER

Mary Neal Morgan
Former missionary to Japan (1950-71), Dr. Morgan is Assistant Professor of English at Mercer University in Atlanta. She teaches a Sunday School class of international students at Second Ponce de Leon Baptist Church and is faculty advisor of the campus BSU.

In writing the assignments, Dr. Morgan said, "Getting to know and appreciate more of the people at the Home Mission Board and Rev. Moon, pastor of the Korean Baptist Church in Atlanta, has greatly enriched my life."

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New Future of Christianity Rev. Sun Myung Moon

BAPTIST
WOMEN
MEETING

Zen and the
Unification
Church

After spending almost 20 years in the Orient as a Southern Baptist missionary, I returned to the United States in 1971 to find my own country in turmoil. In an attempt to understand and, hopefully, to help American young people, I began a search. While studying at the Baptist Seminary in New Orleans, I looked for answers to questions which were troubling me. What forces had produced the worldwide

unrest of the 1960s? What was the meaning of the demonstrations and what had been learned from them? What lay behind the confusion of youth which caused so many to "turn hippie," or resort to drugs? Some seven years later, I find that many of the questions still persist, answers have not come easily. Trends, however, are emerging which call for still further study and understanding.

It seems, today, that masses of American youth are beginning to realize that aggression and demonstration are not satisfactory outlets for their frustrations. As a result, some have become disillusioned and uninvolved. Others have turned to new causes, such as the struggle for human rights, ecology, or some expression of religion. Many have discovered the religions of Asia

Soon after I moved to Atlanta I discovered that a large number of Asian people had located in the metropolitan area. These people had brought their Eastern religions with them and were attracting followers. It was not unusual to hear students speak of fellow students in nearby universities who were deeply involved in Zen Buddhism or Transcendental Meditation or of neighbors and friends who had become Buddhists. Even at our neighborhood beauty salon, a Japanese hairdresser invited me to a gathering of Buddhists who meet regularly just one mile from my home. Also, when I stop for traffic lights on busy city streets, members of the Hare Krishna group attempt to sell or give me materials explaining their beliefs, and Unification Church people urge me to buy flowers. All of these movements suggest that young Americans are searching for meaning which they evidently have not found in their traditional American churches. In seeking to understand the unmet needs of these young people it is important to examine the religions to which they are turning. Of these, perhaps Zen and the Unification Church are among the most popular.

What Is Zen?

Dr. Tucker Callaway is a former missionary to Japan who has made an extensive study of Buddhism. In speaking to a class of college students during his recent furlough, he recounted some of his experiences in Japan. He told of walking across the spacious grounds of a Buddhist Temple in Kyoto, Japan, late one evening. As he neared a cluster of pine trees, he saw a priest dressed in his black robe standing beside a small fire which glowed in the shadows. He walked over and stood silently by the priest as they both watched the tiny sparks fly through the air and disappear. Finally Dr. Callaway spoke:

"What does Zen mean to you?" he asked.

"To become this smoke," the priest answered.

For most Americans it is very difficult to understand that the greatest longing of a Zen priest would be to fade into "nothingness" there in the peaceful setting of the temple grounds. Most Westerners think that Zen is not "logical." This is because we have been so influenced by Plato and other Greek philosophers that we have come to believe that rational thought and the scientific approach are the ultimate achievements. The Oriental mind does not work that way. Instead, to the people of Asia, intuition is just as reasonable as logic.

The main purpose of such disciplines of Zen as *koan* (riddles that have no rational answer) and *zazen* (sitting in meditation Zen-style) is to show the absolute futility of thinking and feeling. Logic and emotion are meaningless and must be abandoned before anyone can be enlightened. Zen can only be experienced, they believe.

Zen quietly entered the United States during the first of the twentieth century. Later, through the door opened by Zen came Hare Krishna and Transcendental Meditation. More recently, the Unification Church has followed to plant itself firmly on our shores. In the meanwhile, Zen, the earliest arrival, has continued to grow. At present, 2,000 committed Zennists study at about 12 major Zen centers, but the influence of Zen in the United States is far greater than these small numbers might suggest.

The relationship of Zen to mainstream Buddhism is not always clear. Many people think of Zen only as a method of meditation, the purpose of which might be different for each individual. These purposes may include the desire to overcome anxiety, to become detached from things, to eliminate duality and experience wholeness, to perceive the reality of the present to its fullest, to escape from problems and

guilt feelings, to avoid conflict, or to seek peace. However, one Zen scholar, Philip Kapleau, insists that Zen is a religion and can be understood only in the context of its Buddhist setting.

To understand Zen as a branch of Buddhism, one must remember the Four Sublime Truths of Buddhism: pain is universal; pain is caused by desire; pain vanishes when desire vanishes; and desire can be overcome through the eightfold path. Knowing, saying, and doing what is right are important components, but the last — right meditation — is the most important for the Zennist. The goal of meditation is to reach enlightenment, but their meaning of enlightenment is a mystery to the non-Zennist. One who has experienced it says that enlightenment is most perfectly described as the joy of discovering: There is nothing, absolutely nothing. I am everything and everything is nothing!

However, a Zennist would insist that "nothing" is not opposite to "something." It is a higher state which cannot be compared to nor contrasted with any other thing for the very reason that it is to them "ultimate reality."

A Christian's Response to Zen

Since Zennists feel they have reached "ultimate reality," it is difficult to convince them that there is more. However, since they do not have any concept of a personal God, perhaps to introduce them to Jesus would be the most appropriate approach. Zennists do not accept any idea of sin, heaven, and hell. Therefore, the usual method of trying to lead them first to a conviction of sin probably will show few, if any, results. Seeing the love and concern of Jesus through the lives of Christians will most likely have the greatest influence.

What Is the Unification Church?

My first experience with members of the Unification Church is

unforgettable. In 1972 when 200 young people from all over the world descended upon Atlanta in preparation for Sun Myung Moon's crusade, 6 of the 40 Japanese in the group appeared suddenly one morning in my Sunday School class. They told me they had come to America to build a "One World Church." Having encountered the difficulty of leading even one Japanese to commit his life to Christ in Japan, I could not help being amazed at this kind of dedication. Therefore, when they invited me to return to the One World Crusade headquarters with them for lunch, I accepted and discovered the worldwide fellowship among them to be delightful.

During the five years since that time, Moonism has frequently appeared in the news. Conflicting reports have merely increased the difficulty of understanding this most recent and most aggressive of the new religions to enter the United States. The question of why so many young Americans are following Moon remains unanswered.¹

Sun Myung Moon, the founder of the Unification Church, was born in North Korea in January 1920 to Presbyterian parents. He went to Waseda College in Japan where he studied electrical engineering. After World War II he returned to North Korea where he became preoccupied with stories of a "coming Messiah." In 1948 he was excommunicated from the Presbyterian Church and for reasons which are unclear he was arrested by the Communists and spent three years in prison. He escaped in 1950 during a bombardment by US forces.

After settling in South Korea, Sun Myung Moon continued writing his doctrines, the *Divine Principles*. The doctrine of the Unification Church is based on the claim that God tried through Adam and Eve to build a perfect world. However, this failed because Adam and Eve sinned against God. Then God made another attempt through Jesus, the

second Adam. Since his mission to start a new perfect human family was also unsuccessful, this was also unsuccessful. Therefore, God must choose another Messiah, a third Adam. Moon claims that when he was a young man, God spoke to him and insisted that he complete the unfinished task of Jesus.

By 1957 many Moon missionaries were scattered through South Korea. During the 1960s, his efforts were directed toward Europe and Japan. In the early 1970s Moon began his crusade in the United States. He moved to this country with his family and became a permanent resident in 1973. The Moon family now reside in a \$620,000 estate at Tarrytown-Irvington, New York. Recently Moon purchased the former New Yorker Hotel as the headquarters for the World Unification Church which claims to have a total world membership of about 1 1/2 million.



Two main activities of the members of the Unification Church are raising money for the program and bringing "spiritual children" into the movement. Young people, usually in their twenties and often former college students or graduates, make up the majority of the membership. Many students drop out of college to follow what they believe to be a movement to bring peace and unity to all Christendom.² Upon entering the

AMERICAN SCENES of oriental worship, from (top clockwise) Atlanta, Chicago, Los Angeles, and San Francisco



Congress have been influenced by representatives from Moon organizations. The Freedom Leadership Foundation (FLF), one of many front organizations of the Unification Church, is a lobby group based in Washington. McBeth claims that through the FLF 25 or more attractive young volunteers provide many free services for congressmen and attend important meetings at the Capitol.

During the early years of his campaign in the United States, "Reverend" Moon was treated kindly by news media. However, a



shift in public opinion was set in motion when angry parents protested that Sun Myung Moon had brainwashed their children and would not allow them to visit their own homes. In Kansas, 14,000 parents petitioned their senator, Robert Dole, to launch an investigation of Moonism. As a result, approximately 400 persons, including 42 house members and 31 senators, along with parents and Unification Church members, convened in the Senate Office Building in Washington, DC in February 1976. The group agreed that, while complete religious freedom must continue to be

stressed, extra-religious activities of Moon should be investigated.

The strongest opposition to the movement seems to come from former "Moonies." They have formed organizations to help others who wish to escape the grip which the movement has upon its members.³ This powerful control of Moonism may be traced to several factors, but one of the most difficult to counteract is the emphasis on sacrificing self to save the world, which makes the movement seem so right to many serious-minded young people. Dr. Frederick Sontag, a professor of philosophy at Pomona College, quoted one former member as saying that when she was in the Movement she would sit and cry because she wanted to leave and could not. "You come to believe so much that God is depending on you and the fate of the world is on your shoulders," she said.

The Christian Approach to Moonism

Those who write about the Unification Church do not agree on which approach Christians should take. One point of view is that an untrained Christian's attempt to witness to a member of the Unification Church would be like a nonswimmer trying to save a drowning man. Another rejects Moonism altogether, suggesting that Christians should work to expose and annihilate it. However, Dr. Sontag, who spent ten months studying the Unification Church, entreats us to remember that the Moon cult is a reflection of the problems of our day: social, religious, political, and psychological. Dr. Sontag states that his hope is to focus our attention on the serious problems that the success of the movement brings to light, and then to direct our energy toward meeting these needs rather than in "wasted warfare bent on destroying our enemies."

Isamu Yamamoto, in *The Puppet Master*, declares that many

churches today are becoming so culturally oriented they do not encourage spiritual experiences. As a result, a number of young people are leaving their churches. "As long as 'Christian' congregations present a God who is way out there somewhere, if there at all, their youth are going to be dissatisfied and thirsting for a more personal relationship with God," he says. Yamamoto believes that in order to effectively share our witness with members of the Unification Church, we must first have a strong faith in Christ based on a solid Biblical understanding.

We cannot expect, however, to communicate with Unification Church members if we only try to pit our beliefs against theirs to prove we are right. Yamamoto insists that in order for them to know that the love of Jesus is not filled with the kinds of fears and guilt which Moon's movement presents, they must be able to see that love through Christians.⁴

Three practices (found in the cults) which all Christian groups must avoid are:

1. Fixing an exact date for Christ's return.
2. Controlling the minds of the adherents
3. Dominating the group by means of one man who is considered the only authority and interpreter of God's truth.

Whenever these characteristics are found in any group it is an indication that the members are going in the wrong direction.

PLANNING THE MEETING

Aim: As a result of this study, members should understand basic beliefs of Zen Buddhism and the Unification Church. In addition, they should be aware of some of the conditions in America which have resulted in the growth of these groups and know how a Christian

can and should respond to a Monnie/Zenist.

PLAN 1

Have one member of the group present the material on "What Is Zen?" and another the material on "What Is the Unification Church?" Then divide the entire membership into two groups of equal number. Ask one group to discuss the Unification Church in America and the other to discuss Zen. Ask them to discuss conditions in the American society which may contribute to the success of Asian religions and how Christians can and should witness to the followers.

Write the Home Mission Board and request the free brochures: "Factors in Effective Interfaith Witness," #344-14F; "A Greeting Card Witness," #344-13F; "The Unification Church of Sun Myung Moon," #344-16F; and "List of Moon Front Organizations," #344-23F. (Home Mission Board Literature Service, 1350 Spring Street, NW, Atlanta, GA 30309) Request that each group choose a secretary to keep notes and that each choose a follow-through. After about ten minutes, have the two groups to come back together and make a report.

Close with the Call to Prayer.

CALL TO PRAYER

Read: John 8:32, John 14:16, and 1 John 4:20.

Pray for American young people who have joined Zen or the Unification Church in an attempt to find answers for problems which they face. Pray that they may find their answers in Jesus.

Pray for our Home Mission Board, and for our homes, churches, and schools that we may change those things which cause young people to turn to these religions. Pray for parents of these young people. Pray for Mr. Moon that he might come to know the true Messiah.

Pray for missionaries who have birthdays. Whenever possible.

when reading the names include the predominant religion of the country in which they work.

PLAN 2

Order the brochures mentioned in Plan 1, to distribute at your meeting. Plan also to use the Home Mission Board-produced cassette, "From Moon to Christ," (available from the Home Mission Board for \$2.00). On side one, Chris Elkins relates his spiritual pilgrimage through the Unification Church to a reaffirmed faith in Jesus Christ. Side two contains answers to the questions most-asked of Chris in his travels as a consultant for the Home Mission Board's Department of Interfaith Witness.

An alternate suggestion would be to make your own tape. Have a young man tell the story of Chris Elkins, found on p. 10 of this magazine, in his own words.

At the meeting, as you play the tape, ask the women to listen for conditions in church and family life that might cause a young person to become interested in the Unification Church. Discuss how the church can minister to youth and their families. See boxed article by Elkins on p. 10 for suggestions. Explain the types of Interfaith Witness Department conferences that can be offered. (See "Plan for Follow Through," below) Ask, would any of these be helpful to youth? How? To Baptist Women?

PLAN 3

Before the meeting, make a study of Buddhist gatherings and Unification Church activities in your neighborhood. Your pastor, a librarian in the community, or an international student may be able to help in finding resources. After making a survey of possible projects, decide on a follow-through activity for the month.

At the meeting, have two people present the material in ROYAL SERVICE and two others to present findings in your neighborhood. Then discuss the follow-through activities. Close with Call to Prayer

PLAN FOR FOLLOW THROUGH

Your Home Mission Board Department of Interfaith Witness (IW) wants to encourage local churches and associations to use materials and expertise they have available.

Upon request from a church or association, the IW Department can help plan an Awareness Conference, an IW Associate Training Seminar or a Dialogue Event for your area.

The Awareness Conference focuses on informing Baptist people about the doctrines, organization, and outreach of the many growing religious groups in this country. Suggestions for witnessing to these persons are also given.

A Training Seminar offers in-depth study to persons who want to become Associates in IW. Associates, after they are trained, take part in Awareness Conferences as conference leaders. Usually, an Associate will concentrate on one or two religious groups, rather than trying to know everything about every group.

The Dialogue Event provides opportunity for Baptists to talk with members of different religious faiths. The goal is better understanding and communication.

If you are interested in more information on Interfaith Witness Conference dates, or if you want to schedule a conference, write your state Interfaith Witness coordinator at the state office address, or Glenn Igleheart, IW Department, HMB.

"The feature, Sharing the Truth About the Unification Church," p. 10, tells of Chris Elkins' involvement with the Unification Church and his return to Christianity. Further discussion of why young Americans join Moon can be found in World Mission Journal, March 1978.

Three of these organizations are: IFI (International Foundation for Individual Freedom), CERF (Committee Engaged in Reuniting Families), and CEFM (Committee Engaged in Freeing Minds).

"See Meet the Missionary," "Sharing the Truth about the Unification Church," p. 10.

prayer group new seoul korean baptist church

dr. w. robert defoor and mary neal morgan



A CHURCH IS BORN — (standing) Druid Hills' ministers Harold Zwald and Robert DeFoor during ordination of Rev. Kyun Yul Moon; a portion of the church congregation; and the Rev. Moon. Photos by Luke Peoples.

It began as an interdenominational Bible study group under the leadership of an ordained Korean Presbyterian minister. Today, it is the New Seoul Korean Baptist Church, a growing mission of Druid Hills Baptist Church in Atlanta, Georgia.

The relationship began in the fall of 1976, when the Rev. Kyung Yul Moon and leaders of the interdenominational Bible study group came to Druid Hills Church seeking not only counsel but also a place for their Bible class to meet. As this group met with Dr. W. Robert DeFoor, pastor at Druid Hills, doors seemed to open to new ideas and new ministries. In November 1976, Druid Hills approved the use of their building for the Bible study group.

Conversational English classes, already being conducted by the church, soon were

expanded to include Korean language groups. Other church activities also began to include the Korean community. One of these activities which was especially meaningful was a young adult retreat in the mountains in April 1977. Conversations between members of the Korean Bible study and the Druid Hills congregation paved the way for cross-cultural relationships to develop.

During the winter and spring of 1977, the Korean minister told Dr. DeFoor that he had several Christian converts and he wanted them to be baptized by immersion. Knowing Pastor Moon's denominational background, DeFoor insisted that Moon fully interpret Christian baptism to the candidates and to the Korean observers. Several adult Koreans were then baptized by DeFoor as a confession of their faith in Jesus.

In the spring of 1977, Pastor Moon and several of his lay leaders met with Dr. DeFoor to discuss further the relationship between the two groups. At this time, the hope was expressed that the Bible class might become a Baptist church. Dr. DeFoor asked, "Why do you want to become Baptists?" And their answer was, "Baptists here are closest to the evangelical Christianity that we knew in Korea."

At this point the Home Mission Board of the Southern Baptist Convention became a valuable resource. Dr. Dan Moon, a consultant with the Language Missions Department of the Home Mission Board and Brotherhood Commission, came to Atlanta to meet with the Korean Bible class. He explained Southern Baptist church life and doctrine to them. Since Dr. Dan Moon is Korean,

there were no language or cultural barriers. While at Druid Hills, Dr. Moon spoke briefly at the Sunday morning worship service and was able to interpret this foreign missions opportunity at the church's doorstep.

After much prayer and discussion, the Korean Bible class was poised to become a mission of Druid Hills Baptist Church. In July 1977 the church enthusiastically voted to establish that relationship, providing space and worship facilities in the Druid Hills buildings, a joint Sunday School program, and financial aid to the pastor that now totals \$550.00 per month.

On August 21, 1977 a most impressive worship service was held at Druid Hills Baptist Church. In that service, Pastor Moon and two of the mission's deacons were baptized by immersion, and Dr. Dan Moon translated Dr. DeFoor's sermon to a joint worship service where many Koreans confessed faith in Christ and presented themselves for church membership. At the same service



Pastor Kyung Yul Moon was ordained to the ministry among Southern Baptists. When "Blest Be the Tie" was sung, first in English and then in Korean, to close the service, tears of joy and prayers of thanksgiving and praise were given to God.

The Korean mission decided to call itself the New Seoul Korean Baptist Church. As one of their deacons said, "New Seoul" for our Korean homeland and "new soul" for our relationship to Jesus."

Since then the church has grown steadily. About 70 people attend worship each Sunday and the spirit

and efforts are positive. During the Christmas season in 1977, the Korean mission met with Druid Hills Baptist Church for a joint Wednesday service. For the fellowship meal, meat and potatoes were served alongside delicious Korean foods. A beautiful program was then presented by the Korean church. Joined around the tables, breaking bread together, there was an anticipation of the heavenly banquet, where people from the north, south, east, and west will gather with Jesus. This relationship is but a foretaste of that blessed event!

PLANNING THE MEETING

AIM: As a result of this study, members should know more about Korean Baptist work in the United States and understand some of the reasons for its rapid growth.

BEFORE THE MEETING

Ask one member to be prepared to present the material in this lesson. Ask another member to review the material under the title of "Korean Baptist Work in the United States" in the Current Missions Group in this month (p. 22). Another person should be asked to think about some lessons to be drawn from the material and some follow-through activity. (You may wish to do this, using the material on "Bold Mission Thrust" under the Current Missions Group lesson.)

IN THE MEETING

Have members make the reports

which they have been assigned. Then read the Bible verse and comments in the Call to Prayer. Ask women to give examples of how God has answered prayer in their lives. Then ask the entire group to divide into small groups of two or three members each and meet in a quiet place to pray together. Pray for:

1. All the people from Asia who have immigrated to the United States.
2. Korean Baptist churches and their pastors as they try to witness for Christ. Pray especially for the New Seoul Baptist Church in Atlanta.
3. Our own witness and involvement with Asian Americans.
4. Missionaries who have birthdays today.

SOMETHING TO DO BECAUSE YOU PRAYED

Through the next month, pray everyday for Korean Baptist work in the United States. Consider the suggestions listed on p. 24. Ask God to give you boldness in reaching out to Asian Americans.

CALL TO PRAYER

Read 1 Thessalonians 5:16-18. God has given us many blessings. May we never cease thanking him for all his goodness. Let us live in such a way that our lives may be "letters of thanksgiving" that will result in a demonstration of God's love toward all whom we meet. The prayer will become the natural overflow of praising God.

HOME MISSIONS

Donner Springs, Kansas — Vacation Bible School, visitation, church weekday ministries, develop ministry for youth. Need anytime.

Indianapolis, Indiana — Vacation Bible School, visitation, home Bible study, and assist two seminary students in starting new missions.

Fort Huron, Michigan — Action survey, visitation for new mission. Needed anytime.

Adirondack Association — Two family couples to help strengthen a situation, help develop Sunday School, lead home Bible studies; crew of men to help put up a building. Need volunteer to help develop graded Sunday School and do youth work. One person or couple to survey other communities — conduct home Bible studies in view of starting new works. One person to organize and lead Sunday School work and develop and train leadership for other programs. One or two couples to establish Sunday School and other organizations, cultivate communities.

Sarasac Lake, New York — Resort work in camping areas; home Bible study fellowship; train leaders; develop ministry to students. Needed anytime.

Tolland, Connecticut — Organize and lead Youth group; work with new BSU at University of Connecticut in witnessing training (cultivation — not "but-hole" approach). Needed anytime.

Miami, Florida — Assist Interfaith Witness director in visiting and relating to non-evangelicals. (Interview necessary before assignment.) Needed anytime.

Louisville, Kentucky — Assist mission center with publicity in community; serve as camp counselors in June; general office help, day care, recreation, etc. Needed spring, summer, fall.

TO APPLY: Contact Mike Robertson, Special Mission Ministries Department, Baptist Home Mission Board, 1501 Spring St. N.W., Atlanta, GA 30309.



VOLUNTEERS NEEDED

FOREIGN MISSIONS

Sewing team: Kingstown, St. Vincent, Caribbean. To train nationals to make clothing on a commercial basis. Group would need to bring machines and materials to work with.

Swimming Pool Construction: Belem, Brazil. 4-8 workers. Moderate charge for food and lodging. Any two-week period: June-December 1978.

Secretary: Mexico. Must speak Spanish. One-year assignment. Round-trip transportation and furnished housing provided.

Research & Design Consultant: Taiwan. One-year assignment. Round-trip transportation and furnished housing with utilities paid.

Agriculturalist: South Brazil. One-year assignment. Round-trip transportation and furnished housing provided.

Artist/illustrator: Nigeria. Three months. Housing provided.

FOR ADDITIONAL INFORMATION, please write: Consultant on Laymen Overseas, Foreign Mission Board, P.O. Box 6597, Richmond, VA 23230.

HELP WANTED — We are seeking 5000 volunteers to serve one to two years in the Mission Service Corps. Opportunities for spiritually-rewarding ministry everywhere in the US and abroad. No experience or foreign language necessary. For more information, write Ralph West, Mission Service Corps, PO Box 7203, Atlanta, GA 30309.

OPPORTUNITY AVAILABLE — We are seeking 5000 individuals, churches or groups of churches to financially support Mission Service Corps volunteers. Tremendous return on investment, in terms of strengthening mission support and reaching the world for Christ by the year 2000. Respond today! Write Ralph West, Mission Service Corps, PO Box 7203, Atlanta, GA 30309.

MEET THE MISSIONARY

CHRIS ELKINS

Sharing the Truth About the Unification Church

Mary Neal Morgan



In 1977, Chris Elkins traveled over 30,000 miles and spoke to 100,000 people about Moon's Unification Church (top photo) and Moon's followers (right).

Chris Elkins had a typical American childhood. He was the oldest child of Southern Baptist parents who took him to Sunday School and church every week and who were proud of his accomplishments. As a senior at the University of Arizona, Chris was president of his fraternity and was on the dean's list. He looked forward to a successful career in law or politics. Then in June 1973 a young man invited him to attend some lectures on "how science and religion can work together to make a better world for all people."

After attending the lectures for six evenings, Chris Elkins joined the Unification Church, more because he admired the quality of the life of the people than because he accepted the Divine Principles of Sun Myung Moon. He was convinced that the young people in the group truly care for each other and that

they really knew what they believed. Chris says, "No matter what you have heard, every one of them believes without a shadow of a doubt that Moon is the Messiah."

After joining the group, Chris called home to tell his family. He was not prepared for the opposition which they expressed. His parents begged him to come home to discuss the matter with them, but he would not. He was hurt when his father finally said to him one day, "As far as I am concerned, you might as well be dead." Still Chris remained loyal to the Unification Church.

Shortly after becoming a member of the group, Chris was drafted into Moon's choir, the New Hope Singers International, which accompanied Moon on his 21-city tour of the United States. Later Chris was transferred to the political branch of the movement, the Freedom Leadership Foundation (FLF), in Washington, DC, where one of his responsibilities was to be managing editor of FLF's bimonthly tabloid, *The Rising Tide*. He says that his responsibilities in Washington led him often to Capitol Hill, the White House, and political rallies.

Chris's next responsibility was with Moon's college outreach program, the College Association for the Research of Principles (CARP). He was sent to the New York headquarters to become the founder of CARP's news monthly, *The World Student Times*. He retained this position until he left the movement in January 1976.

Just before Christmas 1975, Chris received permission to return home for his only brother's wedding. He decided to stay through Christmas without permission. However, on Christmas Eve, a friend informed Chris that his family had employed an agent to try to force him to leave the Unification Church. He was appalled that his own parents would consider such action. In the darkness of that night, a very lonely, confused, young man escaped through the window of his own home. Chris arrived in New York very early the next morning. Buses were not yet running, and he was forced to wait two hours for a bus into the city. While sitting in the deserted airport on Christmas morning, Chris began to think about his life. He realized that he was no longer a member of the Unification Church by choice. He had become their bond slave and was rapidly moving toward the point of no return. Questions which had never been satisfactorily answered became increasingly urgent.

After Chris arrived at headquarters, the leaders of the movement realized his uncertain wavering and decided to send him to Barrytown for the orientation which he had never received. He rebelled at the thought; he knew if he went through the grueling Barrytown orientation, he would never leave the movement.

The climax of Chris's experiences which led him out of the Unification Church came a few days later when he asked a friend who was a devout follower of Moon, "What would you do if you were told to kill your father and mother for the sake of the movement?" Without batting an eye, he looked straight at Chris and said, "I'd do it." Chris was horrified; that was too much for him. From that time on, he planned his escape. Then very late at night on January 6, 1976 Chris awoke and realized that everyone else in the building was asleep. He quickly made his preparation, picked up his two suitcases which had not been unpacked since he arrived on Christmas Day, and walked out the front door to freedom!

Since Chris had a friend in Atlanta whom he trusted not to turn him in either to his parents or to the Unification Church, he went there for a time of adjustment. Gradually he began to make contact with his family and with other friends. He renewed his commitment to Jesus Christ more than ever before. Then he was led to contact the Home Mission Board where he is now working as a consultant in the Department of Interfaith Witness.

Since September 1977 Chris has traveled throughout the United States speaking in schools, churches, and conventions in an effort to help people to understand and to witness to members of the Unification Church.

As part of the Home Mission Board staff of the Department of Interfaith Witness, Chris also participates in many Awareness Conferences, which seek to explain religious faiths and sects to Baptist people. The Interfaith Witness Department will help plan an Awareness Conference for any church or association that makes a request. For more information write the Department of Interfaith Witness, Home Mission Board, 1350 Spring Street NW, Atlanta, Ga. 30309.

Responding to a Moon Disciple

Chris Elkins speaks from experience

IF YOUR SON OR DAUGHTER JOINS THE UNIFICATION CHURCH

Don't panic. If you threaten or overreact, you will only alienate your child, cutting off his outside sources of love, and driving him to further dependency on the Unification "family."

Keep the communication lines open. Write warm letters telling about things that are happening at home and wishing he were there to enjoy them. Get his friends to write. And don't forget birthdays and other special events!

If he comes home for a visit, do not engage in theological debate. It is fine to talk about God's love and care, but don't try to argue him out of his views. As an older adolescent or young adult, he is trying to test his wings, and he will pull further away, if constantly told that he is dumb or wrong. The best thing to do is to enjoy family things together. Surround him with love and support. Today's family has a tendency to fragment and to neglect the nurturing of the family unit. If parents would determine to strengthen family bonds of love while children are still at home, the Unification "family" would have less appeal.

Deprogramming (hiring an agent to restrain your child and grill him relentlessly until he renounces the movement) should be a last resort. I remind parents that they are taking several risks when they hire a deprogrammer:

1. They are in effect breaking the law, and they will have to suffer the legal consequences if the deprogramming doesn't work.
2. There is no guarantee that the deprogrammer is qualified to perform this mental manipulation

procedure. Many persons with no skills or qualifications are calling themselves "deprogrammers" and are bilking parents out of large amounts of money.

3. Deprogramming can be emotionally traumatizing unless follow-up by parents and friends is very supportive and loving. Even then, you can't guarantee the results. There have been some successes, but there have also been mental breakdowns and suicides.
4. The ideal way for the youth to leave the movement is on his own. The first year is crucial. Given the emotional support from home to make their own decisions, about 50 percent of the Unification disciples leave within the first year. The rigorous lifestyle and theological inconsistencies lose their appeal, if the youth has an alternate source of love to turn to.

IF YOU MEET A UNIFICATION DISCIPLE

If a disciple comes up to you on the street and tries to sell you something, the worst thing you can do is ignore him or tell him he is going to hell. Don't be obnoxious. You have nothing to fear. Be kind. This refutes one of Moon's basic teachings: that Satan will put all kinds of obstacles and rejection in the disciple's path, because he (Satan) knows that the disciple is practicing the true religion. In other words, the more rejection the disciple receives, the more sanctified he feels.

If you have a chance to build a relationship with a Moon disciple, do so. Have a regular time together and give the friendship time to grow. Show him that you love and care.

Current Missions Group Getting to Know the Asian American

Mary Neal Morgan

Since the middle of the nineteenth century when large numbers of people from China joined others from around the world in the California gold rush, people of Asian descent have been a part of the American culture. Though the early Chinese worked diligently in the gold mines and in building the continental railroad, they received much resentment and opposition. Their willingness to work hard for less pay, thus eliminating other workers, may have been a major cause of the opposition from Anglo-Americans.

Only a few Japanese were among those early Asian immigrants because Japan was closed to the outside world until the Meiji (MA-jie) Restoration of 1868. As late as 1890 there were less than 700 Japanese people in the United States. The number began to increase rapidly from the turn of the century until 1907-08. At that time, under the direction of Theodore Roosevelt, the "Gentlemen's Agreement" was drawn up with Japan, greatly limiting immigration to the US. Asian immigration was further limited by the Immigration Act of 1924 which practically excluded all nonwhites from entering the US. Several years later this kind of discrimination was still a basis of contention for many Japanese people and was thought by some to be one of the many causes of Japanese hostility which led to World War II.

The hostility and resentment were intensified during World War

II when 125,000 Japanese people on the West Coast, mostly American citizens, were taken from their homes and placed in "relocation centers" often widely separated from their homes. This action, which came as a response to fear, was intended to be a security measure for the American people, but it caused much suffering for one group of American people: the Japanese Americans.

Finally in 1965 a new law was passed which allowed immigrants to enter the US on the basis of their skills and their relationship to those already in America. As a result, larger numbers of Orientals began to enter this country. In the 1970 census, 1,369,412 Asian Americans registered. Among these, there were: 590,000 Japanese Americans, 435,000 Chinese Americans, 76,000 Indian Americans, and 70,000 Korean Americans. Since that time, these groups have increased and others have been added. Korean immigration has shown remarkable growth. Large numbers of immigrants have also entered the United States from Vietnam following the close of the war there.

In recent years, larger numbers of skilled and professional people have come to America. It is not unusual to find in church congregations of Chinese, Japanese, Vietnamese, and Korean immigrants two or three doctors, engineers, teachers, or top business executives. It was still unexpected, however, when Dr. S.I. Hayakawa, former president of San Francisco

State College, won the 1976 election over Senator John V. Tunney of California. With the election of Mr. M. Matsunaga from Hawaii, also in 1976, there are now three Japanese American Senators.

Baptist Ministry to Asian Americans

Very little was done before World War II to minister to Asian Americans. For a brief time John Lewis Shuck, former missionary to China, worked in California in the 1850s. Many years later, during World War II, it became necessary for Elizabeth Watkins to leave her missionary post in Japan and return to the United States. She and her mother went to Phoenix where she accepted a position with civil service in the Gila (HEE-lah) River Relocation Center for Japanese Americans. Though prohibited from teaching religion in her civil service job, Miss Watkins and her mother organized Sunday School classes and served among the people.

During the 1950s a movement was begun to secure pastors from among the national groups to serve their own people. Today more than 90 percent of the pastors of Oriental congregations in the United States are of the same national background as their people. Most of them were born outside the United States; however, they have continued to study here and thus can claim two cultural heritages.

Even though the largest number of Americans of Asian descent are

from Japan, the number of Baptist churches among Japanese Americans is smaller than those among Chinese Americans and Korean Americans. Members of the staff of the Home Mission Board are presently conducting a study in an effort to determine some reasons for this difference in growth. Until recently, Chinese Baptist congregations, which had reached a total of 47, were the largest group among Asian Baptists in the United States. However in the last five years Korean Baptist churches have had phenomenal growth. They have surpassed all other Asian nationalities and are now one of the largest groups to which the Home Mission Board ministers.

Korean Baptist Work in the United States

At least one of the factors contributing to the rapid growth of the Korean Baptist Church in the United States is the outstanding leadership in the churches.

The Korean Baptist work in the United States was begun by Don and Eisook Ahn Kim. Don came to the United States to further his education in engineering in order to return to Korea to build a more beautiful homeland. He attended seminary to prepare himself as a layman still expecting to return to Korea.

However, after graduating from Southwestern Seminary in 1952, Don and Eisook Kim visited several Korean settlements in the West. On these occasions Don preached and Eisook gave her testimony, telling of how God had spared her when she was imprisoned by the Japanese military during World War II.

PLANNING THE MEETING

AIM: After the meeting members should understand the background and the present opportunities of ministry to Asian Americans. They should see ways that they can become involved in this witness and ministry.

because of her faith in Jesus Christ.²

The Kims, seeing the great need among Koreans striving to adjust to a new culture in America, settled in Los Angeles. There, they began a Bible study in their apartment for Korean college students from the Los Angeles area. From this small beginning, a church was founded.

Today, this congregation continues to greet people from Korea as they come into Los Angeles. The members provide whatever assistance is needed —

"In the 1970 census, 1,369,412 Asian Americans registered. Among these there were: 590,000 Japanese Americans, 435,000 Chinese Americans, 76,000 Indian Americans and 70,000 Korean Americans."

ranging from helping newcomers find a place to live to assisting students with their visas, visiting the elderly, or going into the maternity ward to stand by an expecting mother.

Don and Eisook Kim's influence reaches far beyond their own congregation. As Korean Baptist churches spread to many cities in the United States such as Huntsville, Alabama, Atlanta, Georgia, Chicago, Illinois, New York, New York, and Washington, DC, other Korean Baptist pastors follow the example of Pastor Kim in

striving to "cushion the blow for fellow immigrants."

The growth of Korean Baptist churches in the US during the last five years has brought the total number of congregations to almost 80 in January 1978. Many factors have contributed to this growth: working together of pastor and people, welcoming of new people when they first arrive in America, and the spiritual revival taking place in South Korea which is overflowing into America. Whatever else may have contributed to the growth, however, Don and Eisook Kim have been a major factor.

Bold Mission Thrust

As Southern Baptists face the challenge of spreading the gospel of Christ across the nation and around the world in this decade, may we not forget the challenge and opportunity of these great people from the East. Home Mission Board's Director of Language Missions, Oscar Romo, believes that hundreds of new churches should be established. He suggests that, hundreds of new churches should be established. He suggests that in order to provide one church for every 15,000 people, 390 churches should be for Asian Americans.³

Whether our particular place of service is in helping to organize one of these new Asian Baptist churches, teaching in a literacy program, or inviting an international student home for dinner, there is a place for each of us in Asian Baptist missions work somewhere in our nation.

Baptists, and one the material on Korean Baptist churches in the United States. You will want to present the conclusion on "Bold Mission Thrust."

In the meeting, have women present materials prepared,

followed by a discussion. Then ask members to choose a follow-through activity (see "Something to Do Because You Studied"). Close with the Call to Prayer.

PLAN 2 Before the Meeting

Write to the Home Mission Board (Department of Language Missions, 1350 Spring Street, NW, Atlanta GA 30309) and ask for copies of "Ministering to Language Friends" (#345-08F) and "Ministry of Baptists to Japanese" (#345-09F). Ask some members to decorate the meeting room with Oriental pictures, dolls, or other available items of interest. Ask another person to prepare a "Fun Test" using information found in this article.

At the Meeting

Give the brief "Fun Test" to find out how much members know about Baptist work with Asian Americans. Then, the same person will give the answers in the form of a report using the material in ROYAL SERVICE and Home Mission Board materials. Before closing, decide on a follow-through activity (See "Something to Do Because You Studied.") and have the Call to Prayer.

PLAN 3

Plan to have an interview. Have all of the members divide into four groups, one group to represent each of the following language groups in the United States: Chinese, Japanese, Korean, and Vietnamese. Members may read ROYAL SERVICE to find information on their groups, but ask them also to try to imagine how it would feel to be one of these Asian Americans in a strange new land.

Then ask one member (you may wish to be that person) to ask questions as if all of you are on a TV interview. Ask questions which can be answered from materials in ROYAL SERVICE or which can be

easily imagined such as How long have you been in America? or How do your children like American schools?

After the interview, decide on a follow-through activity. (See "Something to Do Because You Studied"). Close with the Call to Prayer.

SOMETHING TO DO BECAUSE YOU STUDIED

1. Check with your Mission Action Chairman to determine the need in

"Today more than 90 percent of the pastors of Oriental congregations in the United States are of the same national background as their people."

your community for a ministry to Asian Americans. Encourage her to consider a ministry, if the need exists. *Mission Action Group Guide: Internationals*³ offers help.

2. Do you know personally an Asian American family or individual? Invite them to your home for dinner. For help on how to relate to internationals, see p. 16 in March 1978 ROYAL SERVICE or order the *Mission Action Group Guide: Internationals*.³

3. Consider sponsorship of an Asian refugee family. The need is urgent. You can do this as an individual or as a church congregation. Write Irvin Dawson, Director of Immigration and Refugee Service, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309 for more information.

CALL TO PRAYER

Read Matthew 25:34-36. Sometimes we forget this passage

which explains that those who put their faith in Jesus should welcome the stranger, feed the hungry, visit the sick, and go to those in prison. It also comes as a surprise to most of us when we remember that "to welcome the stranger" is put in the same category as feeding the hungry, visiting the sick, and going to those in prison. Perhaps this is an indication of what many lonely people must suffer in a strange new land. Let us show the love of Christ through our lives and through our churches as we welcome them. They may reject pity or condescending gestures, but most of the 2 million Americans who came here from Asia will respond to brotherly love.

Pray for all the people from Asia who live in our midst.

Pray for the ministry among Korean Americans that it will continue the same kind of remarkable growth in the future. Pray for Chinese Americans and for the mainland of China.

Pray for Japanese churches in America that more Japanese Americans may respond to Christ.

Pray for the thousands of Vietnamese refugees in the United States who had to flee from their homeland, many of whom are still seeking new homes and are separated from loved ones.

Pray for missionaries who have birthdays today that Jesus may live through them.

Pray that we may find a way to be friends to Asian Americans. So that they may see the love of Christ through us and no longer be strangers, but beloved brothers and sisters in Christ.

¹Miss Elizabeth Watkins returned to Japan after the war to continue her missionary work there until her retirement.

²See the feature on p. 13 for a more detailed account.

³Available through Baptist Book Stores. For an account of how one church became involved with a Korean congregation, see Prayer Group p. 7.

INSIDE A BROWN PAPER BAG



... a tattered-edged ring box held the tiny gold band with a solitaire diamond.

The package was addressed to the Home Mission Board.

Ninety-one-year-old Myla Koetter Guard of Athens, Georgia, explained in a letter why she was sending the ring.

"I would like it sold and the amount given to some young woman preparing to do missions work or to be used to the best advantage," she had a friend write for her.

The simplicity of her words, the selflessness of her gift, and the significance of her gesture, touched the hearts of many at the Board.

In his *Home Missions* magazine column, Executive Director William

G. Tanner wrote, "Mrs. Guard thought her ring might be worth \$250. But who could give dollar value to the sentiment symbolized by such a treasure?"

Mrs. Sidney Guard has always been a matter-of-fact kind of person, rarely showing emotion, not wasting her words.

She did not tell her daughter, Myla (Mrs. Dale) Bennett she had sent the ring. On Christmas Eve she told her daughter she had a "nice letter from the Home Mission Board" and asked if she would like to read it.

"That's the first I heard about her sending the ring," Mrs. Bennett said.

"After I read the letter," her daughter says, "Mother asked me if I thought she did the right thing. I told her she did exactly what I would have expected her to do."

"Mother never talked a lot about her Christianity . . . she lived it more. She didn't have to talk. She was always at the church — with

the Woman's Missionary Union, leading Sunbeams, holding circle meetings," Mrs. Bennett recalled.

Sending the ring was Mrs. Guard's way of showing how much missions meant to her life, her daughter believes. She had supported missionaries by collecting money and clothing throughout her life.

Touched by her gift, Dr. Tanner said he would use her ring "to the best advantage" — as a symbol of sacrifice, a rallying point, a challenge to personal support for the new Mission Service Corps, the convention's attempt to place 5,000 volunteers alongside 5,000 career missionaries.

"Mrs. Guard," Tanner added, "wants to show that ring to Southern Baptists across the nation urging them to match your sacrifice."

Mrs. Guard's earthly life ended shortly after her gift was sent. She died in January in Macon, Georgia. But her gift — and her spirit — will live on.

CURRENTS

PAGES OF MISSION NEWS • SPIRITUAL DEVELOPMENT • LEADERSHIP NEWS

JULIETTE MATHER WAS GUEST SPEAKER AT WMU/SEC. in Birmingham, as the national organization celebrated its nintyeth birthday, May 11. A leader and shaper of WMU programs for 57 years, the 82-year-old Miss Mather challenged Baptist women to continue to use their "pushability." It was this quality, she explained, that prompted early WMU leaders to begin many ministries that are now established programs in Southern Baptist work. These include Vacation Bible School, cooperative ministries with blacks, missions work among language groups, social work centers, volunteers in missions, student summer missionaries, and the use of Ridgecrest as a conference center. Miss Mather feels that electronic media impact is the newest frontier. "I want the Bold Mission Thrust to be a grand success in lifting Southern Baptists out of themselves into a new lifestyle. You may have to be the center for this."

MISSION SERVICE CORPS RESPONSE GROWS . . . Recently, 200 prominent Southern Baptist laypersons met with President Jimmy Carter and SBC President Jimmy Allen. More than \$750,000 in Mission Service Corps support was pledged in one afternoon . . . The Home Mission Board has identified 1,100 places of home missions service for volunteers . . . Over 6,000 applications have been mailed upon request to potential Mission Service Corps participants . . . A church woman in San Antonio, Texas, has pledged to support five volunteers during the next five years. The cost commitment: \$150,000.

FLORIDA MOTHER OF THE YEAR IS FORMER MISSIONARY: Aletha Smith Satterwhite. Mrs. Satterwhite and her husband, James P. Satterwhite, served 23 years in Japan before resigning in 1975. Since that time she has been active in programs for the elderly and has served as social service consultant in a nursing home in Avon Park, Florida.

SOME BAPTIST CHURCHES IN URUGUAY MAY DOUBLE in membership if all 5,500 persons follow up decisions made for Christ in recent evangelistic crusades. The historic First Baptist Church of Montevideo, founded in 1911, received 150 names for visitation by their 165 members. Intensive use of radio and television programming before the evangelistic meetings paved the way for the overwhelming response in Montevideo and via satellite cities in the interior.

"WOMEN IN THE CHURCH" COURSE DRAWS BIG RESPONSE, according to a Seminary Extension Department release. More than 200 persons had enrolled, only nine weeks after the course was released. "In a typical year, only about ten SED courses have more than 200 enrollments," said the release. For more information about the course, prepared by Minette Drumwright, write Seminary Extension, 450 James Robertson Parkway, Nashville, Tennessee 37219.

VASTLY INCREASED USE OF RADIO, TELEVISION, AND PUBLICATIONS on the mission fields is the special prayer request of the Foreign Mission Board during August.

ROYAL SERVICE • AUGUST 1978

MABEL McRAE

FORECASTER

AGENDA FOR BAPTIST WOMEN OFFICERS COUNCIL MEETING (Record plans on Planning Forms)

Use the suggested meditation in officers council
Conduct continuous leader training
Complete plans for doing annual planning
Plan for officer manual study
Plan for Baptist Women homebound members
Plan for enlisting officers
Discuss plans for use in individual reading plan
Plan for use of variations in plans for study meetings
Plan for use of basic missions information plan
Plan for Round Table Book Club promotion
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
Promote Missions Night Out
Provide for training in direct evangelism

OFFICER SPIRITUAL DEVELOPMENT

Read Scripture verse suggested in the Prayer Calendar and pray for the missionaries. Be sure to include other prayer requests.
"Out of the crucible into a better mold." "Real meaning of life discovered through tragedy."
These two statements were taken from the Christ in-You article on

page 25 of this issue. Have officers share some of their experiences with grief. Did these two statements prove true for them?
Discuss ways Baptist Women can minister and witness to persons in grief situations. *Special Skills #3 Helping Persons Who Grieve* is a good resource book.

CONTINUOUS LEADER TRAINING

Officers may need help in understanding adults and how to reach them. Church Study Course book, *Understanding Adults* by Lucien E. Coleman, Jr. is one source of help. The chapter entitled, "The Quest for Meaning," clearly indicates that when adults are correctly motivated, they can be reached. The president should summarize information in this chapter and lead the officers' council to discuss how this chapter relates to Baptist Women. As this is one of the required books for obtaining a WMU Leadership Diploma, plan to purchase a copy and circulate it among your officers. The book should be studied at home.

ANNUAL PLANNING (FOR NEW OFFICERS)

Refer to July Forecaster plans for annual planning helps. Suggest all officers review their responsibilities to make sure they understand what is expected of them. Provide each officer with the following helps as an aid to annual planning:
WMU Year Book 1978-79* (Baptist Women Section)

Baptist Women Manual* (Annual

Planning Section, pages 54-57)

Baptist Women/Baptist Young Women Officer Orientation Kits* (All officers should work through sheet 2 prior to annual planning.)

Baptist Women Year in the Church Resource Kit* (one kit for each organization)

OFFICER MANUAL STUDY (FOR NEW OFFICERS)

Madame president, you will guide the manual study for incoming officers (if they have not already studied the *Baptist Women Manual**). When you lead this study, plan to use Learning Activities in the various chapters as well as the leader cassette tape, *So You're a WMU Leader* available from Baptist Book Stores. It will add dimension to your teaching. Provide each officer with her own copy of *Baptist Women Manual*.

HOMEBOUND

Can you answer YES to these statements?

- Our homebound members have been placed on a telephone committee
- We use our homebound members to announce our meetings.
- When we have prayer requests, we ask our homebound members to pray with us and to channel these requests to our Baptist Women membership
- We share our Round Table Book Club books with our

homebound members, and encourage them to read at least one

- We visit our homebound members on a regular basis.
- If you answered yes to all of the above, you are doing a first-rate job with your homebound members. Congratulations!

ENLISTING OFFICERS (FOR NEW OFFICERS)

The Baptist Women nominating committee should be appointed to nominate the mission study chairman, mission support chairman, mission action chairman, secretary, and all group leaders.

The nominating committee is appointed by the Baptist Women officers council. It is made up of Baptist Women members.

The Baptist Women nominating committee makes the first step in enlisting officers (except for the president who is enlisted by the WMU leadership committee).

The basic help for use in enlisting officers is the Baptist

Women Baptist Young Women Officer Orientation Kit* Make use of these kits regardless of the number of years a person may have served as an officer. In enlistment, the kit study can show an officer where she may have been weak in her performance (self-evaluation); and help her renew her dedication to her task.

The nominating committee uses the first page in the officer orientation kit when making the initial contact with the potential officer. The first page is an enlistment tool.

After the person has had time to work through the sheet, contact her

for an answer. When the woman accepts the office, the president works through the other four sheets in the kit with her. It is best to distribute and discuss the sheets at intervals. If time does not permit, give the rest of the kit to her with instructions to complete one sheet at a time, followed by at least a telephone conversation with you. Sheets 2 through 5 are training tools.

Special word to the BW president: If the president's kit was not used in your own enlistment and training, you should get a kit and work through it. You will better understand your role as president and what is expected of you.

VARIATIONS IN STUDY MEETINGS

This month's Baptist Women meeting centers around Asian influences in the US. One Asian custom is to leave shoes at the door before entering a home. Have program participants leave their ROYAL SERVICE on the table and be prepared to discuss their parts without reading directly from the magazine.

As a program follow-up, plan to leave WMU magazines and/or subscription blanks in the church media center (library) for use by all the church membership.

This is one way to present the study material for this month's Baptist Women meeting. Each month in Planning the Meeting, found at the end of the study material, three plans (or three different suggestions) are given. After reading all three plans, choose the one that provides the best learning situation for your

Baptist Women.

BASIC MISSIONS INFORMATION

Facts listed in "Missions Fact Finder" on page 46 of this issue were taken from the Round Table Book Club selection for August, *Strange New Religions* by Leon McBeth (Broadman Press). Use these facts as an introduction to this month's study in all study groups and Baptist Women meeting. As program follow-up, a copy of this book could be purchased and circulated for reading within study groups.

ROUND TABLE BOOK CLUB

Round Table Book Club is designed for:

- Round Table Group members
- All Baptist Women members
- All women who are 30 plus, but who are not members of Baptist Women

If there are women who are not members of Round Table Book Club, give them one of the RTBC brochures (available free from state WMU office) and encourage them to join.

BAPTIST WOMEN ACHIEVEMENT GUIDE

Check progress on Baptist Women Achievement Guide. Inform officers of this progress.

MISSIONS NIGHT OUT

Are you making plans to observe World Hunger Day this month? The SBC has established the first Wednesday in August as the official date, but anytime during the month would be appropriate.

If your WMU director asks for a Missions Night Out suggestion for August, the World Hunger Dinner would be a good one. The Missions Night Out Resource Booklet* gives complete plans for a churchwide World Hunger Dinner, as well as many other plans for involving non-Baptist Women members in missions experiences. Extra copies of the July ROYAL SERVICE issues on hunger response are available, if you wish to distribute these at the dinner. Order on subscriber assistance form, back cover of this magazine.

DIRECT EVANGELISM

Refer to the Direct Evangelism study session on page 44 of this magazine. It is not too late to begin a group study as an added part of a Baptist Women meeting or study

group meeting. The first session in the six-part series was carried in April ROYAL SERVICE. A condensed version of the study will be provided in the Baptist Women Year in the Church Resource Kit.

COOPERATIVE PROGRAM

What percent of the total Cooperative Program dollar do you think is spent for the cost of administering the Cooperative Program on the SBC level? Although most Baptists who answered a recent survey guessed between 10 and 20 percent, the actual administrative cost estimates are only 3 to 5 percent. More than 95 cents of each Cooperative Program dollar goes directly to the supported agencies.

*See order form, p. 20.

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BWYITC

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Item	How Many	Cost	Total
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Special Skills #3: Helping Persons Who Grieve		1.50	
WMU Year Book		1.00	
"You Will Be Witnesses for Me"		10.90	
Other items			

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Bea Cumming Wise Talks to Officers about BWYITC



Dear Baptist Women
Officers:

Between the reading of my letter to you last month and now, I hope you have made some definite plans about what you will be doing to be sure that Baptist Women Year in the Church (BWYITC) is an unqualified success for you.

If you haven't already bought the BWYITC resource kit for each Baptist Women organization, buy it today. You do not want to miss out on any important planning

activities. Through the state WMU office, you can also obtain a limited number of free copies of a folder on BWYITC which includes the detailed calendar of Baptist Women Day in the Church events. This folder, which is also provided in the Resource Kit, is for planners only and not for general distribution.

WHAT IT IS

Now, let me explain further about Baptist Women Day in the Church. Did you notice that I said day and not year? Baptist Women Year in the Church designates the total emphasis. The special events will

be called **Baptist Women Day in the Church**. There will be two Day events each month. One will be the Baptist Women meeting. The other will be a special one-time event, planned to provide training and information in various areas of mission education. All women in the church, regardless of whether or not they are members of Baptist Women, should be encouraged to participate in the Baptist Women Day in the Church events.

The Calendar of Baptist Women Day in the Church events is listed below.

Baptist Women Day in the Church Calendar

October

The Japanese Woman at Home; in the Church, and in the World — Baptist Women meeting
How the Baptist Women Organization Works — study of Baptist Women Manual

November

Argentine Baptists Reach Out — Baptist Women meeting
Brazilian Obsession — Foreign Mission Graded Series study

December

Tell It Out with Gladness — Week of Prayer for Foreign Missions — December 3-10

January

Ethnicity, USA: Ministering to ALL the People — Baptist Women meeting
The Group and I — how to work more effectively in small groups, including missions groups

February

My Life, My Witness; An Examination of Christian Lifestyles — Baptist Women meeting
California Journey — Home Mission Graded Series study

March

Dare to Ask — Week of Prayer for

Home Missions — March 4-11

April

Cooperative Program: Witness to the World — Baptist Women meeting
Planning Our Family Vacation — a family missions activity

May

Food for Body and Spirit in Zambia — Baptist Women meeting
Learning How to Help People — mission action training

June

The Knock at the Door: A Baptist Faces Beliefs of Other Kinds — Baptist Women meeting
Pic-a-Mission-Nic — fun activity for families

July

Target: Karnataka: A Look at Southern Baptist Work in India — Baptist Women meeting
The Dynamic Woman I Am — spiritual development study

August

Bridging the Gap: Christians Reach Out to Other Races — Baptist Women meeting
Christmas in August — helping a local home missionary

September

Baptists Abroad — Baptist Women meeting
Learning How to Witness — Direct Evangelism study

WHO'S IN CHARGE

The BWYITC folder also includes suggested assignments of responsibility for carrying out each of the Baptist Women Day in the Church events. You may choose to change some of the assignments suggested in the folder.

Do whatever shifting you need to do in deciding who will be responsible for what. Just make sure that everything is taken care of by someone you can depend on to do the assigned job well. One of the things suggested in the folder is the

option of involving more women BWYITC activities. For example, we have suggested several responsibilities for the president, Baptist Women. The president, however, may decide to assign responsibility for an activity to someone who is not an officer — another person who she feels is capable of doing a good job of planning that activity.

Remember, too, that responsibility for an activity may not be a question of the other person's actually leading the activity. Responsibility may not require that she conduct sessions before the group. Responsibility may require, instead, that she be the one who finds a teacher. The person responsible for the activity could make the room arrangements, and if there is a meal, the responsible member would attend to the details of that meal. Planning and coordination may be her function — rather than the actual leading of the activity. This makes our special BWYITC emphasis more manageable for those who will be in charge of several activities.

So if you haven't done it already, get off to a head start for BWYITC by buying the Resource Kit or ordering the folders immediately.

In the meantime, familiarize yourself with the calendar of events and be ready to make definite assignments at the time of annual planning.

Look for my letter next month.

Bea Cumming Wise

BWYITC
BAPTIST WOMEN
YEAR IN THE CHURCH

Eight Hours from Death:

A Korean woman stands firm for her faith

Judy Touchton

From 1939 through 1945 — while the world was at war — while strong nations fought for rights to weaker nations . . . while thousands of young men died fighting for their country — Eisook Ahn Kim fought a battle of her own . . . not so much for her country Korea, but for her religion.

Daughter of a wealthy industrialist, she was educated in Japan and spoke the Japanese language as if she were a native.

She was a respected teacher in her Christian school in Korea: an honest, loyal servant of God.

She was content with her life. But in her heart she knew the contentment would not last. It was the first day of the month — the day designated by the Japanese ruling Korea for everyone in Eisook's village to mass at the shrine.

Everyone in Eisook's school assembled — everyone except Eisook. She waited upstairs as the principal and the other girls gathered for the march to the shrine. She knew she must go also. What trouble she would cause the school if she refused!

All the way up the mountain she thought of other Christians throughout the centuries who refused to knuckle under to oppressors. Even though she was educated as a Japanese, she could not accept their religion. So in 1939, she defied Japanese leaders. She refused to bow to the Japanese shrine. She alone stood; everyone else knelt.

"Some Christians compromised," she said. "While others were bowing, I stood firm. I had to show I was a Christian."

For her refusal . . . for not obeying the command to bow . . . for holding true to her belief that to bow before a pagan shrine was in direct conflict with her Christianity . . . for being true to herself and her God, Eisook Ahn Kim faced prison or perhaps death.

So she fled, living with friends, dressing like a country peasant. She fasted for days on end, not eating or drinking, preparing herself for the time she would eventually serve in prison. She memorized her favorite Scripture verses, for she knew she would not be permitted a Bible in prison. Eisook Ahn prepared herself to die; she knew she was too frail to last long under the rigors of imprisonment.

God seemed to be watching over her. She moved from place to place, finding other Christians who had heard of her defiance.

After a long while she felt compelled to go to Japan: to tell the leaders that God would punish them for being so cruel to Christians in Korea. So she and an elderly man proposed to travel to Japan. Already feeble and weak from her fasting and with a cough that racked her body, Eisook prepared for the trip. Eisook took her passport; Elder Park could not. He would never have been given permission to leave Korea. So instead of traveling together they

planned to meet in Seoul. Eisook was so sure that she would not return . . . that she would be caught and jailed . . . that she did not buy a return ticket from Tokyo. Eisook said God watched over them because even without a passport, Elder Park was permitted to make the trip.

Once in Tokyo, Eisook and Elder Park met with top Japanese officials and told them of God's plan to destroy Japan if the government continued to persecute Korean Christians. They were not arrested.

She and Park went to the Imperial Diet, the Japanese governing body — uninvited — and dropped papers carrying God's warning onto the assembly floor. They gave their warning; they were immediately arrested. And for all her preparation, Eisook was not ready for prison.

The cold bare floors chilled her. The cough, almost unbearable, worsened. She knew she would die, but she did not.

She was permitted to visit her family in Korea. During that time she and other Christians prayed and fasted. But it was not long before they were all arrested again in a final purge of Korean Christians. Eisook endured six years of imprisonment.

On a diet of bean husks and weed soup, she became severely malnourished. Her fingernails and hair fell out; she lost her teeth.

"I almost became blind. My voice changed. I became so thin," she



THEIR LIFE AND WORK — Eisook and Don Kim on the steps of a Korean Baptist church. Familiar scene to Bible study in a Korean home, a porch covered in shoes. Mrs. Kim and members of Berendo St. Baptist Church in a neighborhood. Photos by Larry Hallen, USA.

explained, "like dried fish."

She prayed she would die. But she lived . . . becoming a legend among the other Christians imprisoned for refusing to deny their Christianity. Stories of her defiance spread through the Christians. The authorities at the several prisons where she was held sometimes seemed afraid to harm her; afraid to kill her and make her a martyr.

Finally she was sentenced to die. She was scheduled for a 7 A.M. execution on August 18. But because of the end of the war, she was released at 11 P.M. on August 17, 1945 — just eight hours before her execution. She left the prison weighing only 65 pounds; her 5-foot 4-inch frame bent. Now she constantly wears sunglasses to protect her ailing eyesight.

As soon as she was able, she began writing her diary. She authored a book *If I Perish, I Perish* published in Japanese in 1973. The book became a religious best-seller in Japan and was translated into English in 1977. A group of Japanese Christians raised money to make a film about her experiences.

Soon after her release she met Don Kim, now her husband and a Southern Baptist church pastor and missionary in Los Angeles, and they were married.

"He cooked for me. He washed for me," she said about her recovery period and early marriage. "He showed so much love."

Eisook and Don Kim came to the United States with the dream of building — but not of building a church. Kim was a civil engineer bent on furthering his education. But he got sidetracked.

Haunted by inconsistencies in his Christian life he found the desire for advanced engineering degrees giving way to the need to find "personal holiness." He wanted to study to become an effective lay witness when they returned to Korea. After moving from Bible school to Bible school he ended up at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

When he completed all his work except the writing of his dissertation for his doctorate, he and Eisook decided to tour the US.

After this, they thought, they would return to Korea, and Don would pursue his engineering career.

Visiting Korean community after community, the Kims conducted Bible schools for the children. He would preach and she would tell about her experiences as a Korean prisoner during World War II.

At the end of the tour the couple settled in California. Don had come to the conclusion that souls were more enduring than bridges and highways.

"I forgot all about my engineering study," he claimed. "I had no taste for it."

The Kims' second-floor apartment became a gathering place for Korean

students. Since there were no Korean restaurants nearby they often cooked dinner for college students living nearby.

In 1959, 31 Koreans and international students gathered in their apartment for Bible study. Four months later three students and another class member were baptized. Nineteen months after the first study, the mission began meeting in the Deaf Baptist Temple near downtown Los Angeles. On October 11, 1959, the mission became a church. Today, Berendo Street Baptist Church claims more than 500 members.

Eisook never expected to be the wife of a missionary and pastor in the United States. She expected — wanted — to die in prison as proof she was true to her God. Yet somehow she lived.

Now Eisook is flouded with requests to tell her story in person to churches, Bible conferences, and women's groups. She also helps her husband with the Korean congregation located in the middle of the Los Angeles Korean community. So instead of dying a martyr

She is a living example — a seasoned warrior — for Christ.

*Available from Baptist Book Stores and Mail Order Centers
Judy Touchton, a graduate of Georgia State University, is photo feature editor at the Home Mission Board, Atlanta, Ga.

How long has it been since you . . .
When did you last try to . . .
personally comfort one whose heart . . .
is heavy with grief? Who has a . . .
right to cry? Is it childish? For a . . .
Christian, does it belie the . . .
confessed faith? Is it cowardly, . . .
shameful? Does it reflect emotional . . .
instability? Is it a weakness of . . .
character? Do you struggle to hold . . .
back tears . . . or do you never want . . .
to cry? Can grief ever be valuable to . . .

In God's book of consolation Isaiah foretells the coming of the Suffering Servant:

"He is . . . a man of sorrows, and acquainted with grief . . . He hath borne our griefs and carried our sorrows . . . He was wounded for our transgressions . . . and with his stripes we are healed (Isa. 53:3-5).

The psalmist observes, "His anger endureth but a moment; . . . weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

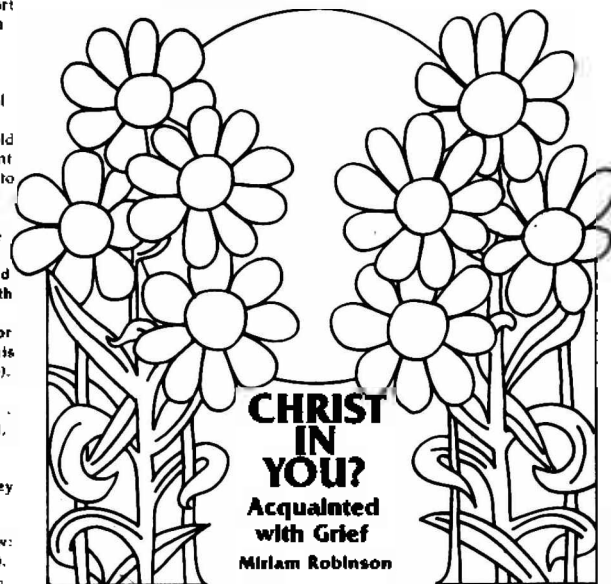
Jesus assures, "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4).

"Blessed are ye that weep now: for ye shall laugh" (Luke 6:21).

The comforting Gospel of John reveals much of the human concern of Jesus expressed in his life on earth. He tells of Jesus weeping at the grave of his friend Lazarus (John 11:35-36). Jesus was moved by those in sorrow. He tried to explain the hope of those who believe (John 11:23-27). He raised Lazarus not only to assuage the grief of the sorrowing family, but also to prove his power over sin and death (John 12:49-50).

The obituary column in daily newspapers continually reminds us that we live in the midst of death. God's children are not exempt from it. Even Christ was not. He was indeed "a man of sorrows and acquainted with grief."

Sorrow has many faces and sounds. A teenage boy sobs beside the bed of his little sister who has just ceased breathing. A young violinist, mother of two small sons,



is stricken simultaneously with polio, grief, and despair. A Christian woman succumbs to depression following the early death of her devoted preacher-husband.

A young father literally drinks himself to death in grief and rebellion against lung cancer. Those who leave their hearts open to caring and sympathizing sometimes feel that indeed the whole world is crying in the night, hopelessly, helplessly. But Christians, whom God comforts and sustains, are able to endure, can care and sympathize, pray, and learn to cope.

CHRIST IN YOU?

The truly pious people have not been those whose lives were trouble-free. They have been brave souls who have weathered the

storms of life triumphantly. An Italian motto says: "He who suffers is the first to find the way to God's heart. A weeping child must be held in his father's arms." The Christian who can sing "songs in the night" is a far greater witness than one who has never experienced the darkness. Many of God's saints seemingly have had to walk alone in the night. But by keeping on the path, they found companionship and light. A student of Michelangelo was astonished at the waste of marble cut away by the sculptor's mallet and chisel until he explained that only as the marble diminished could the image appear.

God often leads his children along treacherous footpaths. But he promises, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have

the light of life" (John 8:12).

Fannie Crosby, author of many hymns, wrote songs of praise even though she was blind. Elizabeth Barrett Browning was an invalid when she wrote the poems that have blessed human hearts everywhere.

The times that test our endurance do not have to result in defeat. These experiences produce victors through Jesus Christ. Looking back at some of the responses to grief cited at the first of this article will illustrate.

The minister's widow who mourned the death of her husband admitted that grief made her aware of a lack in her Christian experience. She realized that when she needed help desperately she had not been able to accept it. Listen to her testimony.

"I became a professed Christian at an early age. My father was a minister and I had known only one way, the right one. I taught Sunday School, led Training Union, and served in various other ways with the satisfaction that I was doing God's will. All was well—until the supreme test—and then I was completely at a loss.

"My climb back up out of the depths of despair and depression was the sudden, true realization that I was not really alone. God was still in his place. It was only I who had lost the way. Then I began to experience a feeling of lack in my Christian life. As we hear so much now about giving one's whole self to God, it seemed I had never considered this or felt it necessary. I had always loved and served him. However, I had not spent as much time in personal devotions as I should have, particularly in my working years.

"An intense desire to grow in grace and in the knowledge of the Lord began to fill my days. As he led me, I set a definite devotional time. I found a friend who needed continual help because of age and infirmity. I began to look farther beyond myself to other persons

and places where I could be of service. In talking more intimately with the Lord, I am now finding more peace and pleasure in being one of his children that I ever have before. . . . Perhaps it was all right to be confident in my Christian life up to a point. But I am sure I needed to have my faith tested. Now, at times I feel inadequate but his grace is sufficient and I'll keep trying to do his work and will."

Today she is reaping joy as she shares with others her discovery.

The young mother who became a victim of polio looks back at it and recalls:

"I was at a rather low point in my spiritual life. I had been away from the fellowship of a church for several years. I was very active in the religious life of the naval base, working in Sunday School, directing children's choirs, playing the violin, etc. But there were so many other activities we were expected to participate in that we rarely got to attend worship. Whether you believe this or not, church fellowship helps a great deal in the development of the Christian life. My prayer life was at a very low ebb at the time polio hit, and it was long before I could pray a prayer of acceptance, turning my life over to God."

She admits that the way out was long, lonely, painful, and embarrassing.

"But I came out of the crucible a better person and a better mold."

She is still to some degree dependent upon braces or a crutch, but she can drive a car, play the violin, sing in the choir, and regularly visits the sick, and is honoring the Lord in every aspect of her life.

John Claypool, author of *Tracks of a Fellow Struggler*, learned this lesson following the death of his ten-year-old daughter, a victim of leukemia. He believes there is no way to avoid the trauma of loss if we love even a little. But there is a direct source of help:

"At the bottom of the darkness, my religion truly did make a dif-

ference. Why? Partly because I did not erect false expectations; I let God be God and give me what he willed to give. . . . I had come to see him as a Shepherd-God, whose nature it is to give power to the faint; therefore I was open at the point of helplessness. . . . Only what we give up in this way can we truly keep."

Psychiatrists and spiritual counselors are quick to remind us that grief may be of real and abiding value to the mourner. This is true whether it relates to a loved one, the general state of affairs, or one's sins. Grief is not to be confused with worry and anxiety. Grief is a throbbing helplessness that cries out, often without words, to a power able to provide solace. This power Christians know as God. Efforts to stifle heart-broken expression can rupture the soul, just as failure to drain an infected wound can kill the body. Physicians agree that sedation does not heal sorrow. It only prolongs it. It is in days and nights of sorrow and helplessness that we discover that the grace of God is sufficient for every human problem, every difficulty, every broken heart, every human sorrow.

Few community agencies are designed to comfort the sorrowing Christ in you as Christians, individually, and unitedly, can offer the assurance that "Blessed are they that mourn, for they shall be comforted" (Matt. 5:4).

Letters shared by missionaries offer further testimony to that assurance: Elizabeth Hale chose to retire in Malaysia. Last year her sister in Virginia died and Elizabeth could not go home. She wrote:

"How do people live who know not God? Since I have felt his strength so sufficient since my sister died, my heart longs more than ever for all who sorrow to realize his precious grace. Having been here also when Mother was Home, I am able to speak from experience: there is nothing to fear. It seems to me our God can be honored as he shows through us

how he is present and able to uphold at such a time. Oh, the joy of being able to bring glory to him!"

Catherine Walker, missionary to Indonesia, wrote:

"I received word of my mother's death just before the closing praise service of our annual missions meeting. It was a beautiful evening even with the tears. The following

Sunday, an Indonesian woman who had just heard of Mother's death came to shake my hand and in deep sympathy and inadequate English, to say, 'Congratulations!' Later as I thought of the strange word, I realized how appropriate it was. To have had a mother till her

ninety-first year, to have been blessed by the prayers and letters that have come from an alert mind and a God-fearing heart is something to be thankful for and deserving of congratulations!"

Shortly before his death, an eminent English theologian wrote to his wife:

"Dear, I have just learned that I have only a few days to live. Perhaps before this reaches you I will have entered the Palace. Don't trouble to write. We shall meet in the morning."

At his funeral in Christ Church, London, there was not a single note of grief or tragedy. As the organ

began to play at the conclusion of the service, the congregation stood with bowed heads waiting for the funeral march to begin. But to their amazement, the organ swelled into the triumphant notes of the "Hallelujah Chorus!" A faithful soldier has been ushered into the presence of his King.

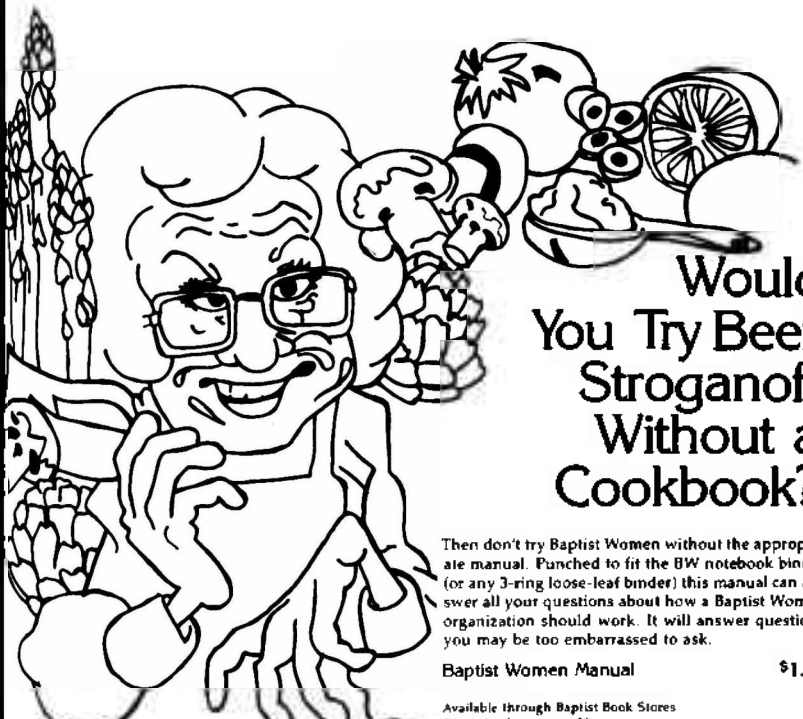
"In His arms He'll take and shield thee.

Thou wilt find a solace there—
So remember,

If you let him,

Christ lives in you
and he is

Well acquainted with grief!



Would You Try Beef Stroganoff Without a Cookbook?

Then don't try Baptist Women without the appropriate manual. Punched to fit the BW notebook binder (or any 3-ring loose-leaf binder) this manual can answer all your questions about how a Baptist Women organization should work. It will answer questions you may be too embarrassed to ask.

Baptist Women Manual \$1.50

Available through Baptist Book Stores
See order form, page 20.

Call to Prayer

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

KEY

mission adm. — mission administration
Natl. Bapt. — National Baptists
pastor/dir. — pastor-director
program/impl. — program implementation
rel. ed. — religious education
rural/urban dir. — rural/urban missions director
social ministry dir. — Christian social ministries director

students — student work
weekday dir. — weekday ministry director
women — women's work
assoc. rep. — associational representative
bus. adm. — business administration
church ext. — church extension
educ. — education
English — English language work
field rep. — field representative
gen. adm. — general administration
interfaith — interfaith witness
intl. — internationals
men/boys — men and boys' work
metro — metropolitan missions
metro dir. — metropolitan missions director

1 Tuesday Luke 2:41-52
 Jose Beltran, retired, Tex.
 Mrs. Eugene C. Branch, Indian, N. Mex.

Mrs. C. Marshall Durham, Spanish, Tex.
 Mrs. Larry Gardner, social ministry, Ohio
 Mrs. Veryl Henderson, church ext., Hawaii
 Reynaldo Leal, Spanish, Tex.
 Mrs. Luis Razo, Spanish, Fla.
 Dorothy Anna Blankenship (Mrs. H.L.), homechurch, Libya
 Donald Bliss, educ., Kenya
 Joan Carter, women, Kenya
 Ruth Anna Christ Driggers (Mrs. M.L.), homechurch, Chile
 Ima Martin Durham (Mrs. J.B.), homechurch, Upper Volta
 Jerry Catron Ichter (Mrs. W.N.), music, South Brazil
 Theresa Stephens Jones (Mrs. C.W.), homechurch, Indonesia

2 Wednesday 2 Tim. 2:11-19
 Mrs. Tony Brewington, Indian, N.C.
 Sherman D. Bridgman, metro dir., Ill.
 Miguel Gonzalez, Spanish, Fla.
 Sandra J. Harvey, social ministry, Md.
 C.F. Landon, retired, Ark.
 L. Arthur Nunn, Jr., metro dir., Calif.
 Mrs. Luis Quillo, Spanish, Calif.
 Mrs. Marcos A. Ramos, Spanish, Fla.
 Scott King Sanders, rural/urban dir., N. Mex.
 Calvin Sandlin, Indian, S. Dak.
 Mrs. Calvin Sandlin, Indian, S. Dak.
 Charles Allen, educ., Colombia
 Delos Brown, agriculture, Zambia
 Audrey Evans Cawley (Mrs. W.A.), homechurch, Nigeria
 Maudie Fielder, retired, China
 James Green, publication, Kenya
 J.T. Owens, music, Mexico
 Kenneth Park, rel. ed., Chile
 Malcolm Stuart, English, Japan
 Virginia Cot Sutton (Mrs. A.C.), homechurch, Botswana
 Gene Tunnell, social work, Honduras
 Gerald Workman, music, Malawi

3 Thursday Gal. 3:19-25
 Frank E. Bullock, rural/urban dir., Mich.
 Gary K. Halbrook, church ext., Ill.
 Mrs. Ariel Hernandez, Spanish, Fla.
 A.W. Wilson, retired, Ala.
 Alita Maulden Blackmon (Mrs. D.L.), homechurch, South Brazil
 Edna Earle Loper Harrington (Mrs. J.A.), retired, Brazil
 Deaver Lawton, retired, China, Thailand, Taiwan
 Marilyn Jones McMillan (Mrs. T.W.), homechurch, Tanzania

Lyn New, preaching, Taiwan
 Anne Lee Paimton Shelton (Mrs. K.D.), homechurch, Peru
 Joe Tary, gen. adm., South Brazil

4 Friday Acts 19:1-10
 James L. Williams, rural/urban dir., Kans.
 Mrs. Jim Barnes, deaf, Mo.
 Jaice Bell Capps (Mrs. R.L.), homechurch, Malaysia
 Glenda Brooks Davis (Mrs. G.C.), homechurch, Philippines
 Raymond Horne, educ., Togo
 Glenda McCauley Miller (Mrs. D.L.), homechurch, North Brazil
 John Thomas, preaching, Colombia
 Grace Wells, retired, China, Hawaii, Indonesia
 Olivia Burrell Williams (Mrs. R.A.), homechurch, Honduras
 Ruth Womack, medical, Nigeria

5 Saturday Titus 1:10-16
 Dan Eugene Butler, special missions ministry, Fla.
 Charles E. Clayton, special missions ministry, Calif.
 Robert L. Gross, social ministry dir., Ark.
 Mrs. Delano Humphreys, social ministry, Ohio
 George J. Sheridan, interfaith dir., Northeast
 Virgil Cooper, preaching, Korea
 William Corwin, dorm parent, Indonesia
 Daniel Garner, agriculture, Malawi
 Jimmy Maroney, rel. ed., Ethiopia
 Catherine McGavock, retired, Chile
 James McKinley, preaching, Bangladesh
 Donna Dennis Nealy (Mrs. W.B.), homechurch, Equatorial Brazil
 Takahiro, Que, preaching, Japan
 Tsai Richerson, journeyman, students, Japan
 Charlene Clements Smith (Mrs. E.L.), homechurch, Botswana
 Hugh Smith, preaching, Malaysia
 Donna Kirk Stephens (Mrs. B.H.), homechurch, Ethiopia
 Rodney Wolfard, preaching, South Brazil

6 Sunday Psalm 42:1-11
 Larry L. Maxwell, church ext., Idaho
 Delia Ruth Smith, social ministry, Tenn.
 James W. Wright, church ext. dir., N.Y.
 Mrs. Ted York, retired, La.
 Dorothy Emmons, educ., Tanzania
 Elizabeth Wicks Harper (Mrs. L.J.), medical, Paraguay

Marian Milner, medical, Indonesia
 Milton Murphey, preaching, Israel
 Earl Posey, students, Philippines

7 Monday Rom. 4:13-21
 J.Z. Alexander, Natl. Bapt., N.C.
 Mrs. Cornelius Bright, church ext., Pa.
 Gayle D. Brown, social ministry, N.C.
 Alejandro Davila, Spanish, Ariz.
 Mrs. Thomas Eason, Spanish, N.Mex.
 Mrs. Marvel Iglesias, retired, Panama
 Elizabeth Lundy, retired, Ga.
 Mrs. B. Clyde Kockett, church ext. dir., Mass.
 Janette Hartwick Doyle (Mrs. L.A.), educ., Equatorial Brazil
 William Caventa, medical, Nigeria
 Ronald Hunt, educ., Liberia
 Elaine Giltner Joiner (Mrs. G.E.), homechurch, Ecuador
 Jerry Divine Joute (Mrs. G.P.), homechurch, Paraguay
 Shirley McQuinn Kirkland (Mrs. Donald), homechurch, Ethiopia
 Wesley Lawton, retired, China, Hawaii, Taiwan
 Anne Sliger, radio/TV, Rhodesia
 Bobby Speagle, preaching, Liberia

8 Tuesday Prov. 14:26-32
 Mrs. Miguel Gonzalez, Spanish, Fla.
 Mrs. Andres Rodriguez, Spanish, Tex.
 Marjorie Trippier Bennett (Mrs. T.C.), homechurch, Zambia
 Genevieve Wellborn Bradley (Mrs. R.M.), homechurch, Korea
 Ralph Harrell, publication, Kenya
 Jewel Lynway Lunsford (Mrs. J.A.), retired, Brazil
 Tomoki Masaki, preaching, Japan
 Sara Frances Taylor, secretary, Argentina

9 Wednesday Titus 2:11-15
 Mrs. James O. Beck, social ministry, Ga.
 Mrs. B. Frank Belvin, Indian, Okla.
 Earl Jackson, rural/urban dir., Utah
 Marshall W. Moore, church ext., Ind.
 Edelmira Robinson, reborn, Cuba
 Mrs. Frank Ruiz, Spanish, Miss.
 Kenneth D. Taylor, social ministry, Mo.
 Cynthia McGuirk Batie (Mrs. R.E.), homechurch, Ivory Coast
 Mary Lou Massengill Emanuel (Mrs. W.E.), medical, Japan
 Linda Nickell Gaddis (Mrs. W.R.),

homechurch, Indonesia
 Judy Bergstrom Gary (Mrs. A.L.), homechurch, Guadeloupe
 Richard Greenwood, preaching, Guatemala
 Carl Lee, preaching, Indonesia
 Lawrence Rice, music, Venezuela
 William Roberts, music, Japan
 Ray Venn, medical, Paraguay

10 Thursday Rom. 15:4-7
 Mrs. George Wassyly, Arabic, N.Y.
 Meredith E. Wyatt, church ext., Calif.
 Ann Puckett Beigle (Mrs. D.E.), homechurch, Bophuthatswana
 C.S. Boatwright, preaching, Japan
 Dennis Boswell, journeyman, bus. adm., Rhodesia
 Shelby Sutherland Castlen (Mrs. J.E.), homechurch, Philippines
 Marion Corley, preaching, Colombia
 Mary Crawford, retired, China, Hawaii
 William Kern, preaching, Lebanon
 Julia Lowe, retired, China
 Peyton Moore, radio/TV, Hong Kong
 Ricky Owen, journeyman, construction, Tanzania
 James Slack, educ., Philippines
 Gene Smith, preaching, Ghana
 John Talam, medical, Indonesia
 Wynema Mayo Westmoreland (Mrs. J.N.), homechurch, Rhodesia
 Charles Whaley, seminary adm., Japan
 Jerry Fletcher Worley (Mrs. R.D.), homechurch, Spain

11 Friday 1 Peter 1:1-5
 Lorenzo Castillo, Spanish, Tex.
 C.E. Scarborough, retired, Ga.
 Robert A. Wells, rural/urban dir., Nev.
 I.B. Williams, retired, Kans.
 Michael Ball, journeyman, bus. adm., Caribbean
 James Banks, preaching, Guadeloupe
 Jerlene Clark Darnell (Mrs. J.H.), homechurch, Ivory Coast
 Siegfried Enge, preaching, Argentina
 Roberta Hampton, press, South Brazil
 Frances Ann Higdon Smith (Mrs. S.A.), homechurch, Antigua
 Eulene Wells Smothers (Mrs. C.E.), homechurch, Paraguay
 Mark Terry, educ., Philippines

12 Saturday Rom. 15:8-13
 Calleen Colton, church ext., Va.
 Mrs. Galen F. Isby, rural/urban dir., Wash.

MISSIONARY OF THE WEEK



Joe E. Tarry
Cairo 1965
30000 Belo Horizonte
MG Brazil
August 3

State stewardship director for Minas Gerais, Brazil, is one job which requires time, patience, and flexibility. Southern Baptist missionary Joe E. Tarry fills those requirements.

But his work does provide refreshing moments of discovering God's work.

As Tarry travels throughout this area of Brazil, he notes he has become

acquainted with "some of the old-timers — the first converts in some of the cities."

From his encounters he had found stories that encourage him in his work.

"The most interesting old-timer I've met was Nagib Salles."

Of Lebanese ancestry, Nagib saw a Bible once and wanted desperately to own one. He inquired for miles around and finally found a man who owned a Bible. Nagib talked him into selling the precious sought-after book. He began reading it. He understood it, an it took no nudging to get Nagib to hear the first preacher who happened to come into his city.

"As a young man Nagib accepted the Lord and became involved in church as a faithful member," relates Tarry. He also was disowned by his family.

"Some years later his youngest daughter became ill. He took her to the best doctors around and finally to Rio de Janeiro, but no one could diagnose the case.

"He spent all he had earned from his store and borrowed considerable

amounts from others," Tarry notes. "One day while he was in the Rio hospital, the doctors told him his daughter was ready to go home."

No explanations were given. It was a miracle.

Tarry continues: "Nagib struggled to pay off his debts and today is considerably well-off. In his city of 30,000, Nagib is known by everyone."

"I was told before I went there, 'Just ask anybody — everybody knows where Nagib Salles lives.'"

Nagib has become known throughout the city "as a man of the Lord."

Joe Tarry wishes everyone could visit Nagib Salles.

"His conversation involves around the wonders of God's grace, mercy, and love.

"There are many other similar to Brother Nagib, who perhaps would never have known the Lord if it were not for Southern Baptists sending missionaries to begin evangelizing Brazil."

Jennifer Hall
Richmond, Va.

Clara Rangel, Spanish, Tex.
Allen Alexander, preaching, Mexico
Joe Aubry, students, Korea
Marie Walter Bozeman (Mrs. O.K.), homechurch, Korea
Albert Craighead, educ., Italy
Kathleen Sanderson Culppepper (Mrs. R.H.), homechurch, Japan
Barbara Perkins Eubanks (Mrs. N.B.), homechurch, Nigeria
Harry Hampshire, music, Portugal
Gena Ledbetter Hampton (Mrs. J.E.), homechurch, Tanzania
Florence Harris, retired, China
Jean Smith, medical, Tanzania
Ruth Douglas Thomas (Mrs. B.C.), homechurch, Germany

13 Sunday Prov. 14:33-35
William I. Barkley, retired, Md.
Mrs. Homero Garza, Spanish, Ariz.
Terry Moncrief, social ministry, Ga.
Mrs. Danny Moon, Japanese, Tenn.
David Pena, Spanish, Ga.
David Torres, Spanish, Fla.
Mrs. Micolm R. Webb, Jr., deaf, Miss.
Orvell Bryant, preaching, St. Vincent
Helen Harrison, retired, Brazil
Joyce Sheckler Heiss (Mrs. D.R.), homechurch, Japan

Philip Overton, maintenance, Yemen
Charlotte Judge Owens (Mrs. J.T.), educ., Mexico
Audrey Minor Shulls (Mrs. N.M.), music, North Brazil
Edith Boyd Stuart (Mrs. M.W.), homechurch, Japan
Murphy Terry, preaching, Thailand
David Whitson, preaching, Tanzania
Michael Williams, preaching, Honduras

14 Monday Lam. 5:1-8
James Anderson, Indian, Okla.
McDuffie Bowen, retired, Miss.
Juana Garcia, Spanish, Fla.
Claude Hennessee, retired, Tex.
Mrs. Byron Lutz, church ext., N.Y.
Duane McCormick, social ministry, Neb.
Mrs. L. Ray McKinney, rural urban, N.Mex.
William C. Webb, social ministry, Alaska
Ola Jones Culppepper (Mrs. C.L.), retired, China, Hong Kong, Taiwan
Billie Schultz Daederick (Mrs. E.T.), homechurch, South Brazil
Jean Carlisle Pitts (Mrs. M.E.), rel. ed., Peru
James Foster, bus. adm., Philippines

Russell Herrington, music, Costa Rica
Eugenia Jarvis Phillips (Mrs. G.D.), homechurch, Rhodesia
Harry Raley, bus. adm., Taiwan
Laveta Pierce Sergeant (Mrs. W.L.), homechurch, Taiwan
Jaxie Short, educ., Hong Kong
Mary Stampely, students, Ghana
Luther Williams, rel. ed., Equatorial Brazil

15 Tuesday Rom. 7:7-14
Mrs. John Campbell, social ministry, La.
Mrs. Luis Chapa, retired, Tex.
Mrs. Robert P. Forcht, social ministry, Ark.
William H. Foster, language missions, La.
Mrs. Ector L. Hamrick, social ministry, Va.
Allison Holman, Indian, Ariz.
Dorothy Elliott, secretary, Japan
Audrey Jolly Gordon (Mrs. R.E.), homechurch, Philippines
Loraine Long, homechurch, Chile
Donald McClung, journeyman, educ., Kenya
Mack Sacco, bus. adm., France
Leroy Seat, educ., Japan
Doris Stull Smith (Mrs. D.R.), social work, Venezuela

MISSIONARY OF THE WEEK



Clara Rangel
807 West Crockett
Beeville, TX 78102
August 12

"I'm kind of strict." That's how kindergarten teacher Clara Rangel describes herself.

Usually Clara's firmness is directed only toward her young charges at Primera Iglesia Bautista's kindergarten. But sometimes their parents may also feel its effects.

"When I enroll a child, I tell the parents they must attend every Pa-

rent's Club meeting," she says.

The club which meets once a month is much more than an ordinary parent-teacher meeting — it's also Clara's means of introducing people to Jesus Christ.

"At each meeting someone who is very close to the Lord gives a short devotional. When parents hear it, some of them begin to ask themselves questions. When they come to me, I use the opportunity to present Christ," she says.

Explaining how the idea for the club came about, Clara says, "In the beginning, I was not very bold. I had been here seven years and was getting discouraged because I could not see results. But the Lord only asks us to be faithful. When we are, he is fruitful. Now several mothers have accepted Christ."

Kindergarten classes are held each weekday with a morning and an afternoon session. Because Clara is the only teacher, each class is limited to 17 pupils.

"Classes are open to everyone," Clara says. "Most children speak

Spanish, but we also have Koreans, Filipinos, Anglos, and once an American Indian." Many are children whose parents are connected with a nearby military base.

Away from the classroom, Clara is a Sunday School teacher and president of Baptist Women. She's also the proud mother of a nine-year-old boy she's adopted.

For several years Clara kept foster children in her home, so she was not very surprised when she received a call from a children's home asking if she could take a three-year-old boy.

"I have never been married, so at the time I could not adopt him," Clara says.

Now, though, some states permit singles to adopt children. Last August Clara legally became Roberto's mother.

Clara asks specifically that people pray that "God will open doors with the people we work with, especially among the Mexican people."

Beth Sayers Wildes
Birmingham, Ala.

John Smith, maintenance, Tanzania
David Wallace, students, Kenya
James Walls, music, Italy
Louise Westbrook, retired, China
George Reig, retired, Wash.
Eliseo Rodriguez, Spanish, Fla.
Mrs. Weldon D. Stevens, rural/urban dir., Wash.
Robert Covington, English, Bahamas
Maurice Randall, medical, Rhodesia
Cynthia Wohler, journeyman, educ., Korea

16 Wednesday Eph. 4:17-24
Richard F. Bumpass, chaplain, Md.
Vincenzo E. Coacci, retired, R.I.
Lloyd N. Dunaway, Spanish, Va.
William L. Hopkins, social ministry dir., W.Va.
Mrs. C.F. Landon, retired, Ark.
Robert Bellinger, bus. adm., Liberia
Mary Ellen Dozier, retired, Hawaii
Japan
Barney Husson, preaching, Argentina
Robert Lindsey, preaching, Israel
Donald McNeely, bus. adm., Zambia
Lloyd Neil, bus. adm., Ghana
Randall Rains, journeyman, rel. ed., Rwanda
Priscilla Jones Tunnell (Mrs. G.V.), homechurch, Honduras

17 Thursday Ex. 20:1-7
Herbert Coadill, retired, Ga.
Jose Joan Corti, Spanish, N.J.
Willie Johnson, Eskimo, Alaska
Michael C. Perry, US-2, special missions ministry, N.Y.

18 Friday 2 Tim. 3:1-13
Mrs. W.C. Carrasco, Spanish, Tex.
Mary Dan Kuhnle, social ministry, La.
Charles Lawhon, Filipino, Fla.
Agapito Quintero, Spanish, Tex.
David T. Wallace, social ministry, Nev.
Mrs. Frank Wheeler, rural/urban, N.Mex.
Thomas M. Woo, social ministry dir., Tex.
James Bobb, bus. adm., Hong Kong
Leone Brannum, medical, Korea
Thomas McEachin, music, Taiwan
John Cathoun, English, Guam
Martha Hairston, educ., North Brazil
Thomas High, educ., Nigeria
Lynette Penueel Kinnison (Mrs. J.W.), homechurch, Thailand
Lou Ann Green Lee (Mrs. H.B.), homechurch, France
David Martin, preaching, Domin-

19 Saturday 1 John 1:8-10
Mrs. Jarvis Hearn, deaf, Tenn.
S.P. Miralles, retired, Tex.
E.W. Parker, retired, La.
Mrs. W.E. Parker, Spanish, Tex.
Mrs. Hermon S. Ray, retired, Hawaii
Geraldine Rolland Colston (Mrs. B.G.), homechurch, Korea
Perry Ellis, preaching, South Brazil
Peggy Webster Fudge (Mrs. B.F.), homechurch, Korea
Vera Gardner, medical, Thailand
Eunice Listrom Harvey (Mrs. G.S.), homechurch, Rhodesia
Garrett Joiner, preaching, Ecuador
Thomas McEachin, music, Taiwan
Cheri Wilson Orange (Mrs. C.V.), homechurch, Kenya
Betty Sanders Sledd (Mrs. M.D.), homechurch, Nigeria
Rebecca Brannum Wicks (Mrs. H.D.), homechurch, Nigeria
Joyce Hickman Wright (Mrs. M.J.), homechurch, Jamaica

MISSIONARY OF THE WEEK



Daniel Y. Moon
1548 Poplar Avenue
Memphis, TN 38104
August 28

Each year more than 150,000 students come from all over the world to study at American colleges and universities. They are seeking—education, adventure, new experiences in America. Regardless of what they find, most students' lives will be changed.

But for some like Danny Moon, the

change may be radical.

"When I first came to this country, I did not know the Lord," says Danny, who came from Korea to Los Angeles to do graduate work. "I met someone working with the Home Mission Board who shared Jesus Christ with me. My conversion was almost like a 'Road-to-Damascus' experience," he says.

After graduating from Southwest Baptist Theological Seminary and serving in a church in Tulsa, Okla., Danny went to California. There he worked with internationals and later was pastor of a church in San Jose, a congregation primarily of second- and third-generation Koreans.

The experiences Danny had on the West Coast help him handle the two jobs he has today.

Since 1974 Danny has been a consultant on Asian peoples with the Home Mission Board. However, his office is at the Brotherhood Commission in Memphis, Tenn., where he develops Brotherhood materials for ethnic churches.

Talking about work among ethnics Danny says, "The doors are wide

open. There is a need to expand Southern Baptist work." This is especially true with Koreans in this country.

"We are in a time where the number of Koreans is accelerating rapidly. Churches can play important roles in helping people become assimilated in American society." And Moon adds, "Koreans are very receptive to the American religious experience."

There are now 80 Southern Baptist Korean congregations—amazing when you consider the majority have begun in the last four years. Danny predicts that by next year the number will increase to 100.

As Danny Moon tries to find churches and associations willing to sponsor ethnic churches, pray that God will lead him.

Also pray that people who speak foreign languages will become involved in starting new ministries and will help develop leaders within ethnic churches.

Beth Sayers Wildes
Birmingham, Ala.

20 Sunday John 7:14-18
Mrs. Joseph Deaton, metro dir., Mich.
Luis Estrada, Spanish, Tex.
Mrs. Ralph L. Gardner, rural/urban dir., Calif.
Mrs. James R. Pinkley, Jr., metro dir., Ohio
Mrs. A.J. Smith, metro dir., Calif.
Nancy Wickham, social ministry, La.
James Allen, retired, Brazil
Phyllis Hope Clark (Mrs. E.H.), women, Kenya
Joyce Coffield Cleary (Mrs. T.A.), homechurch, Austria
Jackie Everhart, educ., Korea
Faye McClendon Geiger (Mrs. R.E.), homechurch, Jordan
Ann Cochran Kolb (Mrs. R.L.), educ., Brazil
Dewey Mercer, preaching, Japan
Anne Youngblood Nicholas (Mrs. R.E.), homechurch, Gaza
Paul Noland, preaching, South Brazil
Patricia Ard Pickle (Mrs. D.E.), homechurch, Gaza
J.W. Reimannheid, preaching, Kenya
James Spaulding, preaching, Scotland
Nancy Phillips Sprinkle (Mrs. R.L.), homechurch, Ethiopia
Randy Sprinkle, educ., Ethiopia

21 Monday Rom 8:26-30
Alicia Bolanos, retired, Tex.
Mrs. Jon D. Gilbert, church ext., Pa.
Mrs. Marion Hayes, church ext., R.I.
Mrs. Robert Pollan, social ministry dir., Ill.
James H. Pope, social ministry dir., N.C.
A.C. Queen, evangelism, Nev.
Peggy Jean Place Bartley (Mrs. J.W.), educ., Uruguay
George Cowser, rel. ed., South Brazil
Flora Gardner Love (Mrs. M.H.), homechurch, Japan
Joyce Clifton Perimon (Mrs. E.O.), homechurch, Trinidad
Linda Bennett Sacco (Mrs. M.L.), homechurch, France
Virginia Walker Smith (Mrs. P.S.), homechurch, Jordan
Jean Butler Speer, (Mrs. B.L.), homechurch, Thailand
James Swendenburg, preaching, Taiwan
David Wigger, educ., Indonesia

22 Tuesday Jer. 9:23-26
Mrs. Daniel Cantu, retired, Tex.
David Garza, Spanish, Ariz.
Mrs. Frank Halbeck, language missions, Calif.
Mrs. Willie Mae Johnson, Eskimo,

Alaska
Aron I. Jones, Natl. Bapt. Miss.
Anna Keelin, social ministry dir., Va.
Peter Kung, Chinese, Calif.
Martha Jean Scharbauer Adams (Mrs. J.H.), homechurch, Panama
Doris Blattner, students, Indonesia
James Crawford, educ., Venezuela
Archie Dunaway, maintenance, Rhodesia
Giles Fort, medical, Rhodesia
Jana Noles, journeyman, educ., Liberia
Janice McCain Oliver (Mrs. B.L.), homechurch, Yemen
Jack Shelby, educ., Malaysia
Jessa Thompson, agriculture, China
Norval Welch, gen. adm., South Brazil

23 Wednesday John 17:1-4
Mrs. William Barner, rural/urban dir., Ohio
O.R. Delmar, rural/urban dir., Wyo.
Robert Falla, retired, Okla.
Mrs. Fernin Flores, Spanish, Tex.
Mrs. Candido Rangel, Spanish, Tex.
Maria Reyes, Spanish, Tex.
Pearl Spikes, Spanish, Tex.
Winfield Applewhite, medical, Indonesia
Virginia Curry Cannata (Mrs. S.R.), homechurch, Ethiopia
Charles Gardner, preaching, Taiwan

MISSIONARY OF THE WEEK



Robert N. Bellinger
P.O. Box 1416
Monrovia, Liberia
West Africa
August 16

"Prayer support and personnel are our greatest needs," says Robert N. Bellinger, Southern Baptist missionary in Monrovia, Liberia. He is business manager and treasurer for Southern Baptist missionaries in the country.

For Robert, a typical day goes something like this:

Up early to head for the Togo embassy, he applies for a visitor's visa to

be used by a missionary in the interior.

Then he goes on to the Ivory Coast embassy to obtain forms for a visitor's visa for himself so he can make an audit trip there.

Another stop, but this time his destination is the Ghana embassy where he must apply for yet another visitor's visa.

He then goes to the travel agency to arrange a trip for a missionary's child staying in Liberia.

Off he heads now to the photographer's to pick up passport pictures of the missionaries going to Togo and Ghana.

Back at the travel agency, he begins arranging for the audit trip to Ivory Coast and Upper Volta.

This afternoon and part of the evening is spent in his office.

"Routine. Unexciting routine," notes Bellinger. "Yet it's necessary to keep everything else running."

Bellinger underscores the need for more personnel. Houseparents for the MK home are crucially needed—a couple to care for missionary children whose parents live in the interior.

Heien Ford Hayes (Mrs. A.E.), retired, Brazil
James Lingertelt, retired, Brazil
Christena Simmons Morris (Mrs. Richard), homechurch, Taiwan
James Park, educ., Liberia
Oswald Quick, preaching, Taiwan
Wilma Rodgers, rel. ed., Ivory Coast
Fred Sanford, preaching, Benin
Mack Shultz, educ., North Brazil
Betty Ann Smith, social work, South Brazil
Margaret Johnson Tarpley (Mrs. J.L.), homechurch, Nigeria
Wayne White, rel. ed., Mexico

24 Thursday Phil. 3:7-14
Mrs. Juanita Harper, social ministry, Tex.
Mrs. M.C. Mojica, Spanish, Tex.
Mrs. Leopoldo Samaniego, Spanish, Tex.
Allen Seward, Indian, Colo.
Sylvia Lester Burgin (Mrs. R.D.), homechurch, Korea
Vera Campbell, educ., Japan
Katharine Gardner Cecil (Mrs. J.W.), homechurch, Hong Kong
Linda Gholston Coleman (Mrs. D.M.), homechurch, Rhodesia
Aike Creevy, educ., Hong Kong
John Herndon, preaching, Portugal

Betty Takahashi Masaki (Mrs. Tom), homechurch, Japan
William Pope, educ., Guadeloupe
Peggy Russell, evangelism, Liberia
Danny Sawyer, medical, Nigeria
Robert White, journeyman, agriculture, Botswana

25 Friday John 8:28-36
Mrs. Robert D. Lewis, evangelism, Calif.
Richard J. McQueen, social ministry dir., S.C.
Sidney Carswell, preaching, Equatorial Brazil
Martha Mooney Colvin (Mrs. J.R.), homechurch, Japan
Robert Horner, preaching, Chile
Martelle Hicks Kimchen (Mrs. G.H.), homechurch, Botswana
Martha Boaz Robison (Mrs. O.C.), homechurch, Liberia
John Roper, medical, Jordan
Carmelia Synco, medical, Gaza

26 Saturday 1 John 3:1-6
Delano R. Humphreys, social ministry dir., Ohio
Mary Johnson, Natl. Bapt., Ky.
Beri M. Langdon, metro dir., Calif.
Mrs. Francisco G. Morales, Spanish, Tex.

or another country. These children are in junior and senior high school in Monrovia."

He also requests prayer for ministry among Liberians. "Training for pastors, Bible study materials, and challenges to share the gospel with the lost people of Liberia are lacks which have led to problems."

"Pray for God's guidance as we witness, train, and challenge."

Bellinger adds that missionaries "feel training youth and young adults in Baptist institutions is a hope for the future."

He requests prayer for additional missionary personnel—career, associate, journeyman, or volunteer—for Ricks Institute (kindergarten through high school and now junior college) and the Liberia Baptist Theological Seminary in Monrovia.

"We expect to hear reports of God's blessing as you accept the challenge of prayer," says Bellinger. "Perhaps God will send some of you to work with us."

Jennifer Hall
Richmond, Va.

Mrs. George Reid, retired, Wash.
Gilbert Skaat, rural/urban, dir., Oreg.
Mary Bear Greene (Mrs. R.E.), homechurch, Taiwan
Elton Johnson, retired, Brazil
Larry Oldham, music, Dominican Republic
Arthur Robinson, educ., Taiwan
Nancy Applewhite Walker (Mrs. L.A.), homechurch, South Brazil

27 Sunday 2 Tim. 3:14-17
Mrs. Laurin H. Gardner, metro dir., Pa.
Austin Dale Maddux, rural/urban dir., Ind.
Mrs. Kennedy Rabon, retired, S.C.
Mrs. Arlie A. Watson, rural/urban dir., Md.
Earl Bengs, preaching, Malaysia
Linda Stansberry Bobo (Mrs. J.J.), homechurch, Hong Kong
Lawrence Ingram, educ., Hong Kong
John Landers, educ., Equatorial Brazil
Eugene Leftwich, educ., Nigeria
Clara Smith Pickle (Mrs. W.S.), homechurch, Ecuador
Joyce Wade Richardson (Mrs. D.E.), educ., Ghana

Cont. on pg. 47



Mission Action Group Ministering to Potential Suicides

Stuart Calvert

"If Jo lives through the night, she will have a fifty-fifty chance of surviving."

Stunned by the doctor's diagnosis, the family members stared at one another in disbelief.

Jo, my 13-year-old probationer, had almost succeeded in her third suicide attempt. I turned away from her family crushed under the weight of failure.

For several months Jo and I had related well to one another—I thought. What happened? Her delinquent behavior followed a pattern similar to other troubled girls I had known. Where did I fail? Was it a misinterpreted spoken or unspoken word? Why didn't I properly read the suicide signs that she must have given? Why didn't my friendship give support in her moment of deepest depression?

INVOLVED WITH SELF

Life is not a succession of successful moments. It is a constant making of new beginnings after we have failed. Day-by-day successes keep us from discouragement. Failures keep us humble. Developing a feeling that we must

always succeed is dangerous. Each of us must face the fact of potential failure in ministering.

Failures have a place in life and in ministering:
1. Failure can be a valuable teacher. We learn more about our weaknesses. We learn patience and compassion. We learn to be less critical and more sensitive to others who struggle.

2. Failure is proof of our humanity. The Scriptures reveal the failures of many men God used to fulfill his purposes. We will always be imperfect people.
3. Failure is proof that we had the courage to try something worthwhile.

4. Failure is not final. If you feel defeated, you have quit trying. The difference in the lives of Peter and Judas is that Peter dared to begin again. Judas accepted his failure as final. Hope is as much a part of failure as hurt. With Christ we can live through a situation unless we refuse to live through it.

5. Failure is never total. The self-degrading feeling that accompanies failure makes us feel totally inept. But to fail in one particular aspect of your life or your ministry does not mean you are a failure as a person. One unsuccessful ministering experience does not cancel your ability to help in another crisis.¹

During this year have you refused to answer the question: Who Am I? Often we hesitate to meet ourselves for fear we will discover a failure. Fear of failure is a destructive, paralyzing emotion. How can we eliminate this fear?

1. *Expose it to the truth.* The real fear is that if we fail, we lose our self-esteem. We fear that friends will laugh and leave us. Fear of failure is a defense mechanism that shelters an insecure ego from attempting a risky experience.

2. *Realize that unless we ignore fear of failure, we will not take advantage of opportunities.* They pass; we become bored and nurse regrets. "It might have been"—the saddest words of tongue or pen.

3. *Eliminate perfectionism which is also a fear of rejection.* "Every individual is a failure in some way, at some time, on some level," said the poet John Greenleaf Whittier. Accept your imperfections as a reality of life.

4. *Ask the Lord to heal memories that constantly replay derogatory remarks from your childhood.* The long ago rebukes of a blaming parent (Why can't you ever do anything right? Why can't you be more like so and so?) can program an attitude of failure in an adult. Listen to your present. Consider the positive responses from your present friends. Don't they contradict the voices from your past?

By redefining failure, it becomes a positive force in life.

In my opinion, failure means running away from a risky venture, retreating from a ministering situation because we sense the possibility of imperfection in our performance, being more concerned about protecting pride than about promoting a worthwhile cause, re-

moving the leadership of faith and replacing it with fear.

Failure doesn't mean you have accomplished nothing; it does mean you have learned something.

Failure doesn't mean you don't have it; it does mean you have to do something in a different way.

Failure doesn't mean you are inferior; it does mean you are not perfect.

Failure doesn't mean you should give up; it does mean you must try harder.

Failure doesn't mean God has abandoned you; it does mean God has a better idea.²

INVOLVED WITH THE GROUP:

Ask members to mention one fact they learned about failure from INVOLVED WITH SELF.

Ask individuals to volunteer answers to these questions:

1. Can you distinguish between having failed in one aspect of your life and being a failure as a person?

2. Recall a time when you met with failure. What constructive emotions or ideas came from that experience?

For a Christian woman, the question is not am I succeeding or failing, but am I fulfilling God's purpose for me. Of course, success brings joy, but to succeed in an avenue contrary to God's will is deceptive. Failure is painful but fruitful if it is a part of God's plan.

I see women moving through hospital or nursing home rooms—speaking, soothing, doing "little things." My poor imitation of their ministry is like a "bull in a china shop." By comparison, I feel like a failure. But the Lord speaks to me. "Others have the ability to relate to ministers in hospitals. You have the ability to relate to youth in trouble. This is my purpose for you." Within that purpose, there will be setbacks and discouraging days but ultimate victory. Each of us must find our own ministry within God's purpose.

What is success? What is failure? The Lord's answer is "What is my will for you?"

PRAYERTIME:

Thank God for the lessons you have learned through failure.

Often missionaries work for a long time without visible results of their efforts. Pray that they will not succumb to a negative feeling of failure. Pray that they will be assured that they are in the place where God led them. Pray that today the Lord will give them another idea to try or another person to meet that will give them encouragement.

INVOLVED WITH OTHERS: Ministering to Potential Suicides.

A suicide attempt is a way of communicating. It is the last effort in a series of cries for help. At some time

during your ministry to people in crisis, you may be faced with a person who attempts suicide. The possibility of talking to someone contemplating suicide scares us. Unless we are prepared, we may panic or ignore the cry for help—hoping the problem will go away.

Professionals in suicide prevention say that lay persons are very effective in helping people who are considering suicide. So a helper needs knowledge in spotting a potential suicide and deciding what to do about it.⁴

Know the True Facts

The following ideas help us distinguish between the myths and the facts about suicide:

1. *Myth:* People who talk about suicide don't commit it.

Fact: Eight of every ten persons who kill themselves talk about it.

2. *Myth:* Suicide happens without warning.

Fact: Persons give many clues.

3. *Myth:* Suicidal people are fully intent on dying.

Fact: The death wish is ambivalent. They want to live as much as they want to die.

4. *Myth:* Once suicidal, a person is always suicidal.

Fact: Persons are suicidal at limited periods of time.

5. *Myth:* Improvement after a suicide attempt means the suicide risk is gone.

Fact: Most suicides occur 90 days after the improvement begins. The person has more energy to carry out his threats.

6. *Myth:* Suicide strikes more often among the rich or, conversely, among the poor.

Fact: It strikes all levels of society.

7. *Myth:* Suicide runs in the family.

Fact: Suicidal persons are not affected by a genetically related mental illness. However, pessimistic, unhappy attitudes may characterize a family.⁵

8. *Myth:* Suicidal persons are insane.

Fact: The majority of suicidal persons are tormented and ambivalent. They are neurotic or have a character disorder, but they are not insane.

Know the Warning Signs

A suicidal person may give clear or subtle clues of his intentions. Become acquainted with the following general clues that will help you determine how serious a person is about taking his own life.

1. *Verbal* (What he says)

Open talk of suicide.

Talk of not being present in the near future. "This is the last exam I'll study for."

2. *Behavioral* (What he does)

Severe depression (apathy, insomnia).

Sudden improvement in mental attitude. (After deciding on suicide, some of the pressure has been lifted and the person becomes more relaxed.)

Feelings of hostility or revenge

Knowledge of available methods and a clearly thought out plan.

Giving away possessions.

Putting personal affairs in order.

3. **Situational** (What has happened)

Loss of loved one by death, divorce, separation.

Loss of money, prestige, job.

Sickness, surgery, accident, loss of limb.

Threat of criminal prosecution.

Change(s) in life situation.

Success, promotion, increased responsibilities.

4. **Symptomatic** (How he is coping)

Feelings of hopelessness, dissatisfaction, confused thinking.

Tendency to complain, defiant attitude.

Drug or drinking problem, inability to control impulses.

5. **Resources**

No source of support from friends or relatives.

Family, friends available but unwilling to help.

No church or community contact.

Living alone.⁶

Even though it is impossible to determine when a person may attempt suicide, Christmas and springtime are dangerous seasons. Spring means a time of new beginnings which overwhelms the severely depressed. At Christmas a suicidal person feels lonely and excluded from the family togetherness.

6. **Descriptive** (Who he is)

The model suicide attempter is likely to be: female; Caucasian; in her twenties or thirties; married or single; living in an apartment; housewife. She usually makes the attempt by taking an overdose of barbiturates. Reason: marital difficulties or depression. The model suicide committer is: male; Caucasian; in his forties or older; married; skilled or unskilled worker; living in a apartment. He usually commits suicide by shooting himself, hanging, or carbon monoxide poisoning. Reasons: ill health, depression, marital difficulties. Let me emphasize that these descriptions are given only to show the typical victim. There are many variables that must not be overlooked. And many females who attempt suicide do succeed.

How to Help

When you spot serious clues, how can you help to prevent a suicide?

1. **Take seriously the suicide threat.** Do not be afraid to mention the subject. You cannot put suicide ideas into the head of someone who is not suicidal. Bringing up the subject allows the person to vent his anger and frustration. Use open-end statements like: You seem very sad today. Then listen to his comments. He will be relieved to know he is taken seriously. Find out if

the potential suicide victim has thought about the time, place, and method. If he has, he is serious.

2. **Do not dismiss the threat with platitudes.** Responses like: You can't really mean you will kill yourself; You are not the type; Things will get better; may present a challenge to the potential suicide. He needs attention. Listen for the real basis of the problem. Help a suicidal person set realistic goals and convince him there are alternatives to suicide. Give support and understanding. But if he still commits suicide, you must not feel responsible for the act. You did your best to help.

3. **Do not argue with the individual about whether he should live or die.** Take the position that the person must live.

4. **Do not assume that time heals all wounds and everything will get better by itself.**

5. **Be willing to make referrals.** Referring potential suicides to professional counselors is not an admission of failure. It is a recognition that none of us can help everybody. If you have a good relationship with the helpee, he may feel rejected when you mention a third party helper. So —

Involve the helpee in the decision to refer

Pave the way by discovering the community resources.

Discuss the relationship you will have following the referral. There still can be contact on a friendly, supportive basis.⁷

In extreme cases, suicidal persons tend to manipulate people who try to help. When life does improve, they say, "Look, I've depended on you and you let me down. When I kill myself, it will be your fault." To avoid this problem, contact a professional who can help.

"The best way to handle suicidal persons is to be alert for the clues they give, to listen intently, and to mobilize all the help you can get. Above all, don't be deaf to their threats of self-destruction because they are really pleas for life. And you may be the only one to hear them."⁸

⁶Robert H. Schuller, *Self-Love, The Dynamic Force of Success* (New York: Hawthorn Books, Inc., 1969), pp. 159-60.

⁷Robert H. Schuller, *You Can Become the Person You Want to Be* (Old Tappan, N.J.: Spire Books, 1973), pp. 78-81.

⁸Ibid., pp. 74-5.

⁹Dr. Gary Collins, *How To Be a People Helper* (Santa Ana, California: Vision House Publishers, 1976), p. 101.

¹⁰Irene Moroshak, "How to Spot and Handle High-Risk Patients," *RN Magazine*, (September 1977), p. 62.

¹¹Collins, p. 106.

¹²Ibid., pp. 107-14.

¹³Moroshak, p. 63.



U.N. Photo

I See Want

A Southern Baptist Missionary, Kathy Dillman, Speaks . . .

I SEE WANT based on my experience in Kenya — particularly among the Masai people

I SEE WANT in the abandoned children who sleep in the doorways of shops, in the deserted oldsters who make their meals on scraps snatched from trash containers outside restaurant doors, in the blind and crippled victims of untreated diseases who seem to flaunt their disabilities for pennies given from pity.

I SEE WANT in the dung huts, the grass shelters, the thin shells of cardboard and plastic that serve as houses with no provision made for proper sanitation, no readily available supply of clean water, no possibility for personal privacy.

I SEE WANT in the undernourished bodies of children who are so weak and vulnerable that an outbreak of measles is a serious threat to their lives.

I SEE WANT when a country whose economy is based on agriculture is swept by drought leaving the crops and pastures to burn up, the flocks and herds to starve, and the people to despair.

I SEE WANT as a respected tribal elder coughs his life away in a bloody froth in spite of the best charms and incantations of the village healer.

I SEE WANT when the local shopkeeper has me write my own receipt for purchases because she can make only her signature — and that with a thumbprint.

I SEE WANT in a man's digging ditches in his suit because he has no other coat, no other trousers; in the bare feet of a woman on a cold and rainy morning as she walks the muddy path to the tea plantation; in the nakedness of a six-year-old boy who sits at dusk in the chilly wind with knees drawn up and arms tucked between his legs to gather all the heat his small body can generate.

I SEE THE WANT; it is basic, widespread, and immediate. I cannot look squarely at the immensity of the want without being overwhelmed.

How do you see want?
Observe World Hunger Day*
August 2, 1978

*Your World: Still Hungry and Hurting, a new pamphlet outlining Southern Baptist relief efforts around the world, is available individually and in quantities free upon request from the Foreign Mission Board, White Office of Hunger Relief and Disaster Response, Box 6597, Richmond, VA 23230.



Bible Study Group Growing in Joy and Peace

Velma Darbo Brown

With last month's study and this one, we are launched into a consideration of the "fruit of the Spirit" (Gal. 5:22-23). Actually, all the elements of spiritual growth which we have been considering are the "fruit of the Spirit." Without the Spirit's inner working, we would not grow spiritually. But Paul set out a beautiful list of fruit that will be produced in the Christian's life through the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23 RSV).

This fruit is not produced automatically. It involves the combined work of the Spirit and of the Christian disciple.

My backyard has many of the aspects of an orchard, with nine fruit trees. In the early spring the trees look like brides decked out in pink and white blossoms. I have almost nothing to do with this blooming. It depends on soil and moisture and the warmth of the sun.

But as soon as the petals begin to drop, my work begins. I have learned that three things are

necessary on my part for me to harvest fruit from my trees: consistent spraying for insects, supplemental watering in our semiarid climate, and picking off the smaller fruits in order to have large, well-developed fruit. If I do these things, and if we have good weather conditions, my trees are laden with fruit for months: plums, apricots, peaches, pears, apples — all in their season.

I believe this example can be applied to the fruit of the Spirit. The Spirit provides the spark of life and the nutrients of spiritual growth.

But the Christian must provide discipline, care, obedience, and communion with God. Together these elements produce the "fruit of the Spirit."

It is hardly an accident that love, joy, and peace are listed first in these spiritual fruits. We saw last month that love is the basis and the crown of spiritual growth. Love, joy, and peace express attitudes by which to face life. Our Bible study this month focuses on the way joy and peace can foster spiritual growth in the midst of negative aspects of life. As with love, joy and

peace are both the fruits of spiritual growth and the basis for future growth.

Joy and Peace Displacing Anxiety (Rom. 15:13; Phil. 4:4-7)

Paul expressed the desire, in Romans 15:13, that his readers might be filled "with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope." He seemed to be saying that the Christian's trust in the "God of hope" would issue in joy and peace which would produce abundant hope for the future.

Persons who are not hopeful about the future are generally nagged by anxiety. If they do not believe that some good may lie in the future, they are plagued by uncertainty. And uncertainty leads to worry and anxiety. Perhaps one reason our century has been termed "the age of anxiety" is that so many people have lost faith in the future, either temporal or eternal. They live without hope — but with much anxiety.

This idea is expanded in Philippians 4:4-7. As you read these words, remember that Paul was writing them in a Roman prison. If anyone had cause to worry, it was Paul. He had been in prison two years in Palestine, falsely accused by the Jews. Now he was in a Roman prison, with no idea how long it might be before his case came before the emperor. (Acts closes with the statement that Paul spent at least two years under guard.) Nor could Paul predict the outcome of his trial. Who wouldn't worry about the future? But Paul had an antidote for worry which he offered to his friends in Philippi.

"Rejoice in the Lord always," he said. Then, to be sure they understood him clearly, he said, "Again I will say, Rejoice."

Notice that this rejoicing was to be "in the Lord" — in his faithfulness, in their relationship with him, in what he had promised for his children in the future.

Rejoicing would lead to other

results: The Christian would be *forbearing*. We might sum it up in the word *courtesy*. A courteous person is not always putting her own demands forward. The person who rejoices in her relationship with Christ is not always seeking to enhance herself at the expense of others. She can step aside and let someone else get in line.

Paul offered another reason for forbearance: "The Lord is at hand." The early church lived in constant expectation of Christ's quick return. Almost two thousand years have blunted that expectation among us. But Christ's return is far nearer now than it was in the first century. The person who rejoices in Christ and looks for his return will not be unduly concerned about getting everything "due" her in this life. She can be forbearing.

This kind of joy and faith in Christ calms anxiety (v. 6). Instead of fussing and stewing about the future, the Christian takes it to God in prayer. Prayer in this verse refers to one's general attitude of being in communion with God. *Supplication* refers to the specific petitions one brings to God in prayer.

Thanksgiving is the expression of gratitude for blessings in the past. This remembrance is a reminder of God's faithfulness in caring for his children. It engenders faith that God will continue to bless. Such praying leaves no room for anxiety about the future!

The attitude of forbearance and the practice of prayer blossom into peace in the heart (v. 7). This is the *peace of God* — the peace God gives. Such peace is beyond human understanding. It is the kind of peace that arouses amazement and even awe in those who do not understand it in kind of peace. "How can she be so serene?" they ask regarding the Christian who can face an uncertain future unafraid. The secret is in God, who provides the peace.

The word *keep* would have special meaning to the Philippians. It literally means to "act as a sentry,"

to "be a garrison." In the Roman Empire, peace was kept on its borders by garrisons. These were outposts of military personnel, based in a city which was designated a Roman colony. The city had the status of a city of Rome, with all its privileges. The garrison preserved peace for the empire from the hordes of possible invaders on its borders. Philippi contained a military garrison.

To speak of God's peace as being a garrison, therefore, meant that it would guard the Christian's most vulnerable parts from harm. The fear of the future might be compared to Roman fears of the invaders. No one knew when or if they might strike, but the potential was there. But Roman citizens, even on the borders, could safely sleep at night. They knew that the constant vigilance of the military garrisons would keep them from harm. This is an apt picture of the way God's peace protects each of his children. There is no need for anxiety when God is near.

Joy Transcending Suffering (Heb. 12:2; James 1:2)

These two verses need to be studied side by side. James 1:2 states the principle: "Count it all joy, my brethren, when you meet various trials" (RSV). Hebrews 12:2 points out the ultimate example of meeting suffering with joy.

Paul, also, is an example to us in this matter. The keynote of his Philippian letter is joy.

How and why should Christians meet trials with joy? Notice, first, that these are *trials*, not temptations, as the King James Version translates James 1:2. Certainly no one should rejoice in temptations. But trials come without our desire. They come because we belong to God, because we are his representatives in a world that is in opposition to his will. Jesus stated it this way: "In the world you have tribulation; but be of good cheer, I have overcome the world" (John 16:33 RSV). For good

cheer we may, well read joy. Jesus recommended an attitude of joy in the face of suffering.

He exemplified this attitude totally in the way he faced the cross. Hebrews 12:2 tells us that Jesus looked beyond the cross to the joy he expected to find on the other side of it. This is the way to endure suffering. Those who can look beyond it can rejoice. A woman giving birth to a child looks beyond her immediate suffering to its result — a new life born into the world through her efforts. This is the creative attitude toward suffering.

If we suffer because we are doing God's work in the world, we can be assured of victory in the end. In the light of that victory, we, like Jesus, can rejoice in our suffering that contributes to the fulfillment of God's kingdom. Much of Jesus' joy was fulfilled when he was "seated at the right hand of the throne of God." He was then beginning to see the fruit of his suffering. This joy will continue throughout all time as human beings are won through his sacrifice to a redeemed relationship with God.

Note one last point: Jesus said that Christians should rejoice over "various trials." The word *various* means variegated, many-colored, manifold. James probably put this word in to emphasize the different kinds of trials that come, and also that they may come all at once. It is like the old saying, "It never rains but it pours." So, even when beset by different kinds of trials that seem to come all at once, the Christian can count it all joy.

Peace Growing Out of Discipline (Heb. 12:11-14; James 3:17-18)

These words from Hebrews 12 sound strange to twentieth-century ears. Discipline seems to be a lost emphasis in our day — even has an ugly sound. So what are we to make of these verses that speak so clearly of God's discipline?

First, we need to recognize that God does indeed discipline us. But, he does not do it by coming down

on us in anger. Actually, much of the time God's discipline comes by his allowing us to feel some of the consequences of our waywardness. The person who overindulges in food, alcoholic drinks, drugs, or tobacco may not feel the "rod of the Lord" upon him directly. But his body will feel the result of such abuse. This is only one example of the way God allows us to be disciplined.

Another way is one I have experienced. There have been times when I have known I was taking a course which God did not approve for me. At such times I have not felt the lack of his presence. Rather, I have felt him very much present, grieving over what I was doing and silently urging me to return to his way. I can testify that such a discipline had more to do with my getting "back in line" than any harsh punishment might have done.

Such discipline "yields the peaceful fruit of righteousness." Notice how these words are put together. *Peace* in the Hebrew thought did not mean simply the absence of war. It was strongly positive. It referred, first, to everything that made for man's welfare. It referred, second, to right relationships between persons. Righteousness and peace, therefore, belong together. A peace that is built on falsehood or "the least common denominator" is not true peace. So the writer of Hebrews could couple peace and holiness in verse 14. Those who work for right relationships between persons will work for peace. And true peace will be based on right relations.

PLANNING THE MEETING

STUDY AIM

That women may understand the Biblical meaning of joy and peace; and may decide on specific ways to apply the attitudes of joy and peace to the "hard places" in their lives.

Discipline calls persons to make efforts toward right relationships between persons (peace) and toward holiness. Holiness means obedience to God and a dedication to doing his will. These efforts require the strong actions of Christians. So verses 12-13 indicate the kind of actions persons under discipline need to take.

James 3:17-18 looks at peace and righteousness from the perspective of wisdom. In our study of wisdom in December, we saw that it means "the understanding of spiritual truth." It can be summed up in the phrase, "the mind of Christ." Jesus' mind was set on obedience to God. Through his obedience he gained the wisdom to live as the Redeemer of men.

James described wisdom by its characteristics. First, it is "pure." This may be called the inner characteristic of wisdom. It desires to cleanse the mind of all the elements that would cloud it and keep it from receiving spiritual truth. As it is continually undergoing this process, outward characteristics of wisdom appear.

There is "peaceableness" — the desire to maintain right relationships between persons. "Gentle, open to reason" refer to the ways peace is kept in relationships. The "gentle" person is forbearing, not always insisting on her own rights. And the one who is "open to reason" can be counted on to be reasonable, to follow orders for the good of all. The word originally referred to children or slaves who had to obey those above them. That application would not fit here. But the flavor of the word is present. All of us are under God's

will. It is wisdom to be readily obedient to that will.

"Mercy and good fruits" are linked together. Mercy is the attitude that issues in good deeds toward others. All these qualities of wisdom are connected to being "peaceable." Certainly, the person who puts these qualities to work in her relationships with others will be fostering "right relationships," or peace.

"Without uncertainty or insincerity" reflects "purity." The one who keeps her mind free of impurities will not be uncertain or insincere. Her mind will be clear on the issues, and she will know how to act on them.

James concluded with an illustration from the harvest. It is akin to our earlier discussion of fruit. A harvest depends on the sowing. Those who desire peace will sow peace and will work for it. And the harvest will be right relationships — which is peace.

The attitude of peace is not a passive one. It grows out of discipline; it is determination to exert every effort to obey God and to establish right relationships with others. It is the necessary attitude for living as a child of God in this world.

Joy and Peace in Your Life

Where do you find joy and peace most prevalent in your life? Where are you most conscious of their lack? What have you learned in this Bible study about the ways to bring joy and peace into your life?

Worry, Anxiety
Suffering, Trials
Discipline of My Life
Problems in Relationships

Display these words before the
Cane on inside back cover



Round Table Group

From Astrology To Zen

Shedding some light on the "New" Religions

Mary Neal Morgan

Strange New Religions by Leon McBeth (Broadman Press, 1977) \$2.75.

Dr. McBeth is a professor of church history at Southwestern Seminary. The material for this book was first used as a series of lectures to the wives of seminary students in 1975. The book is very interestingly written and uses a minimum of technical terms.

Eight religious groups are presented in the book: Unification Church, Hare Krishna, Scientology, Children of God, Zen Buddhism, Astrology, Transcendental Meditation, Satanism.

Dr. McBeth concludes each chapter with summary statements about why the religion has such an

appeal for American young people or what the Christian approach should be to the various religions.

The Puppet Master by J. Isamu Yamamoto (InterVarsity Press, 1977) \$3.95. An inquiry into Sun Myung Moon and the Unification Church.

Sun Myung Moon, "The Puppet Master," was born in North Korea, educated in Japan, and founded his new church in South Korea. His work then spread to Japan and the United States. In America, the response to Moon's Unification Church has been mixed. Yamamoto begins his book by stating, "The press calls him a charlatan who is after political and economic power, parent groups insist that he is a

spiritual dictator who has psychologically enslaved many of the youth of our society, and Christians see him as a heretic who has perverted the gospel of Jesus Christ."

Yamamoto then proceeds to explain why these attitudes prevail. He discusses briefly the life story of Mr. Moon, how he founded the Unification Church and how he is involved politically both in Japan and the United States. The most powerful section of the book is the discussion of the followers of Moon, "the puppets" who call him "Master." This relationship is described in chapter 4, "The Unified Family," and chapter 5, "The Conversion."

Finally Yamamoto, who is himself a Christian employed as a

researcher for the Spiritual Counterfeits Project, ends the book with three chapters directed toward the Christian's approach to Moonism: "A Christian Response," "A Biblical Critique," and "A

PLANNING THE MEETING

AIM:

After the meeting, members of the group should have a better understanding of the influences of Asian religions in America and some approaches which Christians should take.

BEFORE THE MEETING

Have two members prepare to give a 10-minute review of each of the books. (Use only chapters 1, 2, 5, 7, and 9 in *Strange New Religions*.)

DURING THE MEETING

After the reports of the books have been presented, discuss possible causes of the popularity of the new religions and ways in which members can give a Christian witness to the followers of these "pipers," especially to "Moon's children."

Spiritual Discernment." Not only because of his closing chapters designed to help the Christian to take a realistic approach toward the movement, but also because of his realistic approach to the entire

CALL TO PRAYER

Read aloud Hebrews 7:25 and 2 Peter 3:9.

Pray for missionaries who have birthdays, that God will give them wisdom to know how to be a witness for him and strength to follow his directions. Pray also for members of the Unification Church and all the other new religions. Pray that they may find new meaning in the old story of Jesus Christ and his love and sacrifice for the world.

BOOK FORECAST

SEPTEMBER

A Freedom Dream by Cal Thomas (Word, \$5.95)*

What It Means to Be Born Again by Johnnie C. Godwin (Broadman, \$2.50)**

subject, many Christians feel that Isamu Yamamoto's *The Puppet Master* is the best book available on the Unification Church.

OCTOBER

Punching Holes in the Darkness by Nelle Hollaway (Broadman, \$2.25)*

The Wind Is Howling by Ayako Mino (InterVarsity Press, \$3.95)**

Skiokari Pass by Ayako Mino (Revell, \$5.95)**

NOVEMBER

Emergency by Virginia Greer (Christian Herald, \$5.95)*

Special Skills #3: Helping Persons Who Grieve (Woman's Missionary Union, \$1.50)**

God's City in the Jungle by Sarah Barlow Rossi (Tyndale House, \$2.95)**

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

Available through Baptist Book Stores. *See WMU order form, page 20.



Send no money to join. You will be billed only after you have selected the books you want to receive. Two months before the beginning of each quarter, you will receive a notice about upcoming book selections, including titles and prices. You may select or refuse any (or all) of the books offered; however, if you choose to receive three during a quarter (of the same title or different titles) you will receive a 20 percent discount. Fill in the information below and begin receiving the book club notices right away!

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I understand that I am not obligated to buy any of the books that are offered; but that I am entitled to a 20 percent discount if I order three books during a quarter.



Nell Bowen is the

SEEKING WOMAN

The Seeking Woman I Am: Christian Meditation for Today is WMU's new spiritual development book. In it, Mrs. Bowen shares her definition of Christian meditation, an account of her own pilgrimage in meditation, and practical helps for developing a meditative lifestyle.

Mrs. Bowen has also prepared a cassette recording to enrich your reading of the book.

Book \$1.50

Cassette \$4.95

Available from Baptist Book Stores.
See order form on page 20.

HANDY HANNA by LB



AMELIA BISHOP

YOU ARE MY WITNESSES

Fifth in a series of six features on Direct Evangelism

"We rang the doorbell and stood there. Suddenly it dawned on me: What in the world do I say first?"

The lady who shared this experience voiced the feelings of many who are new to the witnessing ranks.

Last session you studied ways of presenting the message of salvation. This time you will be talking about the actual encounter.

GET READY

Several days before the meeting, secure a copy of Nelson Tull's book *Effective Christian Witnessing* and go over pages 18-28 which discuss questions or objections raised by persons receiving a witness.

Duplicate the following case studies to give out at the study session:

CASE 1 — Mrs. A sits beside Mrs. B on the cross-country bus. Mrs. A is a Christian. As the conversation begins, she knows nothing about Mrs. B.

Mrs. B lives with her son's family. Her only income is from Social Security benefits. Because of the hard

work of rearing a large family on a small income, she never felt she had time for church. She does not feel that she would really belong in the churches she knows about. But her attitude is more one of indifference than of hostility. Though she knows little about the Bible, she does value it as a religious book. She is outgoing and talks freely about her family and her life. She is matter-of-fact about the difficulties of her life and does not seem either angry or depressed.

CASE 2 — Mrs. A receives the name of Mrs. B as part of the church visitation program. The only thing she knows about Mrs. B are the things indicated on the card: she and her husband have three children, ranging in age from 15 to 8. They have lived at their present address for only a few months. They indicate no church preference. Mrs. A finds Mrs. B at home on a Tuesday morning.

Mrs. B moves every three or four years because of her work. But Mrs. B has no trouble adjusting to new places. She quickly becomes involved in civic organizations. She meets people easily and enjoys the company of a wide variety of people. But she has never attended church with any regularity. Her parents did not attend church and did not encourage their children to do so. Mrs. B. considers herself a person of high morals, who therefore does not need the church. She is satisfied with the moral training she has been able to give her children. She thinks of the Bible as a curiosity, a piece of literature that tells a great deal about the people who wrote it.

CASE 3 — Miss A has lived in the apartment next to Miss B for a year. They have a cordial relationship that has included having dinner together a couple of times and trading party invitations when each was entertaining friends. Miss A goes to church regularly; Miss B never attends church. Each knows the churchgoing habits of the other; but they have never discussed religion.

Miss B attended church with her family when she was growing up. But Christ never came to have personal meaning for her life. Her chief concern at the moment is that her boyfriend has broken off their relationship. She feels cut off from the circle of friends that she and her boyfriend had. She feels rejected, lonely and depressed.

Print on posters the five evaluation questions used in last month's session and add three more questions:

- How did the witness take into account the particular needs, experiences, and attitudes of the person receiving the witness?

- How effective was the use of Scripture references with this particular person?

- At what points could the witness have turned the discussion in a more helpful direction?

On the day of the meeting, place the posters at the

front of the room. Arrange the chairs in clusters of three.

GO!

As the women enter, ask each one to take a seat in one of the clusters. If some have forgotten their copies of the "You Shall Be Witnesses for Me" brochure, provide other copies. Begin the session with a review of the "Ways of Witnessing" outlined in the brochure. Then hand out the set of duplicated case studies to each person. Ask each cluster to choose (or adapt) one of the cases with which it feels comfortable. Then one person will be the witness, one will be the person receiving the witness, and one will be the evaluator. Encourage each to respond in a way that they feel would be natural for their role. The witness will guide the discussion toward a witnessing opportunity and then witness. The dialogue should take about five minutes. (Of course a real situation would take longer, but for the sake of time and of helpful evaluation, this shorter time will be used.) Following the dialogue, the evaluator will take two to three minutes to evaluate how well the first

person "played the part" of one receiving a witness and how well the witness did.

To guide evaluation, suggest that clusters use the six points from the leaflet, and the questions on the posters.

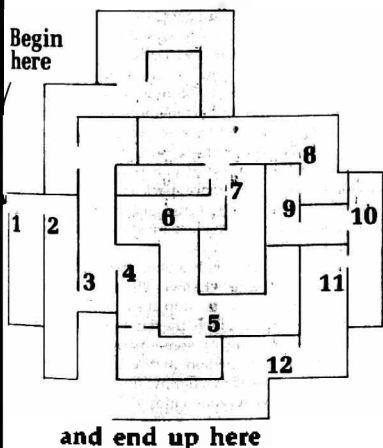
Now, have the person who played Mrs. B in each cluster rotate to another cluster, and switch the witness and evaluator roles within the cluster. Then repeat the role-playing case study and evaluation.

If there is time, come together as a group and discuss insights gained through the role playing. Affirm the discoveries that individuals have made about themselves and their witnessing abilities. Using the information in Tull's book, discuss any problem areas encountered.

Assignment: Be open to God's direction this month for opportunities to witness. If possible, be prepared to share one of these encounters at the next study session.

*See order form, page 20.

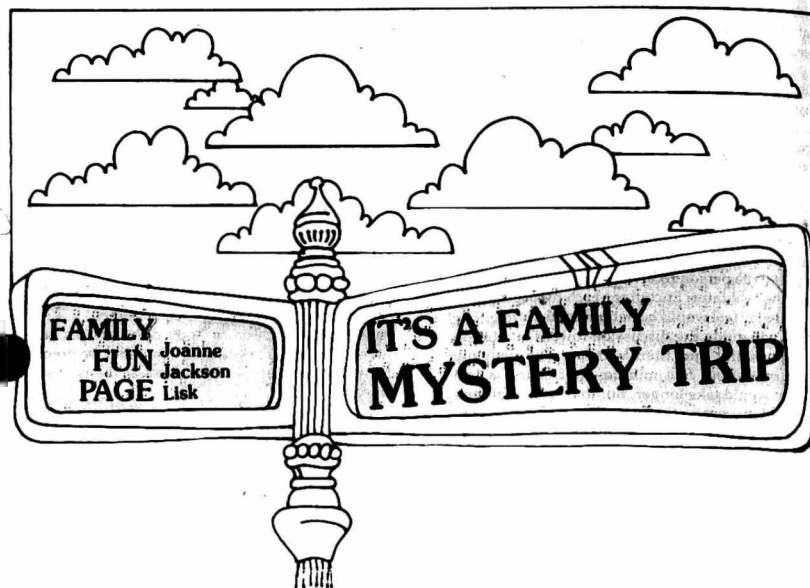
Can YOU find your way through this maze?



Congratulations!

Many things will be happening in WMU during 1978-79. To help you through the "maze," get your copy of the guide today — 1978-79 WMU Year Book. Available from Baptist Book Stores — \$1.00. See order form, p. 20.

1 Calendar of Activities 2 Work Sheets for Planning 3 WMU Emphases 4 Bold Missions Emphasis 5 How to Begin WMU in a Church 6 How to Earn a WMU Leadership Diploma 7 WMU Watchword 8 Insignia 9 Hymn 10 Materials Listing 11 Spanish Materials 12 Free Materials



Where are we going? What will we do? How long will it take to get there? When one is traveling with children, especially, the questions are tumbling out head over heels and answers are scarcely heard in the excitement of the occasion.

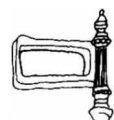
Summertime fun for a family often includes a long vacation trip, or at least a short trip for a day to one or another exciting place. Why not let one family outing be planned around a missions mystery trip for your family?

"How can our family make a missions mystery trip?" you ask. A good beginning would be to write the Home Mission Board for the Home Mission Map and the HMB Personnel Directory. From the list of places of missions interest, select the one best suited for your family this summer.

Choose your mystery location early enough to contact someone at the address given in the booklet. Make sure your plans will be convenient for those where you plan to stop.

For a quick trip, you could find your mystery missions location nearer home through your director of associational missions. Or you might write to the missions department in your state Baptist convention building or to the state WMU office and ask them for suggestions for a family missions trip in your area or state.

You also may use as planning aids: *Family Missions Guide* and *Missions Night Out Resource Booklet*.



Some suggestions for planning the mystery trip would be:

1. Mom and Dad (or adopted "parents") may want to plan the trip together, or Mom may need to plan the trip for herself and the children alone if unable to include Dad for any reason.
2. Play up the mystery aspect.
3. Let the missions mystery be a part of other mysteries for the day. For instance, pack a mysterious picnic lunch with wrapped surprise packages of favorite treats for dessert. Or have a mystery lunch box for each individual.

If you are in a city with a zoo, museum, bowling alley, skating rink, or whatever else appeals to your family, plan to make a fun stop at such a place following your mission stop. Give the day the special ring of memory by thinking of something special which would please each person in the family. And remember, it is planned as a happy, fun day, so try to be relaxed and help everyone enjoy the mystery.

4. If your family would not like a picnic lunch or camping trip, simply go to the favorite hamburger or pizza spot following the missions visit. You might

want to plan a very special outing for older children to end with a meal at a fancy restaurant — remember to dress accordingly, with the mystery of Why are we dressing up? generating interest.

5. Take along a notebook for yourself or the children to make some notes which might later be used to recall needs of the mission and fun of the day.

6. Take your camera, ready for use, and get those special missions/memory snaps!



If young children are in the car, you may enjoy putting together a mystery travel box for car entertainment. Very simple items can be a lot of fun and help pass the time more quickly. Pads of paper and a few crayons usually are a hit. Little hand held puzzles or a pack of children's playing cards make for fun also.

Many families sing in their cars, share in storytelling or games, or listen together to cassette tapes. Plan to do something together in the car during this trip if you

can. One favorite game for cars is "The ministers' cat is a _____ cat." Said in a rhythmic, sing-songy way, each person goes around the car in order filling in the blank by alphabet adjectives. (Such as, an awful, beautiful, crazy, delightful, etc.). Another game for older children (and their parents) is the double-rhyme game. Think up two rhyming words, such as *calm palm* or *happy puppy*. Then give a description of the double rhyme as a clue for guessing. For example, descriptive clues for *calm palm* would be *unexcited tree*.

At the end of the day, spend some time reviewing all the mystenes you have enjoyed together. Especially recall the mission stop and ask yourselves if your family could plan to be involved in some continuing way with that missions venture. Remember then, to pray together to thank God for a part in missions which is no longer a mystery to you!

*Free materials from the Home Mission Board, 1350 Spring St., NW, Atlanta, GA 30309

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(Cont. from pg. 33)

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MISSIONS FACT FINDER NEW RELIGIONS IN AMERICA

"America is now a land of religious pluralism. Christianity has competition; the days of religious monopoly are gone. This means we must adjust our strategy to win disciples in the open market of religious variety."
Strange New Religions, Leon McBeth

A True or False Quiz

1. Krishna Consciousness is a totally new religious concept.

False — Krishna Consciousness (or Hare Krishna) was born in northern India in the fifteenth century as a fundamentalist split-off from one of the oldest religions in the world, Hinduism.

2. The Krishna religion is based more on experience than doctrine.

True — The Krishna devotee would rather experience than explain; and if his doctrines seem irrational to others, that is no barrier to his devotion. However, the Hare Krishna do have doctrines that are essentially Hindu.

3. Sun Myung Moon is known as the "True Father" of the Unification Church with the power to forgive sins.

True — To his followers, "Father's words are God's words." He claims to be the new Messiah and the third Adam, who will marry a perfect wife, have sinless children, and thus finally overcome Eve's folly.

4. The Unification Church preaches a strong anti-communist gospel.

True — Yet followers of Moon practice a communal lifestyle, giving all their possessions and earnings to the group and living on about 75 cents worth of food per day.

5. The concept of the Scientology church was developed from a science-fiction story written by Ron Hubbard.

True — The story, called "Dianetics," developed a new view of psychology which took Oriental dualism and pop psychology and gave it catchy science-fiction terminology, like *Thetan*, *Engrams*, and *E-meters*.

6. Scientology appeals mainly to the poor or those who want to forsake the world for communal living.

False — The cult appeals mostly to the "up and out": college graduates, movie stars, artists, and professional people. They do not renounce the world; rather they feel Scientology will make them more successful and popular.

7. Zen Buddhism places great importance upon preaching and religious discussion for spiritual enlightenment.

False — Zen has no preachers, for there is nothing to preach. It is called "the wordless sect," for it avoids scriptures, doctrines, and creeds. It can only be experienced personally here and now, according to Zen masters.

8. Zen Buddhists believe that Buddha was God.

False — Buddha is revered, but not worshiped. Zen has no God, no sacraments or ceremonies. Since there is no heaven or hell, there is no concept of repentance, salvation, or faith, in the Christian sense of the word. Zenists get along well with other religions, because they accept all of them and believe none of them, including their own.

9. Astrology, Transcendental Meditation,

and Satanism are ancient beliefs and are no longer of interest to modern Americans.

False — In this age of scientific discovery, the ancient art of "reading the stars" is making an amazing comeback. There are more than 10,000 full-time astrologers in this country, and possibly 175,000 more who cast horoscopes for hire. Transcendental Meditation, which combines modern psychology and ancient Hindu techniques, was practically unknown in this country ten years ago. Today, there are more than one million persons practicing TM.

Furthermore, the public's renewed fascination with the occult: demons, devils, and witches, has made movies such as *Rosemary's Baby* and *The Exorcist* box office champions.

Cont. from pg. 40

group. Ask members to identify some personal problems they have around these words. Do not ask that they identify these aloud; simply ask them to be aware of these.

Then ask: How much joy are you experiencing in your life? How much peace do you feel in your life? Give time for quiet meditation on these questions.

Then state that the Bible study will show how joy and peace can be related to the problem areas listed for the group. These attitudes help to overcome the problems of daily living.

Lead members through a study of the Bible passages. Following the study, ask members to state some of the problem areas where they see that the attitudes of joy and peace could make a difference. Make it clear that these need not be their own problems (although it is likely that some will state their own problems). The purpose is to spotlight problems where joy and peace in Christ can make a difference.

As volunteers respond, ask them to tell exactly how joy and peace can make a difference. What difference will these attitudes make in a person's actions? In her attitudes toward her problems? In her relationships with others? In her concern for the future?

Then ask the members to decide

how they will use joy and peace in their personal lives in the future. Make this a matter of silent meditation. Close by leading into the call to prayer.

CALL TO PRAYER

Lead into the prayertime by asking for volunteers to state ways in which missionaries are affected by the problems raised by members regarding their personal lives. These examples may come from personal knowledge or from mission study. Ask members to keep these problems in mind as the prayer calendar is read.

Then ask several members to voice prayers for the missionaries, asking that God's joy and peace may be theirs as resources in facing their problems. Conclude with sentence prayers in which members are encouraged to state their determination to apply joy and peace in their own lives.

PLAN 2

Begin as in Plan 1 and follow with the same Bible study. At the conclusion of the study, break the group into smaller units. Ask each unit to think of a situation related to one of the problem areas. Then they should suggest ways in which a person facing such a problem can use both joy and peace as a resource. After some minutes of discussion, call the group back

"THIS IS AN EXCITING TIME TO LIVE. The past quarter-century will go down as one of the most religious times in American history. People are asking religious questions, seeking ultimate meaning. This fact affords Christians a great opportunity to win the hearts and minds of people."

—Leon McBeth

The facts for this quiz were taken from McBeth's book, *Strange New Religions*. It is the Round Table Book Club selection for this month and is available from Baptist Book Stores.

together. Call for reports from the various units. Then proceed with the personal application and the call to prayer.

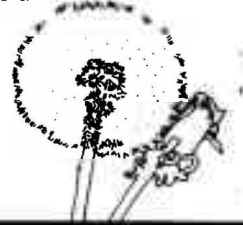
PLAN 3

Members may wish to study about the fruit of the Spirit. If so, begin as in Plan 1. Then state that the fruit of the Spirit (read Gal. 5:22-23) is useful in combating these problems. They also play an important part in spiritual growth.

Divide the group into smaller units. Ask each unit to consider the fruit of the Spirit in relation to one of the problem areas. Provide cross-reference Bibles or concordances in case members should wish to find other Bible passages relating to these spiritual qualities.

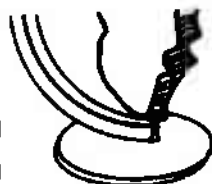
At the close of the small-group study, call the large group together. Ask for reports from each of the small groups.

Proceed with the application as in Plan 1, except that it should be expanded to include all the virtues listed as fruit of the Spirit. Conclude with the Call to Prayer as given above.



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Africa Leaps into the 20th Century

"From the horn to the cape, Africa is experiencing change. Maps of the continent, like science books, are out of date when printed. The birth rate of nations is explosive and the life span of many governments is brief."

—Charles D. Whitson, Southern Baptist missionary associate in South West Africa.

How is the gospel being received in the ebb and flow of change? Study sessions in next month's

ROYAL SERVICE give insights from missionaries in parts of Eastern and Southern Africa: Zambia, Uganda, Rhodesia, Kenya, Tanzania. A feature on new fields for service spotlights Rwanda, the Seychelle Islands, and Bophuthatswana.

"Africa is making a great leap into the 20th century," continued Whitson. "... (it) has different things for different people. For the rich it has gold and diamonds. For an energy-hungry world it has coal and uranium. But for Southern Baptists it has a spiritual challenge we dare not ignore."

Also coming in September: a discussion on nurturing of a new Christian completes the series emphasis on Direct Evangelism; Catherine Allen visits the Sutton family on an agricultural mission project in Botswana; Stuart Calvert gives suggestions to missions action groups on how to view and review the years work.

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