

MAY 1970

# ROYAL SERVICE



# The Years Before 1888

Alma Hunt

May 1970 marks the 125th Anniversary of the Southern Baptist Convention. The Home Mission Board and the Foreign Mission Board share this anniversary. With the emergence of a national organization, Southern Baptists were busy about the task of world missions. While Woman's Missionary Union was not organized on the Convention level until 1888, women were involved in mission support through individual societies. In fact, women in these early societies set into motion the dynamics that have molded the form and goals of Woman's Missionary Union.

**S**OUTHERN women were generally more conservative than women in the North, which accounted in part for the fact that they did not move more aggressively toward organization. Then, too, the two decades immediately following formation of the Southern Baptist Convention brought new problems of denominational independence and eventually the frustrations of the disastrous Civil War years.

Women's hands were busy carding wool, spinning thread, weaving

cloth, and making garments for the family at home and the soldiers away from home. Absence of men from farms drew women outdoors to superintend the planting and harvesting of crops. With men teachers called to battlefields, forsaken schoolrooms necessitated the assumption of the added responsibility of teaching by women.

In the mid-sixties the remnant of men left in the South made their way home to share with their families the aftermath of war. Other homes were bereft of husbands, fathers, and sons. All were confronted with economic bankruptcy. In such unfavorable circumstances, the Baptist Female Missionary Prayer Meeting was organized in 1867 in Baltimore for the support of Chinese Bible women of the Canton Baptist Mission. This group petitioned the Lord that the Foreign Mission Board might be led to appoint unmarried women missionaries.

If a women's meeting in connection with the sessions of the Southern Baptist Convention had ever been thought of, it had not come out in the open until May 1868. In that year Mrs. Ann Baker Graves seized the opportunity offered by the Convention's meeting in her city. The women in attendance were invited

to meet in the basement of the First Baptist Church of Baltimore.

Shy, yet resolute of purpose, the wife of a physician, Dr. John J. Graves, used the occasion to stir deeply the hearts of the women. She told them about the work and needs of her son, Roswell, a doctor and a minister, serving in China as a missionary.

The young missionary had learned by experience that no man, regardless of training, could carry the gospel to the zealously guarded Oriental households. So, he had gathered several of the very few Christian Chinese women into a class. He had taught them to tell Bible stories he knew they would face. But the big problem confronting him was how he could pay these women. They must work for a living, and the mission had no funds for Bible women. Dr. Graves had confided in his mother, who had often prayed with him.

Believing that strength would come from the unity of the concerned, this deeply religious mother talked over her son's need with his aunts, Melissa and Olivia. In their beautiful country home, Calapti, the three sisters laid the problem before the Lord.

Olivia sent fifty dollars to her nephew. This sum, with money saved from their own food bill, enabled Roswell and his wife, Eva, to support the first Bible woman in China who would go from house to house with the gospel message. This gift encouraged Mrs. Graves to call the women of her church together to appeal for their help.

Standing before the women who accepted her invitation that day in 1868, Mrs. Graves pled with them to go home to their churches and organize societies to raise money to employ Chinese Bible women. The group was moved by her earnestness and the very radiance of her face shining beneath a quaint poke bonnet.

In October 1871 Woman's Mission to Woman of the Baptist Churches of Maryland was organized in Baltimore.

The first circular letter sent out from Woman's Mission to Woman encouraged the women to raise funds for mission by means of a mite box for each home into which all members of the family would drop coins. It was a small garnet-colored paper box with an opening in its top and with the words *Woman's Mission to Woman* in shining gold letters on the side.

As corresponding secretary, Mrs. Graves wrote to encourage women to organize. In addition to women's societies, she suggested male branches in churches or by having neighboring churches unite, these to meet regularly "for prayer and the dissemination of missionary intelligence."

The influence of this missionary woman reached South Carolina in 1871. John Stout, always a warm friend and supporter of women's work, became pastor of the Newberry church. Mrs. Graves had written to him about China's needs and her belief in a women's organization for missions. On becoming pastor at Newberry, he immediately organized a Woman's Missionary Society.

God opened to Mrs. Graves and to South Carolina another door of opportunity in the spring of 1872. Mrs. Ellen C. Edwards of Society Hill, South Carolina, whose brother, Dr. J. B. Hartwell, was a missionary in China, went to Baltimore for a visit. Whether by design or by chance, those two women, with loved ones in China and missions in their hearts, met. Mrs. Edwards returned to Society Hill with mite boxes which she distributed among the women of Welsh Neck Baptist Church. A year and one half later John Stout became pastor of that church and led in the organization of a Woman's Missionary Society.

In 1872, at the meeting of the Southern Baptist Convention in Raleigh, North Carolina, Dr. J. W. N. Williams presented to the body "his hope and faith in a woman's agency, and urged the propriety of sending unmarried women to foreign fields." This suggestion did not meet with favorable response. Mrs. Graves, present in the meeting, later said to Dr. Williams, "Do not be discouraged, you are only in advance of your brethren; in a few years they will be with you."

Before the end of 1872 the prayer offered five years earlier in the Baptist Female Missionary Prayer Meeting in Baltimore was answered. At Estow Place Baptist Church, in that same city, eight missionaries were commissioned to foreign service, among them two unmarried women: Miss Edmonia Moon of Virginia, appointed to North China, and Miss Lala Whilden of South Carolina, to the South China Mission. Miss Whilden's sister and brother-in-law, Mr and Mrs N. B. Williams of Alabama, were appointed also.

Women in South Carolina, together with Alabama women, faithfully gathered funds for the building of a missionary residence in Canton, China, for Miss Whilden and her sister's family.

The Woman's Missionary Society of Richmond, Virginia, was organized that same year for the support

of Edmonia Moon. It was composed of women from Baptist churches in the city, evidently a large number since the Foreign Mission Board records show four hundred mite boxes distributed the first year. The return from the mite boxes was \$1,260.

When Edmonia Moon's sister, Lottie, joined her in North China, women in Georgia and Virginia, "in pleasant rivalry," gave \$2,382.63 to build a home for the sisters.

The year 1872 brought new aid for this movement in the coming of Dr. H. A. Tupper to the secretaryship of the Foreign Mission Board. Some years later his successor, Dr. T. B. Ray, said of him: "Any effort to evaluate the tremendous service to the cause rendered by this princely man must keep prominently in view what he did . . . to help those women who labor with us in the gospel."

Dr. Tupper's confidence was not misplaced. When faced eventually with an empty treasury and mounting drafts of missionaries upon the Board, Dr. Tupper cursed to the scattered societies of women and children for needed revenue.

Mrs. Graves introduced the mite box to the Foreign Mission Board as a means of increasing gifts for the support of the Board's work. The *Foreign Mission Journal*, March 1878, published the plan for using the boxes: "We would beg those who have these boxes to use them regularly, and deposit according to constitution commonly adopted by our Mite Box Societies—two cents per family every Lord's day, and not wait until the end of the month or quarter and then deposit the whole amount. The training is as valuable as money."

In the simplest way the first step in organization began. Women shared precious missionary letters and denominational papers while

T. B. Ray, *Southern Baptists in the Great Adventure* (Nashville: Sunday School Board of Southern Baptist Convention, 1946), p. 159.

giving of their limited funds to missionary causes. But the time had come for a closer relationship among women with missionary concern. This movement toward a united effort was reflected in the appointment of state Central Committees—key people who circulated periodicals to cultivate the missionary spirit and organized missionary societies within their state.

Open meetings began to emerge. In October 1879 the Woman's Mission to Women of Maryland held an open meeting. In "the basement prayer meeting" at Austin in 1880 the Texas Woman's Missionary Union was born. Though the organization did not retain the name continuously, it was first used here. As early as 1881 the Virginia Central Committee held an open meeting.

In May 1883 there was a revival of the meeting of women attending the Southern Baptist Convention. This one was held in Waco, Texas, with Mrs. S. H. Ford of Missouri presiding.

Mrs. Ford was strongly convinced that Southern Baptist women had a right to organize and that, if untired, they could raise more money for the struggling Home and Foreign Mission boards. In those years when women's work was a controversial subject, she was never intimidated, always unwavering in her views.

The Foreign Mission Board continued to promote women's work and gradually the prejudice against organization wore thinner. In November 1883 the *Journal* boldly carried an article of commendation. It pointed up the fact that in most churches women constituted a majority of the membership and "in all of them—the better half." It urged the women to enlarge the sphere of their work, adding that "woman's heart is large enough to include all good causes and that her hand is deft enough to help them all and that she becomes nobler and better in proportion to the extent of her sympathy."

Women across the South were developing a frame of mind for a general organization. At the 1884 meeting in Baltimore, a step in that direction was taken when they voted "that societies here represented make the Union meeting permanent, to meet annually during the sessions of the Southern Baptist Convention, the Central Committee of the state in which the Convention is held having charge of the meeting in that year."

The Southern Baptist Convention in its 1885 meeting recommended that the state conventions foster Central Committees. As a result, there began a movement to combine women's efforts for both foreign and home missions under one Central Committee, auxiliary to the state convention. This movement and the open meetings were evolutionary steps toward the later development of state unions with executive committees. The response of women to the meetings in conjunction with the Southern Baptist Convention pointed up their moving toward a general organization to combine the work of the states.

Women came to the 1887 meeting in Louisville, Kentucky, with a more clearly defined purpose than they had in attending the earlier meetings. Delegated to represent their state Central Committees, they were ready to make reports and transact business.

Mrs. Ford presided. Mrs. G. A. Gammage of St. Louis, Missouri, read a paper that started discussion and on the second day led to the resolution offered by Anne Armstrong:

**1. Resolved**, That a committee be appointed to request Central Committees of the several States, each to appoint three lady delegates to meet during the next session of the Southern Baptist Convention, to decide upon the advisability of organizing a general committee, and if advisable to provide for the appointment, location, and duties thereof.

**2. Resolved**, That the above is not to be construed as a desire, on the part of the ladies, to interfere with the management of the Executive Boards of the Convention, either in the appointment of missionaries, or the direction of missions work; but is a desire, on their part, to be more efficient in collecting money and disseminating information on mission subjects.

**3. Resolved**, That in order to provide for our next meeting, a committee composed of the Secretaries of Central Committees of the various States, be appointed to confer with the Central Committee of the State in which the Convention shall be held (Virginia), to select a presiding officer and secretary, and to arrange a programme.

On this meeting the *Foreign Mission Journal* commented: "We shall watch the progress of this movement with no little interest, sympathizing with every aspiration of our women after better doing for the Master, yet earnestly hoping and striving against any effort that may come to be made to effect a separation of woman's work from that of our Convention. The trend of affairs in other religious bodies is in the direction of this independent woman's work. Let us hope that through the wide conservatism of our people, both men and women, this independence may never obtain among us. It can be avoided by the Conventions' giving proper recognition to this work and allowing it to such representation upon the floor of the body as will not conflict with the constitution of the body nor with the sentiments of our people in regard to woman's true position in this work."

*Sketch and Constitution of the Executive Committee of Woman's Auxiliary Societies (Auxiliary to SBC)* (Baltimore: Executive Committee, Woman's Mission Societies, 1888), p. 3. Adapted from *History of Woman's Missionary Union* by Alma Hunt (Covington Press, 1964). Used by permission.

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MAY 1970

Volume 84  
Number 11

Readers of the *WOMAN'S MISSIONARY UNION JOURNAL* in 1967 were quite familiar with a series of articles on the advantages of an organization for Southern Baptist women. Writing under the pen name of Alma Hunt, Alice Armstrong told of the history and achievements of national women's organizations. Convinced that individual activity and state efforts were not enough, she tried to unite women of differing backgrounds, attitudes, and abilities in their common cause.

**ROYAL SERVICE** continues to support the editorial purposes of Alma Armstrong. Through the pages of this issue, women may span the years 1845 to 1970. Recognizing the historic need for a woman's organization through the eyes of Alma Hunt (pp. Cover 2-3), executive secretary of Woman's Missionary Union, readers may view something of the history of missions via the perspectives of Arthur Rutledge (pp. 6-7), executive secretary of the Home Mission Board, and Jesse Fletcher (pp. 4-5), director of the Mission Support Division, Foreign Mission Board.

To ground history in the present, **ROYAL SERVICE** turns to Missionary J. Glenn Morris for a glance at Thailand (pp. 8-10) and to Foreign Mission Board news specialists for a glimpse of the Vietnam scene (pp. 11 and 14). Views are expressed to quicken national interest and give purpose to Woman's Missionary Union.

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**COVER STORY**—The relative safety of armchair reading soon shifts in perspective to include new shades of meaning—combat clothing and rifles, bowed heads and unknown thoughts.

Picture credits—Bob Harper: C1, 12, 13; Foreign Mission Board: 10, 11, 14.

ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Churches, 100 South Franklin Street, Birmingham, Alabama 35203. Price: \$2.00 a year, \$0.25 a copy. Second-class postage paid at Birmingham, Alabama, and at additional mailing offices. Postmaster: Please send address changes to *ROYAL SERVICE*, c/o Woman's Missionary Union, 100 South Franklin Street, Birmingham, Alabama 35203. Second-class postage paid at Birmingham, Alabama, on October 9, 1967, authorized June 26, 1968.

# IN Terms OF People

Southern Baptists have had a foreign mission board for 125 years. How can 125 years of missionary labor be assessed? Histories tend to do it chronologically, geographically, even administratively. The evolution of strategies, punctuated by landmark decisions, highlight such historical reviews.

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IN THE MORE PROFOUND sense, however, 125 years of foreign missions history must be told in terms of people. This kind of historical record is dominated by family names such as Shuck, Bowen, Bagby, Moon, and Green rather than country names like China, Nigeria, Brazil, Argentina, and Italy.

While Baptist foreign missionary history begins with the names Carey and Judson, the distinct starting point for Southern Baptists is with the name Shuck. J. I. Shuck of Alexandria, Virginia, became the first Southern Baptist missionary. He was appointed to China in 1835 under the Triennial Convention. When the Southern Baptist Convention was formed, he resigned and was appointed by it, returning to Canton, China in 1846.

As a part of a missionary youth group at the First Baptist Church in Richmond, Virginia, J. Lewis Shuck faced an offering plate being passed for foreign missions. Rather than placing money in the plate, he placed a note in it reading, "I give myself." His spiritual posterity has been doing that ever since.

Southern Baptists' first missionary to Africa was a man named Thomas Jefferson Bowen. He was a Georgian, and his pilgrimage to missionary labor was a dramatic one. Quite well-known as an Indian fighter and adventurer, Bowen was converted in 1840. He began preaching the following year, and in 1849 he persuaded Southern Baptists to appoint him as a missionary to Africa.

His early missionary efforts and

## Jesse C. Fletcher

J. L. Shuck

exploration in Nigeria were remarkable despite the fact that his health was soon broken. He returned to the United States, regained his health, and embarked on an exploration trip to Brazil in 1859. Though ill health again prevented him from fulfilling his dreams, his reckless commitment characterized the lives of many missionaries that followed him to Africa and to Latin America.

A number of years elapsed before anyone followed Bowen to Brazil, but his successor made up for lost time. W. H. Bagby, a Texan, and his wife Anne Luther went to Brazil in early 1881. Their outstanding efforts established an exciting work in South Brazil, especially in Rio and Sao Paulo. Five of their nine children returned to South America as missionaries.

In the northern part of Brazil, or what is more popularly called the equatorial area of the Amazon Valley, the historical spotlight centers on the name Erik Alfred Nelson. Born in Sweden, but reared in Kansas after his family migrated to the United States, Nelson was influenced by a letter from W. H. Bagby. He went to the Amazon Valley in 1891 and in a unique boat ministry up and down the Amazon, organized churches from Belém to Manaus. His heroic labors were well celebrated and aptly titled in E. M. Braucher's book *The Apostle of the Amazon*.

Across the Atlantic, the birthplace of Western Christianity also became the scene of a significant missionary labor. Everett Gill, Sr. became a

Southern Baptist foreign missionary to Italy in 1904. Despite personal anguish caused by malaria, Dr. Gill did a notable work in Italy, especially in the field of relief. After World War I, he gave Baptist work new impetus in Spain, Italy, Hungary, Yugoslavia, and Rumania. His son later became Foreign Mission Board secretary for Latin America.

During the same period that Gill was working in Europe, a medical doctor named George Green was writing an exciting chapter in foreign missions history in Nigeria. Born in England, living for a while in Canada, and educated in Virginia, Dr. Green was appointed to Nigeria in 1906.

He organized the hospital at Ogbomoso, established a camp for treatment of lepers, and helped two other doctors work out the most advanced treatment of leprosy to that date. His compassionate heart also spawned a motherless babies home. Green's gifts expressed themselves in teaching and preaching as well as in administration and medicine. His career was blessed of God for thirty-nine years. He became an inspiration not only to Nigerians and Southern Baptists at home, but also to countless missionaries who labored beside him in West Africa.

Sometimes the historical spotlight simply flits across the page, hardly pausing and yet somehow illuminating the whole scene. Such was the case of Grace McBride. This young missionary nurse went to China in 1916, but two years after arriving she joined the Red Cross to serve

American Expeditionary Forces in Siberia. She died of typhus fever in Tumen, Siberia, in 1918.

Another woman who brightened the history of Southern Baptist foreign missions is Lucille Rangan. Also a Texan, she was appointed as an educational missionary to Nigeria in June 1921. Her major work was in Lagos where she worked with the rapidly growing Baptist Academy. Her tremendous interest in young Nigerians hungry for entrance into the world of knowledge, as well as her many skills which included editing a Nigerian Baptist paper, make her an apt representative of the hundreds like her who served unheralded in posts in Latin America, Africa, and the Orient.

In recent years the names dotting the landscape of Southern Baptist missionary history with equal significance, dedication, and valor have increased. Names like Bill Wallace, Berna Smith, Wompy Harper, Edith Vaughan, Loyce Nelson, L. C. Smith, I. N. Patterson, and Eric Clark are also part of this story.

Perhaps the spirit of all of them is captured in the story of one who recently was appointed as a missionary in Hong Kong. His name was Fred Rippetto. After his appointment in the summer of 1949, he reported to Callaway Gardens, Georgia for missionary orientation. In October sudden illness took his life. He never made Hong Kong, but he died in the course of doing the will of God as he saw it, in obedience to the Great Commission. In doing so, he somehow underlined the heart throbs of those who have gone.

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# Arthur B. Rutledge Ministry

THE HOME MISSION BOARD comes to its 125th Anniversary as a strong, well-established agency of the Southern Baptist Convention. Its missionaries number more than 2,100 and its 12 programs provide significant help to churches, associations, and state conventions in discovering and in meeting many missions needs through volunteer workers.

During the first forty years of the Board's existence it had to struggle for the opportunity to serve in the southern states alone, while today the field consists of all fifty states plus Puerto Rico, Panama, and Cuba. In the beginning the people to be served numbered seven million compared with over two hundred million today. Financial support during the first years was meager, not reaching \$100,000 per year consistently until the fifth decade of the Board's existence. Last year Southern Baptists gave over \$10 million for home missions through the Cooperative Program and the Annie Armstrong Easter Offering.

The Domestic Mission Board, as it was called in the beginning, had just begun to gain its place in the life of the young Southern Baptist Convention when the Civil War broke out. Financial support declined sharply, communication with the fields was cut off, and many missionaries were in danger.

In 1882 the Convention relocated its Home Mission Board offices in Atlanta, Georgia, moving them from Marion, Alabama. In its new home and under new direction, the Board began a dramatic period of progress and growth which lasted nearly forty years. State conventions began to cooperate with the Board as never

before, financial support increased sharply, and new missions fields were entered.

Then came debt and decline. During the second decade of this century opportunities opened faster than finances advanced and the Board began to fall into a pattern of gradually increasing debt.

The inaugurating of the Cooperative Program in 1925 ushered in a new day of financial support. The Annie Armstrong Easter Offering grew steadily. During the ten years of 1958-68 Southern Baptists doubled their contributions to home missions through these channels. As a result the Home Mission Board has been able to expand its ministries throughout the nation, enter with vigor into new missions ministries, and approximately double the number of missionaries.

From its earliest days the Board's chief object was to lead people to know and follow Jesus Christ as Lord and Saviour. It was interested in frontier people, many of whom went months without any religious ministry and some of whom had never heard the gospel. It was concerned with people in New Orleans and other southern cities, with the unique challenges to Christian faith found there. It was concerned about the Negroes in its midst and the Indians nearby, and it was concerned about people throughout the southern states, where there were many unchurched communities and unmet spiritual needs.

The effective preaching of the gospel on the western frontier a century ago is paralleled by the modern pioneer movement. For over twenty-five years an average of almost two new churches per week

have come into being in the western and northern states. The Home Board has assisted hundreds of these congregations by supplementing the pastor's salary until the church can meet the need alone. It has assisted in all these states through substantial support of state, area, and unaffiliated missions leaders.

The early burden for New Orleans is visible today in concern for the work of Christ in the many great cities of the nation. Here America's affluence is evident daily. Beside it is the spectacle of unemployment and poverty. Here there are great unmet needs. Ministries to the disadvantaged and to the sophisticated, to the imprisoned and the newly liberated, to the black and the white are needed in every city. The Home Mission Board works diligently and constantly with fellow Baptists across the nation in seeking ways to share the Christian faith by deed and word with modern metropolitan man.

The interest in Negroes continues. Southern Baptist home missionaries are at work among Negroes in Watts and Harlem, in Mississippi and Alabama, in Georgia and Florida, in Kentucky and Missouri, and in most of the nation. In a work that honors Christ and expresses compassion for people, the Christian witness is being strengthened in many places and bridges of inter-racial understanding are being constructed.

The early concern for Indians has broadened to include other minority peoples in our land. The group number an estimated thirty-five million, plus an additional twenty million Negroes. Almost half of the home missionaries serve among seventeen distinct ethnic groups.

# TO Diversity

125 YEARS  
of HOME MISSIONS  
OUTREACH

Southern Baptist expansion into the northeastern states has opened fresh and vast opportunities of Christian witness among European and other minority peoples in this extremely populous region. Encouraging results are already in evidence.

Add to racial diversity the religious variations of the times, and the pluralism of American society is clear. Besides the familiar division of Protestant and Catholic, various sects and non-Christian religions are attracting attention. Who is not acquainted with the work of Jehovah's Witnesses and the Mormons? And though the average Baptist is not quite so aware of Buddhism, Hinduism, and Islam, these world religions are active in many places. They must be reckoned with by any group which seeks to help to claim "our land for Christ." In order to help Southern Baptists understand more about such movements and share Christian faith with them, the Board expanded its work to include a Department of Work Related to Non-evangelicals.

Recently a respected news magazine declared that Americans had never seen anything like the changes of the half-century that followed World War I and predicted that the next half-century would be just as amazing. In the face of such change, the Home Mission Board seeks to be a channel for Southern Baptists to reach out in the name of Christ to people of every race, every faith, and every circumstance.

One very obvious factor to the sensitive contemporary Christian is widespread human need. Behind sophistication and affluence on the one hand or ignorance and poverty on the other, there is deep, gnawing

human need. There are aspirations and hungers, frustrations and angers, sin and guilt. There is the human longing for dignity, for meaning, for purpose, for God.

In such a setting, the Home Mission Board magnifies ministries to persons and their needs, even while seeking to contribute to the correction of community ills and societal problems. In home missions the effort is constant to respect the dignity of every person—red or yellow, black or white, rich or poor, educated or illiterate. He is precious in God's sight, worth helping, and hungering for someone who cares.

In its desire to respect and to develop a sense of human dignity under God, the Board constantly re-evaluates its approaches. It has come to the point of de-emphasizing the doing of something for people in favor of doing something with them. In Indian missions, for instance, Anglo missionaries usually serve best by standing in the background and helping the Indian religious leader minister to his own people. Work among Negroes has been named "Work with National (Negro) Baptists" for over ten years. Indeed, there is much to do for people, but wherever possible this is done in a way to build self-respect.

Within recent years also the Board has reduced the amount of missions funds allocated for buildings in order to place the largest amount possible into the employment of missionaries. Buildings are needed in most fields, but the starting point is the face-to-face ministry of the missionary and the witnessing congregation rather than brick or lumber. Strong encouragement is given to the use of existing facilities.

as in inner city ministries, rather than to the erection of new buildings while nearby church facilities remain unused most of the week.

For many years the ranks of home missionaries have been open to all persons regardless of race. Today the home missionary list includes persons of many ethnic backgrounds, including Latin American and Indian, Negro and Haitian, Chinese and Japanese, Korean and Filipino, Polish and Czech, as well as Anglo. The Board's central staff and clerical workers represent several ethnic groups, also.

In the face of such diversity and such massive need, the Board is becoming increasingly aware of the necessity to cooperate in appropriate ways with public and private agencies, such as courts, prisons, hospitals, and industries which need chaplaincy ministries.

In addition to the commissioning of missionaries which is usually in cooperation with a state convention, the Board has accelerated its encouragement to churches to minister to all peoples whom they may be able to reach in the name of Christ. Home missions begins with the churches rather than with a mission board. The Home Mission Board, in cooperation with Woman's Missionary Union and the Brotherhood Commission, seeks to point up needs and develop methods which local churches can use in fulfilling their Christian mission.

Across a century and a quarter thousands of people have preceded today's mission to the homeland. The urgent needs of this generation are faced in the same confidence that God will use Baptists to help claim "our land for Christ."

At first glance, Thailand presents monolithic features perhaps not seen in many of her Asian neighbors. Her 33,700,000 inhabitants for the most part are of one race and one religion. Racially, 98.2 percent of the people are Thais; religiously, 93.7 percent are Buddhist. Complete unanimity in loyalty and devotion to the monarchy virtually exists.

Within the framework of this oneness, however, there are areas of diversity from which evolve ferment and tension on the one hand and give and take between differing groups on the other. This diversity makes for vitality in society. Three areas of diversity seem prominent—racial differences, urban-rural relationships, and religious diversity.

**Racial Differences.**—Racially, Thailand is almost completely a unit. With 98.2 percent of the population listed as Thais, there is left only a small minority of other racial groups. In actuality, however, this minority exerts considerably more influence than the numbers would indicate.

The largest of the minority racial groups is Chinese. Constituting about 1.6 percent of the total population, Chinese, nevertheless, have played an important role in the development of the country. Perhaps this is primarily because they have been a large group in the capital city, Bangkok (approximately 50 percent) and have been influential in the economic affairs of the entire kingdom. It is estimated that they own about 80 percent of the rice mills. They operate as moneylenders and dominate the fishing industry as well as the timber business. Their agricultural pursuits are mainly limited to vegetable gardening in central Thailand, but they control the vegetable market in this area. It is also estimated that 70 percent of the non-agricultural labor supply in Thailand is Chinese.

For many years Chinese schools were operated, using the Chinese language and emphasizing Chinese culture and civilization. Several

years ago these purely Chinese schools were either closed or compelled to conform to Thai principles of education. Chinese schools still exist, but under the close scrutiny of the government and using the Thai language for instruction.

Four daily newspapers and ten weekly publications in the Chinese language are published and enjoy wide circulation among the approximately three million Chinese in Thailand.

With the Chinese making this large an imprint on the life of the nation, it is natural that there has developed a certain amount of friction between the two racial-ethnic groups. At times repressive measures have been taken by the Thai government restricting certain activities of the Chinese. For example, there is an official list of occupations in which they may not engage. The list includes barbering, charcoal making, certain types of farming, most government offices, and others. Chinese-owned stores are required to have name signs in the Thai lan-

guage, and most Chinese have voluntarily adopted Thai-language names, at least for business purposes.

The overall picture of Chinese-Thai relationships, both officially and non-officially, is, however, one of mutual respect and willingness on the part of both parties to recognize the place of the other in society. This attitude springs in no little measure from the general tolerant attitude of the Thai toward all minority groups, a recognition of their dependence on Chinese in the economic realm, and the understanding on the part of the Chinese of the advantage to themselves of living peaceably in this society. In the daily face-to-face relationships there is marked amity and lack of tension.

Other minority groups include Malays, various Indian groups, Karens and others from Burma, tribespeople in the North, and a very small group of Europeans and Americans, all living under the same general tolerant attitude of the Thai majority.

The place and influence of the European-American segment is vast and complex and involves the entire matter of westernization in Thailand. With the increased influx of Westerners in recent years, there has come the secularism and materialism which are a part of their culture, especially that of Americans, so that through movies, foreign television programs, big business enterprises, consumer goods, and in numerous other ways, the tenor of life of the Thais, especially in the cities, has been changed. While there is appreciation for much of this Western influence, there is yet a growing opposition on the part of many Thai people to these influences which they consider detrimental to the society. The tension between Thai and Westerner is very important and should not be discounted.

**Urban-Rural Relationships.**—Thailand has historically been a predominantly agricultural society with approximately a four to one ratio of farmers to other occupations. With, until recently, only one large city, Bangkok, Thailand's economy has been a rural economy. There is tension between the urban and rural population with the underdeveloped rural accusing urban of concentrating political power, wealth, and influence in its hands. This tension is openly expressed and at present is a factor in the political situation in the country.

The government is now engaged in programs for the improvement of agricultural methods by attempting to diversify agriculture so as to emphasize products other than rice, long the backbone crop of the country. Dams are being built to increase irrigation facilities and new roads

open up new markets for agricultural products.

At the same time, increasingly in recent years, the trend has been toward more urbanization and industrialization. In 1967 Thailand began its second Five Year National Economic and Social Development Plan (1967-1971), whereby industry is projected to play an ever-increasing role in the economy of the country.

The gap between the two, urban and rural, remains wide. It is yet to be seen just how the picture will develop in the years ahead.

**Religious Diversity.**—Religiously, Thailand is 93.7 percent Buddhist, 3.9 percent Muslim, .6 percent Christian, and 1.8 percent other. The word for the official attitude toward minority religious groups is tolerance. A man may profess any faith he likes without interference from the Buddhists or the State, and missionaries are allowed to propagate their beliefs without hindrance. Religious freedom is fully recognized by the Constitution which allows every individual the liberty to profess any religion he pleases so long as it is consistent with his duties as a citizen and compatible with morality and public order. Added to this is the generally accepted requirement that no one shall criticize or speak disrespectfully of Buddhism. Under the Constitution, the King is the official head of Buddhism, and Buddhism is thus the State or official religion. The State, however, gives financial assistance not only to Buddhists but also to other religions. For example, each year the Thai government sponsors and finances pilgrimages to Mecca for Thai Muslims.

The largest of the minority religious groups is Islam. There are over one million Muslims in Thailand, heavily concentrated in the southern provinces on the Malay Peninsula. The government supports Islam in Thailand and appoints an Islamic advisor to the government

The National Council for Muslims in Thailand was set up in 1943 by royal decree. Its principal function is the promotion of Islam. There are 1,400 mosques scattered throughout the country. The Central Mosque of Patani which was completed in 1963 was built by a grant from the Thai government. In Bangkok an Islamic training school, Islamic College, trains Thai Muslims in the knowledge of the Islamic faith at the same time that they are pursuing courses of study in secular schools. Government favor toward this minority group may be accounted for not only by the generally tolerant attitude but also by the very practical fact that Muslims constitute a strong force in an area which is important to the Thai government politically. It is felt to be wise government to recognize and give good treatment to this minority.

Other minority religious groups include Hindu, Sikh, and Christian. Christians constitute only approximately .6 percent of the population. A strong Christian community has not as yet developed in Thailand. There are isolated strong churches (some of which are in the racial-ethnic minority group, the Chinese) but it would not be accurate to say that Christians are a strong minority in the country. A total of 149,655 Christians were reported in the 1960 census. The number of Christians has not shown marked growth during the last twenty years despite the increase of the number of different foreign missions groups.

As is true with other minority religious groups, Christianity is tolerated. There is freedom for all missions groups to carry on work and there are no legal hindrances to being a Christian or to witness for Christ. Furthermore, it should be said that Christian missions through the years have built up a reservoir of respect and appreciation on the part of the Thai people because of good schools and hospitals established and operated through purely altruistic motives. This respect and apprecia-

J. Glenn Morris

## THAILAND: PATTERNS OF LIFE

tion should not be discounted for it is a part of the reason for the freedom which Christians have today to propagate the gospel.

Several factors enter into the Christian community's remaining

such a small minority when conditions appear so favorable for the spread of the gospel. For one thing, the overwhelming majority, operating as a cultural and religious entity, simply overpowers by virtue of its



The Christian minority in Thailand is becoming aware of the responsibility of the local church to make the transition from foreign missions to a vital indigenous movement

own preponderance. While there is no overt or official opposition, the very fact of the smallness of the minority and the all-inclusiveness of the majority makes for a kind of unavoidable persecution. Having accepted a faith which tends to cut him off from his culture and exclude him from social activities such as weddings, funerals, festivals, holidays, funerals—most of which are Buddhist, the Christian finds himself under almost unbearable pressure born of his own convictions. Furthermore, in contradistinction to Christianity, Buddhism is permissive and tolerant and broad-minded, regarding all religions alike in purpose. In this sort of setting it is easy to see that Christians would be constantly tempted to temporize, to take a stance not in opposition to the prevailing thinking, to let culture and custom overcome the more difficult way of the Cross.

Another factor is that, in spite of all efforts to the contrary, foreign missions remains in the minds of the majority a foreign-oriented program of work, hence, the Christian minority, for the most part (there are outstanding exceptions to this), tends to operate not only with a "minority mentality" but also with a "foreign mentality." Coupled with this is the complicating factor that, in the minds of many Thai people, Christianity is identified with the Western materialism mentioned earlier.

There is growing evidence, however, that the leaders of the Christian minority in Thailand are becoming aware of the responsibility of the local church to make the transition from foreign missions to a vital indigenous movement. The Christian faith can, in God's power, take root and grow in the soil of Thailand.

Variety is good for a land. The interplay of developing world ideas and patterns is unavoidable in today's world. Thailand stands proud in her own heritage while tending to the adjustments required by the currents of change.



## AN Art Exhibit IN A COMBAT ZONE

A J. Fire Support Base Panther, fifty-one miles southwest of Saigon in the Mekong Delta of Vietnam, a group of U.S. Army men gathered behind a wall of sandbags. Guns slung over their shoulders, they stood looking at an art exhibit.

"What's that stuff doing out here," asked one GI.

The artist whose works were hanging on the sandbags, Bob Harper, had a simple answer: "In every man's life a little art should be."

Harper, art editor for *The Communion* publication of the Southern

Baptist Foreign Mission Board, saw nothing incongruous about his one-man show which he believes was the first art exhibit ever held under combat conditions in the history of war.

He reasons: "Bob Hope brings his entertainers to Vietnam. Billy Graham and the chaplains bring the gospel to these men. Why should they be denied a little art?" Harper himself was a combat photographer during the Korean War.

The artist displayed parts of his exhibit in several Richmond, Virginia locations before taking it with

him on a trip to the Far East. He took time out for his GI "showing" while doing a photographic essay on Southern Baptist Chaplain Harold Mills and Missionary Associate James F. Humphries ministering to men in the combat zone of Vietnam.

The art which Harper exhibited was as stark as the war zone where he displayed it. Entitled "Explosion U.S.," the exhibit includes thirteen examples of black-and-white works which use black acrylics (water-based paints) on canvas that has been covered with a white primer. His portraits, each of which seeks to capture a basic human mood, eliminate all but the essential details.

Harper thinks he may be the only artist doing this type of painting. He first experimented with bold contrast in an oil self-portrait while an art education student in East Carolina College (now University), Greenville, North Carolina. Almost ten years later he decided to perfect the technique, this time using fast-drying acrylics and the white primer, which produces a luminous quality. Proper lighting is no problem for his works since they stand out even better in dim light.

Harper left the exhibit with Southern Baptist missionaries in Saigon to be shown in the national gallery. After its Saigon showing the exhibit is scheduled to go to Hong Kong, Korea, and Japan. It will be displayed by missionaries in each country.

Although a strong believer in missions, Harper does not pretend that his art is meant to be religious in nature. He does believe it can be used as a point of contact between missionaries and people interested

in art. "He is convinced that the fine arts definitely have a place in promotion of missions. Music is already being used extensively in special evangelistic campaigns overseas, and he thinks exhibitions of painting, sculpture, graphic arts, and photography can prove equally useful."

# Of Hope and Conflict

Text and Photos  
Bob Harper

The land of hope  
and conflict

The hope  
of every American  
A dream for peace  
to silence the guns  
and tears

The pain

of the war  
so far from  
the sound of

the guns

the lives of those  
around the world  
over and over  
and over again  
again and again

The cry for help  
The helping hands  
extended  
to offer relief

Yes

Yes

Yes

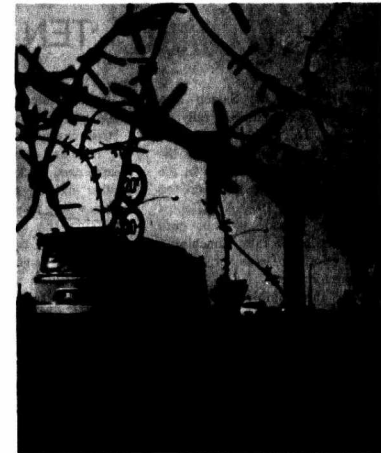


Chaplain Harold Mittle (center) and Southern Baptist Missionary Associate Jim Humphries deliver battlefield services in Delta region, fifty one miles south-west of Saigon

Missionary journeyman (center) discusses the advantages of knowing Christ with two restaurant workers after breakfast at hotel in Natrang, Vietnam



Typical street on edge of Saigon with rolls of barbed wire to be used in event of Viet Cong attack (wire is stretched across road)



Little girl receives medicine for sister (left) from Southern Baptist missionaries in Saigon

Church in Dalat that was shot up during an attack several months ago



IONE GRAY

## VIETNAMESE BAPTISTS

### Celebrate TEN YEARS

**B**APTISTS in the Saigon area held a two-pronged rally on November 16, 1969. They celebrated the tenth anniversary of the beginning of Baptist witness in the country. And, because they were too excited about the 1970 Asia Baptist evangelistic crusade to wait until 1970, they had a rally launching a special effort in December. It will continue for a year.

After the combined services, graceful Vietnamese women in white and pastel or black and green or purple *ao dai* sprinkled cloth-covered tables with rose leaves and served small sandwiches, cookies, nuts, and cold drinks to the more than two hundred people who had sat or stood for two and one-half hours.

Grace Baptist Church, Saigon, the first church to be organized in the country as a result of Baptist witness, was not big enough to hold the congregation. Neither was the worn canvas tent which had been stretched inside the church compound on Saturday. A merciful canopy of clouds partially protected the others from the tropical sun.

The never-ending noises war and street did not let up as a loudspeaker carried the messages of work and music to each corner of the compound. Only newly arrived foreigners glanced up as heavy US Air Force planes gained altitude after takeoff from Tan Son Nhut Airport at one end of Cach Mang Street, on which Grace Church is located.

At one point in the service, police sirens accompanied US Ambassador Filsworth Bunker past the open gate of the compound. Cach Mang is the city's main thoroughfare, with the

airport at one end and the presidential palace at the other (name of street changes, however).

Hondas, many small and some large cars, trucks, taxis, and various other moving things carried their noises past the church. Small boys outside the compound set free colored kites to drift aimlessly beneath the huge camouflaged heli-copters which added their moise to the Baptist service below. Small bits of the service were in three languages: Vietnamese, Chinese, and English, but most was in Vietnamese.

Master Sergeant Charles Irvin Matthews of Newport News, Virginia, sat just behind a small Vietnamese soldier in his jungle green uniform (Matthews, a veteran of twenty-three years in the Air Force, has been active in English-language churches on Guam, in Tokyo, and now Saigon.) Small children played in the Honda parking lot inside the compound.

Herman P. Hayes came from Cantho, in the Mekong Delta, to give the main address of the anniversary celebration. He and his wife Dottie, the first Southern Baptist missionaries appointed for Vietnam, arrived in Saigon on November 1, 1959. Now Baptist work in Cantho is at the stage of the Saigon witness ten years ago.

In a Sunday worship service Mr. Hayes said: "I bring you greetings from the Baptists of Cantho. I also brought them all with me."

At the anniversary meeting Mr. Hayes said: "God has blessed Baptists in Vietnam from the time when there was not one who could say

"I'm a Christian because of the witness of Baptists." Today there are a few thousand who are Christians because of the witness of Baptists, and there are more than one thousand baptized members in six organized churches and twelve chapels.

Grace Church was organized in November 1962. The first decision for Christ was made in June 1961 in the first service in which the Vietnamese language was used. The first baptismal service was held in March 1962.

The first Baptist convert, Le Quoc Chanh, now a minister of the gospel and a student in the Vietnam Baptist Theological Seminary in Saigon, presided at the combined commemoration-rally. Earlier in the day he had resigned as pastor of Phu Tho Hoa Baptist Church to accept the call of Grace Church. He was in the seminary's graduating class this past spring. Vietnamese leadership was prominent throughout the afternoon.

The crusade rally for the Saigon area was one of several being held by Baptists of that country. In December four Baptist leaders from other countries of Asia came to preach.

Samuel M. James, Southern Baptist missionary, spoke on the crusade program in Saigon. "The work of witnessing of Jesus Christ is not something we choose to do," he said in closing. "It is something we are called to do. It is not done at a convenient time; it is done urgently. Everything we do, social work, relief work, whatever, must have the same motive—to proclaim the good news of Christ to the people."

Pastor Do Vinh Thanh of Faith Baptist Church, Saigon, gave a "challenge to evangelism": "We must bring common men in Christ that they may become uncommon men."

Thirty-one career Southern Baptist missionaries, two missionary associates, and six missionary journeymen now serve in Saigon, Dalat, Nha Trang, Cam Ranh, Danang, Qui Nhon, and Cantho.

## PREFACE TO STUDY <sup>IN</sup> ACTION

The serious woman of today is no idle stroller on the sideline watching the world go by. She is an active participant. She stands physically taller and stronger than her ancestors. She has had academic training to a level her forebears never knew. She has moved into business, the professions, and politics and is finding her place even in cosmic research. She is recognized for her competence. Relieved of many household chores done by women in generations past, today's American woman pursues numerous outside interests. Her day calls for worldwide perspective.

Today's woman lives in a world which is fast-moving, exciting, dangerous! Inventions and discoveries are opening up for her new spheres of sound, communication, space, power, and health. It is hard for her to remember the grocery store without frozen and fresh vegetables throughout the year. She is accustomed to automatic elevators, escalators, and electric-eye doors in public buildings. No longer is she startled by the sound of jet engines overhead. She has almost forgotten the home without a washing machine, television, and stereo sound. She anticipates mail by rockets, supersonic dishwashers, plastic plumbing, paper clothes, and typewriters that will write as she talks.

While scientific research has brought benefits in her world, it also has introduced the deadliest weapons ever conceived by human mind. As colonialism has given way to many new nations, communism has mounted a vigorous attack against democratic idealism. A population explosion is forcing both economists and missionaries to rethink their goals and strategy. Today's Christian woman must find her place in her world—heavy with fear and yet bright in prospect. Far from being cynical or disheartened, she is glad to be alive in such an age.

The Christian woman knows that in the eyes of Christ she is of infinite worth. She is vital to her home, her community, her church, and the thrust of Christian witness in the world. Her emotional resources and her capacities for love and understanding are assets given by divine design.

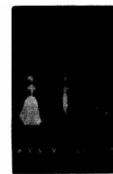
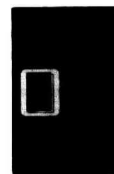
Her ability to mold the lives of children and to set the standards of home and community make her influence worldwide in scope.

Parallel to a growing acceptance of women in so many areas of the world's life and work has been the growing acceptance of Woman's Missionary Union in Southern Baptist churches. Through the years this organization has moved toward full partnership. Today Woman's Missionary Union is an integral part of the church. Full partnership demands of woman equal sharing of both the privileges and the responsibilities of discipleship.

The missionary imperative which brought Woman's Missionary Union into existence has not changed. Methods may change. Terminology appropriate to the twentieth century must be used to speak to the modern day. But these changes do not touch the eternal New Testament message or alter the basic purpose of Woman's Missionary Union.

Excerpts from *History of Woman's Missionary Union* by Alma Hunt (Convention Press, 1964). Used by permission.

Societies may wish to celebrate the 125th Anniversary of the Southern Baptist Convention with a study of *History of Woman's Missionary Union* (\$1.25 from Baptist Book Store, Teaching Guide, 25 cents from Baptist Book Store or Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203).



## GENERAL WMS MEETING



# While It Is Yet Day

Roberta C. Edwards

THE attention of America was first focused on Thailand (*TIE-land*), then known as Siam, when Eng and Chang, twins joined together physically at birth, came to America as a part of P. T. Barnum's famous circus. They became known as Siamese twins and at their death in 1874 they were rich and famous. When the twins came to America, Carl Gutzlaff, a German doctor, and Jacob Tomlin, a missionary of the London Missionary Society, seized upon their popularity to call attention to Siam and began to write letters to various mission boards in America to urge them to send missionaries to Siam. Years passed before the early missionaries reported a single Thai convert. Today only five or six in a thousand call themselves Christian.

In 1939 the people of Siam changed the name of their country back to Thailand which means "the land of the free," a name which has always meant a great deal to the people of this country. It is a nation which has never been subject to a foreign power. One of the leaders in establishing the present constitutional monarchy in Thailand was the son of the young crown prince, taught by Anna of *The King and I*. By freeing the slaves he led the nation to the beginnings of a democracy in 1932.

Thailand is a beautiful land of plenty. About 85 percent of the people are farmers and raise enough food for their own use and for export. There are enough jobs for all the people, and a fairly high standard of living prevails.

### Buddhism: the State Religion

Buddhism as the state religion of Thailand, is being used to encourage patriotism. One leader said, "To be a good

Thai citizen is to be a good Buddhist." Buddhist temples and monasteries serve as hubs of community life, as churches, hotels, schools, town fairs, bazaars, athletic fields, and funeral homes.

Buddhism had its origin in the life of an Indian sage named Siddhartha Gautama who lived about 560-480 B.C. It was originally a protest against the polytheism, ritualism, and caste distinctions of Hinduism. Gautama was called Buddha which means "Enlightened One." During the early part of his life Gautama was shielded from all unpleasant sights. When he was twenty-nine, he saw an old man, a corpse, a person with a repulsive disease, and a peaceful recluse. He was shocked by what he saw and set out to find some means of deliverance from the misery of human existence. Through a series of fastings and meditations, he became the Buddha and founded a new religion based on the Three Refuges: "I take refuge in the Buddha, I take refuge in the Dharma (DAHR-mah) (his doctrine), I take refuge in the Sangha (the order of his disciples)." He set up the Ten Precepts which his disciples were obliged to obey and which are still in effect today: abstinence from

1. Destroying life
2. Stealing
3. Impurity
4. Lying
5. Intoxicants
6. Eating at forbidden times
7. Dancing, singing, or theatres
8. Garlands
9. High or broad beds
10. Gold or silver

Buddha believed and taught that ignorance is the cause of all the misery that comes to humanity, and that enlightenment can overcome all misery. He outlined his teachings in the "Four Noble Truths": 1. Suffering is a universal fact. 2. The origin of suffering is in craving or desire. 3. The cessation of suffering is accomplished by the forsaking of desire. 4. The way leading to the end of desire and the cessation of suffering is the Noble Eightfold Path of right view, right-mindedness, right speech, right action, right livelihood, right effort, right-mindedness, and right concentration. The result of following the Eightfold Path is Nirvana (nur-VAH-nah), the state in which desire is extinguished; this is not a "negative experience of nothingness or annihilation but a positive experience of freedom and emancipation."

There are two divisions of Buddhism: Theravada (TEH-rab-vah-dah) and Mahayana (MAH-hah-YAH-nah). The Theravada beliefs predominate in Thailand. Of the two, which hold many beliefs in common, Theravada is the more conservative, holding more nearly to the original doctrines of Gautama and his supposed atheism and reliance upon self-salvation.

Buddhism's present prevalence in Asia has been largely due to its missionary premise which was issued by Buddha as a kind of "Great Commission." He said, "Go forth, O monks, for the good of the many, for the happiness of the many, and out of compassion for the world." At the present time, Buddhism is a self-consciously missionary faith. Its mission stems to be motivated by a desire to counteract the efforts of Christian missions. Buddhists believe that Buddhism and not Christianity is the religion offering the best hope of world peace. They contrast the "alleged aggressive, exclusive, and domineering spirit of Christianity" with the "peaceful, tolerant, and broad-minded religion of the gentle Buddha." The missionary thrust of Buddhism is largely unorganized, but it has the support of numerous powerful agencies including the "sympathy of most Asian governments and the active support of some" governments.

### Baptist Entry

Into this land which stands in jeopardy, Southern Baptist missionaries entered in 1949 as a result of the closing of Communist China to Christian missionaries. The first work of Southern Baptists was in Bangkok where they began to work with Chinese people. During this time they began to study the Thai language. Soon there were new appointees for Thailand and from that time work with the Chinese and the Thais progressed side by side.

The first church organized by Southern Baptists was Grace Baptist Church in Bangkok in 1951 with services held in Mandarin Chinese and English. Within a year enough Thai people were attending the church to merit broadening its ministry into the Thai language. In November 1953, the Thai Christians organized their own church, the Immanuel Baptist Church.

By late 1953 fifteen Southern Baptist missionaries were under appointment to Thailand. Their main emphasis was on the establishment of churches. Their ministry was of two kinds: the evangelization of the thousands of people in the capital city of Bangkok and the outreach into the numerous provinces of the interior where there had never been Christian witness.

### Types of Work

Since there was so much prejudice against the Christian witness of the missionaries and so little response to their direct evangelistic efforts, missionaries had to make use of whatever contacts they could make with the people. Typical of this approach was the work of Margie Shumate who transferred to Thailand after thirty-seven years in China. She sent a message around the neighborhood inviting the people to come and study music. She used the hymnal for her music book and as she taught the people to master the notes, she taught them the meaning of the hymns and led them to know Jesus.

Another effective means of reaching people who were reluctant to attend regular church services was the teaching of English. Many businessmen, both Chinese and Thai, who needed English in their work, studied with Miss Shumate. She used the Bible for her textbook and, while she taught the people to read in English, taught them the truth of the Christian religion. In about a year, the New Hope Baptist Church, the third Baptist church in four years, was organized.

Gradually, as missionary personnel has increased, missionary families have moved into the other cities of the land. The men go out from these cities into small villages and busy towns. Sometimes using a Bible picture or a poster hung on a telephone pole as a focal point, they preach in the open air. Sometimes they rent a shop on a main street for regular services.

Two Mission-owned motorboats take the missionaries up and down the main canals and the rivers into the interior of the country. Sometimes they preach on the canal banks to the people who gather to see them. They preach about Jesus and answer questions like "Who is God?" "What of this man, Jesus?" "Where is heaven that I may go there?" In the cities and villages as a few believers gather, preaching points are established which will eventually become churches.

One of the main institutions supported by Southern Baptists for strengthening the work of evangelism is the Thailand Baptist Theological Seminary in Bangkok which was established in 1952. In Bangkok also is the Baptist publications office which was opened in 1953. Every year seminary-trained nationals join the missionaries in key positions as evangelists, teachers, pastors, and translators. Many short-term institutes and seminars are held for the training of lay leaders in the churches. A large variety of Christian literature and textbooks in the Thai language fill an urgent need for the education of Christian people.

Medical work has also opened up doors for Christian witness when the response to direct evangelistic efforts has been limited. A hospital has been established in Bangkok, seventy-five miles east of Bangkok. A mobile clinic travels through the surrounding area.

Baptist work in Thailand after two decades shows unprecedented forward development. There are now fourteen organized churches with a membership of near thirteen hundred. Significant has been the progress in working out difficulties with the Thai government to purchase property and build buildings. Several churches have built new buildings and land for an assembly has been bought as well as land for church buildings and missionary residences. Radio and TV programs have become a significant means of reaching the people of Thailand.

#### Thailand's Challenge

If Christians do not press their advantage while there is yet opportunity, the threats of Buddhism, communism, and materialism may yet stifle the budding development of national Christianity. It is imperative that Southern Baptists supply adequate money, resources, and people to help develop strong national churches in the wake of this tremendous beginning. Strong self-propagating national churches will not be destroyed no matter what the

political future of Thailand may hold. This is a challenge to Southern Baptists to forsake outmoded concepts and to develop new and innovative approaches in teaching and the demands of the times.

While Buddha teaches that when ignorance is obliterated through enlightenment, the whole chain of ascending reality disappears and the entire mass of suffering is dissipated, Christianity teaches another kind of truth. The teaching of Buddha is a sort of flight from God through enlightenment. There is perhaps in this teaching a hint of the story of the beautiful garden and the tree of knowledge and the beguiling serpent who assured the human inhabitants that in spite of the limitations set by their Creator, they might eat of that tree. "When you eat of it," he told them, "your eyes will be opened, and you will be like God" (Gen. 3:5 RSV). In contrast there is the teaching of Jesus who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). And, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

The Thai people are economically and politically free, but they are spiritually bound by bonds of Buddhism. Into a nation dominated by Buddhism, God sends his disciples today to tell men individually of the Christ who can make them spiritually free.

## GUIDE

### for General WMS Meeting

#### What do you want to accomplish?

During April, May, and June society studies will focus on understanding the beliefs of other faiths. To witness to people living under the influence of Oriental religions, a Christian woman needs to know what she believes about God, what she believes about man and his relationships to God and man, and what she believes about life after death.

She must be motivated by love, concern, and kindness as she uses opportunities to affirm that Jesus is the way to abundant and eternal life. During this unit WMS members should be led to answer the study question (aim): What can I learn about requirements for an effective Christian witness to people of Oriental faiths which will help me make a positive witness for Christ?

Thailand is the location for this month's study. Predominantly Buddhist, Thailand is a very difficult field for Christian missions. While opportunity exists, missionaries must move with urgency to confront Buddhist Thais. Members should be led to answer the study question (aim): What do I see in what Buddhist Thais believe which will help me re-

affirm my Christian faith and help me realize the urgency for proclaiming the living Lord to them?

#### How can you accomplish this aim?

1. Introduce WMS members to Thailand.

(1) Present facts about Thailand on newsprint or simple posters.

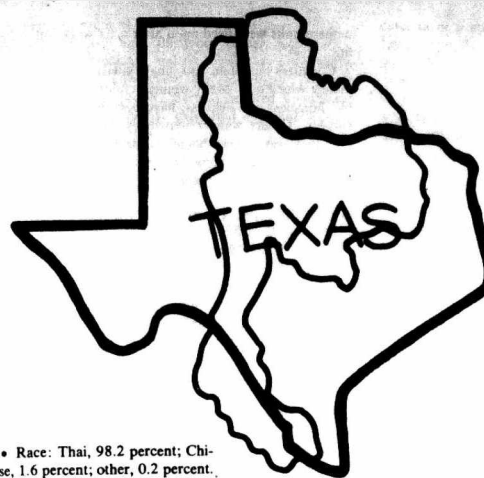
- Thailand is about three fourths the size of Texas. (Place an outline map of Thailand on top of an outline map of Texas. See page 19.)

- About 85 percent of all Thais engage in agriculture.

- Rice is the principal crop and the leading export.

- Bangkok is the capital of Thailand.

- Inhabitants 33,700,000.



- Race: Thai, 98.2 percent; Chinese, 1.6 percent; other, 0.2 percent.

- Religion: Buddhist, 93.7 percent; Muslim, 3.9 percent; Christian, 0.6 percent; other, 1.8 percent.

(2) Ask three women to summarize the information from sections entitled, "Racial Differences," "Urban-Rural Relationships," and "Religious Diversity" found in "Thailand: Patterns of Life" by J Glenn Morris, page 8.

2. Focus concentration on Buddhism.

(1) Distribute the following questions to group members.

a. Who was Siddhartha Guatama?

b. Buddhism is based on Three Reliques. Name them.

c. List the Ten Precepts Buddhist disciples must obey.

d. What is the cause of all misery and what can overcome all misery?

e. What are the "Four Noble Truths"?

f. What is the Noble Eightfold Path leading to the end of desire and the cessation of suffering? Ask members to find answers to these questions in "Buddhism: the State Religion," page 16.

(2) Pose this question for discussion: What can Baptists learn from

Buddhists? Possible answers:

a. Personal discipline or personal sacrifice has value.

b. In contrast to Buddhist self-concentration, compassion for one's neighbor becomes more meaningful.

c. Christ's uniqueness as the risen Lord contrasts vividly with Buddha's reputation as simply a good teacher.

(3) Lead members to discuss approaches in witnessing to Buddhists.

Possible approaches:

a. Share personal relationship to Christ.

b. Demonstrate love that communicates the concept: "You are a person of value."

c. Emphasize the value of personal relationships in contrast to impersonal religious thought.

d. Live the concepts of the Christian faith.

e. Pray with faith in the guidance of the Spirit.

3. Examine the work of Baptists in Thailand.

(1) Ask one woman to summarize the history of the Thailand Mission

Thailand is about three fourths the size of Texas.

given in "Baptist Entry," page 17.

(2) Using *Know Your Baptist Missions 1970*, locate on outline map cities where missionaries work.

(3) Ask one woman to summarize "Types of Work," page 17.

4. List prayer requests formulated from the study material. Mention that approximately eighty thousand Buddhists live in the United States. Conclude study with a season of prayer in response to these needs.

#### What planning must you do before the meeting?

1. Plan visual presentation of facts about Thailand.

2. Ask woman to summarize information from J Glenn Morris' "Thailand: Patterns of Life," page 8.

3. Prepare questions about Buddhism.

4. Plan discussion of Buddhism.

5. Ask women to summarize "Baptist Entry" and "Types of Work," page 17.

6. Order a copy of *Know Your Baptist Missions 1970* from Foreign Mission Board, P. O. Box 6597,

Richmond, Virginia 23230.

8. Plan prayer requests.

#### MEETING PLAN

Song  
Call to Prayer  
Business  
Promotional Feature  
Study session (see pp. 16-18)

## CURRENT MISSIONS GROUPS

# Heroic Story

Mrs. Ralph Gwin

### South Vietnam: Synonym War

War makes heroes and heroic stories, but we seldom hear all of them.

South Vietnam has struggled heroically for freedom. Once little-known Indochina (Vietnam) is now the subject of headlines around the world. The merits and demerits of this most unpopular war are debated far and wide. But, popular or unpopular, it is a war involving the world. Many believe communism must indeed be contained in South Vietnam or it will overrun the world.

French influence in Indochina, dating from 1787, continued until the overthrow of the French by the Japanese in 1945. Japan proclaimed "Asia for Asians" and set up a nationalist government. After the Hiroshima bomb, the Japanese withdrew and the Communists seized control and declared independence. War with the French followed during 1946-1954 until Communist forces overcame the stronghold of Dien Bien Phu.

Despairing of keeping her hold in East Asia, France agreed to a settlement through the Geneva Convention. Partitioning of Vietnam at the 17th parallel divided the nation into a Communist state in the north and a nationalist state in the south. North Vietnam had strong Communist leadership and government. South Vietnam was weak. Removal of a common enemy seemed to set the two against each other, ending with a major war involving outside powers in both North and South Vietnam.

Other conflicts disturb Vietnam. Buddhists and Catholics are at odds. Political differences divide Buddhist from Buddhist, Catholic from Catholic. Communism is opposed to all but itself. The presence of outside armed forces is a sore point with many.

As abhorrent as war's devastation and suffering is, tension situations offer opportunities for gospel witness. Such is the case in Vietnam where war strikes all the people. No well-defined front exists. Scarcely a province has escaped Communist assault. In the Tet (Lunar New Year) offensive, January 30, 1968, forty major urban centers were attacked simultaneously. Last August US and South Viet-

namese units were fired upon after a six-week lull in fighting.

Countless mountain and jungle villages have been completely wiped out. Many women, children, and older people, homeless and helpless, have been moved into refugee villages. Others wander helplessly, taking shelter wherever they can. These homeless, deprived, suffering Vietnamese are surely among the heroes in their nation's struggle for freedom and dignity.

### South Vietnam: Open Door for Baptist Ministry

Southern Baptists were not the first Protestants in South Vietnam. Since 1911 the Christian and Missionary Alliance has worked effectively in spite of restrictive laws. Their growth has been significant. The French, particularly Catholic missionaries, opposed any evangelical witness.

Seventh-day Adventists gained access in 1927, but other non-Catholic groups were denied entry. After independence brought religious freedom to South Vietnam, Baptists and others as well as some non-denominational groups have sent missionaries.

When the first Southern Baptist missionaries arrived in South Vietnam, American military personnel were already there according to Missionary Herman F. Hayes who with his family arrived in Saigon in November 1959. Baptist military people offered to help the missionaries. The Hayes family were guests of the Christian and Missionary Alliance for six weeks until they could rent a house.

Two other missionary families soon joined the Hayes family. By 1961 the missionaries were ready for the first service in the Vietnamese language. One man made a profession of faith—a man who later was called to preach and is now a dedicated leader, especially helpful to the missionaries. Another early convert became language teacher for the missionaries.

Escalation of the war brought thousands of American servicemen to Vietnam. Many of them have helped Baptist work through their faithful witness and service in churches and chapels where they have worshipped.

Missionary Herman Hayes, speaking at the WMU Annual Meeting last year, summarized Southern Baptist work in South Vietnam as he said: "The Lord was there. The Lord was there to call Chanh and others to preach, to welcome new missionaries (and) encourage them. The Lord was there to save hundreds of people and to lead in organizing Baptist churches and chapels in the major towns and cities of South Vietnam. The Lord was there to see that Christian literature was published in the Vietnamese language, that a Baptist Seminary was started, and that we proclaim the good news of Jesus Christ by radio. The Lord was there in the hours of greatest tragedy and suffering for the Vietnamese people to see that we Baptists in His name help meet the unbelievable needs of the people."

Baptists have pushed out of Saigon to the cities of Dalat, Nhatrang, DaNang, QuiNhon, and CamRanh. With the return of the Hayeses from furlough, they moved to Canho,

the largest city south of Saigon.

Southern Baptists have thirty-one career missionaries, two missionary associates, and six missionary journeymen in South Vietnam. This is less than one Baptist preacher for every one million people. Several hundred Vietnamese Baptists are members of five organized churches and ten or twelve mission churches.

### South Vietnam: Missionary Commitment

Missionaries are modest people, reluctant to talk about hardships or even the dangers of war. These they prefer to forget except as they are strengthened through the experience. They are, nevertheless, engaged with the Vietnamese people in a warfare for freedom. There is total commitment to a spiritual warfare to make men free indeed.

To understand the courage of these missionaries, one must understand that they do not have to be there. The Vietnamese have no choice. American troops have little choice. Not so the missionaries. They did not have to go. Nor do they have to stay, except as the compelling voice of God says: "Go ye into all the world . . ." (even the most perilous war zones) and "Lo, I am with you."

The Hayes family, living near the scene of one of the fiercest battles, had some bad moments during the Tet offensive. Fighting went on all around them by small arms and big, from ground and air. Yet not a bullet struck their home where they lay on the floor waiting and praying.

Another family in the Saigon area experienced a direct hit on their home. A rocket exploded in the laundry room twenty-five feet from where the Robert C. Davises were eating supper. Shrapnel flew, but only minor injuries to the family cat were reported.

Other missions groups have experienced both death and capture of some of their personnel.

Much concern of missionaries at such times is for family—parents, children—in the States. It takes time to get the news out that all is well. Word from fellow missionaries may even take days. For safety, missionary wives and children have left Vietnam briefly. As crises have relaxed they have returned.

Missionary Associate James F. Humphries, pastor of the English-language Trinity Baptist Church, Saigon, attempted to go to the rescue of a student pastor living in a chapel which was hit by a mortar round and other shells. Suddenly the missionary was caught in a cross fire and ran for cover. Later he said he found his "legs more than strong enough to meet the needs of the occasion." People often ask him, "How has the war, the danger-affected your witness?" He answers, "Our fears are real, but they become insignificant as we witness for Christ in times of peril. To say one is not afraid during time of danger is to state an untruth. Yet God has ways of stilling the storms which beset us during such times."

So, for the missionaries in Vietnam, it is business as usual and neither rain nor rocket, storm nor shell will long

deter them from their voluntary duty in the army of the Lord. And they seek no hero's commendation for their service.

Here are some varied ways they, and others, witness while the war goes on.

- Missionary Associate Humphries preached in a four-day revival at the Bien Hoa Air Force Base, twenty miles from Saigon. Fifty men made professions of faith in Christ or surrendered for Christian service. In another revival about sixty-five servicemen were saved.

- Faith Baptist Church in Saigon helped feed a few thousand people for several days. The church helped provide housing for many.

- The young church in DaNang gives relief and help to refugees and wounded coming daily into the city. Supplies gathered by church members, sent by USA Baptists, and given by the Vietnamese government are distributed to the needy. The church helps its own members also, among whom is a sixty-seven-year-old grandmother who cares for eleven children and grandchildren. Her husband, a civilian, was killed during the Tet offensive and their home was burned. Another is the wife of a soldier who was killed. Five children, ages two through twelve, are thin and weak; the smallest is seriously ill. Restrictions on movement of civilians prevents the mother working.

- About the evacuation of women and children during crisis, Herman Hayes says: "I felt that it was not only wise to send my family out, but also that the Vietnamese people would understand. I felt just as sure they would not understand if I left in their hour of greatest need. This decision was borne out by the events that followed. We had some of the greatest opportunities of involvement in the lives of the people we had ever had."

- At a resettlement village in CamRanh, Missionary Jim Gayle preached in special services during the Vietnamese Lunar New Year. Many professed faith in Christ. After careful training they chose leaders among themselves. This not only adds strength to the work but helps prevent Communists from branding Christianity as a Western, imperialistic religion led by Americans. The site was cleared for a church to be built with used lumber donated to the group. A few months later, in the clearing beside the church location, there appeared a bright orange, thirty-man raft. It was not in the water, but the water in the raft made a pool for 103 people who were baptized. As the missionaries left the village, some of the new Baptists pointed to a jungle nearby and said, "That area is being cleared for two hundred more families. When they arrive we Baptists will be ready."

- Mrs. Clemie Perslin, a Lutheran, joins Mrs. Rondal D. Merrell, Southern Baptist missionary, in "Operation Soap and Water." A Navy doctor remarked that Vietnamese children with bacterial skin infections respond well to soap and water. The ladies bathe the children and present soap and washcloth to the mothers, explaining how a daily bath prevents infection.

• A Sunday School teacher at home, in Vietnam a young serviceman shifted his witness to his service buddies first, then included Vietnamese friends. With the help of the missionary he has won four young nationals to Christ. He attends both Vietnamese and English morning services, taking friends to both. After the 5:00 P.M. service on the base he attends Training Union and evening worship at Trinity Church.

• Mr. Shin, a Korean civilian working in Vietnam, served in several ways in Danang. He attended church faithfully and brought Korean friends although they did

not understand Vietnamese. He witnessed to Vietnamese students studying English at the Baptist Center. He taught a Sunday School class of missionary children in English. Because he is an Asian, Mr. Shin had great influence with the Vietnamese, who are encouraged to meet a fellow Baptist bringing greetings from Asian brothers and sisters who have experienced a war like their own.

• In the midst of tension and trial, Baptists of Vietnam, in their first evangelism conference, made plans for an evangelistic emphasis in 1970 to take place in connection with the Baptist World Alliance meeting in Tokyo, Japan.

## GUIDE

### for Current Missions Groups

#### What do you want to accomplish?

"By their fruits ye shall know them" is a fact stated clearly in the New Testament. Christians reveal their maturity in their human relationships, in adjusting creatively to a complicated and demanding culture, in meeting spiritual and physical needs of persons, in prayer and in stewardship of money. During April, May, and June current missions group members should be led to answer the question (aim): Do my fruits indicate strong Christian conviction about missions involvement?

The May study session focuses attention on Vietnam. Despite unrest and turmoil, missionary work is growing. Vietnam Christians, American missionaries, and military personnel continue to write a heroic missions story. Members should be led in this session to answer the study question (aim): What can I learn about serving Christ in tension situations from Vietnamese, American missionaries and servicemen in Vietnam?

#### MEETING PLAN

Announcement of WMS projects and plans.  
Preview of general WMS study topic for next month (see Forecaster, p. 35); information and discussion of mission action projects.  
Prayer for mission action projects.  
Group planning for next month.  
Study session (pp. 20-22).  
Call to Prayer.

#### How can you accomplish this aim?

1. Relate the session study to the theme for the quarter "Christians Are Known by Their Fruits." Mention last month's study, "Examples in Fruit-bearing in Taiwan," and show how today's study is a continuation of the general theme.

2. Introduce the session study by calling attention to the size and shape of Vietnam and the dividing line between North and South Vietnam. Mention the fact that Vietnam has been called "a balcony overlooking the Pacific," while Vietnamese people say their land reminds them of "two baskets of rice attached to the ends of a bamboo pole." Indicate the two hulging deltas in the extreme north and south of Vietnam on the map. This idea may be carried out by use of a decorative balance scale for arrangement of fruit (in keeping with the general theme) centered with a small package of rice. Members may be asked to bring fruit to be arranged as they arrive, and which may later be given through mission action groups.

3. Ask one person to make a list of true statements based on the information included in "South Vietnam: Synonym War," page 21. Distribute copies of this list to members asking that statements be checked true or false. Next, conduct a group discussion using these statements, pointing out that all the statements are true.

4. Ask one person to summarize the material, "South Vietnam: Open Door for Baptist Ministry," page 20.

5. Ask one person to lead group members to tell (not read) the examples of varied witnessing at the end of the section "South Vietnam: Missionary Commitment," page 21.

6. Conclude the study with these comments and questions:

Tension situations arise everywhere which offer opportunities for witnessing amid physical, emotional, and spiritual need. What tension situations can you name, even though not as severe as the war in Vietnam? (Name some.) What have you learned from these heroic stories about witnessing? What characteristics do you think are necessary for witnessing under crisis? (Name some.) Missionary Herman P. Hayes says "I have come to believe that two of the most important characteristics a missionary can have when serving under crisis are flexibility and calmness. If you do not have these qualities, you will not only crack because you cannot bend, but you also help destroy others around you. I am grateful to God for our missionaries for they are made of the right stuff!"

How about you? Are you made of the right stuff? Do you make every crisis an opportunity to witness? by word? by deed?

7. Close with prayer for missionaries in Vietnam, for Vietnamese people and churches, and the Crusade to be held in 1970.

#### What planning must you do before the meeting?

1. If you do not already have them, order a map of East Asia and Southeast Asia and a map of South Vietnam from Foreign Mission Board, P. O. Box 4497, Richmond, Virginia 23230, and secure from church or public library a large general map of East Asia or the Orient, such as a National Geographic map.

2. Plan for the study and for the involvement of members.

3. Plan remarks to lead members in a concluding study.

4. Prepare for a meaningful time of prayer at the end of the session.

## BIBLE STUDY GROUPS

#### Bible Passages for Study:

Psalm 49:7-9; John 14:6; Acts 4:12; Ephesians 2:13-22; 1 Timothy 2:5-6

# The World's Only Hope

Howard P. Colson

Evangelical Christians today are being severely criticized for holding that there is only one way of salvation. The term the critics use to describe the evangelical position is "particularism." They say that to preach redemption through Christ alone is narrow, bigoted, and selfish. However, the main body of Christians has always firmly held that Christ alone is the way to God. This is authentic New Testament Christianity. The critics fail to recognize how firm a foundation exists for preaching and teaching that no one but Christ can save.

This month's Bible study will present some passages that form such a foundation. This theme is vital to a right conception of the reasons for and the significance of Christian missions.

### 1. Costly Redemption Psalm 49:7-9

Psalm 49, while it does not directly deal with the problem of particularism, contains a very suggestive implication as to the cost of human redemption. In the last analysis, that cost is the basic consideration. In other words, the fundamental question to be answered is: who can pay the price of redeeming mankind from sin?

One of the main ideas in the Psalm is the fact that material wealth has no power to prolong a man's life. The meaning of verses 7-9 is clearer in the Revised Standard Version than in the King James:

"Truly no man can ransom himself,  
or give to God the price of his life  
for the ransom of his life is costly,  
and can never suffice,  
that he should continue to live on forever,  
and never see the Pit."

The point is that human help cannot finally save a life. The rendering of the first half of verse 8 is especially striking and meaningful in the American Standard Ver-

sion: "*the redemption of their life is costly*" (italics added). The entire Bible bears solemn witness to the fact that the price of human redemption is exceedingly high.

Once, when the Swiss theologian Emil Bruner was in India, two Hindu professors came and asked him how Christians could claim that salvation is through Christ alone. They said they were willing to group Christ with other great "saviors" but they were offended by the claim that he is the only Saviour. Dr. Bruner replied that the reason Christians believe there is no other Saviour is that Christ alone died for the sins of the world. Such a claim could not be made for Buddha, Krishna, Rama, or any other great religious figure. In no religion other than Christianity is there a man who came to earth giving his life for the reconciliation of man to God. Only Christianity offers salvation to those separated from God by guilt and sin.

Salvation does not come through the performance of rites and ceremonies or the doing of good works. The non-Christian religions hold to such ideas, but salvation is God's gift. Sinful men do not deserve it and they cannot earn it. They must receive it by simple faith on the basis of what Christ has done for them.

### 2. The Only Saviour John 14:6; Acts 4:12

Two key verses present this exclusive claim concerning Jesus Christ. The first is from the lips of Christ, the second from the lips of his leading disciple.

Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). It was a stupendous claim, but it was amply vindicated by his sacrificial death and victorious resurrection. For not only did he give his life to open the way for guilty sinners to come to God, but he also arose from the grave on the third

day, thus making his atoning sacrifice effective. Only Christianity has a living Saviour. The redemption which humanity needed required even more than Christ's death on the cross. Had his death marked the end of his work, the church would never have become a reality in history. What is more, as Paul reminds, men would still be in sin (1 Cor. 15:17).

Christ's exclusive claim to Saviourhood and Lordship is further vindicated by the fact that those who truly take him as the way to God actually do find God. Moreover, their subsequent lives give evidence that a divine, transforming power has been at work within them—a phenomenon that is noticeably absent from the adherents of non-Christian religions. To be sure, there are many hypocritical Christians. The claims of Christ must not be judged by their unworthy lives but by the transformed lives of genuine disciples. Even if, as some persons claim, the writer of the fourth Gospel put the words of verse 6 into the mouth of Jesus, it is still true that men do not find God apart from Christ. Such is, and always has been, the faith of the New Testament church.

"Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). So spoke the apostle Peter as he defended himself and John for proclaiming in Jesus the resurrection from the dead (v. 2). The apostle's words clearly imply that Jesus Christ is God's appointed means—God's only means—of salvation.

It is interesting to compare the ways in which four of the recent translators render Peter's words:

"There is no salvation by anyone else" (Moffatt)

"In no one else can salvation be found" (Phillips)

"Salvation is through him alone" (Rieu)

"No one else can save us" (Beck)

With respect to the fact that Christ is the divinely appointed Saviour, we recall the angel's word to Joseph in announcing that the virgin Mary would bear a son: "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

Other passages which present this same great truth include Matthew 11:27; Luke 10:22; John 1:4, 17-18; 3:35; 6:35-51; 10:1-2; Acts 17:31; 1 John 4:9.

If men are to be saved, they will have to be saved God's way. There is no other way.

### 3. The Reconciling Christ. Ephesians 2:13-22

Christ is the hope of the world because he reconciles men to God and reconciles men to one another. Both of these aspects of redemption are set forth in this remarkable passage.

The phrase "the blood of Christ" in verse 13 refers, of course, to his death. By his death Christ has made peace between sinful men and a holy God. The mention of those "who sometimes were far off" from God (v. 13) is a reference to the Gentiles. Paul stresses the fact that both Jewish and Gentile believers are reconciled to God through the

cross (v. 16). This is the explanation of the statement that Christ is "our peace" (v. 14; cf. vv. 15, 17). Paul further says that through Christ both Jews and Gentiles "have access by one Spirit unto the Father" (v. 18). Thus the redeeming Christ brings estranged sinners from every sector of the human race back to the loving Father. Paul would heartily agree with Jesus and Peter that only Christ can accomplish so great a reconciliation.

Christ also reconciles estranged men to one another. (Reread the passage, noting particularly how Paul presents this truth.) When people are brought near to God, they are inevitably brought near to one another. When they become God's children they also become brothers and sisters of God's other children. To those who are in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one . . ." (Gal. 3:28; cf. Rom. 10:12; Col. 3:11).

In a theological seminary a few years after World War I, a first-year man from New Zealand found himself one evening in a small prayer group of international students, seated next to a student from Germany. The New Zealander had come from a background of strong prejudice against the German people. As he sat beside the young German, he was uncomfortable for he remembered what the Germans had done to the British during the war and wondered how he could ever feel himself spiritually at one with a man from that country. When the time came for prayer, all were asked to kneel, and each was asked to pray in turn in his native tongue. Presently the German was offering prayer. The New Zealander could not understand a word of German, but he did recognize the name of Jesus and that made all the difference. Suddenly a feeling of love and warmth came over him as he realized that this German loved the same Lord he loved. At once he grew ashamed of his prejudice. He recognized that the one kneeling beside him was his brother in Christ. As a result he was drawn to the man. His prejudice disappeared and in the course of time the two became fast friends.

Only as men become brothers in Christ can the barriers of prejudice which emanate from racial and cultural differences be finally overcome. Only through Christ can a divided world become truly united. Even some sincere Christians have difficulty in realizing their oneness with other Christians who differ from them in color, language, and customs, but when the Spirit of Christ prevails, all such barriers are transcended.

### 4. The One Mediator. 1 Timothy 2:5-6

"There is one God, and there is one who brings God and men together, the man Christ Jesus, who gave himself to redeem all men" (1 Tim. 2:5-6 TEV).

Obviously these verses state a truth which we have already noted several times in the present study. The verse, however, so perfectly epitomizes that truth that it deserves to be carefully analyzed and closely examined. Let us

study it under three headings.

(1) One God: one alienated human race: one mediator. Just as the unity of God is a basic tenet of the Jewish faith (Deut. 6:4), so it is also a basic tenet of Christianity (Mark 12:29). There is but one God, and he is the one to be reckoned with in respect to mankind's predicament in sin.

Moreover, there is just one human race, and all men, by reason of their rebellion against the one God, became estranged from him. They are all one in their sinful plight; all have the same need of being restored to harmonious relations with their maker.

Since there is but one God and mankind is one in its need, there can be but one mediator—the one whom God has appointed.

(2) The man Christ Jesus

The one mediator is himself man, the God-man. Coming into the world in human form, Jesus Christ, God's only son, perfectly expressed God's love. He also perfectly met God's holy demands. But to accomplish this, it was necessary for him to be completely identified with God and then to identify himself completely with mankind. Only so could he be the go-between bringing a loving Father and his rebellious, alienated children together in harmony and peace. Coming to men in infinite love, Christ laid hold of

God, as it were, with one hand and of lost men with the other and then proceeded to bring God and men together. This tremendous fact is the meaning of Christ's cross.

(3) One redemption for all

Christ gave himself to redeem all men. No one else had ever done so; no one else has ever done so. What Christ did at Calvary as a given moment in history was the perfect expression in time of that which had been in the heart of God from all eternity. No one but Christ could have done it. He, therefore, is the only means of redemption for an entire human race. He is the world's only hope, because he alone is the world's redeemer. It is Christ or nothing. Such is God's plan.

When the Baptist Crusade of the Americas was planned, a slogan was sought which would characterize that great evangelistic movement. "Christ, the Only Hope" was chosen. It was placed on billboards all over the land, attracting much favorable attention. That slogan is appropriate for more than a temporary crusade. It is the keynote of all true missionary endeavor.

The call of the world's need and the call of a loving Christ constitute a mighty imperative. Because Christ is mankind's only hope, committed followers are under inescapable obligation to bear faithful witness concerning his saving power to all the world.

## GUIDE

### for Bible Study Groups

Hoyt R. Wilson

Bible material on pages 23-25 may be studied in one to four sessions.

**Study Question:** Do we genuinely believe that Christ is man's only hope for deliverance from sin?

**To Begin:**

Tell briefly the story behind the Crusade of the Americas and its theme "Christ, the Only Hope" (see January 1970 *ROYAL SERVICE*, p. 12).

Several members of your group probably participated in *Pact*, the prayer campaign connected with the Crusade of the Americas. Ask two who participated to share their experience of praying with a *Pact* partner.

The reason for the Crusade was

to bring to the Western Hemisphere the message of "Christ, the Only Hope." The study this month will look at the Bible for guidance and support of this theme.

### 1. Costly Redemption Psalm 49:7-9

Ask the group to name characteristics of God. List on the chalkboard the four characteristics below:

- (1) God is all-powerful
- (2) God is holy
- (3) God is a God of justice and judgment
- (4) God is merciful and loving

Trace the beginning of sin in the world by relating the steps listed below to the characteristics of God (the numbers correlate). Show that

- God redeemed man at great price
- (1) God created man and gave him free will.
  - (2) Man chose to do evil. The sin separated man from God.

#### MEETING PLAN

Call to Prayer  
Group planning led by leader  
Preview of general WMS meeting study topic for next month (see *Forecaster*, p. 35)  
Announcement of WMS projects and plans  
Study session (see pp. 23-25)  
Information and discussion of mission action projects  
Prayer for mission action and other causes in community

(3) Sin requires payment.

(4) Payment was made by Christ for man.

The hymn "Jesus Paid It All" (No. 225, *Baptist Hymnal*) expresses the cost of redemption paid by Christ. Ask group members to read or sing this hymn.

### 2. The Only Saviour. John 14:6; Acts 4:12

Emphasis in this section is that Christianity is the only religion with a living Saviour. One who gave his life as atonement for the sins of man yet lives today. Help group members capture the impact of this truth.

Christ was either the world's greatest fraud or exactly what he claimed to be. Ask members to read these passages to see what Christ claimed. John 14:6; Acts 4:12; Matthew 1:21; 11:27; John 3:15-18; 6:35-40.

When Acts 4:12 is read, write on the chalkboard the other translations of this verse as given by Dr. Colson on page 24.

Ask the group: If you were able to devise a way of salvation from sin, how would you proceed? Most of the response will probably outline a plan of good works. Possible response might be: following the golden rule; being honest and kind; helping others; doing good works.

Remind the group that Christ paid the price for our salvation. It is not purchased through good works. While God does not accept these good works as a means of our salvation, he does expect them to be a result of our salvation.

### 3. The Reconciling Christ. Ephesians 2:13-22

Divide members into conversational groups of five, each with a recorder to take notes on group discussion. Ask the groups to discuss the mental picture that comes to mind when they hear these words: *redeemed, forgiveness, reconciliation, brotherhood, mankind*.

The central truth of this section is that Christ reconciles man to God and man to man. Call members together and ask each group recorder to report. Discuss whether the central truth came out in the group conversations.

Do we think of Christ's reconciliation as reconciling man to man as well as man to God? If we do acknowledge this action of Christ, do our actions bear it out? List on the chalkboard and discuss areas of daily living that need Christian action in reconciling man to man.

Tell Dr. Colson's illustration of the two seminary students (p. 24) as an example of Christian action relating man to man.

### 4. The One Mediator. 1 Timothy 2:5-6

Write the following statements on the chalkboard one at a time as you move through the discussion of this section.

- One God—who created all
- One human race—estranged from God by sin
- One need—restoring proper relationship with God
- One redeemer—who identified totally with God and man

to perform reconciliation through

One act of sacrifice—on the cross of Calvary thereby blotting the

One and only hope for all mankind

A story of sacrifice is told in the folk musical *Good News*. "In an art gallery in France hangs a picture of a World War I soldier. He had been sent out to repair a broken electrical line near the battlefield. It was the strategic line that fed power to the field hospital. When the soldier found the break he saw immediately that his equipment was not adequate to repair it. He knew that the power was necessary to save the lives of many men in the hospital. He grasped one wire in one hand and the other wire in the other hand. The current tore through his body, driving out his life, but saving many others. Under this portrait of sacrifice is written one word THROUGH!"

Christ provides man the way through to God. Christ indeed is the only hope.

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## Standing before the judge

at juvenile court. Marlene was scared. Her mind was filled with a confused jumble of thoughts. What's the use. This spook doesn't know what it's all about. What's he going to do to me. Nobody cares.

How would Marlene feel if a mission action group member she had come to trust had accompanied her to court? Perhaps your mission action group is helping juvenile offenders. Share your stories with ROYAL SERVICE.

Send mission action stories of 500-750 words to Editor ROYAL SERVICE, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203

## ROUND TABLE GROUPS

Prepared each month to furnish additional curriculum choices, this page is an supplement to the Round Table Group Guide.

### That Indispensable Ingredient

Shirley Forsen

**Sub-Theme 2:** The structure of a nation is molded by the diverse religious beliefs in that nation's heritage.

#### Books to Read and Discuss:

*Time out of Hand*, Robert Shaplen, Harper & Row, \$8.95

*Iberia. Spanish Travels and Reflections*, James A. Michener, Random House, \$10.00 (cloth), Fawcett, \$1.95 (paper)

*Yemen: The Unknown War*, Dana Adams Schmidt, Holt, Rinehart & Winston, \$6.50 (Books above are available through Baptist Book Store.)

#### Discussion of Sub-Theme

Why does religion play such an important role today in Spain, Yemen, and Southeast Asia? The purpose of this summary will be to explain some of the reasons for its significance in these areas.

First of all, in all of these areas religion not only goes back in ancient times, but it also takes many forms. For instance, Spain had once been open to numerous religious groups. This acceptance seemed to be an established way of life. In Southeast Asia religious conditions reach far back to the precolonial period when the people believed in mythological figures. Many religious influences including Hinduism, Islam, and Christian Dutch colonialism have reached Indonesia over the last thousand years. Yemen, on the southwestern border of the Arabian peninsula, was founded several thousand years before Christ. The earliest inhabitants there worshiped a moon god and other deities. A thousand years before Christ Semitic people came from the north, Jews also came with the caravans and ships of King Solomon and Hiram of Tyre. Later Christian missionaries came to convert the Himsyarites. The Persians overcame the Christians and Islam became the predominant religion.

Another reason is the amount of influence that religion has on people. In every manifestation Spain is a Catholic country now. The Church controls education, the motion pictures, the hospitals, marriage, family life, publications, and health. In Indonesia the belief system, wayang, offers all the answers and reward that a person desires, no matter who he is. Each person has a place in the hierarchy. The king secures benevolence of supernatural powers, the priests transmit culture to the next generation. The upper class of administrators run the government, traders maintain economic prosperity, and the artisans construct material apparatus. If one person fails to function, all the others suffer the consequences. Complete emotional

and intellectual adherence is needed for such an accomplishment. In Yemen the whole system of government is based on religion. In addition, the Muslim believes that whatever happens is Allah's will, as a result, funerals to the Yemeni are happy occasions.

The third reason is that religion is becoming militaristic and taking a more active part in political affairs than ever before. Of course, Spain is a theocracy, but the Church is vigorously supported by the army, the landholders, the Guardia Civil, and the police. This interlocking of right-wing politicians and the Church has existed for two centuries. On the other hand, the young priests and possibly half the seminarians want the Church separated from the army and the landholders. Some priests were clubbed publicly when they agitated for social liberalism. In Indonesia, the Muslims of the Old Order believe that "politics should serve religion." The Sarikat Islam appealed to the Javanese by associating their goal with the coming of the Messiah who could establish peace, justice, and prosperity. In Yemen, the Imam is the political ruler as well as the religious one. His people love to identify with him and almost believe that he is divine.

The final reason is that the devotion of the individual has made religion important. Nothing impressed James Michener during his stay in Spain as much as seeing a man carry a huge heavy cross through the city streets. He concluded that one who was willing to do this would be willing to abide by the Catholic religion. Yemeni, when asked to fight, said that they would fight to the last days of their lives to destroy the enemies of their religion.

#### Approaches to Study

1. Panel. Assign the following to two or three members of a panel.

- (1) What effect has religion had on politics in the various countries studied? on economics?
- (2) What is the attitude of these countries toward Western powers?
- (3) Why is a religion considered a hindrance to a nation's progress? a motivating factor?
- (4) Discuss the significance of the peasant as a cause and a force in revolution.
- (5) How can Christians show more concern for these people?

2. Map Study. Consider the strategic locations of each of the nations.

3. Ask one person to gather material from magazines, books, slides, and films, *The Commission* and ROYAL SERVICE. Additional materials may be purchased by writing to The Asia Society, 112 East 64th Street, New York, New York 10021.

## PRAYER GROUPS

# Crime in America

Elene Stone

One of every fifty Americans was a victim of crime in 1968. This estimate was made by J. Edgar Hoover, director of the Federal Bureau of Investigation, in his 1968 Uniform Crime Reports.

Released late last summer, this report told once more the too-familiar story, crime continues to increase. The 1968 increase was 17 percent over 1967 with 4.5 million serious crimes reported in 1968. The National Crime Index has almost doubled since 1960. For each 100,000 people in 1968, 2,234.8 serious crimes were committed.

In 1968, according to the report, 8 serious crimes were committed every minute: violent crimes (murder, forcible rape, robbery, or assault with intent to kill) were performed at the rate of 1 every 54 seconds; 1 person was murdered every 39 minutes; and a robbery occurred every 2 minutes; a burglary every 17 seconds; a larceny (\$50 or over) every 25 seconds; and an auto theft every 41 seconds.

Another alarming revelation of the report was that arrests of juveniles increased 10 percent in 1968 over 1967. During the same period, arrests of adults were up 2 percent.

Ten percent of the youth arrested, according to the report, were under 15 years of age, 26 percent under 18, 39 percent under 21, and 50 percent under 25. The report noted that over half of these juvenile arrests were for violation of the Narcotic Drugs Law.

The report further noted that in suburban areas figures are "markedly higher" than national statistics.

while in rural regions the distribution falls below national average.

Uniform crime reports also showed that firearms were used to commit over 8,900 murders, 65,000 assaults, and 99,000 robberies in 1968; property valued at more than \$1.7 billion was stolen as a result of 261,730 robberies, 1,828,900 burglaries, 3,442,800 larcenies, and 777,800 car thefts (police recoveries reduced this loss by 50 percent). Percentage of police solutions of serious crimes declined 7 percent in 1968 (since 1960 the overall decline is reported as 32 percent). 64 policemen were murdered in 1968; and in 1968, the rate of police employees to 1,000 inhabitants was 2.1 compared to 2.0 for 1967.

### Experiencing Prayer

Pray earnestly for a new increasing respect for and responsible obedience to the laws of the land and the laws of God.

Pray that individual Christians will constantly maintain and encourage a wholesome respect for the law in their communities.

Pray that capable and courageous persons, committed to justice and righteousness, will be elected and appointed to places of responsibility in law enforcement.

Thank God for law enforcement officers. Ask him to protect them from physical harm; ask him to help them to know how to deal wisely with each offender.

Pray that adequate laws will be enacted to control crime in local communities, and that these laws will be enforced.

Ask God to help those who love the law to become aware that they are rebelling against him.

Pray that persons under financial, social, or emotional strain will be encouraged by Christian friends and acquaintances to look to Jesus for solutions to their problems.

Many crimes are not reported in the authorities and thus the offenders go on their way unpunished. Pray that citizens of your community will be courageous and wise in determining when and how to become involved if they witness a criminal act.

Pray that homes, schools, churches, and communities will provide training in good citizenship, wholesome entertainment, work, and wise discipline for their young people—to the end that the juvenile crime rate will decrease decidedly during the years to come.

Ask God to help judges to be wise and discreet in applying penalties for criminal acts.

Pray that the government will provide the tools and techniques most valuable in waging the war against crime.

Pray that, beginning this year, the national crime rate will show a rapid and steady decline each year.

Pray for those who have been victims of criminal acts. Ask God to supply the needed blessing in each case.

### Prayer Possibilities

Ask your local juvenile officer about ways in which individuals or groups from your church can encourage young lawbreakers in your community to become mature, law-abiding citizens.

Is there a women's prison in your area? Perhaps a visit to such an institution or a phone call to the matron or other person in charge will open the eyes of prayer group members to other areas of need that can be verbalized in prayer.

Read *Crises in Morality* by C. W. Scudder, Broadman Press (\$3.50 from Baptist Book Store). Formulate prayer requests based on each chapter.

## MISSION ACTION

# Follow-Through to Christian Expression

This is the last in a four-month series of directed individual studies designed to increase caring skills. Each month an individual study guide is given for a book chosen from the Broadman Readers Plan. These books may be obtained from Baptist Book Store or church libraries, or borrowed from persons currently enrolled in the Broadman Readers Plan.

### Book for Study:

*Conversion and Christian Character*, Samuel Southard, Broadman Press, \$1.50 from Baptist Book Store.

**Study Objective:** At the end of this study, the student, while focusing on one non-Christian with whom she has expressed concern and verbal witness, should be able to suggest ways she may personally follow through in her living expression of the Christian faith.

### Study Actions:

The four studies in this series have charted a progression for increased caring skills. The beginning point is availability. One who wishes to care for others must be readily available to them. Secondly, the person who desires to care within the Christian context must know what the message of Christ is to each man. In addition, the ministering person must be able to communicate this message. When the first three stages in this cycle have been completed, the Christian witness must adopt the role of support. Remaining a stable image of the Christ, the ministering person must then follow through on the previously expressed concern. This follow-through includes living the faith in relationship to the target person, praying for the person, believing that this person will know newness of life, and rejoicing in the security of this hope.

After reading *Conversion and Christian Character*, think about these questions:

1. How are my actions altered by being a "new creature in Christ?"
2. How is my conscience altered by my relationship to Christ?
3. In what ways am I growing in my faith and experience with Jesus Christ?
4. How does my fellowship with Christians enable me

Approximately each month, this page is designed for the individual participating in a mission action group or engaging in a mission action project.

to relate to non-Christians in a more meaningful way?

5. To whom and under what circumstances have I expressed forgiveness in the last two weeks? In what situations have I felt the expression of forgiveness to me by others?

6. What has my most meaningful prayer experience meant to my life?

7. Have I been able to serve more effectively because of my moments of solitude? Why?

8. How have I expressed joy in my faith?

9. What security has my faith given me?

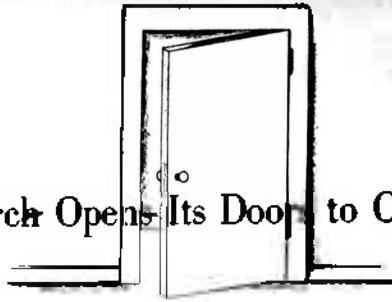
10. When have I expressed Christian love to another?

Now, think of one non-Christian to whom you have expressed concern and verbal witness. Think back over the answers to the questions listed above. They represent the essential experience and dynamic of the Christian faith. How have you communicated the realities of these experiences to the person to whom you minister?

Formulate a list of ways you intend to support this person through your personal experience of faith in the future.

Jo Gwyn Baldwin

## Church Opens Its Doors to Oldsters



**M**OUNTAIN VIEW Baptist Church, El Paso, Texas, discovered a group of persons whose spiritual and psychological needs could be met through a special ministry of the church. The church organized the Senior Citizens Club of Northeast El Paso. Situated in a residential section, this church learned of some 1,500 people ages 60 years and over living in the immediate area.

The idea for the club began when Mrs. Margaret Wilson began to notice the number of elderly persons in the area. After thought and prayer, she decided that a club was one way she could extend the ministry of Christ.

Mrs. Wilson invited a group of interested persons to her home to formulate the club and make plans for a program of social and recreation activities. The first meeting was held in November 1967. Although only a few senior citizens were present, the event seemed successful. Each week as members invited their friends, the number attending increased. The Woman's Missionary Society agreed to sponsor the Senior Citizens Club as a part of its program of mission action.

The meetings are held each Thursday afternoon in Fellowship Hall of the church. Pastor Robert L. Bratcher says that "all senior citizens of the northeast area, regard-

less of race, creed, religion, or color, are welcome to become members." Many religions are represented. One lady called Mrs. Wilson and gingerly inquired, "I'm Jewish, but may I come to the Senior Citizens Club?" No one is turned away.

The purpose of the club is mainly for fellowship. If any of the oldsters have problems, they leave them at home on Thursday afternoon; happier people could not be found. Age is of no consequence but birthdays are celebrated once a month, with most saying they are sixty years young. The oldest woman member, a sixty-eight-year-old, is recuperating from a broken hip but wants to be "where the fun is." An eighty-year-old man walks two miles each week to the meetings. Some admit they are looking for a "rich mate." One couple recently moved to El Paso from England to live with their children.

Activities and entertainment vary from week to week. The golden-agers work with handicrafts and old and new hobbies. Interesting speakers are procured and occasionally there are slides and movies. At least once a quarter the group rides the church bus for an enjoyable sight-seeing tour nearby. On special occasions such as Thanksgiving and Christmas a potluck dinner is held. These have proved such a success that plans are being made for once-

a-month dinners. Don Mectley is the congenial host for the club and volunteer workers provide refreshments.

The senior citizens are impressed and enthusiastic about their club because it offers opportunities for older persons to experience comradeship and use talents that so often go to waste among retirees.

Perhaps your WMU should consider ministry to the aging in your community through a mission action group.

### CONSIDER THESE QUESTIONS

1. How many persons sixty-five years of age and above live within walking distance of your church?
2. What percentage of these aging persons are involved in some phase of church life?
3. Are there areas of your city where large clusters of aging persons live?
4. Is any church extending a ministry to these areas?
5. What ministries might a mission action group in your church perform for aging persons? (See *Mission Action Group Guide: The Aging* for suggestions. The guide may be obtained from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Store for \$1.00.)

## WMU ANNUAL MEETING

### To Open Southern Baptist Convention Week

When Woman's Missionary Union Annual Meeting opens in Denver, Colorado, May 21, a joyful sound will echo through the Rocky Mountains and across the Great Plains. The sound will be eight thousand women, pastors, Southern Baptist Convention messengers, local Baptists, and Denver citizens, joining voices for an old-fashioned hymn sing.

The WMU meeting Sunday afternoon opens the curtain on a week of Southern Baptist Convention festivities celebrating the Convention's 125th Anniversary. Because of special events, the Convention is meeting on a new schedule. SBC sessions begin on Monday night. WMU is cooperating in the schedule change by moving its opening

session from the traditional Monday morning to Sunday afternoon.

Highlights of the anniversary week will be an historical celebration on Monday evening. Director of this presentation is Mrs. R. L. Mathis, president of Woman's Missionary Union. WMU will be one of the church programs spotlighted in the Tuesday evening session of the Convention. World missions will be the topic considered on Wednesday evening. Again, WMU will participate in this program. All events of the historic meeting, from the WMU hymn sing Sunday afternoon until Convention adjournment Thursday noon, will be of great interest to WMU members and leaders.

### 1970 ANNUAL MEETING WOMAN'S MISSIONARY UNION Auxiliary to Southern Baptist Convention

#### THEME: LIVING THE CHRIST LIFE

Sunday Afternoon, May 31

Denver Convention Center

1:30 o'clock

#### MUSIC AND MISSIONS

Commemorating the 125th Anniversary of the Southern Baptist Convention

Hymn Festival

Claude H. Rhea, Jr., Gene Bartlett, Kurt Kaiser, Fred Koch

Featuring soloists of the Lawrence Welk Show: Norma Zimmer and Jim Roberts

Interpreting Theme—Living the Christ Life  
Into the '70's in Home Missions  
Into the '70's in Foreign Missions

W. A. Criswell  
Robert Tremaine  
New Appointees

9:00 o'clock

#### SPECIAL FEATURE

Commemorating the 125th Anniversary of the Foreign Mission Board

*The Christ Life Worldwide—A Decade of Design*

"Missions Impossible"  
Yesterday and Tomorrow  
Solo "Forward to Christ"  
The High Cost of Living  
The Christ Life—Worldwide  
The Way Ahead

A Film  
Winston Crawley, Testimonies: Missionaries  
Sidney C. Reber  
Jesse E. Fletcher  
Testimonies: New Missionary Appointees  
Baker J. Caughen

1:00 o'clock

#### SPECIAL FEATURE

Commemorating the 125th Anniversary of the Home Mission Board

*The Christ Life—In the West*

The West That Was  
The West: A World Witness for the Church

Arthur B. Rutledge, Albert McKillan  
M. Wendell Belew, Dewey Hickey, LaVern Jager,  
Tommy Crozier, Roy Owen  
Don Kim, Peter Chen, Theo Patneik  
Visual Presentation  
Kenneth Chaffin

The World of the West—Global Witness for Christ  
The Bigger West Gets Bigger  
The West—A Spiritual Frontier

ROYAL SERVICE • MAY 1970

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**T**HE Southern Baptist Convention can well be called pluralistic. Pluralism is a term applied to a society in which members of diverse or different ethnic, racial, religious, or social groups maintain an autonomous participation in development of their traditional culture or special interest within the confines of a common civilization.

In other words, when persons who are different work together for a common goal while continuing to be different, they are exercising pluralism. The southern and midwestern Baptists unite with the eastern newcomer in support of the Lottie Moon Christmas Offering. A state Baptist convention made up of Caucasians, Orientals, and Scandinavians elects a Negro vice-president. Baptists with very conservative theological views join Baptists with views tagged liberal to support colleges and seminaries where youth might find their own theological niches. PhDs in chemistry and physics work shoulder to shoulder with filling station attendants and shop foremen to repair flood damaged churches, while the socially elite and the welfare recipient share the growing pains of discipleship in a local Sunday School class.

Diversity in ethnic, racial, religious, and social groupings places on Baptists the responsibilities of

knowledge and respect for individual identities. In order to insure the maintenance of healthy diversity, clear knowledge of group identity and respect for the dignity of that identity must be observed.

Southern Baptist Convention history reflects struggle to maintain healthy diversity. For example, Woman's Missionary Union was born amid such struggle. There were those who felt keenly that women should not organize on the convention level, while others felt just as keenly that a national organization would greatly enhance missions support. Imagine the growing pains necessary for the full acceptance of a woman's organization in the years following 1838.

Every page of missions history is stamped with attention to diversity. Suiting the gospel message to the cultures of the world has remained a challenging task. On the home scene racial diversity, religious variation, diverse moral standards, and rapidly changing social groupings have forced the Home Mission Board to continual evaluation, research, and experimentation. On the foreign scene, the proof of the understanding of the demands of diversity is seen in the establishment of national Baptist conventions wherever work is developed.

# WMS forecaster

MARGARET BRUCE

## 1964 president

### Special Emphases for May

You will want to be informed of the denomination's two special emphases for May: Christian Home Week, May 3-10, and GA Focus Week, May 10-16.

Lead the WMS executive committee in making plans for the societies' participation in the church observance of these two important events. See the Activity Chairman section of this Forecaster, page 34, and help her plan ways to promote family worship among WMS members. Family worship testimonials and devotional periods built around the need for family worship may be used effectively to promote family worship.

The significance of the Lord's Day may well be an emphasis of Christian Home Week in your WMS. The following statement concerning the Lord's Day adopted by the Southern Baptist Convention at its annual session in 1963 may be one you will want to use:

"The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted."

GA Focus Week provides opportunity for the entire church membership to become acquainted with this splendid missions education organization for girls. Lead the WMS in cooperating with the GA director and leaders in making this week an outstanding one in your church. Let these leaders know that the WMS is ready to help in every possible way.

### Suggested agenda for May WMS executive committee meeting:

- Meeting of WMS chairmen with group leaders
- Call to Prayer
- Reports of officers
- Coordinate activities for May
- (study sessions, plans for Christian Home Week, GA

Focus Week, mission action projects, enlistment, prayer retreat)

Evaluate work of past month

Check progress on WMS Achievement Guide

Make announcements regarding total work of the church and denomination

Make plans for attending WMU Annual Meeting in Denver, Colorado, May 31-June 1—and summer conferences at Glacieta, New Mexico, July 30-August 5, and Ridgecrest, North Carolina, August 13-19

### Forming New Missions Groups

Is there need for forming new missions groups within your WMS? You will answer this question by asking other questions such as

Are the missions groups now functioning too large? (more than fourteen members in each group is too many)

Have needs for additional mission action groups been discovered?

Have new members expressed a desire for a missions group not now in existence?

Is it possible that some prospects might be enlisted if additional missions groups were formed?

See the *WMS Leader Manual* (75¢), pages 32-38, and



spectrum

consider forming additional study groups, mission action groups, and/or prayer groups in your WMS

## WMS chairmen

### Planning

No doubt the past seven months in WMS have helped you realize the importance of careful planning. You have discovered that there are some essential actions in planning which must be completed if WMS work is to be done efficiently and effectively. These include:

1. determining the activity to be planned
2. selecting goals to be accomplished
3. planning steps to reach goals
4. scheduling the activity
5. delegating responsibilities
6. evaluating the activity

It is the responsibility of the study chairman and the activity chairman to plan activities for the society. These activities include study sessions, mission action, and prayer periods. In addition to your planning for the WMS, you also have responsibility for assisting missions group leaders in leading group members to plan carefully. See the planning charts, pages 113-115 of the *WMS Leader Manual* (75¢), for suggestions for activities to be planned by mission study, mission action, and mission prayer groups.

### Study Chairmen

The WMS quarterly theme for April-May-June is "Requirements of Personal Witness to Other Faiths." The unit aim is a challenging one and you will want to keep it in focus as you plan for the remainder of the quarter. What can I learn about requirements for an effective Christian witness to people of oriental faiths which will help me to make a positive witness for Christ? This aim is personal. Recall the general meeting study in April. Did members learn to share India's burden and to make response to her need for the gospel?

What will WMS members learn about Thailand this month? Plan carefully in order that they may understand the urgency for proclaiming the living Lord in Thailand now. This study should cause WMS members to reaffirm their Christian faith as they see what Buddhist Thais believe.

See page 18 for the guide for general WMS meeting. Select the best methods to be used in your society.

Plan learning activities which will involve more than one of the senses—seeing, hearing, smelling, touching, and tasting.

Plan for follow-through.

Evaluate your results.

Look ahead to the study for June. See suggestions given group leaders for previewing society study, page 35. Col-

lect materials which will be useful next month in the study of Baptist Orientals in California.

### Activity Chairman

#### Family Worship

May is the month when our denomination emphasizes the Christian home. May 3-10 is the date for Christian Home Week. Use some of the startling facts below to emphasize the importance of family worship.

66 percent of college youth approve premarital sex relations

22 percent have smoked marijuana; 4 percent have tried LSD

Over 4 million Americans established 2.1 million new families in 1968. This total has been surpassed only once before—the year after World War II ended. That was in 1946.

1.2 million Americans were divorced in 1968. In 1967, over three fifths of the divorces involved children, with over 700,000 children being affected (over twice as many as in 1955).

Urge mothers to use Call to Prayer in their homes. The *Missionary Album 125th Anniversary Edition* (available April 1; \$3.95) gives pictures and brief biographical sketches of missionaries which will be helpful in leading children to pray for the missionaries on their birthdays. Family worship gives unity to the family, creates strong family ties, builds sacred memories, gives security, heals differences, brings the lost to Christ for salvation, develops faith, provides atmosphere for vocational choices, helps solve financial difficulties, encourages Christian maturity. Secure *Family Missions Guide* (\$1), available after July 1.

#### A Reminder

The *Prayer Retreat 1969-70* pamphlet (20¢) is still available if you have not already secured a copy. The pamphlet gives guidance in selecting the time, place, and schedule for the prayer sessions. One of the summer months is usually the time chosen for prayer retreats. A prayer retreat can be a great blessing to the work of your Woman's Missionary Society and to the lives of your members.

Are there women in your church who are not enlisted in your WMS? Are they aware of the mission action groups in your church? Display the mission action group guides. See pages 55-56, WMS Year Book 1969-70 (35¢) for list and ordering instructions. Display a poster giving names of group leaders and meeting times of the groups in your WMS. This may be a good enlistment plan for your society.

Asian engineers and scientists are the largest group of professionals now entering the United States. More than 12,500 foreign-born scientists and engineers were admitted to the United States in 1967, 74 percent more than in 1966. About two thirds of the total increase in immigration by professionals since 1966 has been accounted

for by Asians, primarily from China and India. However, it is said that Great Britain is still the largest single exporter of technical brainpower to the United States.

These facts point up the tremendous responsibility that American Christians have for giving a good witness to those from other lands who come here to study and work.

Should your WMS be ministering and witnessing to language groups?

## WMS group leaders

### Getting Ready

WMS Executive Committee Meeting

1. Prepare monthly report
  - (1) members at end of month
  - (2) new members
  - (3) attendance at group meeting
  - (4) visitors
  - (5) number participating in group activities
  - (6) activities of past month(Use WMS Group Record and Report Book, 30 cents)

2. Share group experiences with sub-committee members
3. Report on resources found helpful

1. Prepare for meeting
  - (1) check on completion of assignments
  - (2) determine aim of meeting
  - (3) prepare an agenda
  - (4) collect needed materials
  - (5) check on readiness of meeting place
  - (6) plan for follow-through
2. Evaluate meeting
  - (1) Was aim accomplished?
  - (2) Is follow-through being achieved?
  - (3) Did group make plans for next month?

### Preview WMS Study Topic for June

Use these test statements in previewing June's study topic, "Baptist Orientals in California." Duplicate the following statements and ask group members to fill in the blank spaces. After this exercise, give time and place of June WMS meeting.

In 1854 \_\_\_\_\_, a former foreign missionary (John Lewis Shuck)

to China, began missions work among Chinese in California.

The oldest and largest Chinese settlement in America is in \_\_\_\_\_ (San Francisco)

There are well over \_\_\_\_\_ Japanese people in California (100,000)

in \_\_\_\_\_

\_\_\_\_\_ Filipino people live in California today. (80,000)

Southern Baptists have a ministry among Korean people in \_\_\_\_\_ (Los Angeles)

One can hardly walk down a main thoroughfare in \_\_\_\_\_ (Los Angeles)

\_\_\_\_\_ without being confronted by Black Muslims selling their newspaper or passing out other printed matter.

In 1905 the first Buddhist temple in America was consecrated in \_\_\_\_\_ (San Francisco)

Alabama reported 550 international students in 1968 while California reported \_\_\_\_\_ (17,097)

### Reaching Absentees

Is absenteeism or "AWOL" a problem in your group? If so, try these suggestions or try them again.

1. Ask someone in volunteer to serve as "telephone dialer." This may be a different member each month or the same person for several months.
2. Make efforts to involve all members in group planning (see the planning charts on pp. 113-115, *WMS Leader Manual*, 75¢).
3. Make group meetings interesting and meaningful. Decide on a specific aim for each meeting.
4. If transportation is a problem for some members, arrange a "car pool."
5. Ask the WMS to provide a nursery during group meetings.
6. Work out a reading cycle for group members. Such a plan could include:

- (1) articles from *ROYAL SERVICE*. This month you may want to suggest "Thailand: Patterns of Life" by J. Glenn Morris, page 8, "Ministry to Diversity" by Arthur B. Rutledge, page 6, "In Terms of People" by Jesse C. Fleicher, page 4, or "The World's Only Hope" by Howard P. Colson, pages 23-25.

- (2) *WMS Member Handbook Changes and Choices*, Helen Fling, 25¢

- (3) books such as: *By Love Compelled* by Joseph B. Underwood, \$1.50; *The Gospel for an Exploding World* by H. Franklin Paschall, \$2.95; *God's Struggles* by Brother Andrew with John and Elizabeth Sherrill, 75¢; *In Castro's Clutches*, Clifton Edgar Fite, \$3.95

### Mission Study Group Leader

They say that no aspect of education has shown more development and change than have the adult and continuing education programs. The Department of Labor has allocated more than \$108 million to various state employment service agencies to conduct the Work Incentive

Program. This program includes skill training, orientation, vocational counseling, and remedial or basic education. It hopes to "replace handouts with training."

WMS study opportunities also provide a work incentive program called follow-through. Study group leaders plan with group members for follow-through that results in mission action, prayer, and giving to the support of missions.

This month's Bible study should cause Bible study group members to share the gospel message. Members of current missions groups studying about Vietnamese Christians, missionaries, and servicemen should follow through in greater concern and prayer support. A work incentive program for Round Table and mission books group members will be determined by the books they are reviewing or studying this month.

You will want to lead your group members to plan carefully this month for work which will result from the things they have learned and the understandings they have received.

#### Mission Prayer Group Leaders

Intercessory prayer for missions is the primary concern of prayer group members. You will help group members keep this purpose in focus.

In order to pray for missions, a person must have some knowledge of missions needs. See the supplement on page 28 to the *Prayer Group Guide* (\$1).<sup>1</sup> Decide how you will use this information regarding crime in our country. Who will bring these prayer requests to the group? Will you ask other members to read the current missions material, pages 20-22, and bring prayer requests from Vietnam? or, the article by Dr. Rutledge, page 6, and request prayers for the work of our Home Mission Board? or, the article by Glenn Morris, page 8, and pray for our missionaries and their work in Thailand? or, the article by Dr. Fletcher, page 4, and request prayers for the work of our Foreign Mission Board?

Here is a suggested agenda for your May meeting:  
Missions meditation, pages 40-41, *Prayer Group Guide*  
Call to Prayer (ROYAL SERVICE, pp. 43-48)  
My Family and Missions, page 24, *Prayer Group Guide*  
Prayer requests  
Pray  
Group planning (pp. 113-115, *WMS Leader Manual*, 75¢)

#### Mission Action Group Leaders

How effectively is your mission action group doing its work?

How long has it been since your group reviewed its mission action group guide?

Is it time for group members to consider again their personal preparation for ministry and witness?

- Is your group continuing the mission action cycle of:
1. planning its work
  2. doing its work of ministry and witness

#### 3. evaluating its work

#### 4. in-service training for its work

Here are some resources you may find helpful for in-service training:

*Help! I'm a Layman*, Kenneth Chafin, \$3.50\*

*The Company of the Committed*, D. Elton Trueblood, \$2.50\*

*A Quest for Vitality in Religion*, Findley B. Edge, \$4.50\*

*People Who Care*, C. W. Brister, \$1.50\*

## WMS director

### Planning and Coordinating

This is the time of year when there may be WMS activities which involve more than one society. These activities may include:

- a prayer retreat
- leader training
- teaching of additional missions books
- projects related to Christian Home Week, May 3-10
- GA Focus Week, May 10-16
- activities for reaching absentees and enlisting prospects
- coordinating plans for representation at association, state, and national meetings.

At the meeting of the WMS committee you and the WMS presidents will answer these questions as you plan together for such activities as those listed above:

- What is to be planned and coordinated?
- Why are we planning the activity (purpose)?
- When is it to take place (scheduling and sequencing necessary actions)?
- How will the work be done?
- Who will be responsible for carrying out plans?
- What resources are required?

When evaluating the activities after their completion, you will be reminded again that careful planning by the WMS committee is most essential.

### Sources of Materials

#### Listed in WMS Forecaster

\*Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store

\*Available from Baptist Book Store only

# Woman's Missionary Union

IN 1776, when America was on the brink of revolution, when rebellious thinkers were expounding strange theories, Thomas Paine, one of the radical leaders, said, "These are the times that try men's souls."

In 1970, America again seems revolution-bound in many areas. Two hundred years after Tom Paine we are again experiencing times that try our souls.

Woman's Missionary Union of the Southern Baptist Convention is asking: What are Baptist women to do in these times? What can a woman's organization in the church accomplish? How can it best accomplish its goals? How can the cause of modern missions best be furthered by women?

Examining these questions has led WMU to an organization plan that is packed with strategies specially built for the 1970's. WMU '70 was not dreamed up in an ivory tower. The ideas in the organization and its program were born in churches where dedicated women are doing their best to serve missions with modern methods. Every facet of the plan was examined and pondered prayerfully by officials of the state WMU organizations. The plans were scrutinized by Sunday School, Church Training, Church Music, and Brotherhood to see if all organizations would be working harmoniously.

From this process of hard work and prayer comes the profile of Woman's Missionary Union for these times. The plan is presented with the knowledge that it will be no more workable than people work. It will

be no more successful than people strive for success. Southern Baptist women, many million strong, will determine the effectiveness of the plan each time they study it for ways to do their work, each time they adapt it to their local needs and opportunities, each time they expose themselves to the new methods which it advances.

Woman's Missionary Union, 70's-style, offers women, girls, and preschoolers a channel for investing time and resources in world missions.

A look at the four WMU tasks reveals that today's WMU is bound up in the timeless missions purpose which has guided the organization since 1838.

WMU's job is to teach missions so that persons can grow in understanding of God's missionary purpose and the way Southern Baptists can carry out that purpose.

WMU engages in mission action—ministering and witnessing in the community to persons of special need who are not immediate prospects for the church.

WMU supports foreign, home, state, and associational missions through praying, giving and stressing the need for missionary personnel.

And like all other church program organizations, WMU communicates news and understanding about the work of the church and the denomination.

Yes, the purposes of WMU span eras. But the way the purposes are achieved gives the organization its modern look. Once-upon-a-time methods have been altered for the

for  
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June 1970

here and now.

The term Woman's Missionary Union refers to the overall missions organization for women, girls, and preschoolers. These persons are members of organizations in four divisions. The Preschool Division, for boys and girls birth to school entrance, is called Mission Friends. The Children's Division, for girls six through eleven (or grades 1 through 6), is called Girls in Action or GA. The organization for the Youth Division, ages twelve through seventeen (or grades 7 through 12), is Acteens. In the Adult Division WMU offers two organizations—Baptist Young Women for those ages eighteen through twenty-nine, and Baptist Women, for those over twenty-nine.

Main spring of WMU is the WMU director. The director works with the pastor and other church leaders to strengthen the organization and to carry out missions work in the church. Timely information arrives each quarter between the covers of *Dimension*, the magazine for the WMU director, age-level directors, and other WMU council members.

Now, let's get acquainted with the WMU age-level organizations.

Mission Friends, boys and girls birth to first grade, start while they are babies to learn about Jesus and his love for all people. There may be separate Mission Friends organizations for babies, toddlers, twos, threes, fours, and fives. In churches with few preschoolers, groups may include combinations of these ages. *Start*, a quarterly magazine, gives leaders and teachers teaching suggestions and helpful hints.

When children start to school, girls become members of Girls in Action. This organization is just what its name says—girls in the first through sixth grades (or six through eleven year-olds) involved in activities through which they study world missions, support missions, and par-

ticipate in mission action.

In GA meetings girls work sometimes in small groups, part of the time in one large group. Missions Adventures, an individual achievement plan, is an exciting variety of activities which girls choose to do according to their interests. Each girl works at her own pace with the help of GA leaders. When a girl completes a phase of the work, she receives an award. Each leader and girl needs a copy of *Missions Adventures*, a booklet which tells exactly how to participate. The girls' magazine is *Discovery*, a monthly publication which teaches missions through stories, games, poems, puzzles, music, maps, and photos. Leaders need *Discovery*, too, and they must also have *Aware*, the quarterly magazine for leaders and assistant leaders. *Aware* provides teaching materials and helpful articles.

Girls ages twelve through seventeen, or from seventh through twelfth grades, belong to Acteens. The organization puts teen-agers into action for world missions. Outside meetings, Acteens may get into the action of missions through *Studiact*, an individual achievement plan. Each participant needs the booklet *Studiact Acteens Individual Achievement Plan*. In summertime Acteens may work in SMAY, a plan for summer missions activities for youth. *Accent* is the Acteens magazine. Each monthly issue includes stories, study materials, and activity ideas. Leaders subscribe to a special *Leader Edition of Accent*.

Woman's Missionary Union's Adult Division offers busy women two organizations—Baptist Young Women for ages eighteen through twenty-nine, and Baptist Women for those over age twenty-nine. Both have plans and programs that save time on organization maintenance so that women can spend time directly in missions. A church may have one

Baptist Women organization and one Baptist Young Women organization. A church with limited programs for membership may be able to form only one organization for adults—either Baptist Women or Baptist Young Women—depending on the age of most of the women and on their wishes. In such a case women of all ages participate in the one organization. *Contempo*, for Baptist Young Women, includes reading material, study material, guides for action, and organizational help. Baptist Women subscribe to *ROVIA SEAVICE*, a monthly magazine of stories from the modern romance scene, study guidance, and help for all facets of the organization. Women's organizations meet and work as a whole and in small groups. In general meetings members get a balanced taste of mission study, action, prayer, giving, and other activities of the entire membership. In small missions groups women pursue a special interest or skill in missions. Groups come in three varieties: mission study, mission prayer, and mission action.

Now you have glanced at Woman's Missionary Union, 1970 style.

The countdown is on. While there is still time for you to mobilize the talents of women in your church for the world missions enterprise, you must learn more about the alternatives in the organization.

Decide which organizational features will work best in your church.

Select the officers and leaders you need. Train them and provide them with the manuals and other materials they need.

Study the WMU Year Book for current emphases and for complete listings of materials and prices.

Enlist members and see that each receives the WMU magazine(s) she needs.

Shortly, women will be giving prime time to the missions efforts of your church.



# the wmu leader

planned by june whitlow  
written by kathryn bullard  
edited by ethel harric

may 1970 - royal service

WMU Watchword for 1969-1970  
"Our love should not be just words and talk; it must be true love, which shows itself in action."  
1 John 3:18 TEV

## information for WMU council members

**WMU Annual Meeting**  
The Annual Meeting of Woman's Missionary Union is scheduled for May 31-June 1 in Denver, Colorado. The first session is on Sunday afternoon, the thirty-first.

This meeting is a *first*—the first time for the Southern Baptist Convention meetings to be held in beautiful Colorado and the first music and missions hymn festival for WMU. A sacred music festival will kick off this historic meeting and a whole week of Southern Baptist Convention activities. Claude Rhee, Norma Zimmer and Gene Harfett, well-known singing artists, will be participating. Other artists include Jim Roberts, soloist with Lawrence Welk; Kurt Kaiser, pianist and recording artist; and Fred Rock, organist and composer.

Missionaries will be sharing missions testimonies. Miss Alma Hunt will project the 70's emphases. Mrs. R. L. Mathis, president, will preside at this historic meeting.

Take the family and go west or south or north or east, according to your place of residence, but go to Denver in May. Information, inspiration, and worship experiences for the entire family await you. Following the meeting, travel across the western states and see beautiful America!

Miss Bullard is WMS director for North Carolina Woman's Missionary Union.



president, study leader, and an activity leader.

The WMU officers, Baptist Women and Baptist Young Women presidents, age-level directors and leaders, assistant leaders and teachers are elected by the church. Officers in Baptist Women and Baptist Young Women are nominated and elected within the age-level organization, except for the presidents. In Acters, officers are nominated and elected by members of the organization.

to

## officers

### To: WMU Director and Assistant Director

#### Helping to Reach Church Goals

The church council is the group through which all church officers, organizations, and committees may coordinate their activities into one harmonious program of work. The WMU director represents Women's Missionary Union on this council. She shares the plans of the organization and helps in fitting the plans into the total program of the church. Therefore, she has a vital part in helping the church to fulfill its mission.

A resource that is available to help the church council in its planning, coordinating and evaluating is the Church Planning Guide (95 cents). The guide is designed to help the church to determine its needs and outreach, the processes to follow, the resources available to assist in planning and programming, and suggestions for making assignments in get the job done.

The WMU director shares in this study, planning, and programming. She keeps the WMU council informed and shares the plans and program for which the WMU is responsible. She also sees that the WMU carries out its responsibility in work assigned to this mission organization. If further planning needs to be done, it is done by the WMU council and assignments made to each age-level organization. Each age-level director/president/leader is responsible for the work done by

her organization. The WMU director sees that all assignments are completed.

Upon completion of the responsibility, the WMU has used another opportunity to help the church fulfill its mission.

#### WMU Council Meeting Agenda

1 Share information from church council.

2 Discuss plans for Christian Home Week, May 3-10.

3 Announce dates for WMU Annual Meeting in Denver, Colorado, May 31-June 1. Urge all to attend who can do so, and urge all members to pray for the program personnel, the WMU staff, others who attend, and those who are responsible for local arrangements. Pray that this meeting will be a witness to the glory of God.

4 Share information learned at the associational Shaping the 70's clinics. Plan for transition of WMU into new grouping-grading plan (Study the WMU '70 brochure.)

5 Discuss ways to prevent the "summer slump."

6 Make other plans.

### To: Directors

WMS  
YWVA  
GA

Sunbeam Band

#### Grouping Grading

The new grouping-grading plan provides a framework for similar groupings in all church program organizations: Brotherhood, Church Music, Church Training, Sunday School, and Woman's Missionary Union.

The grouping-grading plan assists the church in meeting needs of people, enhances outreach, provides for enlarging organizations, and offers means for implementing church tasks. Grouping-grading provides flexibility for reaching problem age groups.

There will be four divisions: Preschool (Mission Friends, ages birth-5 or preschool 6); Children's (Girls in Action, ages 6-11); Youth (Acters, ages 12-17); and Adult (Baptist Young Women and Baptist Women, ages 18-28 and ages 29-up). Within each division, there may be any number of groupings. This should be based on the needs of the church. For example, Baptist Young Women (ages 18-28) may have just one organization or there could be

one organization each for each career, and started Baptist Young Women in Ocala in Action (ages 6-11), the grouping could be ages 6-9, 10-11, or 6-8 and 9-11, or 9-11, or an organization for each age, in each age level, grouping-grading depends upon members and projects.

How do you make the transition? Study the charts found on pages 88 and 94 of the Women's Missionary Union Manual, Revised (7th ed.), or the charts on page 41. Discern the number of people within each age level, consider the program, and then determine the grouping within the age level. Go a step further and determine the number of officers and leaders needed.

What is the classification data? The suggested date for classifying preschoolers, children, and youth is the local public school classification date (January 1) in the suggested date to be used for adults.

The first Sunday in October is the best date to promote members. This date coincides with the beginning of the new church and association year.

Each age level director needs to remember that no matter how good a plan or division of the grouping is, an effective organization will exist only when the leaders lead by learning and participation. No structure will work by itself but must be worked.

Miss Alma Hunt, executive secretary of WMU, SBC, has said, "The future is as bright as God's promises." Let it be said that the leadership of the missions organization claimed the promises of God and launched into the 70's with conviction and determination to structure far and lead toward involving every woman and young person in the church in missions education and service.

#### Source of Material Listed in The WMU Leader

\*Available from Woman's Missionary Union, 806 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

\*Available from WMU only.

\*Available from Baptist Book Stores only.

# call to prayer

Comments prepared by Monte McMahan Clendinning

#### 1 FRIDAY Read Acts 4:32-31.

Southern Baptists have the largest number of overseas missionary personnel (over 2,500) of any American Protestant missionary society, according to National Association of Evangelicals. Thank God for the number. Ask his continued blessings on leaders of the Foreign Mission Board in Richmond.

Pray for Mike Brown, US-2, Algolia; Mrs. John A. Cooper, worker among deaf, Indiana.

Olivia Mae Temple, weekday ministries, Ohio.

Mrs. Benjamin Yelvington, worker among Indians, New Mexico; Franklin Hawkins, educational work, South Brazil; Sandra Wiseman, nurse, orientation.

#### 2 SATURDAY Read Acts 6:8-11; 7:1-3, 31-40.

Most missionaries do not go directly to their field upon appointment. For example, Margaret Anita Johnson was appointed a year ago to South Brazil. After appointment she attended about four months of orientation followed by language school. Pray for Miss Johnson and other appointees during these days of preparation for either the service overseas.

Pray for A. F. Cabrera, language work, Texas.

Claudia Iglesias, worker among Indians,

California.

David Denmark, business administration, Nigeria.

Gerald Harvey, preaching ministry, Rhode Island.

Margaret Johnson, secretarial work, South Brazil.

David Long, religious education, Uganda.

Mrs. I. E. Williams, home and church work, Liberia.

Mrs. Oma Hammack, retired, Texas.

#### 3 SUNDAY Read 2 Samuel 9.

This summer Mr. and Mrs. Daniel Carroll, formerly missionaries to Argentina, go as fraternal representatives to the Jamaica Baptist Union. They ask for prayer as they begin work in the field of Christian education. The inauguration of all age Sunday Schools in Jamaica's 278 Baptist churches is of utmost concern to them.

Pray for Jack Carter, educational work, Thailand.

Mrs. S. W. Davenport, home and church work, Argentina.

David King, educational work, Lebanon.

Mrs. D. A. Rader, home and church work, Zambia.

Daniel Carroll, Lurlough, Jamaica.

#### 4 MONDAY Read Luke 10:25-37.

Formerly missionaries in Yugoslavia Dr. and Mrs. John Allen Moore now live in Switzerland. Dr. Moore is the Foreign Mission Board's field representative for Europe. In this capacity, he continues to work with Baptists in eastern Europe. Pray for fellow Baptists in this section of Europe where freedom is limited.

Pray for Mrs. W. J. Hughes, pioneer

missions, North Dakota.

Mrs. John D. Best, mission center, Georgia.

Dorothy Ruth Milam, mission center, Kansas.

Raymond Ozasa, worker among Japanese, California.

Mrs. A. B. Craighead, educational work, Italy.

Jimmy Hartfield, religious education, Mexico.

Mrs. J. A. Moore, home and church work, Europe.

Mary Bell Taylor, social work, North Brazil.

Allen Williams, doctor, East Africa.

T. E. Douthett, Lurlough, Korea.

John Wheeler, Lurlough, Switzerland.

#### 5 TUESDAY Read John 13:1-17.

This is Christian Home Week through-out the Convention. As we pray for America's homes, let us also pray for the homes of our missionaries here and abroad. Ask God to empower each missionary home to be a witness for him.

Pray for Mrs. Charles O'Rourke, rural-urban missions, Virginia.

Mrs. Patricia Sittom, US-2, Colorado.

James Kenneth Solomon, evangelistic work, Canal Zone.

Mark H. Daniel, superintendent of missions, Arizona.

Mrs. J. H. Gayle, home and church work, Indonesia.

Jack McHaffey, preaching ministry, Thailand.

Mrs. J. D. Rogan, home and church work, Malaysia.

Mrs. J. W. Ramenschnieder, home and

church work, East Africa  
 Mrs. D. G. Wyman, home and church work, Mexico  
 William Stannett, furlough, Guatemala  
 Mrs. T. G. Small, home and church work, Zambia  
 James Young, preaching ministry, Europe-Middle East  
 Anita Roper, furlough, Nigeria  
 Rosemary Spenser, furlough, Thailand.

**4 WEDNESDAY Read Romans 12:9-21.**

When Mrs. E. J. Tharp (Trudy) was on furlough from Hong Kong, she said to one group: "I'm asking for your prayers not because I deserve them, but because I need them so very much." Pray for Mrs. Tharp, missionary homemaker. Pray also for the hundreds of students in Hong Kong Baptist College who desperately need Christ.

Pray for John Bennett Henderson, teacher-missionary, Virginia  
 Mary Cannon, educational work, Japan  
 Alma Jackson, religious education, South Brazil  
 Michel Simonneau, music ministry, Japan  
 Mrs. M. L. Sinclair, home and church work, Hong Kong  
 Jennie Spann, educational work, Uruguay  
 Mrs. E. J. Tharp, home and church work, Hong Kong  
 Jack Hancock, furlough, Ivory Coast  
 Mrs. J. D. Hall, furlough, Hong Kong  
 R. Allen Owen, furlough, South Brazil

**7 THURSDAY Read 1 Corinthians 12**

Mrs. John Nickell (Carolyn), whose husband is a doctor in Eku Baptist Hospital, Sapele, Nigeria, reminds us of the medical crisis throughout the world. Pray that urgently needed personnel might be secured for medical mission stations.

Pray for Mrs. Jerry A. Monroe, worker among Indians, Kansas  
 Arthur A. Moore, worker among Indians, Arizona  
 Garland K. Offutt, worker among Negroes, Kentucky  
 Armando G. Virgin, worker among Spanish Texas  
 Mrs. R. C. Bethea, home and church work, Texas

Henry Haynes, preaching ministry, Venezuela  
 Mrs. W. G. Henderson, home and church work, Hong Kong  
 Mrs. J. A. Nickell, home and church work, Nigeria  
 Mrs. D. E. McDowell, furlough, Paraguay  
 Mrs. E. O. Sanders, furlough, Indonesia

**8 FRIDAY Read Galatians 6:1-10**

As pastor of the First Indian Baptist

Mission in Shawnee, Oklahoma, Sam Morris ministers to members of thirteen tribes. Pray for the leadership of this mission that they may have the vision and foresight needed to conduct their mission as a self-supporting church by 1973.

Pray for Mrs. Eugene Brogg, worker among Spanish, Michigan  
 Miguel Lopez, worker among Spanish, New Mexico  
 Sam Morris, worker among Indians, Oklahoma  
 James Barron, educational work, Ghana  
 Preston Bennett, preaching ministry, Japan  
 Mrs. J. R. Dixon, home and church work, Peru  
 Mrs. B. P. Emanuel, home and church work, Japan  
 Virginia Highfill, religious education, Japan  
 Mrs. L. D. Ingram, home and church work, Hong Kong  
 Mrs. R. E. Wakelind, home and church work, Malaysia

**9 SATURDAY Read 1 John 3:12-26.**

Ask God for more nationals to respond to his call to service in Ecuador. Missionary J. C. Muse indicates this is a great need. He also asks that we pray for the missionaries there.

Pray for John E. Hubbard, worker among Indians, New Mexico  
 Arthur Comere, educational work, Nigeria  
 W. R. Null, preaching ministry, Kenya  
 Bobby Jones, preaching ministry, Indonesia  
 James Muse, preaching ministry, Ecuador  
 Mrs. W. M. Parker, home and church work, Equatorial Brazil  
 Phillip Russell, educational work, Hong Kong  
 Mrs. R. E. Snell, home and church work, Korea  
 David Hawke, furlough, Korea

**16 SUNDAY Read Joel 2:25-32.**

Pray for William Edward Arnold who is serving as director of the work with internationals in Baltimore, Maryland. Pray, especially for all missionary mothers at home and abroad. Many are under unusual stress as they teach their own children or send them to boarding school.

Pray for William Arnold, worker among internationals, Maryland  
 Mrs. Charles L. McCullin, Christian social ministries, Louisiana  
 Mrs. Margie Benson, worker among Spanish Texas  
 Wallace Duvall, educational work, Nigeria  
 Mrs. R. N. Finley, home and church work, Singapore  
 Hilda Harper, educational work, Peru  
 Mrs. J. F. Humphries, home and church

work, Vietnam  
 Billy Lamm, English-language work, Thailand  
 Mrs. J. L. Wilson, home and church work, Thailand  
 Frederick Anderson, furlough, Holy Land  
 Carl May Hardy, furlough, Nigeria  
 James Sathesahita, furlough, Japan  
 Mrs. J. M. Young, furlough, Yemen

**11 MONDAY Read John 14:16-27.**

Missionary Sam Choy asks for prayer as Korean Baptists celebrate results of five simultaneous revivals held this year. With thousands of Korean and Laotian Baptists who have been praying daily for the crusades to be held in Korea in July, Mr. Choy further asks us to pray that the relationships between nationals and missionaries will manifest Christ's love, trust, and sacrifice.

Pray for Mrs. Armand P. Olmedo, worker among Spanish, Panama  
 Marvin Palmer, superintendent of metropolitan missions, Ohio  
 Mrs. E. A. Barnes, home and church work, Lebanon  
 Mrs. Rell Hahizabi, home and church work, Japan  
 Clayton Starnes, educational work, Korea  
 Mrs. C. E. Westbrook, home and church work, Argentina  
 Samuel Choy, furlough, Korea

**12 TUESDAY Read John 12:24-14:18.**

Helen Meredith has served twenty-eight years in Colombia. During this time she has seen Baptist work grow from one missionary couple and one church, until today there are more than fifty churches, about the same number of missionaries, a hospital, seminary, and bookstore. Thank God for this progress in Colombia. Ask him to call more national leaders for this growing witness.

Pray for Mrs. Albert Castroel, worker among Spanish, Montana  
 Mrs. B. D. Davis, educational work, Equatorial Brazil  
 Helen Meredith, religious education, Colombia  
 Russell Morris, preaching ministry, Kenya  
 Mrs. J. D. Peach, home and church work, Costa Rica  
 Tom Small, educational work, Zambia  
 Mrs. Y. C. Woadin, home and church work, Switzerland  
 Aunty Pender, retired, China, Hawaii, Singapore

**13 WEDNESDAY Read Acts 1:1-11**

A burden for Eskimo men lies heavy

## Remember

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upon the heart of Missionary Harley D. Shield in Alaska. Pray that the missionaries may be sensitive to the leadership of the Holy Spirit in reaching Eskimo men and others for Christ. Ask God to call Eskimo men to follow and surrender completely to his will.

Pray for Mrs. Ross L. Hughes, metropolitan missions, Ohio  
 Mrs. George Joslin, worker among deaf, Texas  
 David M. Perkins, superintendent of missions, Vermont  
 Harley D. Shield, pioneer missions, Alaska  
 Forrest W. Wiggins, worker among Spanish Texas  
 Mrs. R. B. Wyatt, educational work, Colombia  
 Mrs. R. A. Hampton, furlough, North Brazil

**14 THURSDAY Read Acts 2:1-14**

As you pray for missionaries today in these different areas of the world, ask yourself if you are willing for God to use you as missionary where you are. Ask God to help you today to be sensitive to his leadership in your contact with every individual.

Pray for A. J. Silva, worker among Spanish, Georgia  
 Kenneth R. Lyle, pastor director, New York  
 Jack Conley, preaching ministry, Tennessee  
 Four Pearson students work Taiwan  
 Roberto Ryan, publication work, Baptist Spanish Publishing House, El Paso, Texas

Mrs. B. R. Yarbrough, home and church work, Uruguay  
 Mary Lee Ernest, furlough, Singapore  
 John Ingaut, furlough, Indonesia  
 Mrs. W. N. McElrath, furlough, Indonesia  
 Amelia Diaz, retired, New Mexico

**15 FRIDAY Read Acts 2:39-41.**

Mrs. Joe T. Poe (Eleanor) is serving as a nurse at Baylor Health Center while her husband is securing his doctorate in religion at Baylor University. They will soon return to the Baptist Spanish Publishing House in El Paso where they work with Sunday School materials in churches in Spanish language countries. She also requests prayer for her volunteer work at General Hospital (charity) where 95 percent of the patients are Spanish speaking.

Pray for Mrs. George P. Gaskins, metropolitan missions, Colorado  
 Jose Conru, worker among Spanish, Texas  
 Marian Davis Oates, worker among Spanish Texas  
 Mrs. J. F. Leeper, home and church work, Turkey  
 Mrs. J. T. Poe, publication work, Baptist Spanish Publishing House, El Paso, Texas  
 Robert Williams, preaching ministry, Nigeria

**16 SATURDAY Read Galatians 5:18-26**

An exciting response to the gospel is being seen among Austrian young people as a result of intensive evangelistic work by

Mr. and Mrs. William L. Wagner, Southern Baptists, first missionaries there. As you thank God for this response, pray for Mrs. Wagner (Sally), missionary homemaker, who also helps in a myriad of ways with outreach not only to Austrian youth but also to English-language students in Salzburg.

Pray for Mrs. Samuel M. Hernandez, worker among Spanish, Arizona  
 Jose M. Sanchez, evangelistic work, New Mexico  
 Mrs. Lawrence Stanley, worker among Chinese, Arizona  
 Mrs. R. W. Brubaker, home and church work, Uganda  
 Mrs. M. J. Fisher, home and church work, Thailand  
 Mrs. J. W. Fuller, publication work, Jordan  
 Kenneth Milom, preaching ministry, Indonesia  
 Mrs. J. E. Posey, home and church work, Philippines

Mrs. W. L. Wagner, student work, Austria  
 Catherine Walker, educational work, Indonesia  
 Ralph Wilson, preaching ministry, Hong Kong  
 Pat Carter, furlough, Mexico  
 Mrs. D. E. Pinkston, furlough, Ivory Coast  
 James Watson, furlough, Paraguay  
 Mrs. Row Beard, retired, Oklahoma  
 Mrs. F. H. Walters, retired, Canal Zone

**17 SUNDAY Read Isaiah 49:1-13**

Today is Baptist Radio and Television

Sunday throughout the Convention. Thank God for this enlarged medium of communication:

—a new Baptist radio studio building in Taiwan

—a successful TV workshop in Costa Rica

—4,500 students enrolled in Bible correspondence courses in Philippines

Pray for Pascal Carrasco, worker among Spanish, Texas

Jackie Partin, educational work, Tanzania

William Wakefield, furlough, Philippines

T. W. Talkington, retired, Mississippi

#### 18 MONDAY Read Acts 16:26-40

Mary Jane Whorton serves as secretary to Dr. J. T. Ayorinde, general secretary of the Nigerian Baptist Convention from this strategic place she feels keenly the shortage of missionaries. Pray for Miss Whorton, Dr. Ayorinde, missionaries and nationals in Nigeria

Pray for Mrs. Andrew Wilson Parker, pioneer mission, South Dakota  
Irvine Actee, student work, Uruguay  
Jerry Bass, student work, Colombia  
Charles Campbell, preaching ministry, Argentina

A. L. Gillespie, preaching ministry, Japan  
Diane Hall, educational work, Vietnam  
James Hampton, educational work, Tanzania

Edward Laughridge, preaching ministry, Thailand

Mrs. G. E. Scheiff, home and church work, Rhodesia

Mary Jane Whorton, secretarial work, Nigeria

Alfred Davis, furlough, Hong Kong

Mrs. Ramon Medrano, retired, Oklahoma

#### 19 TUESDAY Read Acts 14:21-27

Most of the vacancies in the church jobs held by Mrs. Wayne White (Winnie) were filled when she and her family were recently transferred from Mazatlan to Guadalupe, Mexico. One vacancy remains. Pray for Mrs. White for a leader to lead Bible study with the American children living in Mazatlan

Pray for Peter Chen, worker among Chinese, California

Mrs. Claudio Iglesias, worker among Indians, Oklahoma

Charles Allard, preaching ministry, Ecuador, Brazil

George Arthur, preaching ministry, Indonesia

Charles Badenbaugh, educational work, Tanzania

William Bender, educational work, Nigeria

Louis Carlin, agricultural work, Ghana

James Westmoreland, preaching ministry, Rhodesia

Mrs. J. W. White, furlough, Mexico  
S. F. Davis, retired, Georgia  
Mary Alexander, retired, China, Hong Kong  
Mrs. H. H. Shuggs, retired, China

#### 20 WEDNESDAY Read Acts 14:6-13

Join with Portuguese Baptists in thanking God for providing a place for the new seminary which opened last fall in Quilua, near Lisbon. Pray for Dr. Lester C. Bell, who is directing the seminary. Pray for the five faculty members, three of whom are Portuguese Baptist pastors. Pray for the eight students who will be trained for more effective leadership in Portugal and in Portuguese Africa

After a WMS member has met a missionary, she finds that her attention quickens when she hears his name. She reads articles that describe his country, and she spends a bit more time praying for him when his name appears in Call to Prayer

Meet the foreign missionaries listed each day in the *Missionary Album*, 125th Anniversary Edition. Prepared by the Foreign Mission Board, the revised edition will be available April 1 in the Baptist Book Store nearest you for \$3.95

Pray for Mrs. Clifford Bruffey, worker among deaf, Virginia

Mrs. Lee Streeter, Christian social ministries, Colorado

Lester Bell, educational work, Portugal

Dan Duke, preaching ministry, Colombia

Mrs. J. M. Leech, home and church work, Indonesia

Lester Bell, student work, Taiwan

Mrs. G. H. Wise, home and church work, South Brazil

John McGee, furlough, Nigeria

#### 21 THURSDAY Read Acts 16:25-34

Pray for US 2 missionaries and missionary journeymen who, having completed their two years of service, continue to have a deep interest in the area in which they served. Such a person is Jeremy Coleman whose term as a US-2 missionary expired last August. Join Jimmy in prayer for

additional workers in Utah-Idaho.

Pray for Mrs. Warren Littleford, pioneer mission, Minnesota

Antonio Anaya, preaching ministry, South

Nobel Brown, educational work, Nigeria

Robert Cullen, religious education, Thailand

Marguerite Fallon, educational work, Rhodesia

Donald Smith, preaching ministry, Kenya

Gene Kingsley, furlough, Malawi

#### 22 FRIDAY Read Romans 10:1-13

Pray for the Latin American depth study committee, investigating sectors which contribute to or hinder Baptist work and witness in Latin America. Pray for committee members: Vance Verman, Brazil; Clark Scanlan, field representative, Caribbean; Alan Neely and Don Commandeur, Colombia; William Graves, Argentina; and James Kirk, Brazil

Pray for Naomi Cuevas, worker among Spanish, Texas

Alan Conner, radio-TV ministry, Mexico

Gordon Hardister, business administration, Jordan

Maurice Perryman, educational work, Jordan

Orvil Reid, preaching ministry, Mexico

John Schooler, English-language work, Okinawa

Vance Verman, religious education, South Brazil

Rae Beard, retired, Oklahoma

#### 23 SATURDAY Read Ephesians 3:1-13

Join Mrs. Ralph Harrell (Rosalind) of Kenya in prayer for members of the Kisumu tribe with whom she and her husband work. Many are being asked, some forced, to take an oath secretly concerning political issues. Pray that they may put loyalty to Jesus first. She also asks that we pray for successful adjustments for the fifty-four MKS (missionary children) in their Mission who attend boarding school

Pray for Mrs. C. E. Scarborough, Christian social ministries, Georgia

Jean Frisby, mission center, Texas

Mrs. Harold Gruver, worker among Spanish, Puerto Rico

Mrs. W. N. Clason, home and church work, Oklahoma

Mrs. R. W. Harrell, home and church work, Kenya

Mrs. M. S. Harvey, home and church work, Hong Kong

Guy Henderson, preaching ministry, Kansas

Mrs. H. T. McKinley, home and church work, Rhodesia

Mrs. C. D. Whitson, home and church work, South West Africa

Mrs. W. R. Beckwith, furlough, Venezuela

#### 24 SUNDAY Read Genesis 22:26-30

Thank God today for one hundred years of mission work in Italy. Southern Baptists began missionary work in Italy in 1870 soon after the unification of the country. Pray for God's leadership in missions affairs in Italy today.

Pray for Mercia Clark, US-2, New York

Niall L. Payton, worker among deaf, North Carolina

Mrs. C. W. Campbell, home and church work, Argentina

Doris Penkert, social work, North Brazil

Mrs. W. W. Stannett, furlough, Guatemala

Mrs. H. V. Warren, furlough, Indonesia

D. Beyond, retired, New Mexico

#### 25 MONDAY Read Jeremiah 18:1-6

Last year when Mrs. Alex Garner had flu, Mr. Garner was trying to do her work as well as his. In desperation he prayed and within a few hours a maid was at the house seeking work. Pray that the day-to-day needs of missionaries might be met, thus freeing them for their work.

Pray for Mrs. Howard H. Ramsey, Christian social ministries, Washington

Messine Joyce Carmichael, rescue missions, Louisiana

Mrs. Tommy Green, US-2, Virginia

Mrs. D. D. Bales, home and church work, Equatorial Brazil

Thurmon Bryant, educational work, South Brazil

Gene Clark, preaching ministry, Japan

Alex Garner, preaching ministry, Argentina

Samuel James, educational work, Vietnam

Donna Kirby, educational work, Hong Kong

Donald Smith, preaching ministry, Venezuela

Harold Spencer, educational work, Philippines

Mrs. C. C. Worthy, home and church work, Israel

#### 26 TUESDAY Read Jeremiah 31:27-34

Charles H. Morris of Malaysia shares several prayer requests. Pray for the persons reached through the twenty missions points stretching across one hundred miles of jungles, pray for the Malaysia-Singapore evangelistic crusade, June 28-July 5, pray for the Karen people from Burma who face an uncertain future in employment and education for their children, pray for the church in Taiwan

Pray for Carter Bearden, worker among deaf, Georgia

W. D. Morgan, evangelistic work, Canal Zone

Lloyd Backstruck, educational work, Kenya

ROYAL SERVICE • MAY 1970

Charles Morris, preaching ministry, Malaysia

Mrs. M. R. Ford, furlough, Ecuador

Mrs. W. M. Moore, furlough, Nigeria

#### 27 WEDNESDAY Read John 1:28-42

Pray for Mrs. Clarence A. Altman (Alta Cloie), missionary homemaker in Kenya. After several years in the States, she and her family are again serving in East Africa.

Pray for Mrs. C. A. Allison, home and church work, Kenya

Thomas Barron, preaching ministry, Indonesia

Mrs. H. B. Eicken, home and church work, Malawi

Frederick Horton, educational work, Japan

Mrs. I. S. Perkins, furlough, North Brazil

#### 28 THURSDAY Read John 3:1-14

Missionary Carolyn McClellan from Texas serves as a nurse in Yemen. There had been no established Christian witness in Yemen for about 1,300 years when a Southern Baptist couple started a medical mission in 1964. Pray for the people of Yemen (\$5,000,000) that as they are healed physically, they also may know spiritual healing through Christ

Pray for Alma Louise Mitchell, Baptist center, New Mexico

Carolyn McClellan, nurse, Yemen

William Medling, preaching ministry, Okinawa

Gary Smifford, preaching ministry, Malawi

Mrs. J. R. Thompson, home and church work, Colombia

J. B. Parker, retired, Texas

#### 29 FRIDAY Read Acts 9:1-23

Southern Baptists minister to many through the Carver Baptist Center, New Orleans. Pray for a free clinic in the area of the center. The number of children needing shots required for nursery school and kindergarten has outgrown Carver Center facilities and missionary time to transport them to the health department

Pray for Mrs. George E. Ray Sr., rural-urban work, Colorado

Mrs. Luis F. Gomez, worker among Spanish, New Mexico

John L. Hobbs, Baptist center, Louisiana

Mrs. A. L. Bray, home and church work, Colombia

Mrs. R. K. Evenson, publication work, Baptist Spanish Publishing House, El Paso, Texas

Mrs. J. A. Foster, home and church work, Philippines

#### 30 SATURDAY Read 2 Corinthians 3:17 to 4:6

Field representative H. Victor Davis of Brazil shares these requests: Pray for children of missionaries who have returned to the States for study in a different culture and environment. Pray for churches in the Brazilian Baptist Convention as they conserve results of the Crusade of the Americas. Pray for missionaries making plans for stewardship campaigns.

Pray for Dan Cottress, worker among Spanish, Texas

Edward D. Evenson, superintendent of missions, Nevada

Gus Lee Gladney, worker among Negroes, Missouri

Hubert O. Hunt, evangelistic work, Florida

George Brosewell, student work, Iran

Victor Davis, field representative, Brazil

Mrs. G. D. Grober, educational work, Equatorial Brazil

Mrs. J. A. Herring, home and church work, Taiwan

John McGuckin, music ministry, Argentina

Mrs. J. M. Shelby, home and church work, Malaysia

Mrs. L. M. Southland, home and church work, Japan

Mrs. J. H. Stiles, home and church work, Colombia

Mrs. A. L. Davis, furlough, Hong Kong

Mrs. Rafael Guillan, retired, Panama

Ira N. Patterson, retired, Nigeria

#### 31 SUNDAY Read Psalm 147:1-11

When Missionary June Cooper of Japan was on her last furlough, she received some money from a Japanese doctor who was touched by reading a six-month-old newspaper account of the theft of her wallet. Through the careful correspondence of the missionary and visits of a nearby Baptist pastor, this doctor became a Christian. Pray for him and others who attend Bible class now being held in his home.

Pray for James W. Nelson, worker among Indians, New Mexico

Mrs. Jerry F. Potter, worker among deaf, North Carolina

Wade Akins, preaching ministry, Vietnam

Billy Colston, preaching ministry, Korea

Mrs. A. W. Compton, home and church work, Mexico

June Cooper, religious education, Japan

Mrs. B. H. Love, home and church work, Malawi

Mrs. H. L. Price, home and church work, Japan

Mrs. William Skinner, home and church work, Paraguay

Kenneth Varner, preaching ministry, Taiwan

Mrs. D. G. Wyman, home and church work, Mexico

William Stannett, furlough, Guatemala



# foreign mission news

*From Korea:* Southern Baptist missionaries in Korea and Korean Baptist pastors baptized 2,800 persons during the first eleven months of 1969, 1,000 more baptisms than in 1968, reports Rolla M. Bradley, missionary stationed in Taejoo.

*From Malaysia:* The Malaysia Baptist Theological Seminary in Penang has noted a 114 percent increase in its student body. Now enrolled in the seminary are fifteen students, or one student for every 250 Baptists in Malaysia and Singapore, according to Sidney P. Schmidt, Southern Baptist missionary who is acting president of the seminary.

*From South Vietnam:* Following a challenge to US servicemen at the Trinity Baptist Church in Saigon to give one month's hazardous duty pay to the Lottie Moon Christmas Offering, the church's budget income in November was almost twice that of the previous month. James F. Humphries, Southern Baptist missionary associate and pastor of the 125-member Trinity Church, said many congregations in America fall short of what they could do with the Lottie Moon Christmas Offering because they are not sufficiently challenged from the pulpit. Humphries said he expected the Lottie Moon offering at Trinity Church to exceed \$3,500 by January 4. "The amazing thing about these offerings is that we encourage every serviceman to give at least half his offering back in the stateside church which the rest of his family attends," Humphries said.

*From Guatemala:* Despite torrents of rain caused by Hurricane Francelia, messengers from eleven Guatemalan Baptist churches met September 4 to organize the First Baptist Church of Jalapa, Guatemala, and to elect Don Roberto Martinez, a layman, pastor. Three missions had previously been established by the congregation of the new church. Members conduct monthly services in the jail in Jalapa.

*From Chile:* Chilean Baptists, four abreast, formed lines four blocks long to parade down the main streets of Concepcion (population 250,000) in southern Chile, and proclaim "Christ, the Only Hope." After about twenty-two blocks of marching and singing, the crowd gathered in a park to hear Miguel Robles of Argentina preach the message of a living Christ.

"If things stay favorable, we believe that within a few years Chile will be an evangelical nation with more Baptist

influence than any other," said Evan F. Holmes, Southern Baptist missionary and secretary of evangelism for the Chilean Baptist Convention. "There are now eleven thousand Baptists in Chile praying that this might come to pass in our day," he said.

*From Lebanon:* The Arab Baptist Theological Seminary in Mansourieh, Lebanon, reports a current enrolment of eleven from six Arab nations, giving it what has been termed "an international character." The Arab countries, stretching from the Persian Gulf to the Atlantic Ocean, extend the seminary's ministry over the entire Arab world, says Dr. Finlay M. Graham, seminary president. Three missionary professors, two professors' wives, and one part-time Lebanese Arabic teacher constitute the present faculty.

*From South Vietnam:* Thirty-two young Vietnamese said they are dedicating their lives to Christian vocations, and some are beginning pre-seminary studies, following a "challenge to full-time commitment" by a Southern Baptist missionary. The young people responded to the preaching of Samuel M. James at Faith Baptist Church in Nhatrang, Vietnam.

A branch of the Bible institute operated by Southern Baptist missionaries in Vietnam was to be opened in Nhatrang for training some of the young people, who expect to go eventually to the Vietnam Baptist Theological Seminary in Saigon. Mr. James is director of the seminary.

The young people were in an audience of about three hundred Vietnamese, most of them Baptists from three chapels, who had been bussed to Faith Baptist Church. They were there for a rally preparatory to evangelistic meetings in Vietnam planned for the first two weeks of December 1969. Three persons professed faith in Christ during the rally and are now in the care of a laymen and Walter A. Routh, Jr., missionary stationed in Camranh.

Under the leadership of Mr. Routh and a Baptist seminary student, one hundred persons from the Nhatrang-Camranh area were baptized October 12, and three hundred more await baptism, Mr. James reports. Last May 103 were baptized sitting down in a water-filled rubber raft.

"In spite of unsettled times and much confusion relative to the war, we appear to be standing at our hour of greatest opportunity," Mr. James says. "Vietnam must be evangelized now, or our hour may be lost forever."

# Conferences

June 25-July 1

**YWA CONFERENCE**  
RIDGECREST, North Carolina

Thinking new thoughts, examining old attitudes, structuring a life style completely personal—YWAs will grow in skills needed to live in a changing world.

July 23-29

**WORLD MISSIONS CONFERENCE**  
GLORIETA, New Mexico

Hearing diverse opinions, glimpsing other cultures, molding a mission-centered approach to living—families will grow in attitudes needed to change a world.

July 30-August 5

**WMU CONFERENCE**  
GLORIETA, New Mexico

Training for new tasks, practicing known skills, translating procedures to local setting—WMU leaders and followers will prepare for their missions responsibility in the world.

August 13-19

**WMU CONFERENCE**  
RIDGECREST, North Carolina

Learning new methods, perfecting tried and true techniques, adapting concepts and ideas to the local setting—WMU leaders and followers will prepare for their missions responsibility in the world.

For reservations, write:

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YWA Conference Baptist Assembly

Ridgecrest, North Carolina 28778

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## Dear Pastor,

Confusion over the letters WMS and WMU has existed even among the most astute spectators of women's work in the Southern Baptist Convention. That Woman's Missionary Society was the term used to designate the adult organization and that Woman's Missionary Union denoted the entire program of missions education for women seemed simple enough. Yet, somehow the confusion found its way into conversation leaving participants unable to distinguish between the two.

While Woman's Missionary Union continues to be the umbrella term denoting the program of missions education for women in a church, the term Woman's Missionary Society will exist no longer after October 1970. Women thirty years of age and older will then involve themselves in missions through an organization called Baptist Women. An organization for the mature adult, Baptist Women will continue the basic organization structure adopted in 1968.

Members will belong to a general organization that meets once a month for the study of missions. Prayer and mission action will form an essential follow-through to this study. Members may choose participation in missions groups which are components of the organization. Three types of missions groups are available: mission study (current missions, Bible study, Round Table, and mission books), mission action, and mission prayer groups.

Churches may have more than one Baptist Women organization in order to provide for business and professional women, preference in meeting time, and special interests.

The name ROYAL SERVICE will be retained as the name of the missions magazine for all Baptist Women. The subscription price—\$2.00 per year—will be retained, also.

Read Dear Pastor next month for information about Baptist Young Women.

Sincerely,

**WMU Staff**

P.S. Pastor, quite frankly, we are interested in your reception of this page each month. Why not respond to our communiqué with a postal card telling us that you read Dear Pastor. Suggestions are in order, also.