



Royal Service

BAPTIST WOMEN CONTINUE
TO SUPPORT WORLD MISSIONS
EXTENDING LIVES IN ROYAL SERVICE
OCTOBER 1970

Royal Service

October 1970 Vol. LXV No. 4

The First Magazine of WMU 1

A Royal Heritage 4

My Son Is a Missionary
Nigeria Forty-Three Years Ago
and Now
I Visited a WMS in Chile
From Secret Correspondence
to Full Joy
We Dreamed of a Church
The Potter of the Pueblo
What Is an Agricultural Missionary?
A Young Heroine
From Tragedy to Opportunity
Taiwan's First Missionaries
A Glorious Christmas
Japan, After Fifteen Years
The Cycling Madame Who
Located a Church
New Departure in Latin America
On God's Hands
Meet the Perrys
Survival "On the Brink"
A Miracle in India
Developing Communications
in Africa
Glimpses of Ecuador

Royal Service '70 28

Study Materials

Baptist Women Meeting 31
Current Missions 34
Bible Study 37

Forecaster 40

Call to Prayer 44

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"We confidently believe that ROYAL SERVICE enters on a long life which shall contribute ever more largely to the advancement of God's Kingdom," stated an editorial in the first issue bearing the name ROYAL SERVICE, October 1914.

This issue is prepared with conscious awareness of the contributions of the long life of ROYAL SERVICE. In celebration of this long life, ROYAL SERVICE pledges its future to the continued support of world missions. Wishing to preserve its heritage, its distinctive name continues in the 70's to verbalize the divine commission given to Baptist women.

THE FIRST MAGAZINE OF WMU

Societies meeting during July 1956 celebrated the fiftieth anniversary of ROYAL SERVICE. Program material prepared for that celebration by Juliette Mather, secretary of the Department of Publications, 1948-57, is reprinted on page 1.

A ROYAL HERITAGE

Exploring the heritage of mission support that is uniquely ROYAL SERVICE, representative articles have been chosen from issues of ROYAL SERVICE extending through twenty years in the past.

ROYAL SERVICE '70

Fulfilling its pledge of continued mission support, ROYAL SERVICE presents a preview of 1970-71.

COVER STORY.—Much of the progress of Christian missions through the years has been the result of the prayers and offerings of Baptist women around the world.

Editorial Staff: Rosanne Osborne, editor, Baptist Women materials; Margaret Bruce, director, Baptist Women; Betty Jo Corum, director, Editorial Services; Mary Hines, director, Field Services; June Whitlow, director, Promotion Division; Consulting Editors: Mrs. R. L. Mathis, president, Woman's Missionary Union; Alma Hunt, executive secretary; Carolyn Lytle, editorial assistant; Florence Jeffares, layout and design.

THE FIRST MAGAZINE OF WMU

JULIETTE MATHER

BEFORE the organization of WMU in 1888 and in the early days of WMU, a few tracts giving missionary incidents were printed and sold by the Maryland Mission Rooms, in a way the forerunner of WMU and

WMU literature. There were also Mission Monthly Topic Cards giving the subjects to be presented in essays and talks. *The Foreign Mission Journal* and *Our Home Field* had woman's departments prepared monthly by

Miss Annie and Miss Alice Armstrong, Miss Fannie E. S. Heck, and others.

Kind Words, published by the new Sunday School Board, carried a department supplied by Miss Alice Armstrong from 1891 to 1909. The *BYPU Quarterly* provided a WMU department, also. Some state denominational publications generously admitted articles about "Women's Work."

The Heathen Helper began publication in Louisville in 1882 with the secretaries of the state Central Committees listed as its editorial staff. It prospered so well that in 1885 Dr. H. A. Tupper, secretary of the Foreign Mission Board, said: "For the success which has crowned the efforts of women's societies the past year much credit is due to their organ, *The Heathen Helper*. It is a bright, eight-page sheet, handsomely illustrated and filled with reports, letters, and pithy editorials."

The Baptist Basket in Kentucky like *The Heathen Helper* would have been glad to become the voice of Woman's Missionary Union. It listed the presidents of state Central Committees as editors and was most valuable to all its readers in Kentucky and beyond. Miss Annie Armstrong reported that "In 1900, space in the *Seminary Magazine* having been tendered WMU an evidence of growth in favor—monthly articles were forwarded by the corresponding secretary."

In May 1906, weary of seeking program material in different sources, the minutes of the Executive Committee meeting in Chattanooga state simply: "It was moved that programmes for July, August, and September be arranged by Miss Heck and Mrs. Tucker" (office secretary).

Miss Fannie E. S. Heck, president of WMU, returned to her home in Raleigh commissioned to prepare the three programs at once.



On June 16, Miss Heck went back to Baltimore with the manuscript in hand. The programs were on "The World Outlook," "Japan—The New World Power," and "Our Foreign Neighbors" meaning the immigrants in the USA. These followed the topics given on the Mission Topic Card for the year. At that time there were 189 SBC missionaries in seven countries—China, Africa, Japan, Italy, Mexico, Brazil, and Argentina.

The quarterly publication which resulted contained 36 pages, 5¼" by 8". There were 3,967 societies then and one copy was supplied free to each through the state Central Committees. Other copies were ordered at 5¢ a copy, or 15¢ for four yearly copies.

Our Mission Fields Grows. In the second number, October, November, December 1906, there was added a program outline, "Suggestion for the Young Ladies," and a Sunbeam program for each month.

"Note—How to Use *Our Mission Fields*" in this second number has a familiar ring. "The more taking part the more interested is almost a missionary axiom. We have no desire that these programs be slavishly followed. Therefore, selections of hymns, special prayers, number of essays, etc., etc., is largely left with each leader who knows the needs and capabilities of her own society far better than we."

For a year *Our Mission Fields* carried the program with no identification except "Published quarterly by Woman's Missionary Union" and the address. But in July 1907, Volume II Number 1 showed the Union Motto, 1907-1908, "Larger Things," on the cover. On the contents page, a masthead gave Fannie E. S. Heck as editor and listed the officers of Woman's Missionary Union. Recommendations of the Executive Committee of WMU adopted in Annual Session, May

1907, were included with reports of committees of WMU, SBC, of the treasurer, and two Sunbeam programs for each month. The number of pages had grown to 64 and one of the recommendations stated that *Our Mission Fields* "would be recognized as the official organ of WMU." Warm praise of the little magazine was received from many quarters and its distribution widened rapidly.

In 1908 there appeared "Suggestions for Royal Ambassadors." Miss Heck added Union Notes in January 1909, a charming miscellany of happenings of interest to the women—which meetings different officers were attending, report of WMU Training School, remarks about mission study, and New Year's greetings to "all the women of our Foreign Missionary Fields." She announced that the Union was sending to each *Our Mission Fields* throughout the year and also the Missionary Prayer Calendar that they might all be "united in a prayer union encircling the globe."

By 1910 suggestions for Junior YWA monthly programs were well established and more pictures were being used. In 1911 Miss Heck suggested *Our Mission Fields* become a monthly, edited by someone in Baltimore, and that free distribution be stopped.

The October, November, December 1911 number announced as editor Miss Edith Campbell Crane who had become corresponding secretary in 1907. The magazine began a section "From Our Missionaries" which was immediately and continuously popular.

Miss Clara I. Crane became editor in July, August, September 1912 and continued until October 1914 when *Our Mission Fields* became *Royal Service*.

Self-Support and a Monthly. In Miss Heck's address as president at the Jubilate meeting in 1913 she

said: "Next to the large number of junior organizations the most distinct and notable success of the year has been putting *Our Mission Fields* on a self-supporting basis. Today it is self-sustaining."

"Some who remember that I have made no secret of my hope that putting *Our Mission Fields* on a self-supporting basis as a quarterly was a step toward making it speedily a monthly touching every phase of a society's life, have anticipated that I would suggest a Union monthly magazine as our clearing-house of missionary methods. Such I will do, for that you will soon make it a monthly, I am assured. It can be done very easily with your assistance. Within the next year each present subscriber will gain three others. The financial support of a monthly will be a certainty. Indeed, I recommend that the body assure your Literature Department that it will proceed to increase the subscriptions to this extent and instruct them to be prepared on the assurance, to issue the first copy of the Union's monthly immediately after our session of 1914."

So in the Resolutions of Woman's Missionary Union for 1914-1915 the one on Mission Publications proudly reads:

That the WMU Literature Department be instructed to continue the publication of mission leaflets, and, beginning with the October number, to issue "Our Mission Fields" as a thirty-two-page illustrated monthly, having the title "Royal Service," giving mission programs for each grade of society, containing news from our home and foreign women missionaries, from the Training School, the Margaret Home Fund, Woman's Missionary Union Headquarters, an exchange of society methods, a department of Personal Service, a department of Bible study, and brief items of current events in the missionary world.



A ROYAL HERITAGE

Exploring a heritage of mission support, representative articles have been chosen from issues of ROYAL SERVICE extending through twenty years.

'49

My Son Is a Missionary

Sadie T. Crawley

ON late afternoon in September 1947, I stood at the pier in San Francisco and watched the *General Meigs* lift anchor and slowly plow its way into the deep waters of the Pacific. Very precious "cargo" was on that ship—my son Winston, Margaret, and my five-months-old grandson.

On shore a short distance away a group of young people who had come to bid their friends good-by were singing "God Be with You Till We Meet Again," while on the upper deck Winston and Margaret smiled down upon me as the ship sailed away into the sunset. They were on their way to China to tell the story of the gospel of Christ, the "power of God unto salvation to every one that believeth."

As the ship drew farther and farther from the shore and the waving hand of my son became only a misty speck between sea and sky, for a moment—just a moment—I felt utterly alone. My heart whispered "My very self is gone! Yet here am I, standing on the shore. How can it be?"

Then I was not alone. There came a Presence, and a still small voice: "To this end were you born, and for this purpose you came into the world—to be the mother of a missionary." And the Presence lingered with me as the big ship slipped beyond the horizon and I turned away from the shore to begin my journey home.

That night in September as the turning wheels of the train bore me eastward over western desert and hills and plains, I had time to remember the years—and remembering, I found a new peace.

I remembered that long ago in our college days Winston's father and I had been volunteers for China, but the providences of God had held us to the homeland.

I remembered the coming of Winston—our firstborn—and how we dedicated him to God even before his birth. I saw again his father kneeling beside him as we held him in our arms, praying that God might choose him to be his witness in the land that we had earned in our hearts from the days of our youth.

Like pictures in a cherished familiar album, came

golden memories of the happy years that followed, when we served together and rejoiced in God's gift to us of our two sons, both of whom we had dedicated to his service. I remembered so many little things: the fun we had with our growing boys; the problems we shared; the sunsets we watched with them; the days when we listened while the two boys "held services" under the shade tree with Winston always the preacher!

Softly I walked through the sacred halls of memory and witnessed again, on a long ago November evening, the stirring of the waters as Winston at the age of eleven, held by his father's hand, was "buried by baptism unto death, and arose to walk in newness of life." Again that night we gave our son to God.

The wheels of the train kept turning. . . I remembered the night when Winston's father answered the "one clear call" and went away to serve in the invisible kingdom, leaving his two sons and their mother here to "be about their Father's business." I remembered how that night Winston seemed to become a man!

In Memory's Lane I walked through the years that followed at Blue Mountain College, where our two boys, surrounded by the love of Christian faculty and students, found happiness in our college home, while their mother worked to make them ready for life, and daily believed in the eternal purposes of God for them. Clearly came the memory of that morning when Winston, facing his first day at high school, asked: "Mother, what courses should I take?" and I answered: "Son, that depends upon what you want to be. If you want to be a doctor, take science; if a teacher of mathematics, take algebra and geometry; if a preacher, I think you should take Latin along with your other subjects." And how quickly he announced, as he started for the door, "I'll take Latin!" I had always known that he would be a preacher, but then I knew he knew! Again that morning his mother gave him to God.

The wheels kept turning. . . Then into a mother's "holy of holies" I entered again, remembering the day Winston left for college. What mother does not know the meaning of that hour! Now Winston was making his "first flight" into the unknown. That day his mother gave her son again to God and prayed that he would keep him true.

Quickly followed memories of college days of active Christian service, Ridgecrest days of challenge and decision, and then that unforgettable day when the letter came from Winston at the Seminary in Louisville, telling me that he had given his life to God for missionary service wherever the Foreign Mission Board might wish to send him. He hoped it would be China! In that sacred hour, the hands of Memory's Clock pointed to 8:20 p.m., May 2, 1920, when a father and mother together had given their son to God and prayed that, if it be his will, he might bear the glad tidings of the love of Jesus to China. Through the years the secret of that dedication had been kept locked in their hearts, but now Winston could know!

The wheels of the train kept turning. And memories—mixed memories—kept crowding in. . . Reunion days when the two boys came home from college; the wedding of Winston and Margaret, and Owen in the Pacific! Last days with the little missionary family and Owen at Blue Mountain before the sailing day.

The wheels turned—and long was my memory of an afternoon when Winston at the age of three asked as I left the house, "Mother, where are you going?"

"I'm going to the church to talk about the people far away who have never heard of Jesus." A pause, and then the question, "When you grow up, would you like to go and tell them about him?"

Through all the years, memory held as priceless treasure the quick response: "If you will go with me, I'll go. I want you to go with me wherever I go."

The wheels still turned—and the *General Meigs* sailed on across the vast waters of the Pacific. . . Then in the darkness of that September night I knew the truth: Winston and his mother were on their way to China! Together with Christ we were going into all the world to help "bring his people knowledge of salvation through the remission of their sins" (Luke 1:77 Moffatt).

There came a new peace in my heart, and also a new prayer—a prayer that every Christian mother might offer her sons and daughters to God for service even unto the uttermost part of the earth, and that when son or daughter had answered the call, her heart might find maximum joy in being the mother of a missionary!

'50 Nigeria Forty-three Years Ago and Now



Mrs. George Green

HOW would you like to take part of your wedding tour in a hammock?

We did in 1907 when we first went to Nigeria, West Africa. We tried some other novel ways of traveling before the hammock journey at the very last part of our wedding trip.

We left Norfolk, Virginia for New York where we boarded a large Atlantic steamer for England. After a visit with friends and to places of historical interest, we boarded another boat taking us down the coast of West Africa. At one of the Canary Islands all of our women passengers left so the stewardess and I were the only women aboard ship. We still had about two weeks before we reached Lagos. That was one time I was the belle of the boat with the men doing all they could to make the voyage pleasant and comfortable.

Arriving in Lagos our steamer could not enter the harbor because of a large sandbar. We were transferred from the ocean steamer to a small rowboat by what is known as a "mammy chair." It is quite a sensation to be lifted in midair, swung over the side of the boat, landed in the small boat with a great big bump. Then up again to the waiting branch boat by the same mammy chair.

The seaport of Lagos was beautiful as we approached that city on the West Coast. The steeple of our Baptist church could be seen prominently from our boat. As there were no Baptist missionaries in Lagos we were welcomed and taken care of by some missionaries from the Church of England. Through the years they were our very close friends.

Our destination was about two hundred miles interior. So we only stayed in Lagos a few days to repack our boxes and trunks making head loads, weighing about sixty pounds each. Early one morning we took the train for the upcountry journey. We two rode all day in a coach for four first-class passengers. This trip was full of interest to the new missionaries. It took all day to make the hundred and twenty miles to Ibadan which was railroad at that time. We were met by a native pastor who

spoke English very well and many carriers who did not know any English. We spent that night in a new vacant store. The only furniture was our camp beds with mosquito nets. A cook had been sent to prepare our meals, a box served as a table, and our seats were large empty gourds turned upside down. From this cook I learned my first Yoruba word, the word for hot water.

We were told we would have to make an early start each morning as we had about thirty miles to go. Why? That certainly is not a long trip. It is when you make it in a cart or homemade jiriksha pulled and pushed by six men. When the men with the cart came, we were told to get in. Here in the front of the cart I saw five or six large knives about one foot long and three inches wide. I did not understand why such savage-looking knives should be in the front of our cart. We got in and started on our journey. The going was slow and tedious.

After almost four miles Dr. Green said he could not stand it. He stopped the men, got out of the cart, and began walking. Then the six men gave a yell and began running down the road with me as fast as they could. I looked back and saw my husband getting smaller and smaller in the distance. I looked down at the knives in the front of the cart and thought to myself, here is where a human sacrifice takes place by the side of the road. I stood it just as long as I could then I knocked on the side of the cart to attract their attention and succeeded.

I could not understand their language; they could not understand mine, the interpreter was miles behind. I was very thankful that they could understand the sign language. I made them stop and wait until Dr. Green caught up. Then I said to him: "Please get in this cart and do not get out again. The next time the men run away, they will run away with both of us."

These men had no idea of using me as a human sacrifice; some of them were Christian men. They were playing a joke on Dr. Green, making him do a lot of walking so they would not have to carry his weight so far. Why the

knives? The men had gone to the railroad towns where such knives could be bought cheaper than upcountry and naturally the very best place to carry these was in the front of the cart. I learned a very valuable lesson. I must put my trust in God and realize there is nothing to fear where often there seems to be. These knives or cutters are used by the Africans to clear the bush from their farms and certainly not in human sacrifice. The rest of that day's journey was made in peace if not in comfort and we reached Oyo, the capital of the Yoruba country.

There Mr. and Mrs. Pincock were ready to welcome the new missionaries. We remained with them several days before proceeding to Ogbomoso still over thirty miles away. This part of our journey was taken in the hammocks as there was only a bush path. Our hammock was something like a folding lawn chair, suspended from two bamboo poles connected front and back by a small board which rested on the heads of two men. It was covered with a native mat and over that a canvas to keep us from the sun and rain—if the rain was a gentle rain—otherwise it did no good.

Hammock riding is very good when you once get used to it but until you do there is a fear that the men will drop you. Every muscle is strained and taut and you can hardly walk when you stop; sometimes you can hardly stand up. We had the best hammock carriers to be found. There is as much difference in good carriers and bad carriers as there is in a good saddle horse and a bad one. I know from experience.

Four miles out from Ogbomoso we were caught in a tropical downpour and arrived wet to the skin. The wind blew the rain in on us and we sat in a puddle of water.

Mr. and Mrs. Compere and three little daughters were waiting for us. After a hot bath and supper we felt refreshed and rested. The natives had a saying that anyone entering a town for the first time in a rain will remain in that town a long time. We do not believe in super-

stition but we stayed in Ogbomoso thirty-eight years. The first Baptist hospital in Nigeria was built and the medical work was begun there.

What changes we have seen in the thirty-eight years we were privileged to work in Nigeria! No longer do we have to use the mammy chairs for the ocean steamer goes right up to a modern wharf. The railroad coaches are up-to-date and railroads go up to the great desert with branch lines all through Nigeria. Motor roads go in every direction. And there have been changes in the missions work. Churches have grown. Buildings improved from dirt floor, mud dried seats, crooked walls, and grass roofs to cement floor, modern benches, straight walls, corrugated iron roofs, pleasing appearance inside and out.

Our WMU with its auxiliaries occupies the same importance to the Nigerian Convention as Women's Missionary Union does in our Southern Baptist Convention here in the States. Sunday Schools and Vacation Bible Schools are flourishing and up-to-date.

The medical work has grown from a clinic in a basement room in a missionary's home to several hospitals and medical treatment centers.

The African work has been wonderfully blessed and great progress made along all lines.

More consecrated, well-trained Africans are needed to work with and for their own people. More missionaries are needed in help in training these workers and to guide them in many ways. Thousands are still in heathen darkness. They have no God of love. All their idols are worshiped through fear. The followers of Mohammed are crowding into this part of Africa and bringing their false prophet with them. The race is on. Will Africa be won for Christ?

Africa gives great promise to the world in a material way. It also has many souls which are precious in God's sight. God grant that these may be won for the Master's kingdom.

'51

I Visited a WMS in Chile



Marjorie Moore Armstrong

WHEN the third crowded bus sailed past leaving us standing on a street corner miles from our destination and only ten minutes until meeting time, I was ready to give up. A local WMS meeting wasn't exactly my idea

of sightseeing in Santiago, anyhow, and after three weeks of steady travel, I felt the need of a good, long siesta every afternoon. Besides, it was a hot day.

"We're already fifty minutes late starting," I suggested to Oleta Snell. "Don't you think it would be foolish for us to go all the way out there now?"

"Those women will wait for us until sundown." She was emphatic. "I showed up more than an hour late last Tuesday, and they didn't begin until I got there."

Roberta Ryan seemed to think it would be best to go, so we three *Norte Americanas* boarded when the next bus slowed down and stopped. As we passed through the business district of the city, some passengers got off, and I had a chance to sit and see out the rest of the trip. Long before we got to the end of the line I knew we were in Blanquedo—I had heard about its dusty, rutted streets, dust-covered one-room houses, dusty weeds and grapevines. I tried to listen to what Oleta and Roberta were saying about the church but I was awfully drowsy.

"The last stop!" Oleta suddenly sang out, as she started down the aisle to the front door.

We alighted, walked around the nose of the bus, and strode down the street, trying to make up for lost time. I couldn't see any church, and when we turned left onto a smaller, more rugged street, I still couldn't see any. Children were playing in the dirt of the sidewalks where there were patches of shade from houses scattered along. Then halfway down the block, Oleta turned and leaped a small ditch, picked her way through the ruts of the narrow street, and across a dilapidated bridge through a battered picket fence.

Then I saw the church. Some thirty feet back from the street sat a one-room building—adobe or mud—with a double door wide open. Oleta and Roberta started in first, then stopped and bowed their heads, and continued only after they heard the "amen." We had to go around a pile of pews just inside the door. It is the only place the church has to store the furniture used in outdoor classes on Sundays. At the front of the room a plainly dressed, pleasant faced younger woman stood before what looked like a homemade violin music stand. At a nearby table sat another woman, and in the first two pews sat two others. They greeted the missionaries and their guest with wide smiles and cordial Spanish phrases. We filed into the third pew, and soon other members arrived to fill the vacant seats.

A hymn was announced and I was delighted to find it familiar enough to sing from the Spanish hymnbook Oleta shared with me. The usual WMS program was given and I soon detected the trend of the subject. Under the topic "Sin Iglesia Hay Salvación?" (Without the Church Is There Salvation?), these women discussed the mass, purgatory, *vice-cristo*, and saints. They spoke with only the slightest glimpse at the text.

"We made it a rule not to read it," Oleta whispered to me. When one of the members spoke more eloquently

and more fervently than the others, Oleta explained, "She's telling how she went to a shrine for healing and didn't get healed, so she left the Church for good."

The last speaker faced the group with considerable uneasiness, and said that, since this was her very first public speech, she would be grateful for the prayers of her listeners. She had a highly sympathetic and appreciative audience. Every one of those members had been in her shoes. In fact, more than one could say that she could not even read when she joined the society a year or six months before.

In the midst of the last part, we heard a thud and then a scream. The younger of two little boys who had arrived with their mother late in the meeting and had taken the pew behind us, had fallen asleep as he sat upright on the hard seat. He had dropped over, striking his forehead on the plank of the seat in front. His mother, red-faced, quickly lifted him back to the pew and, with her hand clamped tightly over his mouth, smothered his yells.

The program over, the president called for the offering, and I couldn't help noticing that every single one of the thirteen members present put a coin or a peso note on the open hymnbook as it passed.

The closing prayer was offered by an elderly member who had two small patches—they looked like leaves of some sort—on her temples. "That's a superstition which is common here among poor people," Oleta explained when I asked about it. "She thinks it will kill a headache. It never does, and eventually she'll see that such practices are inconsistent with her Christian faith."

When the missionaries introduced me to the president, I congratulated her on the church and on the way she conducted the meeting. Through Oleta as interpreter, she invited me to come out the side door and see the new room of the church under construction. "Our church began in my patio," she said humbly, and I asked to see it. She was delighted that we wanted to stop by on our way to the bus.

A block from the church, the little Baptist leader opened a gate in the five-foot wire fence surrounding a vineyard with a small adobe (or mud) house. Four little boys, all wearing trunks and brown as berries from the waist up, came dashing toward us, nearly mobbing our hosts.

"You mean she's the mother of four children?" I demanded of Oleta.

"Three of her own and one adopted," she assented. "Her husband died suddenly last year."

"But how does she manage?"

"She sells grapes on the streets while they last, then she sells knitting yarns. She expects to open a store in the front room there, the one touching the sidewalk."

Proudly the little business woman showed us the progress being made in that room, then took us through the living quarters, a bedroom with a door opening onto the patio and one small window, furnished with two sagging lumpy beds and one broken down double bed, the dresses, coats, and small suits hanging under a couple of shelves. Beyond

that was a kitchen. I was amazed to see how neat a mud-walled, dirt-floored house of four boys could be!

In the yard I had noticed a spigot. "She used to have to go to the corner for every drop of water she needed. Now she has running water right here at her door!" Oleta spoke as if she was saying "hot and cold running water in every room!" Water is costly in drought-ridden Chile.

Berta and her four sons waved us good-by from their gate when we caught the bus, and I asked all sorts of questions as we jogged through the city. Way back in 1943, Oleta related, the Guajardos bought property out here soon after their marriage. Both members of First Church in Santiago, they found the community had no church of any kind, and they wanted to get one started before their children came. They asked the J. W. McGavocks to help them.

Senora Guajardo invited her neighbors to meet in the patio—a dirt yard shaded by the grape arbor—and she gathered the neighborhood children together for a Sunbeam Band and Sunday School. One summer they had a Vacation Bible School, and they've had one ever since.

'52



From Secret Correspondence to Full Joy

Mrs. Finlay Graham

WHEN my husband and I, as Southern Baptist missionaries, moved to Beirut, Lebanon in November 1948, we found a small group of consecrated believers meeting together regularly for worship, Bible study, and prayer. Two among them were responsible for the conversion of nearly all the others. These two were Mr. and Mrs. Salim Sharouk. For more than thirty years they have devoted much time and effort in prayer and witness for the Lord in Beirut. Back of this practical expression of Christian love, are dedication to Christ and a sincere desire to see others call upon him as their Saviour.

When Minnie (Mrs. Sharouk) was ten years old, her father sent her and her eight-year-old sister to Beirut to

"Can you imagine eighty-five youngsters in that patio?" Oleta asked. Eventually a WMS was organized.

When that young woman missionary arrived in Chile, she took on Blanquedo as her regular assignment and spent every Tuesday afternoon and every Sunday afternoon there. At the Chilean WMS Convention she was able to announce that the Blanquedo WMS was the first to become A-1 in 1949.

A long blast of the bus horn interrupted us and we all gazed out to see what could be holding up traffic.

"You remember the mother who brought the little boys—one fell off the seat? She has no baby sister! (None of them have.) Her husband beats her every time he finds out she's been to WMS but she never misses a meeting. She leaves home an hour or two ahead of time and drags those children around or sits in the shade somewhere until three, to get to come at all."

It was nearly suppertime when we sauntered into the seminary at 314 Argomedeo, where the missionaries live, but of all the sights to see in Santiago, Chile, the one I saw that January day was the one I remember best.

a German Protestant boarding school. Until that time, Minnie had always gone with her family to worship in the Catholic church in her mountain community. She was amazed to hear the German missionary say that one should not pray to statues or pictures of the saints. He emphasized that no earthly mediator was needed in prayer and worship. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim 2:5). These seeds of truth found fertile soil in her heart and before the school year ended, Minnie accepted Christ as her Saviour.

On the first Sunday after she returned home for summer vacation, her family prepared as usual to attend the Catholic church. But Minnie told them that she was going to the Protestant church. Her parents threatened to beat her if she did not attend services with them. When she remained firm, her mother beat her unmercifully. During the three months, Minnie did not attend church anywhere for, in spite of repeated beatings, she would not go to the Catholic church and her parents forbade her going elsewhere.

With the coming of fall, her parents debated about sending her back to the mission school. They knew that the scholastic standards were high and tuition fees low. With the feeling that she would "outgrow these foolish notions," they decided to return her to Beirut. She continued in school there five years but grew stronger in her faith that Jesus Christ is sufficient.

When Minnie was about fourteen years old, a young man, Salim, came to work for her uncle who was a shoe-maker in her mountain village. When the young man saw Minnie one summer he fell in love with her. True to Arab custom, he did not dare to speak to the girl, but requested her uncle to ask her father to give Minnie to him in marriage. Her father refused, stating that he had planned to engage her to a rich man who had asked for her. He was a very wicked man and Minnie did not want to marry him.

In the meantime, Salim had been discussing the New Testament with a blind man whose wife did the laundry

of the mission school in Beirut. That fall Salim sent Minnie a letter by the blind man who passed it on to his wife who gave it to Minnie. A secret correspondence was begun. As Minnie learned of Salim's increasing interest in the gospel, she became more determined not to marry the weakly, wicked man her father had chosen. As Salim wrote of his desire to seek and follow the truth, Minnie knew that Salim was God's choice for her.

That summer, Minnie and Salim did the unheard of thing in the Arab world—they eloped! The first evening of their married life, they knelt together and dedicated themselves to the Lord. Soon after their marriage they were baptized and became a part of the small group of Baptist believers in Lebanon. Through the years their home and their lives have been challenging influences and vital witnesses of God's grace.

Through the years Minnie and Salim have shared unselfishly "the joy of their salvation."

'53

We Dreamed of a Church

Miriam McCullough

I've been out taking pictures of a dream—a dream come true! I imagine all missionaries have seen many dreams come true because of you. I want to tell you about my dream and you'll see where you come in.

When I first came to Guadalajara five years ago to be director of our Girls' Student Home, there was just one Baptist church and three missions. It was evident that for the present we needed at least one more church for this city of nearly 350,000 people. Talk was about as far as the church got in its planning until Juan M. Perez, a minister, came to Guadalajara to look after our boys in their Student Home. Then things began to happen for we opened a mission manned by the students from both homes.

We dreamed of a church, a big pretty church building, such as there is not in all Southern Mexico. We thought maybe Southern Baptists would give us the money through the Lotte Moon Christmas Offering if we got busy and

did our part by enlisting the people. We hoped for a few members to organize the church, other than the boys and girls from the Student Homes. All of us together on that March day of organization in 1950 numbered thirty-seven to form Emmanuel Baptist Church. Dreams grew into plans, and plans into practical work, and the church grew. By our first birthday we had doubled the membership and had a "Pro-temple-for-the-Church Fund" of 2,000 pesos (\$1,000 dollars). Dreams were coming true though we still had all our meetings in the Good Will Center building.

The so-called auditorium was a long space under a shed with a front wall and a back wall. We were thrilled to have any place at all, so that we did not mind too much when the rain leaked in, nor the dust when the wind whipped the sand high. Our dreams for a building did not get onto paper until our first birthday bulletin, when a picture of the proposed church appeared, sketched by the Congregationalist architect.

Then those hours spent with our eyes seeing our dream church began to be more and more frequent. Ground was bought, and the half-finished building on one side was converted into an attractive spacious parlor's home with

Sunday School rooms in back. Dedication service came in May of 1952, and we wandered through the home, just wanting to run our fingers along the wall, to touch it—our pastor's home.

We had never stopped praying in every service for our church building, but we prayed harder and more often when the officials in the government, influenced by Catholic circles, tried to prevent us from beginning construction on the part which will house our auditorium on the second floor, and the Sunday School rooms on the first. Several trips to Mexico City to ask the intervention of the higher authorities, long hours of waiting, and

much prayer was necessary before we got the "go-ahead."

Our dream has come true. Foundation laid, beams and iron fitted into place, walls formed before our eyes, and now the lower floor is completed! We have a church like none other for miles around!

In March, just three years after the organization of the church, we started holding services in the Social Hall downstairs. In the Sunday School, we have been thrilled to have spacious rooms, well lighted and ventilated—with, what is more important, room to grow! Now we even have an adequate place where mothers can leave their restless babies and they all can enjoy the services.

'54

The Potter of the Pueblo

Mrs. William McMurry

THERE she is," said the young woman sitting by me in the auditorium at Glorieta.

"You mean the one holding the two pieces of pottery?" She nodded her head. I took a good look at the short, plump but very attractive Indian woman who was literally covered up in a royal blue and red striped blanket and a voluminous dark-hued skirt. Her little short legs encased in white folded boots escaped the floor by at least an inch.

When her turn came to talk I leaned forward expectantly. Here was the finest pottery maker among the Pueblo Indians. Her beautiful pieces had won all the blue ribbons at Gallup, New Mexico, scene of the Inter-Tribal ceremonies in the southwest.

"She won the sweepstake prize of \$250, too," whispered my seatmate.

I shook my head to discourage further comment, for the soft-voiced woman on the platform was beginning to talk.

"I make pottery," she said. "These two pieces I hold in my hands make me think of the Christian and what God does when he makes us over. I make my pottery from a special kind of clay found where we live. First I soak it, then I sift some sand and mix them together. Reminds

me of the hymn 'Have Thine Own Way.' After mixing this clay I try to see if it is all right to be molded. I always search for small stones, sticks, and other things that don't belong in the clay. After doing this I try to mold it again.

"Sometimes the clay is weak and when I try to mold a piece of pottery it often falls and can't stand in shape. When we Christians are weak we fall like the pottery clay. But when the clay is strong enough, the bowl can stand in shape as we Christians when we try our best to do God's will. We can stand up, too, into a better shape.

"Often in drying pottery will crack, but I will always fix them again with my hands. The same way the Lord is the potter and we are the clay. He searches our hearts when we come to him and tries us and molds us again. What sins we have in our hearts he takes out and heals us from that sin."

She paused, picked up a black bowl, and held it so that the light shone on the inside. The interior looked as smooth and glossy as black satin. She went on talking.

"Also in polishing the pottery some are polished inside and outside like this piece. I feel God has polished our inside as well as our outside when he takes out our sins. But when we are not doing what God wants us to do or not obeying his commandments we are not polished inside of our hearts even if we polish our outside."

She held up the other bowl and ran her small, graceful hand over the inner surface. With a slight shrug of her heavy blanketed shoulders she said, "It is rough. See?" As she turned the bowl up to the light we saw that the interior was dull. She carefully set aside the pottery and in the same simple but effective way of speaking, told

the story of her conversion.

"The first member of our family to find Jesus was my husband. He was sick in bed when a Christian man from Los Alamos came to see him. That same month he died. It was a sad, sad life for me and my four dear children; we were so alone. Two weeks later the Christian man came back and asked us if we wanted to go to Sunday School. I told him yes though we didn't know what Sunday School was. I was saved that day.

"Now I am happy and so thankful for the man who introduced my husband and me to the living Christ. That was three years ago. It makes me happy to know that my husband died a Christian and that he is with our Heavenly Father and one of these days we will see each other and be altogether. I'm so happy because today I don't have to kneel before a statue to pray or tell my sins to the priest. Going through trials, temptations, and persecutions is hard, but Jesus cares. I can look up to him for everything."

Quietly she took her seat, unaware of the glow that had lighted her face as she talked about her husband's salvation and the anticipated joy of their eternal union.

I must talk to her, I thought, as the service came to an end. At that time there was little opportunity as others pressed around to speak to her and get a closer look at the handsome black pottery.

The next day I visited the Pueblo. The Pueblo Indians of New Mexico build their houses of adobe brick made out clay mixed with straw, then covered with mud. In such a house lives the potter with her four children. It was a nicely furnished, comfortable home. In one corner of the living room were many pieces of pottery ready for firing.

There were other finished pieces both in red and black.

"What makes the difference in the color?" I asked.

"It is the firing," she replied. "In the red I use only two barks. I put the pottery in some dirt and cover with the bark. Then I build the fire all around and when the pottery turns red I take them out. In the black I use manure chips instead of the bark to smoke the pottery. I let them stand for four to five hours before we take them out. In that time the pottery becomes black."

I wanted to know about the dress she had worn at the meeting the night before. She told me that it was the Tewa costume, which is worn in five Pueblos where the Tewa language is spoken. Her soft white doekin boots had very high tops which folded down. These folds may be used as pockets. The more important the family, the more folds one may wear in her boots. Only the married women wear them. There are also deeper meanings to the folds, handed down from generation to generation as "goodness to come and not evil," "special prayers," and "never forget the ancestors."

In the gift shops and art studios throughout the southwest, wherever the black and red pottery is displayed, you will find pieces made by this Indian artist. It was in a shop at Taos where I first discovered the potter's name on a very beautiful bowl. In raised design was the highly imaginative interpretation of the wind, a cloud, a raindrop, and the mountain, polished to satin-smoothness. I could see the age-old family polishing stone had showed me in her home and marveled that so crude a device could produce such perfection. Pride and joy welled up in my heart for this potter, a witness for the Lord in a hard place where most of life's joys come from him.

AS Raimundo (Raymond) and Domingos walked down the aisle that Sunday night during the invitation, our hearts were filled with joy, not only at having two more people accept Christ as Saviour, but also in knowing that agricultural missions had been in a small way responsible for their finding this new way of life.

Raimundo and Domingos are two of the many who have come to the Baptist Industrial Institute to study and have not only learned the "three R's" but have also learned of one who died for them. The Institute at Corrente, Brazil is one of Southern Baptists' most inland mission stations with its school and medical program serving an area one third the size of Texas.

Studying at the Institute is often not just a matter of wanting to learn. There are books and clothes to buy, room and board to arrange for, and tuition to pay. Even soap and toothpaste can be a problem, especially when, as with Raimundo and Domingos, you have neither mother nor father to help. It is here that agricultural missions begin in Corrente.

Through the years the Institute has acquired several pieces of land by gifts and purchases to be used in growing the food necessary for a boarding school of some 130 students. The Institute is 250 miles from organized transportation and the surrounding towns do not grow enough food to supply the school, so that to exist a large part of the beans, rice, corn, sugarcane, and mandioca must be grown by the Institute. In increasing the farm program, we have been able to double the number of working students—students who would not be able to study if there was not some work provided to enable them to pay at least their board and room. Many work during the summer months to help pay their other expenses of clothes, shoes, and books.

Some of these boys are Christians when they come, having been converted at one of the several preaching points maintained in the area. They come to study to become pastors, missionaries, or Christian workers in their home communities. But a majority come only for an education.

There are almost four hundred students attending the primary and high schools. For several years it was the only high school and there are few primary schools in the region. Students come as far as four hundred miles to study, and many as Raimundo and Domingos also

find a living Saviour instead of the dead Christ they have been taught to worship in the Catholic church. Some of the boys and girls see a Bible for the first time after they arrive. The division into the Old and New Testaments must be explained and a little of what they will find in each section, outlined.

There has never been time left in twenty-four-hour days to organize any sort of extension program among the farmers of this region as missionaries have planned. But we have noticed a few adopting some of the conservation practices we have introduced. Others have cleared their fields of stumps so that the Institute tractor could be rented to run a disc. They have seen the difference that makes in the Institute crop production.

The students have also observed the work here and taken back information to their fathers. The farmers have begun to see the value of blooded stock instead of the small *pe duro* (hard foot) which produces only about half the meat. They have been surprised that milk production can be increased by milking twice a day.

During our furlough last year, many friends asked, "Just what is an agricultural missionary?" The name missionary always makes us think of Judson, Livingstone, Bagby, or some of the other great missionary preachers. In the modern world more methods have been found to help reach the people for Christ. One of these is the work of the agricultural missionary.

In 1950 we were appointed as Southern Baptists' first agricultural missionaries. In each situation and region, the term agricultural missionary will have a different meaning, and the missionary will do a different work, but the goal of each is to lead as many as possible to Christ and lead Christians to a closer walk with him. Here this goal is realized by providing food so that the Institute can operate each year, bringing together the young people of this vast region that they may study and also hear the Word and giving many an opportunity through work to study.

'55

What Is an Agricultural Missionary?



Sally Fite

'56

A Young Heroine



Hazel Craighead

LOUISA came to Encarnacion, Paraguay, from a nearby Slavic village to attend high school last year. She is a perfect type of her Polish nationality—blond, blue-eyed, fair, and tall for her sixteen years.

Although her mother is a staunch Catholic, she permitted Louisa to live in Encarnacion with a Baptist woman and her sixteen-year-old daughter, Olga. They had been friends and neighbors on their farms in other years.

The winter school vacation comes in July in South

America where the seasons are the reverse of those in North America. Louisa naturally planned to spend this time at home with her mother and family.

Some of her Baptist friends were apprehensive of this visit and of the effect of Louisa's new associations upon her mother. They wondered whether Louisa would be permitted to return to Encarnacion.

With this in mind, one Baptist woman invited Louisa to come to her home for a visit one day before she left for vacation. After a short talk, Louisa said that she wanted to accept Christ as her personal Saviour. They both prayed, and in her quiet manner Louisa confessed her sins to the one mediator between God and man, Christ Jesus. She felt assured that her sins had been forgiven and went away happy, promising to confess her Lord at home if the opportunity were given.

The twenty-mile trip home was made by wagon for there are few trains or buses reaching outlying villages. The test of the genuineness of Louisa's conversion came quickly. How wonderful that she had made the decision for Christ! Her mother had already heard that Louisa had "joined the evangelicals," as they call the Baptists.

Her subsequent experiences were written in this letter to her friend, Olga.

Dear Olga,

I was called from the house by my mother and asked to deny Protestantism. I trusted in Christ and refused to deny my faith in him. I was told that if I would deny my faith, I might return to the house.

I told my mother that I had been converted and that I would be a martyr sooner than deny Christ. Still hopeful, Mother said that she would renounce me as a daughter unless I returned to the Catholic Church. I remained firm.

Then Mother turned to go to the house, saying that I would see how good my evangelical friends would be. It was midnight. Later Mother came again to ask me to give in. I was praying on my knees. I repeated that I had accepted Christ once and for all. "If so, then you may stay where you are. I do not own you as a daughter," replied my Mother.

Next day Mother called the village priest to come and try to persuade me to return to the Catholic Church. "Tell me, Louisa," he said, "will you give up being a Protestant or not?"

I replied that I am not a Protestant, but a Christian, and that I will never deny it.

"Where do you get all these ideas?" he questioned. "From the Bible," I answered. He said nothing more. I prayed silently.

The day arrived to leave home for the last time, perhaps. I had lived outside of the house for four days and nights. Once I almost gave up from hunger and the cold, for it rained most of that time. My food was oranges from the woods. But Christ sustained me. Let the church pray for me. I must triumph in Christ!

Love, Louisa

Louisa started to walk the twenty miles to Encarnacion on foot. Along the way a neighbor let her ride in his wagon. She returned to the home of Olga and her mother and was cordially received. From exposure and hunger she had become ill and had to spend several days in bed. Several of the church members brought food to her.

During this time Mr. Craighead and I had been out of town. When we returned, I went to see Louisa. Her face was radiant. Knowing how timid she is, I did not ask much about her experiences. I told her that she was like a daughter to us.

She continues to live with her friend, Olga, and comes to us for breakfast, after which we all have family devotions. Then she works a few hours to earn a little money for her personal expenses. She continues her class in dressmaking and studies in night school.

Louisa is one of the happiest young Christians that I know. She laughs and sings, memorizes Scriptures, and enjoys fellowship with young people. Her timidity has been largely overcome. Her application has been made for baptism.

Once motherless and homeless for the sake of Christ and the gospel, Louisa can now count at least three foster mothers and adopted families, as well as many brothers and sisters in Christ. Once again the promise of Jesus to his followers is being fulfilled: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29-30).

Sequel

We have prayed daily in family devotions for Louisa's mother, that she and the family might come to know and accept the truth in Christ Jesus. Yet in our doubting hearts and minds we had placed that desired event in a rather distant future.

Imagine our surprise and joy to learn that Louisa's mother had come to visit her. It was the first sign that God is answering our prayers. The visit was a surprise to Louisa, who had said a few days before that her mother would never consent to her baptism.

The mother quietly listened to all the conversation about salvation and its joys. As she was seated in the wagon ready to leave, Louisa ran to her and said that she wanted to be baptized. The mother made an objection and said that she wanted to come to see the baptism.

Louisa was baptized by her mother and sister came after that and wanted to take her home. She is living to the home of a church member with the judge's consent, since she is a minor. We are praying that her mother will not cause more trouble. Louisa believes that her mother, who is apparently a woman of conviction, will be converted.

'57



Dr. G. W. Strother

From Tragedy to Opportunity

sionaries escaped a Japanese advance, but with the loss of all possessions. At Kunming and Chungking it was my privilege to succeed the late beloved and brilliant Dr. Robert E. Beddoe as treasurer of what Southern Baptists had in China. At war's end, Dr. J. B. Hipps and I were the first back in Shanghai where the office was opened and work in three of the four missions revisited.

After a nine-month furlough I was back again, later joined by Mrs. Strother and Willis, our second son. Our Honan-Anhui Bible Institute was reopened. This was soon closed by the Reds. In Nanking we were enabled to organize a new Baptist church. But the Bamboo Curtain was falling! There was nothing but to seek new fields!

In 1949 after surveying Thailand and seeing Rev. and Mrs. Ed Galloway and Rev. and Mrs. Rudolph Russell arrive to start in this new field, we briefly surveyed Malaya and India. We were sent to begin work in Penang, Malaya in March 1953.

The work in Malaya was entirely different. The country of about seven million is made up of 42 percent Malays, 43 percent Chinese, and 15 percent Indians, under the British government. Save for Communist tensions and raids, the country was quiet and orderly when we arrived; transportation, sanitation, education, medical facilities were excellent and food was abundant. Other Christian groups had long been on the field. A treaty protected the Moslem Malay from Christian propaganda, so we began work among the Chinese. The Chinese were of four major Southern dialects, none of which we understood. But Mandarin, our language, was the tongue of the schools and market.

The beginning work in Malaya was largely to strengthen and encourage what was already there, using this for further advance. There were already three Baptist churches when Southern Baptists arrived.

Three and a half years after our arrival, there were three churches of about 125 members, three chapels, a book store, one ordained minister, and a seminary of five women and nine men. Two of the men graduated in January of this year. This was all accomplished through the power of God, the help of Southern Baptists, and the faithful labors of his people in Penang and vicinity.

TO those of us who came out of China after the Communist occupation, it was with infinite sadness and a deep sense that a terrible tragedy had been enacted upon a great people and upon humanity.

In spite of all the civil wars, bandit raids, recurring famines, Japanese invasions, World War II, and the threat of world communism, we had plans and dreams for a better day when the Chinese people would repent and turn to Jesus in overwhelming numbers. With China taking the lead in the cause of Christ it would not be too hard to reach the rest of Continental Asia and the outlying areas.

In 1925 we were sent to Pochow, Anhwei Province, Interior China Mission. My commission was to succeed Rev. G. P. Bostick, soon to be retired, and to complete the evangelization of the field where he and others had labored nobly for years. Forty miles from the railroad, over rough unpaved roads, in a city of 140,000 in an area of two million people set in deepest superstition, often bandit-ridden and famine-stricken, we sought to bring the gospel of Christ to the ten thousand towns and villages of this area.

The work slowly advanced from three churches, ten chapels, and about three hundred believers to ten churches, thirty chapels and preaching centers, four ordained ministers, and some twelve hundred members. Six hundred took the Lord's Supper together the last day we were there as a family in November 1940. In those fifteen years we had been able to have the gospel message preached at least one time in seven thousand of the ten thousand villages of the area. We had a small Bible school started and a day school for the two hundred children of Christians.

Leaving the family at Pineville, Louisiana during the war, Dr. B. L. Nichols and I returned to Free China. Six weeks after arrival in Chengchow, Honan, the mis-

Work in the other areas, Singapore, Kuala Lumpur, Ipoh, and Alor Star, has been growing apace.

Our Conclusions from Our Years of Service

It has taken me these eight years since the loss of China to come to a few tragic but comforting facts which I believe to be true.

China has fallen under the judgment of God. My country has had a shameful part in the catastrophe, but China had received more of the wealth of the Christian world in missionaries, in churches, schools, hospitals, orphanages, in famine and flood relief, over a hundred years than had ever been witnessed in all human history. Still only a small minority had repented. Foreigners and foreign outcasts were blamed for their calamities. Christianity was still a "foreign religion." I believe that God

"gave them up" until they come to "know that the most high ruleth in the kingdom of men." In the meantime his people are going through the fires of persecution and purification, but the Son of God will walk in the furnace of fire with them as he did with the Hebrew children of old, sing a better day dawns.

Out of the persecution that happened about the death of Stephen, there came the reluctant obedience of the Christians of Jerusalem to scatter abroad the gospel even as our Lord commanded. Likewise, the downfall of China has compelled the Christian movement to realize there were great areas in East and Southeast Asia where little had been done. Southern Baptists have now entered seven areas where before we had no work: Korea, Taiwan, Hong Kong, the Philippines, Thailand, Malaya, and Indonesia. All of these fields now have some former China missionaries.

'58



Charles L. Culpepper, Jr.

Taiwan's First Missionaries

GOD uses vision to undergird our faith. The story of the Taiwan Mission to Green Island is a lesson in faith.

The Green Island Mission is a project of the Taiwan (Formosa) Baptist Convention. Mr. Andrew Yu Jing-Chwen was a young Christian schoolteacher when I first met him as his pastor in the Hsin Chu (new bamboo) Baptist Church. Although he was earnest in his new-found faith, he was excessively timid. A part in Training Union was almost more than he could manage. But he had that one quality for which the Lord longs, an open heart attune to the Holy Spirit.

The Lord called him to preach and he seemed to suffer the tests of Moses and Abraham at the same time as he severed every earthly connection to enter the seminary, yet saying all the while, "The Lord knows I cannot preach."

In his first year, the faculty was inclined to agree with him but he worked hard and kept his heart open to the Lord. During his second year Andrew came to the faculty

with a request. He wanted to drop out of school to go over to Green Island with the gospel. Green Island is a barren stretch of sand and rock some thirty miles off the eastern coast of the main island. Besides those in the small fishing village, the main inhabitants are the inmates of the government's maximum security prison.

The most daring preacher had not thought of attempting this forbidding field! Yet the Lord's Spirit had burdened this young disciple with this tremendous call. There were long days of preparation ahead and a wait for permission to work in this special area. The faculty prayed for guidance and advised him to finish all his work as he waited for the way to be opened.

When Andrew Yu finished his three years of seminary training, government permission had still not been granted for him to enter Green Island, but he happily served the Lord in the small city of Taoyuan (peach orchard). There was a branch chapel there of the Amoy Street Baptist Church of Taipei, Taiwan's capital city. Under Andrew's leadership the chapel work had grown to include 83 active members. He was leading in the preparations for church organization and a permanent building when the government granted him permission to work on Green Island.

His trip there was indeed a missionary journey. Dr. Chow Lien Hwa, president of Taiwan Baptist Convention that year, accompanied him to the railroad, then across the mountains by bus, and finally waited a week

for the motorized fishing smack to make a run to the island. This boat was Green Island's only connection with the outside world. The smack was delayed as usual, and Dr. Chow had to return to his classes leaving Andrew to make the final trip alone.

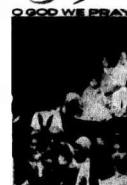
In the midst of primitive conditions, he found the Lord had not failed to prepare hungry hearts and the people who knew not God were kind to make room for him to live with them. In his letters he described with joy their eagerness to hear God's Word.

It was the next Christmas that Andrew returned to Taipei, the capital city of Taiwan, on a mission that would give even the most courageous pause. He asked Mr. and Mrs. Shen for their daughter's hand in marriage, planning for her to go back with him to Green Island. Mr. and Mrs. Shen are good Christian workers in the Amoy Street Baptist Church, and their daughter had already given herself to follow the Lord. But Green Island was just as far and different to their way of life as a foreign country is to you.

But in preparation for service on Green Island Miss Shen worked hard in the intervening months taking courses at the seminary and basic music training.

Finally the time came in the summer of 1957 when they could be married and go to Green Island together.

'59



Mrs. Bob Spear

A Glorious Christmas

THE smell of cookies baking blended with the scent of our Australian pine Christmas tree. Of course our thoughts turned homeward that first Christmas in 1957 when we were new missionaries in Ayudhya, the ancient capital of Thailand.

We were homesick for cheery Christmas greetings, the bustle of shopping in gaily decorated stores. We longed to pull on warm mittens, turn up our collars, and go caroling through chilly deserted streets. Our hearts were hungry to hear church bells peeling out "Joy in the

The Taiwan Baptist Convention which had been paying Andrew's salary, now undertook the double load. Bibles and books were also supplied to help the work along.

Days that followed were not without loneliness, sickness, and discouragement for them, but what joy there was when the convention president, Dr. Chow, was finally able to go to the island for a meeting. Twenty-five of those won to the Lord and prepared for church membership were baptized. Now a little chapel has been erected. All this was done by the Chinese Baptist churches of Taiwan without outside help and these are their first fruits!

Those redeemed of the Lord truly must say so. Whereas we as Southern Baptists have had no missionary along the eastern coast of Taiwan, in the Hakka areas, among the former headhunters of the high mountains, these Taiwan Baptists, our spiritual children, are going into these areas. The Taiwan Baptist Convention now under the leadership of Dr. Y. K. Chang is beginning this year to enter these areas where live Taiwan's aborigines. Far from emphasizing the insufficiency of our help to these people, or of their resources, the Chinese in Baptist churches join all truly redeemed people in churches around the world. They want to reach out and share the gospel of the Lord Jesus Christ.

World." Yet we realized that ours was an opportunity that only a few have and we prayed that God would be glorified. We wondered what we could do to witness the meaning of Christmas to people who did not believe in Christ. We did not know what God had in store for us!

Midnight Christmas eve we were awakened by the singing of "Silent Night." As first we thought it was Christian young people from Bangkok. But to our surprise our neighbors had carefully learned the English words to "Silent Night," to sing for us so we would not be lonesome in a foreign land on Christmas! How it warmed our hearts! Of course we invited them in and answered many questions concerning Christmas, being careful to explain the difference between custom and meaning. As they left we gave each an attractive booklet of the Christmas story.

After a few hours sleep we were awakened again by our landlord's daughter and her friend. They brought gifts to our children. They had heard it was a custom to give gifts on Christmas, but they had not heard of the gift

that God gave the world on that first Christmas.

We were just finishing breakfast when forty students and their teachers from one of the private high schools came and announced that they could stay two hours. They were warmly welcomed and seated before the Christmas tree. We read the Christmas story from the Bible and portrayed it by pictures on the flannel board. We also

taught them Christmas carols. Before they left we served refreshments. Thank goodness I had baked lots of cookies.

That afternoon several groups came. Before nightfall more than one hundred people had been in our home. How gracious and good God was to provide so many opportunities for witnessing. How lovely and thoughtful our neighbors were! What a glorious Christmas it had been!

'60

Japan After Fifteen Years



Loyce and Gladys Nelson

On August 6, 1945 our plane dropped an atomic bomb on Hiroshima. 240,000 people died and the city was totally destroyed.

Hiroshima's Hope

"I hate America. Oh, how I hate Americans for causing such destruction!" These were the angry thoughts of Mr. Seizo Ijin as he walked through the wreckage caused by the atomic bomb only minutes before. Although his home was not far from the blast he had somehow escaped the fateful explosion and was walking toward town trying to help those who were trapped inside burning buildings and in the debris.

All around him were the charred, mutilated bodies of people of all ages. But oh, the poor children! Although he had never had any children of his own he had always been drawn to children, and to see them destroyed so mercilessly was almost more than he could bear. His heart was filled with hatred.

Hearing cries for help he found a young woman whose hair was pinned down by a big beam. The building was burning, and unable to free herself, she was screaming for help. Mr. Ijin tried to lift the beam, but saw that he did not have the strength. He had nothing with which to cut her hair. There was not much time and no one was nearby. He urged her to pull herself loose, but she could not. In that instant Mr. Ijin knew that he needed extra strength which could come only from God. He thought of the years since he had been to church, and

of how he had forsaken his early Christian experience. It all came to him in a flash, and he promised God that if he would help him save the girl he would serve him always. Once more he tried—and she was free! How grateful he was to God.

Mr. Ijin did not take lightly this promise to God. A few days later he saw a posted notice calling all Christians together at the YMCA for a service. Rev. Buntaro Kimura, then pastor of the Hiroshima Baptist Church, spoke to the people about love. Love, at a time like that when it seemed their hearts were full of hate and sorrow over the loss of so many of their families and friends!

"The world has seen enough hatred," Mr. Kimura was saying. "We have been taught hatred as a way of life, and now we see the results of that hatred. Let us try love as our life principle, the kind of love Christ taught when he said 'Love your enemies'..."

Mr. Ijin repented of his thoughts of hatred for America. His heart was filled with peace, the kind of peace he had experienced as a young man when he first found Christ. He remembered, as he listened to this message on love, his early longing for peace in his heart. While still a youth he had been seriously ill for some time, and feeling that he was going to die he worried about what would happen after death. His mother told him he would go to the Buddhist paradise, but somehow her voice lacked conviction. He pressed her about this so-called paradise, and she admitted she didn't know, but that surely there was such a place. He was greatly disturbed.

Sometime later the youth received a Christian tract and felt in his heart that this Christ was surely the answer. When he was able to get up he sought out a Christian church and became a Christian the very first time he attended services.

And now at this first Christian meeting after the bomb, he remembered the great peace in knowing he had eternal life and need not fear death. Why had he drifted away from God and tried other religions since? This question

he could not answer, but as Mr. Kimura finished his message Mr. Ijin resolved in his heart to give the rest of his life to the Lord to be used as God led.

He joined the Baptist church and began working with the children in the Sunday School. His friendly spirit and the evangelistic zeal with which he worked endeared the church to him and brought many young people to Christ. Rev. Shozo Matsuda is the present pastor of this church.

However, it was not until he began working at the newly opened mission in Eba community, Hiroshima City, where so much depended on him that he grew in his faith. Except for Missionaries Loyce and Gladys Nelson, he was the only Christian attending the services, and there was so much to be done. Because he was a very busy man, he had been attending church only once a week, and now it was very difficult for him to attend all the services and give the necessary time to preparation of material for the Sunday School. Since the missionary was away from Hiroshima a great deal, Mr. Ijin was often called upon to preach. Always he accepted this responsibility. To ask another for a service such as this, Japanese people always say, "Mari o shinau yo ni," which means do not overdo, or do not let this request "put you out in any way." However, Mr. Ijin testifies that the more one "overdoes" for the Lord, the greater are his blessings.

In order to attend the two weekly meetings, which later became three, Mr. Ijin had to work until one and two o'clock in the morning. He works in his own home, making Japanese signature stamps. To go from his own

home to the mission, attend the meeting and return home takes several hours. Over and above this he has had to devote several hours to preparation, both for the children's meeting and the regular meetings. He has found this time by working into the early morning hours. Whatever problem has arisen, his standard answer has been, "Let us pray; some solution will be found." It is not surprising that this always has been true.

After meeting in the rented room for a few months all at the mission began hoping and praying for a meeting place of their own. At the time it seemed impossible but nothing is impossible with God. Funds were made available for land through a Lottie Moon offering appropriation, but there was no money for a building. There were several seekers but only four or five believers, so how could they hope to provide the necessary funds? However, an offering for the building was received every Sunday night. Prayer was offered constantly that somehow a building would be provided. Finally the land was purchased. The small balance left from the land was placed in the building fund, the Hiroshima Baptist Church made a liberal contribution for the building, and arranged for the mission to borrow the remainder from the Convention Revolving Loan Fund.

Seeing Mr. Ijin as he stands in the door of the church on Sunday mornings radiating his abundant Christian love and warmth, it is almost impossible to believe he is the one who harbored such hatred in his heart fifteen years ago. Such Christians are Hiroshima's hope.

'61

The Cycling Madame Who Located a Church



Virginia H. Hendricks

in the USA, would cause little excitement in our country. But in France, to this congregation of sixteen Baptists, this is a most marvelous answer to prayer.

The building is ideally located within a few minutes of the railroad station, the main center of town, and the large university section of Tours which soon will boast two universities, one an extension of an American university. It is hoped that when the building is outgrown by the Baptist church, it may become a Baptist Student Center.

I had come to Tours to meet our Southern Baptist missionary, Jack Hancock, and French Pastor Cachera, and with their help, to report on the purchase of the building for the Baptist Press. To get the complete story, the two preachers took me to visit a French family who live in a tiny house at the end of a narrow alley

SINCE Sunbeam age in Mississippi I have brought offerings for foreign missions. Now, grown up and married to an Army major, I am in Tours, France, seeing a part of the Lottie Moon Christmas Offering being used to purchase a church building for Baptists here.

The church building, little larger than a family dwelling

Naturally, I was delighted to learn that the key figure in my story was a Baptist woman! I met Madame Dubois and through Pastor Cachera, she told me her story in this way:

"I searched for many, many months for the place for Baptists to worship. Dr. Vincent, our Baptist president in Paris, told me if we could find a building, then perhaps the Baptist Federation could find a way to buy it. So I was determined to find the place that I knew God had for us. God was just waiting for us to locate it.

"Since it was for God, I did not want to go through the real estate people, for that would make the price higher. But it also made the job harder, to look all by myself."

Missionary Hancox interrupted here to explain to me: "It got to be rather a joke at the Baptist Headquarters in Paris, for Madame Dubois would find something she hoped would work out, and send an urgent message for Dr. Vincent to 'come quick.' Surely this time I have located just the place! And each time, the price was too high, or the location just impossible, or something."

Madame was smiling, though she was not supposed to understand English. She went on: "One day I was riding my bicycle to town. I was in a great hurry, and was provoked when two trucks blocked my passage in the street. I was forced to detour around an extra block.

"Then my eyes fell upon a handmade sign in the window of a new building advertising it for sale. It gave the name of the owner. I was terribly excited. I went into a store nearby and asked if they knew what the price was. They thought it was above \$10,000. I decided to see the owner immediately.

"After looking at the interior of the building, I was

more excited than ever. This time I knew I had found God's House for Tours! So I called our pastor in Orleans, and notified Dr. Vincent. Now I know God put those big trucks in the street to force me to discover that building."

I was glad that the fable of the boy who cried "wolf" too often had not been repeated in this case. For the total price was brought down to around \$9,000 for the Baptists, and other would-be buyers held off until our Foreign Mission Board could be contacted in Richmond.

"How long had you searched for a church?" I asked Madame Dubois.

"For seven years!" came her answer.

To purchase a building or lot for a church in France, ready cash is necessary. The 2,000 members of the Federation of Evangelical Baptists in France are mostly working people with small incomes. Without outside help, such as our Foreign Mission Board granted, several thousand dollars are out of the question for a small congregation of Baptists such as this group in Tours.

Baptists of France, however, support several Baptist institutions. There is a home for homeless boys in Brittany, an old people's home near Paris. There are two summer camps and newly opened Baptist student work near the Paris universities. But the Baptist Federation has no Baptist college or seminary, and the shortage of pastors is acute.

It is heartening to know that in France there are women like Madame Dubois who refuse to be discouraged in their single purpose to further extend the kingdom. With determined faith, they do all they can, then accept gratefully the sharing that Southern Baptists extend to French Baptists in their hour of need.

'62



New Departure in Latin America

Frank K. Means

SOMETHING new in missionary administration has been put into operation in Latin America! It is the new Field Representative Plan which went into effect on

January 1, 1961. The purpose of the plan is to keep the Board and the missionaries on the field close together. In fact, it is hoped the plan will draw them even closer together.

Under the plan, the Latin American area has been divided into four fields: The North Field, the Central Field, the South Field, the Brazil Field.

Field representatives in each area retain missionary status. They work in close liaison with the secretary for Latin America in (1) interpreting Board policy to the missionaries, and in (2) interpreting needs and requests of missionaries to the Foreign Mission Board.

Each field representative and his family selects a place of residence in the field in terms of its accessibility to

countries and stations. Since there are ninety-two stations in Latin America (towns or locations where missionaries live), each field representative has a number of places to visit at regular intervals. He tries to visit all mission stations as often as possible. He seeks to have close contact with every missionary in his field. To his pastoral relationship as field representative, he stands ready to share in the missionary's plans, problems, and personal emergencies or tragedies.

The Latin American secretary continues to visit all the fields. The field representative travels with him in his field unless there are circumstances which make it difficult for him to do so.

Each mission has certain stated meetings which are

'63



On God's Hands

Mrs. Miriam Melian

SINCE 1954 we have worked with the Home Mission Board in Cuba, where my husband was pastor of three different churches. Our last field was in Placetas, a town on the middle of the Island. We worked there until January 1962. Then we came to the United States.

The church membership grew in Christian love, in fellowship, and in God's work. We were very happy there and the Lord was blessing his work.

Then Castro took over the government, and a year later you could feel in the church the beginning of a misunderstanding among the members and their way of thinking.

My husband, Rafael Melian, never talked about communism from the pulpit, but we started praying hard for our members and our country. As the year of 1961 started, we were feeling that we couldn't work in a country where freedom wasn't practiced. The preachers had to be careful of what they said from the pulpit. We prayed about it and put all in God's hands. We know that all things work together for good to them that love God, to them who are called according to his purpose.

It took us six months to get all the papers ready and

vital to the well-being of the work. These include the annual mission meeting, executive committee meetings, and meetings of other committees or denominational groups. The field representative attends the annual mission meetings in his field, except when he is on furlough, and when possible and convenient he attends meetings of executive committees. He makes himself available when circumstances or valid emergencies call for his presence.

Two other kinds of meetings require his attendance. One is a visit to the language school at least once each school session to become acquainted with the appointees who are on their way to missions in his field. The other is a periodic briefing session, attended by all field representatives, with the area secretary in Richmond.

secure permission to leave the country. So on a very early Thursday morning we left the house to take the plane to a free land. We were another Cuban family leaving their country, their relatives, and their belongings.

That night we slept in a hotel in Miami, Florida, with our two daughters, Raquel Alicia, three years old, and Miriam Esther, five years old. We have a boy six years old, too. We were put in a room which was to be paid for by the Cuban Refugee Center.

It is hard to write how we feel after leaving our country knowing that we may never go back, but at the same time, ready to face everything that will come, because now we are free.

The next day we went to the immigration department and to the Cuban Refugee Center. Another article could be written about this day. My husband arrived at the hotel about 7:30 p.m. He had not eaten all day and was very tired. They gave him a check of \$67 for the rest of that month.

The Lord didn't let us down. Even though it was almost impossible to find a house with three Cuban children on Saturday morning we went to see a house for \$80 monthly rent. It was the cheapest house we had seen in the paper, and they admitted children, so we took it. We had to borrow the money to pay the rent.

Then we started a new life. People helped us with used clothes, blankets, linen, and even though we were sometimes cold, hungry, or homesick, we were grateful for what we had.

It is hard to find a job in Miami; it is almost impossible even knowing the language. So the Baptist Refugee Center started the plan of resettling Cuban families in other places in the U.S.A. It is hard for us to adapt to the

new way of living. The food, the work schedule, the education are different; and being here with nothing but three outfits of clothing and one pair of shoes in a new country of different language makes us sometimes feel sick and nervous.

In March we started working with the Miami Baptist Association in the Spanish department of the Earlington Heights Baptist Church. They helped us with part of the

furniture. We had to buy the beds, iron, and other things.

Our home is on the street behind the church. It is a three bedroom and two bathroom house. My brother-in-law, his wife, and two boys; my cousin-in-law with her baby (she is waiting for her husband from Cuba); and three of my brothers lived with us.

Thank God that we are out of Cuba and able to help others that are coming.

'64

Meet the Perrys

Kay Deakins Aldridge

IT'S a long way from the Apache Indian Reservation at Whiteriver, Arizona, to Pineville, Kentucky, but it's even farther from the pickup where Edgar Perry where he and his wife stood to receive their diplomas from Bible Institute. This was possible because of your prayer and your gifts through the Cooperative Program and the Anne Armstrong Offering.

But first the young Apache, Edgar Perry, traveled down the trail of superstition, devil dancers, and tribal customs. Then his feet were pointed in the halls of learning in McNary High School. At last he found the way in Jesus Christ and that placed his feet on the right path.

It was through the ministry of a Home Board missionary that he was enlisted in Royal Ambassadors. He liked the activities, the fun, and the missionary programs. Then he attended Indian camp at Prescott, Arizona with the missionary and other Royal Ambassador members. There he "walked the sawdust trail," found Jesus as Saviour and heard God's call to preach.

At the age of eighteen, Edgar Perry strolled down the bridal path with Corinne, a slender, pretty Apache girl with gentle ways and laughing eyes. Missionary John Mouser performed the Christian marriage ceremony at Whiteriver Baptist Mission in Arizona. The young couple were active leaders in the mission and the pride and joy of John and Pauline Mouser, who became their spiritual parents.

Edgar worked in a large sawmill, where his job was to mark lumber on the conveyer belt. The words, "God is love," were often seen printed in chalk on the lumber which was carried on the belt past other workers. So far as he knew, he was the only Indian who was a Christian among hundreds of workers, so he knew he had a wonderful opportunity.

But God had called him to preach. He could not escape this conviction.

By this time, the Perrys had two daughters, Evangeline and Angeline, so Edgar and Corinne started searching for a "family school" where he could learn more about the Bible. Clear Creek Baptist School, a Kentucky Baptist Bible Institute for adults, was the answer to their special needs. After they were accepted, the Mousers hitched their "pickup" truck to the Perry's house trailer, the gift of Christian friends and pulled it over the long, long trail from Arizona to the mountains of Eastern Kentucky.

They worked for three years as student helpers in Turkey Creek Mission, a mission of First Baptist Church Barbourville, Kentucky. In addition to his duties in the mission as song leader, Sunday School teacher, and Training Union leader, Mr. Edgar Perry was in demand in Kentucky and neighboring Tennessee and Virginia as a speaker, chalk artist, and singer.

For three summers, they were summer missionaries for the Home Mission Board. Two years they worked on their own reservation in Arizona. Last summer they went to Dulce, New Mexico, to work again with the John Mousers, who are now missionaries to the Apache Indians there. During their first summer, a third daughter, Deborah, came to live in their trailer.

One of the highlights of last summer's work was their return to Whiteriver for a week of evangelistic services. Corinne writes: "Edgar preached in our own language and had twelve rededications, some of whom had gone back to drinking. It seems that we had a great revival

The Lord is so wonderful."

Now Mr. Edgar Perry has taken another big step on the path God has chosen for him. This time he took his family to Texas, where he enrolled in Wayland Baptist College at Plainview. All the good things in his life have

'65

Survival "On the Brink"

Kitty Anderson

YES, millions of struggling human beings in Hong Kong live each day on the brink of hunger and deprivations, of forebodings and anxiety—all as part and parcel of life. For it is to Hong Kong that millions of Chinese have fled from Communist China. For many of these just existing demands all their energy and time. For it is here to this British Crown Colony that countless refugees miraculously have escaped to live and breathe in a freer environment.

The big and difficult question remains for them and us: How can Christians reach out a helping hand to these people in transition? We who have chosen to follow the teachings of Jesus must realize our responsibilities in this task. It is not possible to teach effectively about God of compassion and love, without demonstrating concretely that this teaching incorporates a concern for the physical distress of refugee people. In other words, love must be demonstrated, giving renewed hope and courage to people faced with disaster and despair.

Let me tell you about only one of thousands of refugee families. The Tsos, father, mother, and five children—became separated at the Hong Kong Red China border. Mrs. Tsoi and the youngest children, ranging from one to six years of age, managed to steal their way through the Bamboo Curtain at the border, but the father and the two older children were held.

With no one to help her care for the three small children, Mrs. Tsoi was limited in the type work she could take on to pay for the rented shack on the hillside and for the food that was needed for survival. Fortunately clothing and blankets from the USA were available. Cold wind blew freely through the inadequately built shack,

come through the help of Christian friends.

"Thank you, Southern Baptists," he says, "for your prayer and your gifts and the missionaries you have sent to our reservation. God has used your faithfulness to make a way for me to be a missionary to my people."

the baby's face was chapped and cracking from constant exposure. With Southern Baptist relief money at my disposal, I helped them out with extra food, vitamins, and needed medication. Church World Service, after investigating this family's needs, financed the oldest child's schooling and gave the family a monthly rice allotment. The desperate mother assembled plastic flowers, made purses, dolls, and did any other work she could find to do. Sunday mornings as a rule she would come to Tsai Tsa Tsui Baptist Church. Gradually she brought her neighbors and friends as well. Most likely, it was both spiritual and material needs that made these people reach out to find a more endurable existence.

At the end of a very difficult year Mrs. Tsoi, in tears, came to me after a church service saying, "I can't continue here without the help of my husband and older children; perhaps I had better go back into China." Our Woman's Missionary Union president happened to pass by the pew we were seated on. I reached out and asked her to stop a moment and join us in prayer that somehow Mr. Tsoi, an able mechanic, would soon manage to join his family in free Hong Kong. We continued in prayer.

The next Sunday as I was finishing my rounds to check on whether all Sunday School teachers were present, I saw Mrs. Tsoi with her baby strapped on her back. She was waving a piece of paper from the foot of the stairs in the church lobby. She called out, "He's coming! He's coming!" Sure enough, she had a telegram from her husband indicating when and where he would arrive. How infectious was her joy and gratitude to God who cares, and she wanted her friends to share in her acknowledgment of his miracle.

The Tsos, who lived for years in an atmosphere of constant anxiety and of impending disaster, have found a new freedom of the spirit. Yes, crowding in the resettlement areas is real, but there is safety when the typhoon blows and there is just enough food and water to sustain life. Also the Baptist and other clinics and hospitals reach out to these poor as well as to others.

As I was packing to come on furlough Mrs. Tsoi came to visit, bringing gifts—a live chicken, a purse she had made, and a tin of cookies. She put her arms around me and with tears on her face she said, "I have life, and my family has life because you helped me to find the

hope and the strength to continue." Today the Teoi family lives in one of the steel reinforced concrete resettlement apartment buildings. The combined earnings of husband and wife is enough to meet their most urgent needs. Church relatedness and economic stability are undergirding this family's solidarity.

In Hong Kong all educational opportunities are not encumbered by a Communist stranglehold, although the long arm of communism with its twisted and oppressive ways does reach, in a frightening way, into all of Southeast Asia. Hong Kong includes—

Because many people who lived in Communist China feel that the future under such a political-social system is unbearable, they have sought refuge in many Southeast Asia countries. Some are elsewhere. Many Hong Kong Baptist College graduates are doing graduate study in the USA. They have a great longing to return to family and service opportunities among their people in the Orient. But a realistic fear of becoming engulfed in a life situation that restricts and undermines their most cherished life values have caused some to say, "Hong Kong is like the Dead Sea with inlets but no outlets."

'66

A Miracle in India



Johnni Johnson

SINCE 1962, Dr. and Mrs. Jasper L. McPhail, Southern Baptist medical missionaries, have been working in India. Several times they have been visited by Dr. Winston Crawley, secretary for the Orient for the Foreign Mission Board.

"The McPhails," says Dr. Crawley, "have explored avenues that might lead to an opening for Southern Baptist missions effort in India."

This exploration enabled the Foreign Mission Board to take specific action with regard to India in August 1965, which was that plans be projected for the development of a hospital in South India instead of in North India on the recommendation of Dr. and Mrs. Jasper McPhail and the medical consultant of the Foreign Mission Board, subject to further approval of the medical consultant or area secretary, or both, after examination of the proposed site.

Four months later, Dr. Crawley reported to the Board that he and the Board's medical consultant, Dr. Franklin T. Fowler, had visited India and the McPhails. They confirmed the August action of the Board "as a basis for moving right ahead with plans for medical work in India."

The opening of Southern Baptist medical work in In-

dia—when it is accomplished—will be a step toward fulfillment of hopes long cherished, and attempts often frustrated. For the McPhails it will be the culmination of many years of work and prayer. Actually, they presented themselves to the Foreign Mission Board expecting to serve in Nigeria. For even with their intense desire to go to India, it appeared there was no opening there for Southern Baptists.

"The appointment to Nigeria was accepted," said Dr. McPhail, but I discussed the problem (of my call to India) with the Mission Board. The men there were just as concerned as I about doing God's will. So in mutual confidence, we and the Board opened conversation about India."

This conversation changed the McPhails' plans and provided Southern Baptists with an opening in India.

"It was almost six years ago that Dr. Paul Brand, serving as director of the Vellore Christian Medical College in South India, visited the Foreign Mission Board in Richmond, Virginia, and made a suggestion.

"He indicated that the medical college would be happy to have on its staff a well-qualified Southern Baptist doctor and felt sure the college could secure a visa for such a missionary. With missionaries in India under that arrangement, the Foreign Mission Board realized that it would be in a much better position to explore the possibility of government approval for a Southern Baptist medical project," wrote Dr. Crawley.

"In response to the suggestion the Board offered the services of the McPhails to the Vellore Christian Medical College and Hospital.

"The Vellore Christian Medical College and Hospital grew out of the work of Dr. Ida Scudder, a famous American medical missionary. She began in 1900 with one hospital bed in her father's bungalow. The medical school, originally for women only, opened in 1918; men students were admitted beginning in 1947. The medical college now admits twenty-five women and twenty-five men each year. In addition, sixty nurses are graduated annually.

"The hospital has more than nine hundred beds and a staff of over two hundred full-time doctors in the college and hospital together. The faculty and staff are predominantly Indian. About fifty foreign staff members (missionaries or exchange personnel) come from seven countries.

"Vellore is particularly noted for the surgical corrective work Dr. Brand has developed for rehabilitation of leprosy patients. In many other ways also, the medical college is recognized professionally in India and among Christian groups throughout the world as a most remarkable Christian missions undertaking."

"If I had not specialized, I could not have qualified for the Vellore faculty," Dr. McPhail said. "If God had

not spoken to me again during the appointment service, I would be in Nigeria. There are so many if's connected with our being in India that only the Master Planner could have put all the pieces in place."

During four years in India, Dr. and Mrs. McPhail have served in Vellore. At first he was a junior lecturer in surgery. Later he was named acting head of the Thoracic Department, which has responsibility for chest, lung, and heart surgery, including open-heart operations. Mrs. McPhail, a nurse anesthetist, has worked in the anesthesia department of the medical college hospital.

In addition to their medical work, Dr. and Mrs. McPhail have studied Tamil in the language school of the United Theological College in Bangalore, and investigated possibilities for Southern Baptist witness in India.

Following up investigations by Dr. Crawley, Dr. McPhail's presence and work in India led to the granting of permission for Southern Baptists to begin medical work.

"This permission is a miracle," said Dr. McPhail. "This will be the first new Christian mission of any kind approved since 1947. Using the (Baptist) hospital as a springboard for the Christian witness, we hope to move ahead with establishing churches in the surrounding area."

'67

Developing Communications in Africa



Milton E. Cunningham

DURING the past twenty years the world has been forced to look at Africa. With its cries for "freedom and independence," this vast and varied continent has captured the eyes of the developed countries. Thirty-four new nations have been born on its soil since 1960, nations that should pose more of an opportunity.

Things who lead these new nations face tremendous problems. Some of their problems are not peculiar to

the African scene. Others are distinctly problems of this continent. The 290 million people who live on African soil speak more than eight hundred dialects and languages. Here in the nation of Zambia there are seventy-three tribes speaking thirty dialects. Our national radio station broadcasts in eight languages. In all of Africa only 15-20 percent of the adult population can read and write. And 60 percent of the school-age children will not have the

privilege of attending elementary school.

Transportation in Africa requires patience. In most countries internal transportation depends on haphazard buses. Internal travel on the continent is dependent completely on airplanes. Some railways do exist but more for commerce than for travel.

In the center of Africa south of the Sahara Desert is located a country larger than Texas called Zambia. It is a nation blessed of God in many ways. The president of Zambia, Dr. Kenneth D. Kaunda, is a fine Christian man. The son of the first African missionaries of the Church of Scotland, this leader of men and servant of God is very outspoken concerning the things of God. His public speeches are constantly calling the people to help build the country on a spiritual foundation.

Zambia is also blessed with rich and profitable natural resources. The development of these resources has given Zambia the strongest economy in independent Africa. Extensive work is now being carried out in the field of agriculture. It is the desire of the government to diversify the base of the economy as soon as possible.

Yet in spite of all these blessings Zambia faces problems that are typical of the African scene at this time.

The 290,000 square miles of Zambia is sparsely populated by less than four million people. This is less than fourteen people to the square mile. Eighty-one percent of these people live in rural village areas. In this vast area only ten major roads exist. Other roads are discernible, but during the rainy season their usefulness is limited. The rains that begin in November and end in March make direct contact almost impossible in many village areas. No expense is being spared in trying to remedy this situation. It will be several years, however, before a complete network of roads can be established.

Another difficult problem is the problem of literacy. In Zambia, 78 percent of adults over twenty-one cannot read and write. This is not their fault. In the days when adults were school age no provision was made for education. Until 1961 only one secondary school for African boys existed in Zambia. At present the government is working to develop a system of education that will enable every young boy and girl in Zambia to attend school. But, again, it will be years before the harvest of these labors will be seen.

To these masses of illiterates the printed page has little or no meaning. At times friends or relatives will share with them the news of the printed page, but to most of the village people the printed page has limited value.

There is a tremendous vacuum here—a vacuum that separates the masses from the elite, a vacuum that presents a challenge to the people of God. How can we bridge these barriers so we can contact and communicate with them?

The people of God should be grateful for the availability of radio. Around the world its unseen waves span chasms, ignoring position and place. The transistor radio

has tremendous possibilities as a channel of communication. From around the world manufacturers of this marvel greet each other in Africa as they seek to fill the growing market with their product. It is difficult indeed to find a village that does not have at least one radio. It is their contact with the world beyond them. It helps to fill the information vacuum. It is a strong factor in establishing national unity. It presents a wonderful opportunity to preach the gospel.

It is difficult to imagine a wider opportunity to promote the gospel than we have here in Zambia. Encouraged by our president, Dr. Kaunda, 1,770 Christian programs were aired over Radio Zambia in 1966. These programs were produced by the Baptist Mission of Zambia.

At least one devotional program is aired every day to each of the eight languages used on Radio Zambia. Radio is enabling us to go where we would not be able to go otherwise. It is estimated that 90 percent of the population of Zambia listens to the radio on Sunday morning. Through this medium of mass communication we are able to establish a contact. It is then our task to follow up on that contact, to claim those lives to whom God has spoken.

To most Zambians the radio speaks with authority. If they hear it on radio, it must be true. And as it was in America years ago, voices of the radio are voices of friends. Our pastors have found this to be true. They have found acceptance in areas where they were not known because the people had heard them first on radio. Radio messages have helped to develop churches in areas where we had no witness.

To follow up contacts made through radio and the printed page the Baptist Mission of Zambia is seeking to develop still another approach in communications. Recently a new factory was registered here in Zambia to manufacture inexpensive record players. These will be transistor machines and will be marketed in the bush. At the recording studios of the Baptist Mission, we are now seeking to purchase a record-making machine. We will then cut our own records of "Baptist Beliefs," "The Christian Life," hymns of our churches, and messages from our pastors. These materials will help us in the establishment of more indigenous churches.

It is unrealistic to believe that we will ever be able to provide a sufficient number of missionaries to meet the needs and the demands of our day. But thanks be to God, who has provided us with instruments of communication that go and do what we are unable to do personally. It is now up to us to lay hold of these mass media for the glory of Christ. Everyone recognizes that they are a tremendous force. It is up to us to make sure that the force is used for good.

If the printed page opens new worlds to all who can read, then radio will open new worlds to all who can hear. Communications in Africa are in their infancy. May God help us to use all of them for him.

'68

Glimpses of Ecuador

Barbara Clement

ALMOST two miles above sea level, Quito, Ecuador, is nestled in a valley surrounded by the beautiful, snow-capped Andes Mountains. In this city, where two worlds meet—the ancient and modern—we live and work. We are new missionaries and already we love our home and our work. Of all the places we have visited in Ecuador, the people of Quito seem to be the most colorful, both in personality and in dress. Let me tell you about them.

Indians sell their wares at the airport: colorful shawls, Panama hats (actually made in Ecuador), and beautifully carved wooden objects. Their wares are exhibited on the ground, not on shelves, and people walk around and look down at them.

A most fascinating custom is the use of the shawl or *chalina*. Most of the *chalinas* are very beautiful in color, and they are worn for warmth. But this is just a beginning.

Women always nurse their babies, and babies are always with their mothers. Mothers have so much work to do, it is impossible to carry their babies in their arms as we do. So, the *chalina* is placed around the baby's body and hoisted to the mother's back and tied in place. The baby jogs along either sleeping or looking about. Babies never cry except when they are hungry.

Sometimes in a *chalina*, low on the back, one sees added a heavy burden and neither the baby nor the mother seems to mind. Often when there is no child, a load of bricks, wood, or sand for cement for construction work is carried in a *chalina*. But, whatever the load, it is always carried on the back.

To me, one of our most colorful places is the market. We cannot go to a supermarket and select fresh vegetables all packaged in plastic, nor food in cans. A can of sauerkraut costs \$1.25 here!

So, we head for the produce markets. Out in the open, women display vegetables and fruits on tables. When they see a customer coming they all begin to shout prices and to tell how good their produce is. When I select

something I want, I ask what the price is. Because I am a foreigner the price is always higher than for an Ecuadorian. Then the fun begins!

Latin American people consider bargaining over prices to be an art. North Americans who do not bargain, are laughed at if they pay the high price quoted. Because I enjoy the game as much as they do, we always have a short drama over every purchase. The vendor tells me how poor she is and that prices are very high at present, and I tell her that I do not have much money and that if I paid that much my husband would be furious. After much discussion we finally agree on a price. Then we say our good-bys and take our leave. Week after week this same woman will greet me as an old friend, bargain over prices, and ask me to come back. There are a few stores with set prices, but most stores are willing to bargain. It is interesting, but we do not try to shop in a hurry. It cannot be done.

These people have a great love for beautiful colors. Flowers are of vivid hues and bloom all year long. We have geraniums in our backyard seven and eight feet tall. These charming people also love color in their dress. Often a woman can be seen going down the street with a homespun wool skirt of green, a blouse of blue, a sweater of red, and a *chalina* of a rich wine color. As she leans over with the usual burden on her back, some of the many colorful petticoats underneath her skirts can be seen.

The people here are hardworking. Vendors pass by weekly with brooms, mops, articles of clothing, food, and eggs—all on their backs. In a heavy wooden box, a vendor will display as many as one thousand eggs.

The people of Ecuador have been reared in a culture dominated by Roman Catholicism. A small percentage attend regularly the Catholic churches, but the majority do not. The people are influenced in their thinking by fear and superstition. If the priest demands money for construction of a new church, they are afraid not to give.



Monthly Features

Woman Aware

Each month three or four Baptist women of differing backgrounds and interests will comment on some national or community problem.

Profiles of Baptist Women

Baptist women from other countries will be introduced.

In Our Church

Readers will be invited to share the success of mission action implemented by churches across the nation.

In Our State

Each month a state WMU executive secretary will tell how women in her state solve problems in Baptist Women work.

Dear Pastor

A letter to the pastor will continue on the back cover.

Parables and Pictures

A picture story will be used each month to relate a New Testament parable to world missions advance. The parable will be the dominant theme of the magazine.

Contemporary Missions Information

Additional missions features have been planned for each issue to keep women informed.

Forecast

Leaders will continue to receive helps in performing their leadership responsibilities each month.

Call to Prayer

Scripture references, comments about current missions, and a list of missionaries by birthdays will continue to be provided for daily prayer support.

PLEDGE: CONTINUED MISSION SUPPORT

Study-Action Materials

Book Reviews

Books will be reviewed for Round Table groups, mission books groups, or individual study. These books will supplement the *Round Table Group Guide* and the *Mission Books Teaching Guide*.

Prayer Groups

Each month one representative of the Home or the Foreign Mission Board will outline and discuss prayer needs for a selected area of world missions.

Mission Action

Materials will be provided for individual study by mission action participants.

Bible Study Groups

The missionary implications or meanings of New Testament parables will be the focus for study by Bible study groups beginning in November.

November	Luke 15:8-10
December	Mark 4:26-29
January	Matthew 7:24-27
February	Luke 10:25-37
March	Matthew 13:44-46
April	Matthew 13:3-33
May	Luke 14:15-31
June	Matthew 25:1-30
July	Luke 13:6-10
August	Luke 18:1-8
September	Luke 12:13-30

Current Missions Groups

October-December 1970

Where Are We Now, Where Are We Going—in Foreign Missions?

A study of trends in world missions and factors influencing these trends, historical events and the current religious, political, and cultural contexts in which missionaries serve. Three foreign missions areas will be the basis for study: Nigeria, Argentina, and the Middle East.

October—Nigeria Now

November—The Price of One Life
Argentine Baptist Advance

December—Middle East Tensions
A Study of the Impact of History on Christian Missions

January-March 1971

Where Are We Now, Where Are We Going—in Mission Action?

A study of Bible teachings and contemporary insights about ministry and witness, motivation and personal

preparation required for mission action; skills required for mission action; and orientation in mission action.

January—My Life . . . An Opportunity to Minister

February—My Community . . . A Field for Ministry

March—My Opportunity . . . Hope for a Nonreader

April-June 1971

Where Are We Now, Where Are We Going—in Home Missions?

A study of trends in home missions and factors influencing these trends: historical events and the current religious, political, and cultural contexts in which missionaries serve. Three areas of work led by the Home Mission Board will be the basis for study.

April—A Patchwork Quilt
Diverse American Thinking

May—The Tossed About
America's Spanish-speaking
Inhabitants

June—Ministering to American
Change
New Home Missions Approaches

July-September 1971

Where Are We Now, Where Are We Going—in Mission Support?

A study of Bible teachings about intercessory prayer and stewardship responsibility in light of world needs, the scope of the Cooperative Program and the special missions offerings; results of prayer and giving in history and contemporary missions history of cooperative Baptist work.

July—A Heritage of Mission
Support

August—Prayer: My Part in Our
Missions Task

September—Giving: My Part in
Our Missions Task

Baptist Women Meetings

October 1970

Vocational Variety
Contemporary Missions in Nigeria

A study of the variety and scope of the work of Southern Baptist foreign missionaries, using introductions to actual missionaries now serving in Nigeria. The activities and demands of each type of work, particularly in relationship to the strong Nigerian leadership, will be described.

November 1970

Distinctively Argentine
A Review of Evangelistic Plans

In a study designed to build appreciation for the distinctive Argentine Baptist evangelistic efforts, members will look at plans and activities which strongly reflect Argentine convictions and goals. Activities of the international seminary's students and former students in conducting these evangelistic efforts will also be studied.

December 1970

Week of Prayer for Foreign Missions

January 1971

Indian-Americans
Search for a Continuing Culture

This study will help members recognize the variety and scope of Southern Baptist home missions efforts among Indian-Americans. Emphasis will be on the variety of locations of this work and the variety of approaches used.

February 1971

Racial Understanding
Through Cooperative Relationships

To help members understand how efforts in cooperative relationships between Negro and white Baptists are helping to build racial understanding, this study features the following special emphases in the Home Mission Board's Program of Work with National Baptists: (1) efforts in coopera-

tive witness in the Northeast and Great Lakes areas; (2) efforts to involve churches of both conventions in ministries in the inner city and transitional neighborhoods.

March 1971

Week of Prayer for Home Missions

April 1971

It's Up to You
Jewish-Baptist Communications

A study of basic Christian approaches in witnessing to Jews and of reports of what some churches and individuals are doing to strengthen Jewish-Baptist dialogue. Emphasis on the fact that home missions efforts among Jewish people are dependent on the witness of individual Christians and churches.

May 1971

Training National Leadership
Mexican Baptist Thrust to the Future

A study of the approaches Southern Baptist missionaries use in reaching students and developing national leaders in Mexico: student homes (Chihuahua, Iguala, Guadalajara, Mexico City), student centers (Mexico City), seminary (Torreón), school of nursing (Guadalajara).

June 1971

A Shared Task
Japanese Missions

In this study members will analyze the comparative roles of Japanese Baptist missionaries and Japanese Baptist leaders. They will study the activities led cooperatively by Japan Baptists and Southern Baptist missionaries, review the kinds of work done by missionaries, and consider forecasts for certain of these roles in light of capable Japanese leadership.

July 1971

The Spanish Baptist Dilemma
Changing Religious Liberty

How does Spain's changing reli-

(Continued on p. 48)



THE GREAT COMMISSION, which Jesus gave his first disciples, continues to be the touchstone for his followers. Missionaries today give expression to this command through numerous kinds of vocations. The following accounts from missionaries serving in Nigeria represent the variety of Southern Baptist missionary vocations.

Homemaker

Creating a happy and comfortable home in Oyo (AW-YAW), Nigeria, for her husband and four children is one of the primary purposes of Missionary Homemaker Margaret (Mrs. Henry D.) Martin. Since they are the only "Europeans" (white people) in this town of over one hundred thousand Nigerians, Mrs. Martin is friend, playmate, and teacher (both weekday and Sunday) to their children, three of whom are triplets. In many ways this missionary home tried to fill some needs usually met by other agencies or institutions or places of recreation found in the States.

Once a month Margaret Martin shops for groceries in a town about thirty-five miles away. Thus she is always ready to serve light refreshments to Yorubas who "salute" (visit in the home). "Some days are busier than others with 'saluting,'" she cheerfully says, for the Martins are eager for their home to be a genuine witness for Christ in their strongly Muslim town.

Mrs. Martin finds time to serve on a convention committee and as WMU adviser to more than one hundred

Vocational Variety

CONTEMPORARY MISSIONS IN NIGERIA

Monte McMahan Clendinning

churches and preaching stations in four associations. Her two visits a year to each church are possible because of the understanding cooperation of her husband who is chaplain to and teacher in the local Baptist high school.

Because of inadequate facilities for children, Mrs. Martin conducts on Sunday a junior church composed of about 250 children. "This is one of the most meaningful experiences I have had," she relates as she marvels at the growth of the children's ability to sing and understand Bible stories.

This homemaker finds no difficulty in maintaining a balance between homemaking and "missions work." She adds, "I feel my first responsibility is in the home, in being a helpmate to my husband and all the things to my children that they need in a special situation such as ours."

Religious Education Specialist

Believing that "the teaching church" is central in the growth and development of Baptist churches in Nigeria, Dr. Paul H. Miller is devoting his life to teaching pastors and religious education students in the Nigerian Baptist Theological Seminary in Ogbomosho (ogb-BOH-moh-shaw). As professor of religious education, he taught most of the ninety-five students last year who had come from fifteen tribes in three countries. Twenty-five courses in practical theology, ranging from administration and age-group studies to pastoral care and preaching, are offered on three levels—degree, certifi-

cate, and precertificate. Because of the small staff, Dr. Miller, as well as other professors, must teach more hours and a wider variety of subjects than do seminary professors in the States.

Accepting invitations on the basis of their contribution to the religious education ministry of churches, he is also involved in such services as designing religious education buildings, speaking, preaching, writing curriculum, directing choirs, consulting with individual churches, and serving on numerous committees on the local, association, state, and national level. Elected by the Nigerian Baptist Convention, he also serves as an adviser to one of the associations.

Two areas constitute unusual demands on this missionary teacher. First, he must know Nigerian culture well enough to adapt religious education principles to suitable practices in the churches. Second, since American books are too expensive for many of the students and often are irrelevant to Nigerian indigenous work, Professor Miller explains, "We have to keep the mimeograph machine busy even for basic discussion materials for classes."

While Dr. Miller personally feels a sense of deep satisfaction in being in God's will, he shares his concern for additional help in this field. "A man with experience in church growth as a minister of education and with a desire to win people to Christ could be instrumental in changing whole communities and areas of Nigeria to be-

come what Christ wants of them—if we don't wait too long and pray too little."

Women's Worker

When ten-year-old Mary Ellen Yancey of Alabama became a Christian, little did she realize she would some day become executive secretary of Nigerian WMU.

Today Miss Yancey with four missionary staff members live in Ede (ED-deh), headquarters for the WMU office and nearby WMU camp. They devote much time to office work—correspondence, preparation for conferences and camps, and preparation of literature used also by the Ghana WMU Convention.

As leader of the approximately thirty thousand-member WMU, this missionary spends part of her time traveling, often with one of the thirty-six Nigerian-employed field workers. Together they visit and encourage workers throughout the five organized conferences (similar to small state conventions).

"Leadership training is one of our biggest responsibilities," explains Miss Yancey. Once a year a representative group of about thirty women—nationals and missionaries—meet to analyze, make suggestions, and plan for the year ahead. Some months later this same group, plus lay leaders, meets for an annual conference.

In addition to her duties in this capacity, this WMU executive also serves as assistant treasurer of her local church as well as serving from time to time on various convention and mission committees.

After twenty-three years in Nigeria, this radiant missionary writes: "I know the Lord has called me to the place of service where I am now. I am grateful for the way in which he has led."

Student Worker

Transporting Mary Frank Kirkpatrick from Mississippi to Nigeria did not make a missionary of her for long before she left the States, she, as schoolteacher and later as youth director, was an effective personal soul-winner. From this background along

with part-time student work in Nigeria, she became in 1965 Nigerian Baptists' full-time student worker. Today she coordinates the work of three other missionaries in student work throughout the convention.

With headquarters in Ibadan (ee-BAD-don), Miss Kirkpatrick works directly with students in that immediate area, in three universities, and in an unlimited number of secondary and professional schools. She directs activities in the downtown Student Centre, where every day from seventy to one hundred students (half of them Muslim) hear about Jesus through an informal Bible discussion. Often decisions for Christ are made later in personal conference with the student leader.

One of the greatest joys this missionary has is in seeing the change made in lives committed to Christ. Such a person is Titus Olowofemi, who eight years ago became a Christian through one of the Baptist student groups in a government school in Ibadan. Last year he served during his holiday as a helper in the Student Centre, never missing a day without talking with someone about his relationship to God.

Miss Kirkpatrick prepares and promotes such materials as a devotional book *Seek Daily* and materials for student night in the churches. Additional opportunities come through working with WMU camp programs, recreation, parties, banquets, and such. She conducts Christian Emphasis Weeks in non-mission as well as in mission schools.

In spite of an extremely busy schedule, her testimony remains fresh and vital. Perhaps the secret can be found in her own words: "I have a deep sense of personal satisfaction because I know I am in the place, doing the thing God has for me for now."

Evangelistic Worker and Pastoral Adviser

Ten years after he was appointed to Nigeria, Rev. Donald F. Smith became northern secretary of the Nigerian Baptist Convention. As a

servant of Nigerians, he is directly responsible to the general secretary of the convention and to the national body as a whole.

With headquarters in Kaduna (kah-DOO-nah), the northern secretary represents the convention's interests in churches and other Baptist work in five northern states. His responsibilities, somewhat comparable to those of a state executive secretary in the USA, include visiting about fifteen associations throughout the North where he counsels with pastors, churches, and associations, promoting Baptist work in general; serving on various committees; and preaching almost every Sunday—especially helping with ordinations and organizing churches.

Previous experiences in Nigeria have helped to prepare Missionary Smith for his present work: associational adviser to approximately seventy-five churches and preaching stations among fifteen tribes, teacher in the Baptist Pastors School in Kaduna where he taught 180 men and women using both English and Hausa languages.

While Rev. Smith does not complain about the volume of work to be done, he does recognize that most missionaries "have far more responsibility than they can take care of."

Medical Doctor

Dr. John A. Nickell, Jr., missionary doctor at Baptist Hospital in Eku (EE-KOO), seeks to provide good professional care for his patients. This contact opens doors for him and other staff members to lead these patients to abundant life.

A look at this missionary's schedule for a typical day in the 120-bed hospital points up variety in his vocation. His day begins at 6:00 A.M. when he makes his rounds on the pediatrics ward. Sandwiched in between this and additional rounds are breakfast and Bible reading with his family and household help. The remainder of the morning is devoted to holding clinics, X-ray studies, tests, minor surgery, and a thorough work-up of bed patients. He gives all general anesthetic

tics. Afternoons are spent in holding clinics, doing paper work, or attending meetings at the hospital. Dr. Nickell devotes his evenings to study or recreation, unless called back to the hospital.

As a missionary doctor, Dr. Nickell serves on a mission committee and several committees at the hospital. Much time is devoted to teaching nurses and ward aides. He also conducts classes in the nursing school and in the laboratory technology school. Occasionally he even preaches in one of the churches.

Teacher-Administrator

Dr. Elizabeth Truly first felt her call in missionary service when she attended a YWA house party at Southwestern Baptist Theological Seminary, Fort Worth, Texas. This call led her to Abeokuta (Ah-bay-oh COO-tah), where for thirteen years she taught full-time in a Baptist elementary school and part-time at the nearby Baptist Women's Training College. In 1952 the Education Board of the Nigerian Baptist Convention selected her as principal, the position she now holds.

With a faculty of thirteen members and a student body last year of 151, this principal devotes most of her time to administrative tasks although she continues to teach Bible there. She oversees all courses which help prepare students for leadership in their homes and churches and for teaching positions in grade schools.

In planning the schedule, Dr. Truly sees that a spiritual emphasis permeates the entire school from daily teaching of Bible in each class to the annual revival. Young women are expected to become involved in the life of the church as well as in various missions activities.

Because of the shortage of missionary men, Dr. Truly serves as both adviser and WMU adviser in one association. She helps to shape the curriculum to meet the needs of Nigerian churches. Her schedule also includes time for speaking engagements and writing assignments.

MEETING PLAN

Hymn: "Hark, the Voice of Jesus Calling," vv. 1-2 (Baptist Hymnal, No. 440)
Scripture: Acts 1:8; Matthew 28:19-20; Mark 16:15
Call to Prayer (see Forecaster, p. 42)
Business
Promotional Feature (see Forecaster, p. 43)
Study Session (see pp. 31-33)
Mission Support Plans (see "5 Plans for Follow-Through" and Forecaster, p. 42)
Hymn: "Hark, the Voice of Jesus Calling," v. 3
Prayer: Dedication of mission support plans

PLANNING for LEARNING

1. Understanding the Aim

At the end of the study, each member should be able to identify seven kinds of work done by foreign missionaries. Members should also be able to list basic activities and responsibilities related to each type work.

2. Choosing Methods (choose one)

(1) Interview—One woman will interview seven women representing the missionaries or wives of the missionaries described on pages 31-33. The interviewer should include questions relating to name, type of work, location activities, and basic responsibilities.

(2) Letters—Each of the slice-of-life accounts on pages 31-33 may be rewritten as a letter from the missionary. Letters may be read by the study chairman or by women she enlists to help with this presentation.

(3) Question-Answer—Assign each woman one missionary description on pages 31-33 to read before the meeting. Ask each to be prepared to answer questions on the description she reads. Study chairman then asks questions and readers respond with factual answers. A quiz show format may be used.

3. Using Learning Aids

Two learning aids are suggested for this study.

(1) A simple chart may be used to evaluate the learning of members.

Name of member	Before	After

Headings may be printed on news print or white shell paper. A felt tip marker may be used to fill in the chart during the meeting. Individual charts may be prepared for women to use for note taking during the content presentation.

(2) On one side of the meeting room prepare a display under the caption, "Missionaries You Will Meet Today." Using colored construction paper, felt tip markers, and pages from the *Missionary Album*, Revised (\$3.95 from Baptist Book Store), display each picture of the missionaries and basic biographical information.



4. Evaluation

Using audience response, fill in the chart described at left.

5. Plans for Follow-Through

(1) Plan a bulletin board display alerting the church to needs for additional foreign missions personnel. Use the Foreign Mission Board pamphlet "The World Stands Out on Either Side" for content ideas. The title of that pamphlet may be used as the caption for the display; the contents may be used to supply additional sub-captions. Pictures may be selected from back issues of *ROYAL SERVICE* or *The Commission Pictures* and sub-captions should be changed each week. Attach "take one" boxes to the display to provide the following FMB pamphlets: "For Life's Potential," "Missionary Associate Program," "Missionary Journeyman Program." A limited supply of pamphlets may be ordered free from Foreign Mission Board, Literature Distribution, P.O. Box 6597, Richmond, Virginia 21210. Allow at least three weeks for delivery of your order.

(2) Lead members to pray for positive results from the bulletin board display and for increased interest in the missionary vocation by Southern Baptists.



Nigeria Now

H. Cornell Goerner

THE leading editorial in the *Daily Times* of Lagos, Nigeria, for January 15—the day after the surrender of the “Biafran” rebels—ended with these significant words:

“Now that the shooting war is virtually over, Nigerians can justifiably congratulate themselves and take consolation in the words of the immortal Lincoln who in exactly similar circumstances said: ‘With malice toward none, with charity for all, with firmness in the right, as God gives us to see the light, let us strive to finish the work we are in; to bind up the nation’s wounds; to care for him who shall have borne the battle, and for his widow, and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.’ All hail the new Nigeria.”

As Nigeria emerges from the strife and heartbreak that marked the thirty months of civil war, the circumstances are similar to those which faced the United States at the end of its Civil War a century ago. The basic issue in the strife was whether any state in the federal union could secede and set up its own independent government. As in the case of our nation, the union has been preserved in Nigeria, and the threat of fragmentation and disunity has been met.

Although regional and ethnic variations still characterize Nigeria, we may safely assume that the entire territory which gained its independence from Britain in 1960 will now con-

tinue to develop as one strong and unified nation.

A powerful and centralized government with headquarters in Lagos will doubtless continue to exercise its influence over all parts of the nation. Yet the country is a federal republic composed of twelve states, deliberately marked out along lines that will preserve the cultural and linguistic distinctives of the various major ethnic groups. These twelve states were proclaimed, just before the country was plunged into civil war, in an obvious effort to avoid strife and dissension by granting a high degree of local autonomy to the several states.

Nigeria Now

What set itself up to be the self-proclaimed republic of Biafra was composed of three states. The Ibo territory is the East-Central State (capital, Enugu). The Rivers State (capital, Port Harcourt) is populated by several ethnic groups which would have been dominated by the Ibo had Biafra become a reality. The South-Eastern State (capital, Calabar) was even further removed from Ibo influence.

The Mid-West State (capital, Benin City) and the Western State (capital, Ibadan) are almost identical with the regions which formerly bore those names. The federal district of Lagos has been enlarged slightly by territory that was part of the Western Region and is now recognized as one of the states.

The vast Northern Region has been subdivided into six different states. This is a definite effort to give recognition to local differences and to avoid a monolithic structure.

The federal government has repeatedly asserted the constitutional guarantee of religious liberty and insisted that all Nigerians must enjoy equal rights and security under the constitution. There are many evidences that this policy has been sincerely stated and the government is making every effort to carry out its promises. The declaration of amnesty to all who participated in the rebellion is most significant.

It is too much to expect that normal conditions can be restored overnight after thirty months of bitter fighting, but much credit is due to the Nigerians for obvious and sincere efforts to build bridges of understanding and hasten the healing of the scars of war.

Nigeria can be expected to reassert its independence and to reject the efforts of any outside forces to dominate the nation. This fierce spirit of independence goes far to explain the reason for the rejection of some of the offers of assistance in the relief operations immediately following the surrender of the rebels. Nigeria had received no military assistance from the United States which attempted to maintain a position of neutrality in the struggle with the secessionists. Only limited assistance was received from some other countries.

The Nigerians have the right to feel that they fought and won their battles and preserved the unity of their nation by their own efforts. They could not now be expected to stand aside and have others do what they consider their own right and responsibility: the feeding of the hungry and the rebuilding of a war-devastated area.

After all, the suffering people and the devastated land are all a part of Nigeria. Never have the leaders of the federal government relinquished their claim and recognized the so-called “Biafrans” as enemies and citizens of another nation. In another quotation from Abraham Lincoln, General Gowon, as quoted in the *Daily Times*, reasserted this fact in recognizing the surrender of the rebels:

“We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection.”

Relief

Baptist missionaries have a part in the program of relief, reconstruction, and reconciliation. Recognizing that it is primarily the work of Nigerians themselves, missionaries from America stand ready to help any way they can.

Even before the surrender, a relief team composed of four missionaries had been based at Port Harcourt shortly after that city had been liberated from the rebels. Mrs. Urban L. (Loretta) Green, a trained nurse, gave medical care to many who could not be treated at the overcrowded government hospitals. Food was distributed to hundreds who had been made homeless. Urban Green, Miss Josephine Scaggs, and Miss Emogene Harris went out on ministries of mercy as far as possible in military controlled areas. (Miss Harris, in distributing clothing and cooking utensils in relief camps, reported many requests for Bibles.)

Grateful recipients of assistance have credited the missionaries with saving at least one thousand lives during the period of six months just prior

to the end of the war.

On the western side of the Niger River, Don Reese, stationed at Eku, has conducted clinics and distributed food furnished by the Nigerian Red Cross.

The continuing task of feeding the hungry and restoring normal life in the area most affected by the recent fighting must be carried out largely by governmental agencies and the Nigerian Red Cross, with some assistance from the International Red Cross. Missionaries will fit in only as needed.

At a special meeting of the Baptist Mission of Nigeria, January 22-23, at Ogbomoso, the matter of relief received particular attention.

The end of the war, Mission Treasurer Turner Hopkins reported after the meeting, brought a number of changes, including mass movement of population as people returned to their homes.

Under the supervision of the Nigerian Red Cross, Baptist missionaries hope to undertake a church-centered program of correcting the effects of malnutrition. “Since this process requires close supervision over a period of one to three months with each patient, they (the missionaries) hope to enlist the aid of local pastors in this work,” Hopkins wrote. “This will require a supply of high protein foods and food additives,” he added.

“Simultaneously, reorganization of churches and associations . . . will be started,” Hopkins continued. “This will include necessary repairs to existing churches.”

“Some relief measures will be needed for several months until people can again get crops ready for harvest,” reported Edgar H. Burks, executive secretary of the Baptist Mission. “We will need relief money regularly.”

The Mission took action to allow Miss Dale Moore to return to the Port Harcourt area from Lagos as soon as feasible, and for Mr. and Mrs. Bob Williams to leave Keffi and return to East-Central State.

Baptist strength has been centered primarily in the Western State, in-

habited mainly by the Yoruba people. The East-Central State, inhabited mostly by Ibo, was a strong center for Catholic missions, while the South-eastern State had been evangelized historically by Presbyterians. The Rivers State, composed of a number of ethnic groups, received its ministries mainly from several small independent missions in the past.

Reconstruction

Although Baptists entered this area in fairly recent years, a number of churches had been developed. Several institutions were cut off from contact with the main body of the Nigerian Baptist Convention when the secession was declared, principally the Baptist Boys’ High School at Port Harcourt, the Girls’ High School and dental clinic at Enugu, and the Baptist Hospital at Jinkramu.

The Port Harcourt high school has already been reopened as a government school and is practically back to normal, since this area was early liberated by federal troops.

Wayne Logan, missionary dentist, and Mrs. Logan returned to Enugu in February to reopen the dental clinic. The local military governor had encouraged this action. On a survey trip Dr. Logan had determined that the clinic building was undamaged and that most of the equipment was intact. The mission residence occupied by the Logans suffered some damage, but estimates were that it could be returned to livable condition soon.

The reopening of the Girls’ High School in Enugu may take a bit longer. Some building damage was sustained. It will take time to reassemble a faculty and staff. Definite plans for the school have not been formulated.

The Jinkramu hospital was in the midst of an area which saw a great deal of fighting. For some months it has been operated only as a clinic, with some of the nurses seeing patients. The buildings sustained some damage. The reopening of the hospital will be indefinitely delayed for lack of a doctor.

The serious shortage of medical

personnel has affected not only Jolokoma, but two other Baptist hospitals far beyond the area affected by the civil war.

Churches were weakened when whole villages had to flee because of the fighting. Little by little, people are returning to their homes. In some cases church buildings have been damaged and will require repairs. A fund for rehabilitation of church buildings is greatly needed. The Nigerian Baptist Convention will do what it can, but assistance will be required from friends in America.

Reconciliation

It is unfortunate that the challenging conditions now confronting Baptists in Nigeria find the mission staff seriously depleted by sickness, resignations, and extended leaves. The staff has not been replenished as rapidly as could be desired in recent months because of unsettled conditions and some restrictions on visas, due to government policies growing out of the civil war.

Assurance has recently been given that visas will be granted to medical personnel and teachers when their services are specifically requested by the heads of the institutions which they will serve. It may be more difficult to secure entrance for missionaries to engage in general church work and business administration.

In every case, the questions will be asked: Why is an American needed for this position? Why cannot a Nigerian fill this position?

This is an understandable attitude on the part of a proud and independent nation. Nigeria can be expected to do its utmost to solve its own problems, to meet its own needs.

Yet within the family of nations, this vigorous, young nation—now rapidly maturing during a time of testing—can be expected to welcome from abroad sincere help, offered with no strings attached, in a spirit of cooperation and mutual respect.

Baptist missionaries stand ready to help strengthen unity in Nigeria.

Reprinted from *The Commission*, March 1970

36

MEETING PLAN

Announcement of Baptist Women projects and plans
Preview of Baptist Women meeting plans for November (see *Forerunner*, p. 42)
Group planning for next month
Study Session (see pp. 34-36)
Call to Prayer

PLANNING for LEARNING

1. Understanding the Aim

At the end of this unit, members should be able to list historical, religious, political, and cultural circumstances that influence foreign missions. Members should be able to explain the influence on missions of each circumstance listed. The first session isolates a political circumstance in Nigeria and demonstrates the way Southern Baptist missions are influenced.

2. Choosing Methods (choose one)

(1) Symposium. Explain the problem facing Nigeria using the introduction and the section entitled, "Nigeria Now," page 34. Select three persons to explain the ways Southern Baptist missions answer the problem facing the nation. Assign the sections, "Relief," "Reconstruction," and "Reconciliation," pages 35-36, to these persons.

(2) News Clippings—Select clippings from current magazines or newspapers concerning the current political situation in Nigeria. Distribute these clippings one to each member. Ask members to relate clippings to the activities of missionaries in relief, reconstruction, and reconciliation. After members have worked with the study materials, ask them to make short reports.

(3) Listening Teams—Divide group members into three subgroups. As a designated person presents the content for study, each subgroup will listen for answers to one of the following questions: (1) relief? (2) reconstruction? (3) reconciliation?

3. Using Learning Aids

Prepare an outline map of the twelve states of Nigeria. This may be used to show the self-proclaimed republic of Biafra in relation to the country.

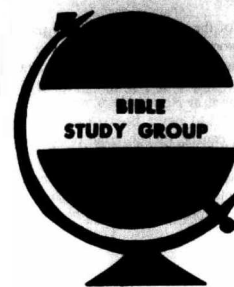
4. Evaluation

Use the following simple exercise. Read each name listed below, pausing for group members to identify the role each plays in relief, reconstruction, and reconciliation.

Loretta Green
Don Reece
Wayne Logan
Josephine Scagg
Bob Williams
Emogene Harris
Turner Hopkins

5. Plans for Follow-Through

Ask each member to think of one way the group might become an agent of relief, reconstruction, and reconciliation in the community. Formulate a mission action project from this discussion.



Women, Women, and More Women!

Passages for Study: Luke 8:1-3; 24:10; John 4:46-53; 19:25; 20:1, 18; 1 Corinthians 14:34-35; 16:19; Romans 16:1-5; Acts 16:14; 18:2, 24; Philipians 4:2-3.

Huber L. Drumwright, Jr.

WHEREVER one looks in the New Testament there are women, women, and more women. To be sure they are usually in the background, but they are always there. From the cradle of Bethlehem, to the cross of Calvary, to the cause of missions, the women are there, patiently and persistently doing their part.

Why, the first missionary society was born in the very days of Jesus' ministry! And as would seem fitting in light of subsequent events, the women are the ones who are found supporting the Saviour himself in all that he was seeking to do to extend the kingdom of God. One of the characteristics of Luke's Gospel is the major emphasis upon the place of women in the story of Jesus, and it is Luke who records that as Jesus "went on through the cities and villages, preaching and bringing the good news to the kingdom of God" there were with him "some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others" (Luke 8:1-3 RSV). These women provided for him out of their means, the first missionary offering perhaps.

The women in Luke's narrative all have one thing in common, they have all been healed by Jesus. The first one mentioned is Mary Magdalene, that is, Mary of Magdala, possibly the

modern village of el-Mejdel, several miles northwest of the town of Tiberias, close beside the Sea of Galilee. She had been the victim of demon possession, the number of demons (seven) suggesting the intensity of her affliction which may have been a very stubborn form of mental illness. One must remember her courage at the cross (John 19:25) and her glowing distinction of being chosen by the Lord as the first witness to his resurrection (John 20:1); she was even a witness of this incomparable event to the Apostles themselves (John 20:18).

Joanna, the wife of Chuza, is not mentioned by the authors of the other Gospels, but Luke notes that she also was a witness to the resurrection (Luke 24:10). Chuza has been thought to have been the manager of Herod Antipas' estate, and his wife, therefore, a woman of considerable means. A longstanding tradition has identified her with the wife of the nobleman (and mother of his son) who came to Jesus for the healing of his child (John 4:46-53). The tradition is that because of that ministry of the Lord to his child, Chuza and his entire family became believers. This tradition is thought to explain why a prominent member of Herod's official family would allow his wife to support Jesus' work.

Susanna must have been a well-known lady in the early church for though she is mentioned only in Luke 8:3, it is not thought necessary to ex-

plain who she is. These women not only gave of their means, but also served as the first mission action group. They served no doubt, in preparing meals as well as other necessary tasks for the disciples band to continue preaching and ministering. The relationship between Jesus and these women is most remarkable for the strict Jewish rabbi had a most contemptuous attitude toward women. Jewish rabbis often thanked God that they were not "slaves, Gentiles or women." The attitude of Jesus himself toward the involvement of women in his work probably opened the door of service in the early church to them through which they entered with such notable results.

Some have thought that Paul was a woman-hater because of his stern counsel about their place in public worship (1 Cor. 14:34-35). It would be difficult to maintain that thesis very long in the face of his commendation of Phoebe (Rom. 16:1), Priscilla (Acts 18:2), and Lydia (Acts 16:14) and his words of appreciation for Euodias and Syntyche who had been his helpers from the beginning (Phil. 4:2-3).

Phoebe, one of these women, was a radiant Christian woman, member of the church at Cenchreae, Corinth's port city on the east (Rom. 16:1-2). The name which she bore was one of the names of the pagan moon goddess Diana; and that fact indicates that she was a convert from heathenism rather

ROYAL SERVICE • OCTOBER 1970

37

than a few. Her Greek name Phebe means literally, "pure, radiant, and bright." According to Paul, her Christian life was bright and shining, also.

In the ancient world, letters of commendation were quite common, and early Christians followed the custom of exchanging such letters when an individual journeyed to a place where he or she was unknown. Paul's very first acknowledgement of this lovely Christian lady whom he commends to the church at Rome where she is going is quite tender: "Phebe our sister" (Rom. 16:1). Surely behind this description towers Paul's teaching of the oneness which all believers have in God who is their father. Paul reminds the church at Rome who had never seen him, or Phebe, that this lady is "our sister." The plural possessive *our* represents a larger group than just Paul and the helpers with him. With one little word *our*, Paul binds up his readers, the church at Cenchrea, and his own missionary part in the family of God where only the sweetest and kindest relations are appropriate.

As to her Christian life, Paul wrote that Phebe "is a servant of the church which is at Cenchrea." Translated literally the word *servant* in Romans 16:1 means "deaconess." Although it is scarcely possible that the term has a technical meaning this early, it does, no doubt, refer to those who in a special way were responsible for various areas of Christian ministry. In ancient society where the separation of the sexes was much more rigid than in our day, there was much work for such a woman to do. The ordinance of baptism as related in woman was served by the assistance of deaconesses. The visitation of the sick, the feeding of the poor, the care of orphans, and many other kindred tasks would claim the life of such a woman as Phebe.

It has been thought that Phebe was a woman with considerable means at her disposal. She was making a business trip to Rome apparently, and that in itself would set her apart. Of this woman Paul says "she herself also hath been a helper of many" (Rom.

16:1 ASV). The word *helper* (or *succourer* in the King James Version) is most unusual in its application to a woman. It literally meant a "patron" or a "champion." Among the Greeks it was a technical term for one who took care of a stranger and was responsible for that foreigner to the civil authorities in one of their city-states. Phebe was a woman who in spiritual affairs became the sponsor of many, among whom Paul numbers himself. She had taken charge of the spiritual welfare of many, caring for their interests and needs in the faith as a patron in an ancient Greek city cared for the needs of his dependent clients from afar.

Faithful Phebe has stood by many Christians in their need, and now the church was being asked to stand by her, receiving her "in the Lord, as becometh saints." Paul suggests that Phebe's claim upon the helpfulness of the church at Rome was "in the Lord." That which the church did for her, it was to do in fulfillment of the Christian truth, in as much as they did it for Phebe, they did it unto the Lord. The Roman believers were to receive her "as becometh saints." All believers are saints; they were; she was. They were saints, one and all, because their lives were separated and dedicated to God. Now let them all act like saints. The New Testament's emphasis is on the appeal that all the people of the Lord should act like saints.

Paul was never given to flattery. When Paul wrote Romans, he was probably at Corinth. Tertius, the scribe, took his dictation. How did his letter get to Rome? Because Paul's commendation of Phebe is placed first in the personal references at the close of the letter, those who hold to the unity of Romans assume a simultaneous arrival of Phebe and the letter in Rome. No other person is so mentioned in the list of personal acknowledgements. It has been supposed that Phebe herself was the one who brought Romans to its destination. It would be impossible to calculate the spiritual significance of that single act

or of the confidence that Paul put in a woman to commit to her charge his long intended letter of self-introduction and gospel declaration for the church at Rome where, at this time, Paul had never been. Even Renan, the caustic French critic of the New Testament, observed that "Phebe carried under the folds of her robe the whole future of Christian theology" as she carried, no doubt on her person, the Roman letter. That was an invaluable contribution to missions in itself. Phebe must have lived up to her name; she was a "radiant" Christian.

Priscilla can never be known apart from her husband Aquila and that seems in so many instances to be just the way a woman finds her own fulfillment. Priscilla and Aquila were a team for Christ. Paul knew them first at Corinth where they had come because of a proclamation by the Emperor Claudius which banished all the Jews from Rome. Paul made his home with this couple while he was in Corinth and shared their tent-making trade. They were obviously working people, and like so many people today they lived in one great city after another: Rome, Corinth, Ephesus, and perhaps back to Rome.

Aquila as a name in Latin means "the eagle." Some have laughed and said that Aquila in a typical Jewish fashion looked like one, with a nose to match, but the eagle was as honored a symbol of the nation among the Romans as it ever was here in our country as our national emblem. It may be that this man had that "look of the eagle" that suggested the strength of his personality. Sometimes in the New Testament Priscilla is called *Prisca*. This is because the name Priscilla is a diminutive in Latin that means "little Prisca." She may have been as small and diminutive as her name, a little woman alongside her much more impressive husband. However that may be, it is a fact that they are frequently mentioned in the New Testament and one is never mentioned without the other. Strangely enough, in a masculine world where

men always came first, Priscilla is sometimes mentioned ahead of her husband. Most unusual indeed that it should be so, but they were apparently a harmonious team for Christ.

During Paul's stay in Corinth Priscilla made a home for him, and God only knows the strength he found there in those troubled days. When Paul left for Ephesus, Priscilla and Aquila went with him; and when Paul wrote from Ephesus back to Corinth, he said "Aquila and Priscilla salute you much in the Lord, with the church that is in their house" (1 Cor. 16:19). This casual reference to a church "in their house" is also repeated in Romans when later Paul writes to that city to which Priscilla and Aquila apparently returned (Rom. 16:5). They had the church there in their house, also. Their home was the center of gathering for Christians, and there they worshipped. They had as wanderers, no doubt, only a modest dwelling, the home of humble working people, but it became time and again a center for gospel dissemination. They gave their home to Christ.

A most interesting episode in the New Testament brings this dedicated husband and wife into contact with an accomplished preacher named Apollos (Acts 18:24). After Paul left Ephesus, Priscilla and Aquila were there by themselves to carry on as best they could what he had begun. An eloquent Jew of Alexandria, described as being "mighty in the scriptures," Apollos came to Ephesus. He was fervent in spirit but insufficient in doctrine. He knew only the baptism of John. It is not certain just exactly what those words described in the way of a deficiency, but most likely they mean that Apollos had subscribed wholeheartedly to the teaching and work of John the Baptist, but that he did not know the gospel story of Jesus' fulfillment of John's prophecy.

Priscilla and Aquila heard Apollos speak in the synagogue and were immediately aware of his deficiency. How to help, that was the question. The Scripture says "they took him unto them" which was simply a way

of saying they took him home as a guest. With privacy that would avoid embarrassment and with hospitality that spoke of genuine interest, these humble laypeople helped the learned preacher perfect his message. It is not too much to believe that the glowing report of the work done subsequently by Apollos in Achaia where he "helped them much which had believed through grace" is explained in large measure by Priscilla and Aquila who had strengthened him at Ephesus. It is difficult to know whom to admire the more, the humble couple who knew how to tactfully help the learned preacher, or the learned

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of Baptist Women meeting plans for November (see Forecaster, p. 42)
Announcement of Baptist Women projects and plans
Study session (see pp. 37-39)
Information and discussion of mission action projects
Prayer for mission action and other causes in the community

PLANNING LEARNING

1. Understanding the Aim

At the end of this session, members should be able to interpret in a personal way the messages found in the lives of New Testament personalities.

2. Learning Method

Present personality sketches of the following New Testament women: Mary Magdalene, Joanna, Susanna, Phebe, Priscilla. (Lydia, Eunice, and Dorcas may also be added.) One or more women may present personalities using informal story-telling technique.

3. Using Learning Aids

Borrow a copy of October-November-December 1970 *Aware* from a Girls in Action leader. Pages 32-33 picture an artist's impression of Lydia, Eunice, Dorcas, Priscilla, Phebe, and

others. Use these pictures and the accompanying comments to introduce the study.

4. Evaluation

Give each woman paper and pencil. Ask each to choose one of the personalities presented. Ask each to answer the following questions.

What message do I see in the life of this New Testament personality?

What do I plan to do in response to that message this year?

5. Plans for Follow-Through

Suggest that members read the book *History of Woman's Missionary Union* (\$1.25 from Baptist Book Store) by Alma Hunt to determine ways that Southern Baptist women have continued the tradition of service begun in the New Testament.

preacher who accepted wholeheartedly the help that was offered. I wonder who had prepared that Sabbath meal in advance that Apollos shared in Ephesus? I wonder who kept that home that was always ready and open for the work of the Lord? Priscilla was an ordinary woman whose life will always live in the Christian record because she did what she could. What a missionary record Priscilla wrote.

Women, women, and more women! They are everywhere in the New Testament, mostly in the background but always there, doing what they can for their Saviour and his cause.

FORECASTER

MARGARET BRUCE

PRESIDENT

Why Change?

Sir Winston Churchill once said, "There is nothing wrong with change, if it is in the right direction." The changes being recommended by Woman's Missionary Union for the 70's are in the right direction. They are designed to result in the improvement and growth of Woman's Missionary Union.

Organizational development experts suggest that change is successful when the changes made are those that people want, need, and like. Changes in WMU '70 are based on this concept. Changes are based on what churches want and need.

Three Chairmen Instead of Two

An evaluation of the organization structure recommended in 1968 indicated that women wanted and needed three chairmen instead of two. Therefore, it is recommended that each adult organization shall elect a mission study chairman, a mission action chairman, and a mission support chairman. See the new *Baptist Women Leader Manual* (75¢) for a list of duties of each of these chairmen.

Assistant Group Leaders

Some group leaders have liked having assistant leaders in the group instead of asking members to volunteer for work to be done. Missions groups in the 70's will decide whether they will elect assistant group leaders or continue to ask group members to volunteer for work to be done by the group.

New Names

One of the changes for the 70's has been necessitated by the new grouping-grading plan which goes into effect October 1970. The adult age in Baptist churches now includes all those eighteen and above or high school graduates. To provide an organization which could more easily enlist young women in missions, a Baptist Young Women organization was designed for those eighteen through twenty-nine years of age. Baptist Women is for all women thirty years of age and over.

The executive committee takes a new name, too. It will now be called Baptist Women officers council. This council

is composed of the president, secretary, mission study chairman, mission support chairman, mission action chairman, mission study group leaders, mission prayer group leaders, and mission action group leaders.

Another new name, Baptist Women council, will be used to designate the planning group that coordinates and evaluates the work of all Baptist Women organizations within a church. The Baptist Women council is composed of the Baptist Women director and Baptist Women presidents.

Some Clarifications

1. If members have no preference and do not want to choose a missions group, they should be assigned to specific groups.
2. While missions groups have a primary activity, such as study for a mission study group, prayer for a mission prayer group, and mission action for a mission action group, all missions groups engage in related activities such as enlistment, study, prayer, and mission action.
3. Missions groups meet monthly on the schedule used by circles in the old organization plan. For example, the Baptist Women meeting may be held during the first week of the month, and missions group meetings may be held during the third week.
4. Baptist Women chairmen (mission study, mission action, mission support) plan for the work related to their office but do not do all of the work. They seek to involve all members in mission study, mission action, and mission support.

Annual Planning

"Baptist Women Planning in Relation to WMU Planning" on page 24 of the *WMU Year Book 1970-71* (40¢), explains how Baptist Women planning fits into WMU annual planning. Pages 24-33 of the *Year Book* provide plan sheets for the broad planning which a Baptist Women organization must do for the WMU year 1970-71. These plan sheets are based on the Baptist Women Achievement Guide, the plan of work for Baptist Women organizations. Aim for the highest recognition on the Baptist Women Achievement Guide, a Distinguished organization. Such a goal assures quality work.

Ready for 1970-71?

	Yes	No
1. Have all Baptist Women officers studied the <i>Baptist Women Leader Manual</i> ?	<input type="checkbox"/>	<input type="checkbox"/>
2. Have broad plans been made for the year 1970-71?	<input type="checkbox"/>	<input type="checkbox"/>
3. Have all basic materials needed by Baptist Women officers been secured?	<input type="checkbox"/>	<input type="checkbox"/>
4. Have all Baptist Women of the church been informed of the missions group opportunities of Baptist Women organizations?	<input type="checkbox"/>	<input type="checkbox"/>
5. Have plans been made for orienting new Baptist Women members?	<input type="checkbox"/>	<input type="checkbox"/>
6. Have all plans been made for October general and group meetings?	<input type="checkbox"/>	<input type="checkbox"/>

Readiness Guides

1. *Baptist Women Leader Manual* (75¢) shows how credit in the New Church Study Course may be secured for reading or studying the Manual. Teaching Guide, *Baptist Women Leader Manual* (50¢) outlines teaching procedures for each chapter of the Manual.
2. *WMU Year Book 1970-71* (40¢), pages 24-33, furnishes plan sheets for annual planning.
3. *Baptist Women Leader Manual*, pages 35-36, gives suggestions for presenting group opportunities.
4. *Changes and Choices*, Revised (25¢) is an excellent tool for member orientation.
5. Resources for Baptist Women general meetings are in *Royal Service* each month. See pages 25-27 of the *WMU Year Book 1970-71* for missions group resources.

CHAIRMEN

Officers Council

The first duty listed for each Baptist Women chairman is "serve on the officers council." It is the responsibility of this council to plan the organization work on a regular basis. Each month *Forecaster* will suggest agenda items for the council and for the pre-council meetings of Baptist Women chairmen with missions group leaders. These pre-meetings enable the chairmen to keep in touch with the work being done in missions groups related to their phase of the work. They help group leaders become aware of supplementary resources which are available. They avoid duplication of work and provide opportunity for the sharing of plans and ideas.

Baptist Women chairmen are responsible for summarizing group reports for the officers council. There may be times when the chairmen will ask one of the group leaders to bring the report or will ask a group leader to tell of some unusual experience her group has had.

Study Chairman

The foreign mission book to be studied during October or November in Taiwan: *Unfinished Revolution*, Carl Hunker (\$1.00). Baptist Women members should be encouraged to attend the churchwide study of this book. If the book is not used for a churchwide study, plan for it to be taught in the Baptist Women organization. These questions may be used in planning for the study.

- When and where will the book be taught?
- Who will teach the book?
- What schedule will be followed?
- What resources are needed for the teacher?
- How will the study be promoted?
- How will we create a good learning situation?

Listed below are some resources to be used in teaching the book.

1. Taiwan, *Unfinished Revolution*, Carl Hunker (\$1.00), for teacher and members.
2. Teaching Guide, Taiwan, *Unfinished Revolution*, Lawrence Webb (35¢).
3. Teacher's Resource Booklet: *Chinese Mission Fields Today* (free).
4. Filmstrip: *Where the Gospel Speaks Chinese*, with printed manual and disc recording, 40 frames (\$6.00).
5. Slide set *1970 Foreign Mission Graded Series—Adult*, eight color slides selected to provide pictures and situations in the book (\$3.00).
6. The Rim of East Asia Mapkin (50 for 95¢). Chopsticks (10 pairs for 75¢). Pagoda and Garden Kit (\$1.50). Imported China Bulletin (10 for 35¢). China Lantern (\$1.25). The Friendly Dragon (75¢). Stick Pin Flag (China) (5¢). Christian Stick Pin Flag (5¢). Chinese Art Calendar (30¢ per pad).

October Study

Plan carefully for this first study session of the new 1970-71 WMU year. Read carefully the study materials, pages 31-33. Next study the suggested guides for planning for learning on page 33. The new format introduced this month will be used throughout the church year.

Understanding the aim is basic to planning the learning experience. Whether the aim has been accomplished will be demonstrated by the evaluation of the study.

Three different learning methods are suggested from which study chairman may choose the one that meets the needs and abilities of the learners. Simple learning aids will be suggested each month. Utilize members in the preparation of these aids.

Definite plans for follow-through in learning will also be suggested each month. The study chairman must work closely with the mission support chairman and the mission action chairman to plan follow-through experiences.

Mission Action Chairmen

Ministering to the Jew

October 1 is Rosh Hashanah or Jewish New Year. During the ten days until Yom Kippur (October 10) the Jew examines his life, recognizes his sin, and petitions for forgiveness.

Expressing concern and friendship is one of the most effective ways to minister to Jewish persons. Encourage members to assume individual mission action projects this month by extending concern to a Jewish friend. Individuals may visit Jewish friends pledging greater interest, concern, and friendship in the following year. Explain Rosh Hashanah and Yom Kippur at the Baptist Women meeting, asking women to engage in individual projects.

Assisting Mission Action Groups

Sometimes mission action groups need the help of other Baptist Women members. Recently one group which ministers regularly in a nursing home decided to serve dessert one evening to the eighty-five persons living in the home. The call came from the mission action group for cakes and for Baptist Women members to help serve. There was also a need for persons to help with distributing tracts and to help with the devotional period which followed the dessert party.

Check with mission action group leaders concerning the need for the assistance of Baptist Women members. Not only is this an opportunity for meeting needs, but also it provides a ministry and witness for members not regularly involved in the work of a mission action group.

Mission Support Chairman

Cooperative Program Month

October has been designated by the Southern Baptist Convention as Cooperative Program month. Churches are encouraged to give information about the Cooperative Program and to pray for the various missions causes supported through it.

Use the following suggestion to present Call to Prayer through an emphasis on the Cooperative Program.

The Cooperative Program

Enables a church to combine its resources with those of other churches.

Provides an efficient way for a church to extend its ministry into the world.

Enables church members to use their resources carefully to multiply their impact on the world.

The Cooperative Program supports the work of these missionaries. (Read names from Call to Prayer.)

In addition to praying for the missionaries listed, pray also that Southern Baptists will strengthen their offerings to the Cooperative Program.

Week of Prayer for Foreign Missions

The 1970 Week of Prayer for Foreign Missions is November 29-December 6. Material for a five-day observance of the week of prayer will be in December ROYAL SERVICE. Begin now to prepare for this important week. Consider

these questions in making preliminary plans for the observance.

1. How will the week of prayer be observed in the Baptist Women organization? A prayer breakfast, an afternoon or morning meeting each day, a luncheon—consider a variety of ways before deciding on the best plan for individual situations.

2. How will attendance at week of prayer meetings be encouraged? A free folder for individual use is available as a mailout invitation. Determine the number needed and communicate this information to the Baptist Women president.

3. How will the churchwide goal for the Lottie Moon Christmas Offering be promoted in the Baptist Women organization?

GROUP LEADERS

Preview Organization Plans

Missions groups are a vital part of the Baptist Women organization. It is the responsibility of the group leader to keep group members informed of all Baptist Women plans. These plans are made by the officers council. Attendance of group leaders at the Baptist Women officers council meetings assures group members of up-to-date information about the organization.

Each month the group leader or one of the group members plans a preview of the study topic for the next Baptist Women meeting. This preview encourages members to attend the monthly Baptist Women meeting. "Distinctively Argentine" is the title of the study session to be held at the November Baptist Women meeting. The study reviews evangelistic plans designed by Argentine Baptists to reach their countrymen.

To announce the November study, use a guessing contest. Say, The country to be studied at the November Baptist Women meeting:

- is four times the size of Texas
- has an infinite variety of land and climate (deserts and rivers; the pampas; the towering Andes Cordillera; tropical forests; perpetual snow)
- has only one in thirty persons who is not of European descent
- has made and is making great strides in industry and education
- had its first Baptist church organized in 1865 by Welsh colonists
- calls the father of Baptist work Pablo Besnon, a native of Switzerland
- was sent its first Southern Baptist missionary in 1903
- has an International Baptist Theological Seminary located in its largest city
- has subversive political groups which are tremendously

active in universities, labor unions, and poverty-stricken suburbs.

If members have not guessed the name of the country by this time, say, Its capital is Buenos Aires and the country is Argentina.

Share plans for study of *Taiwan: Unfinished Revolution*, Carl Hunker (\$1.00*), with group members and urge all members to attend.

Study Group Leaders

In the book *Guiding Adults* (\$1.25*), James Williams says that the leader is to help the learner to read, think, and respond. The leader also assists the learner in applying what he has learned to life situations. Study leaders will find this book helpful.

Mission Action Group Leader

Do all members have copies of the mission action group guide related to their work? There are now twelve group guides (\$1.00 each*). These are listed on page 46 of the WMU Year Book 1970-71 (40¢*).

The guide gives an understanding of the purpose of mission action. It helps group members with their personal preparation for mission action. It gives suggestions for in-service training. It provides guides for planning and evaluating mission action. It outlines activities in which the group may engage on a sustained or long-term basis.

Prayer Group Leader

The *Prayer Group Guide* (\$1.00*) and *ROYAL SERVICE* are the two essential resources for a prayer group. The guide is most helpful in getting the group started in an effective way. Personal and group preparation is a part of "getting started" right. Pages 7-12 of the *Prayer Group Guide* will help in taking this first step.

The Resource Section of the guide, pages 13-46, gives creative material for planning prayer experiences. For the October prayer group meeting, use this outline:

1. Understanding intercessory prayer (pp. 18-21, *Prayer Group Guide*)
2. Praying (using Call to Prayer in *ROYAL SERVICE*)
3. Reporting on prayer needs
4. Praying
5. Previewing general meeting plans (see Group Leaders section in this Forecaster)
6. Group planning (see p. 80, *Baptist Women Leader Manual* 75¢*), and make plans for related activities for coming month or months)

OFFICERS COUNCIL

The Baptist Women officers council is composed of the president, secretary, mission study chairman, mission sup-

port chairman, mission action chairman, mission study group leaders, mission prayer group leaders, and mission action group leaders. To facilitate planning and coordination, part of the time of regular officers council meetings is given to a meeting of general chairmen with group leaders.

Suggested Agenda for October Meeting

- Chairmen meet with group leaders (stress importance of group planning; see pp. 110-112, *Baptist Women Leader Manual*; decide on summary report to Baptist Women officers council; stress member involvement in all activities)
- Call to Prayer
- Planning and coordinating (plans to be made or completed: study of *Taiwan: Unfinished Revolution*, Carl Hunker, \$1.00*; Baptist Women mission support projects, Baptist Women mission action plans; Week of Prayer for Foreign Missions with Lottie Moon Christmas Offering; support of church stewardship emphases; enlistment of new members and reclaiming of absentees)
- Reporting (officers reporting on work done and majoring on plans for the future)
- Sharing information from WMU council or Baptist Women council (in churches with two or more Baptist Women organizations)

PROMOTIONAL FEATURE

To promote attendance at the study of the book *Taiwan: Unfinished Revolution*, Carl Hunker (\$1.00*), borrow from the library or buy from a music store a recording of Chinese music. After playing enough of the music to create an oriental atmosphere, ask someone to give the name of the book to be studied, the time, and the place of the class. Explain that the book is a study of Baptist work on the island familiar to the West as Formosa, a term meaning "beautiful isle." But for the Chinese, Formosa is a foreign term with the flavor of a bygone colonial age. The Chinese character folder "The Five Virtues of Confucius" may be used as an invitation to the study (set of 10 folders, 50¢, ten folders with envelopes, 65¢*).

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 Foreign Mission Board, SBC, P. O. Box 6597, Richmond, Virginia 23230.

*Available from Baptist Book Store only.

CALL to PRAYER

1 THURSDAY Read Psalm 119:105-112
As of May 6, Korean Baptist churches had recorded 8,628 professions of faith prior to and during the first phase of their "Year of Victory" evangelistic crusade "Phase I" of the crusade began in mid-March with pastors, seminary professors, and missionaries conducting evangelistic meetings in three sections of Korea. Pray for these Korean evangelistic efforts.

Yam Rolly Muehler, worker among Indians, Oklahoma
Harold Ramsey, superintendent of missions, Washington
Miss Elbert T. Davis, rural-urban missions, California
Miss Robert L. Smith, pioneer missions, Pennsylvania
Miss Alexander, business administration, Thailand
Miss E. M. Russell, home and church work, South Brazil
Doneta Elliott, preaching ministry, Thailand
Virginia Halder, educational work, Switzerland
Miss R. M. Kinney, home and church work, Switzerland
Miss D. J. McMillan, home and church work, Korea
Lillian Rogers, religious education, Singapore
Louise Trinkle, preaching ministry, Italy
Helen McCullough, retired, China-Hawaii

2 FRIDAY Read Proverbs 3:1-12
When Missionary Helen Meredith of Colombia boarded a crowded bus a young woman was demanding that a man pay for some eggs which she thought he had crushed. When he ignored her she punished him by hurling the remaining eggs at him. Pray that the people of Colombia might be led in the Christian way of life.

Miss Treuman Granger, worker among French, Louisiana
Angela B. Moaders, US-2, California
Miss Gilbert Oakley, worker among Spaniards, New Mexico
Miss Freddie Plattner, worker among Spaniards, Florida
Clara E. Wiley, metropolitan missions, Indiana
Miss T. J. DuBois, metropolitan missions, California
Miss Lowell Wright, rural-urban work, Indiana
Miss H. D. Duke, home and church work, Colombia
Sylvia Hutcherson, educational work, in Korea

Achie Jones, educational work, Ecuador
Donald Orr, music ministry, Colombia
Miss W. M. Young, home and church work, Japan
Somerset Longbottom, furlough, Vietnam
Miss S. P. Longbottom, furlough, Vietnam
Miss Gil Aldape, retired, Texas

3 SATURDAY Read John 8:12-15
"Mbevo is a most enchanting place," says Bette Bailey, missionary journeyman in Tanzania. "Language is certainly a barrier. I'm surely glad the Lord gave us means of communicating other than words. Patients who were once nearly listless leave our hospital with big smiles on their faces. Many leave with a newly found Christ in their hearts. Pray for missionary journeyman serving all over the world."

Miss Vernon Moshe, rural-urban work, New Mexico
Miss Dan F. Vonnard, metropolitan missions, California
Miss J. F. Baugh, home and church work, Tanzania
Miss W. T. Dunn, home and church work, Lebanon

Kenn Fera, preaching ministry, South Brazil
Jerald Galston, preaching ministry, Ecuador
Wheeler Kidd, English language work, Malaysia
Playd Mayberry, dormitory parent, Japan
Miss F. J. Baker, furlough, Korea
Cheribel Jaffron, retired, Texas
William Jester, retired, Nigeria

4 SUNDAY Read John 13:26
An experiment in on-the-job training for Christian communicators involved twenty persons in a two week workshop at the Baptist mass communications center in Bangkok, Thailand. The workshop grew out of a need to train Baptist leaders in the use of radio, TV, and films for evangelism. Pray that participants in this workshop may use their knowledge effectively.

Miss Aurelia Dawkins, evangelistic work, Panama
Lee D. Grubb, Baptist center, Pennsylvania
Lewis W. Newman, in service guidance director, Texas
Francesca Plattner, worker among Spaniards, Florida
Miss Mae Powell, Sellen Home, Louisiana
John J. Snodden, pioneer missions, West Virginia

Frank W. Sutton, superintendent of missions, Arizona
Miss David Gashman, language mission, Arizona
Miss R. T. Bowlin, home and church work, Rhodania
Hubert A. Pae, preaching ministry, Thailand
May J. J. Martfeld, home and church work, Mexico
Russell R. Millard, educational work, Spain
Miss C. M. Mahan, educational work, Paraguay
Miss G. L. Johnson, home and church work, Argentina
Miss F. A. Kilgusich, home and church work, Zambia
Judy Ritchie, secretarial work, South Brazil
Miss J. W. Smith, home and church work, Indonesia
Miss E. B. Trutt, home and church work, North Brazil
Van Warton, preaching ministry, Indonesia
P. M. Camidy, retired, Virginia
Boris Reir, retired, North Carolina

5 MONDAY Read John 4:46-54
The Baptist Theological Seminary in Ruschlikon, Switzerland, has a student body of fifty students from twenty-one countries. The number of married students has increased in recent years causing a shortage of on-campus apartments for couples. A new apartment building for couples is under construction. Pray for this strategic seminary and its ministry.

James L. Benson, worker among Spaniards, Texas
Charles Brackner, superintendent of missions, Ohio
Miss Johnnie P. Coffey, worker among Negroes, Oklahoma
Miss Robert Grant, Baptist center, New Mexico
Phyllis Hale, US-2, Michigan
Thomas Lave, worker among Chinese, California
Miss Jess M. Sanchez, evangelistic work, Cuba

Missionaries are listed in their birthplace. Additional are in **DIRECTORY OF MISSIONARY PERSONNEL**, from **Young Men's Union Board**, P. O. Box 4597, Richmond, Virginia 22310, and in **WOMAN'S BOARD PERSONNEL DIRECTORY**, from **Woman's Mission Board**, 1229 South Street, N.W., Atlanta, Georgia 30309.

Miss A. A. Glasnost, home and church work, South Brazil
Miss J. B. Marshall, home and church work, Equatorial Brazil
Miss G. B. Hestings, home and church work, Malaysia
Miss J. B. Hester, home and church work, Switzerland
Donald Manno, educational work, Zambia
Miss B. M. Budman, home and church work, Costa Rica
Miss C. T. Stephens, home and church work, Indonesia
Miss C. B. Fry, furlough, Malaysia
Douglas Kendall, furlough, Zambia
Miss Lillian Robertson, retired, Louisiana

6 TUESDAY Read Mark 10:46-52
Baptists recently were invited to participate in a religious service at the national Boy Scout camporee in Costa Rica. Nearly all the 200 Scouts at the camporee plus many of their parents and friends present for the camp's open house attended the service. Perhaps many were exposed to an evangelistic witness for the first time. Only about one sixth of Costa Rica's 2,000 Boy Scouts are affiliated with evangelical groups.

Jerry F. Potter, worker among deaf, North Carolina
Miss Lee D. Grubb, Baptist center, Pennsylvania
Helen Beavers, worker among Spanish, Congo
I. B. Bellenger, preaching ministry, Germany
Paul Ann Hall, medical work, Nigeria
Miss D. L. Hill, home and church work, Philippines
Charles E. LaGrone, preaching ministry, Argentina
Miss B. M. Lawton, home and church work, Taiwan
Gerald Biddle, preaching ministry, Chile
Miss J. A. Williams, home and church work, Mexico
Donald Doyle, furlough, Costa Rica
Miss C. T. Hagline, furlough, Nigeria
Miss W. W. Lawton, retired, China, Hawaii, Taiwan

7 WEDNESDAY Read Luke 7:11-23
Three missionary journeyman recently led a retreat for teenage military dependents from an Air Force base in the Philippines. About half of the sixty young people were not Christians when they arrived at the campgrounds. However, the following Sunday twenty of them announced their Christian commitments as a direct result of the retreat.

Miss Emma de la Cruz, worker among Spaniards, Texas
Miss Lowell F. Lawson, Christian social ministries, Kentucky
Donald Leslie Rallim, pastoral missionary, Alaska
C. Richard White, worker among Indians, South Dakota
Miss P. M. Audaman, home and church work, Philippines
Miss M. J. Ladhamer, home and church work, Mexico
Marion Leach, educational work, Indonesia
James A. Landford, preaching ministry, South Brazil
Miss J. W. Murphy, home and church work, Italy
Miss E. B. Murray, home and church work, Peru
Miss H. W. Schweinberg, home and church work, South

Miss M. T. Barker, dormitory parent, Guatemala
Donald Bunker, furlough, South Brazil
Marie Van Leer, furlough, Nigeria

8 THURSDAY Read John 9:1-11
Opened in late 1969, the Baptist library in Gaza is serving an increasing number of people. In the past almost anyone in Gaza who wanted a Bible, New Testament, or one of the Gospels came to the Baptist hospital. The new library will have these items plus Christian novels and other Christian literature. A librarian will be on hand to counsel with those seeking further information.

Megann V. Gannon, worker among Indians, Northern US
Miss John E. Hubbard, worker among Indians, New Mexico
Miss James Nelson, worker among Indians, New Mexico
Anna Priano, US-2, Louisiana
Judith Adams, medical work, Gaza
Miss J. E. Mills, home and church work, West Africa
Miss J. P. Spenn, home and church work, North Brazil
Miss J. E. Teller, home and church work, Nigeria

9 FRIDAY Read John 11:32-45
Help—a single word crudely lettered in the center of paint daubed wood in the small theater in Oranagon, Philippines. Who was the painter, a lonely US serviceman, a member of one of the civilian families, a Filipino, or one of the Southern Baptist missionaries who make up the Philippine Baptist Mission which requested additional personnel? The Philippine Mission cautions those who come of the difficulties of travel over the mountainous terrain, the problems of a dual ministry to US citizens and Filipinos, the frustrations of trying to cover so much territory. Pray that couples may be called to this work.

Miss Eugene Sloan, worker among Spaniards, Oklahoma
Lloyd K. Spamer, superintendent of metropolitan missions, Illinois
Jeanette Macon, preaching ministry, Uganda
Dorothy Laitham, social work, Equatorial Brazil
Miss F. D. Swift, home and church work, Chile
Miss P. D. Young, religious education, Kenya
Harold Garson, furlough, Philippines

10 SATURDAY Read Acts 3:1-10
Two television stations in Hong Kong recently broadcast Southern Baptist Radio and Television Commission films for the first time. The broadcasts were carried on both Hong Kong's Chinese and English channels. Jade and Pearl Networks. The Baptist made children's costume series "JOT" began a 13-week run on Pearl Net. Pray for this new opportunity for Baptists in Hong Kong.

Clyde Backer, pioneer missions, Puerto Rico
Frank M. Chase, pioneer missions, Rhode Island
Miss Joseph M. Wicks, pioneer missions, Pennsylvania
Miss Harry E. Woodall, Christian social ministries, Arkansas
James Cecil, business administration, Hong Kong

Miss W. M. Garraway, home and church work, Japan
Gordon Hays, educational work, Japan
J. P. Mitchell, preaching ministry, Chile
Miss J. B. Black, home and church work, Philippines
Miss A. B. Williams, home and church work, East Africa
Miss T. E. Gunkley, furlough, Korea
Larry Adams, furlough, Equatorial Brazil
Miss D. B. Ray, furlough, Korea
Miss Rosalee G. Alvarez, retired, Texas

11 SUNDAY Read Acts 13:26-39
Spanish migrants in southern France are regular listeners to Spanish Baptist shortwave broadcasts. Spanish Baptists have been airing programs over Trans-World Radio in Monte Carlo, Monaco, for over five years. Their small recording studio is at the Spanish Baptist Theological Seminary in Barcelona. Mail indicates that there are listeners in twelve countries of Europe and North Africa.

Miss Frank Menden, worker among Spaniards, Colorado
Miss LeVern A. Isner, pioneer missions, Nevada
Miss Robert E. White, metropolitan missions, Ohio
Miss Robert C. Shores, metropolitan missions, Illinois
Miss J. T. Adams, home and church work, Tanzania
James D. Boyce, preaching ministry, Spain
William Chambliss, business administration, Mexico

Miss A. G. Dunaway, home and church work, Nigeria
Leah Kessner, preaching ministry, Germany
Owen C. Reuben, preaching ministry, Liberia

12 MONDAY Read I Corinthians 15:1-11
A new English-language Baptist church has been organized in Quito, Ecuador. The congregation holds Sunday School and worship services in Spanish language University Baptist Church. William P. May, Southern Baptist missionary, is pastor of the new group which organized to serve an increasing number of English-language families arriving in Quito. Pray for this new ministry in Ecuador.

Miss Edna Burgher, Jr., worker among Russians, California
Miss C. Page, Baptist center, Illinois
Robert Edminster, educational work, Rhodania
Robert Halford, preaching ministry, Italy
Miss D. W. Moore, home and church work, Ghana

Miss H. E. Shumaker, home and church work, Dominican Republic
Samuel Simpson, agricultural work, Ecuador
Miss G. P. Tynes, home and church work, Philippines
Miss A. L. Wood, furlough, Thailand
Miss B. A. Morris, furlough, Singapore

13 TUESDAY Read I Corinthians 15:12-28
Hong Kong Baptist College is now registered as an approved post-secondary college, having met the standard of a government ordinance. The college's buildings and equipment are valued at \$10 million by the Hong Kong Department of Education. Over 2,400 students are enrolled in full-time post-secondary study in the school's twelve major areas. Plans are

ROYAL SERVICE • OCTOBER 1970

the evangelistic meetings during one month, one fourth of them heard the gospel for the first time, reports James F. Humphreys, Southern Baptist missionary associate. During the month, 500 persons became "seekers after Christ" as they are called by the Vietnamese Baptists.

Mrs. Eddie Sevels, worker among French, Louisiana
Valerie Sheward, evangelistic work, Alaska
Mrs. Edna Hele, rural-urban missions, Michigan
Mrs. William Garold Lacke, rural-urban missions, Kansas
Mrs. Harwood Watershaute, pioneer missions, Connecticut
Oliver Allen, educational work, Vietnam
Bobby Evans, preaching ministry, Malaysia
Oliver Gilliland, doctor, Indonesia
Leary Mulhally, educational work, Kenya
Mrs. T. E. Savage, home and church work, Zambia
Charles Wisdom, student work, Mexico
E. E. Ames, furlough, Nigeria
William Meland, furlough, Argentina
Evelyn Stone, furlough, Ghana
Mrs. S. T. Tipton, furlough, Uganda

25 WEDNESDAY Read I Thessalonians 1
The first special recognition certificate that the ministry of defense of the Republic of Korea has ever presented to a private foreign group went to the Korea Baptist Mission organization of Southern Baptist missionaries. The caption is for the ministry of the Baptist sponsored servicemen's center at Nonsan, location of the main basic training facility for the Korean army. This center is one of three such servicemen's centers maintained by Baptists in Korea.

James Eldon Jones, pioneer missions, New York
Mrs. C. G. Tabor, nurse, Korea
Mrs. R. W. Terry, home and church work, Germany
Evelyn Hayes, furlough, Indonesia
Wanda Pander, furlough, Paraguay

26 THURSDAY Read I Corinthians 12
The theme "Commitment to Christ to Guyana in the World" tied together the third annual Women's Missionary Union conference and the first Girls' Auxiliary conference held in Guyana. Mrs. Chandira Singh, former Hindu who repented Guyanese Baptists at the Baptist World Congress in Japan, gave her Christian testimony at the meeting. A Christian adaptation of "The Impossible Dream" emphasized the theme of the conference.

Mrs. Joe M. Music, pioneer missions, Utah
Mrs. C. D. Biliary, home and church work, Guyana
John Carr, educational work, Argentina
Robert Campher, preaching ministry, Viet Nam
R. L. Stock, preaching ministry, Zambia
David Miller, furlough, North Brazil
Josephine Ward, retired, China, Taiwan

27 FRIDAY Read Colossians 1:3-14
A 42 member Baptist congregation in Guatemala City has organized as Macdonia Baptist Church, the ninth Baptist church in the city and 35th in the Guatemalan Baptist Convention. Dedication of the building and the organization service were led by Southern Baptist missionaries

and convention officials. Enrique Diaz, professor in the Guatemalan Baptist Theological Institute, is pastor of the new church.

Charles M. Ray, superintendent of missions, Michigan
Harry Byrd, preaching ministry, Guatemala
Dwight Clark, preaching ministry, Bahamas
Margaret Falsburn, work with women, Liberia
Mrs. R. B. Millard, home and church work, Spain
Rebecca Lambert, medical work, Korea
Ferdia L. Lawh, educational work, Indonesia
Thomas Norman, preaching ministry, Colombia
Mrs. J. W. Richardson, doctor, Nigeria
Mrs. J. O. Tuel, home and church work, Argentina
J. W. Gordon, retired, Texas
J. W. McGarock, retired, Chile Publishing House
Hannah Flaudon, retired, China, Hawaii

28 SATURDAY Read Revelation 1:10-20
"The Foreign Mission Board is a church not through this church in the Southern Baptist Convention conducts Christian work around the world as it is promoted by faith in the gospel of Christ," explains Baker J. Coulton, executive secretary of the Board. The Board is currently composed of sixty-seven members, elected by the Southern Baptist Convention, plus the Convention president as ex officio member. Pray for the work of the Foreign Mission Board.

Mama K. Cabanis, rescue mission, Louisiana
Jerry Mumble, U.S.-2, Virginia
Mrs. Robert L. Tremaine, pioneer missions, Massachusetts
Anita Cabanis, educational work, Japan
James Johnston, preaching ministry, Ni
Charles Maddox, business administration, Ghana
Sophie Nichols, work with women, South Brazil
Mrs. A. B. Oliver, home and church work, South Brazil
Mrs. G. C. Tanase, home and church work, Portugal
Mrs. C. L. Miller, furlough, Philippines
Bulford Nichols, furlough, Indonesia
Mrs. S. S. Stave, retired, Brazil
Mrs. W. J. Webb, retired, Mexico, Guatemala, Venezuela

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(Continued from p. 30)

gious liberty picture affect Baptist life? Members will review the historical background of persecution of evangelicals in Spain and recent events bringing change in the status and activities of Baptists and their churches; they will examine evidence that Baptists are adjusting to the changes and responding to new problems and opportunities.

August 1971

Italian Creativity

Response to a Changing Society

An examination of the specific attempts made by Baptists in Italy to respond creatively and courageously to a changing society, to provide a relevant witness in a culture experiencing disaffection toward religion. The study material will help to answer the question, How do Baptists minister to the disillusioned, reach out for the lost, and at the same time, quietly encourage the stirring embers of reformation sown in the recent attitudes of the Roman Catholic Church?

September 1971

Zurch, Switzerland

Center for European Outreach

A study of the ministries of the Baptist Center in Ruschlikon-Zurch: international seminary, conferences for Baptist groups of Europe, radio recording studio, and the Press Service of the European Baptist Federation.

NEXT MONTH...



Attend

a national meeting of
La Convencion Femenil,
the organization of
Argentine Baptist Women

**Learn of the work
of the Argentine
Baptist Convention**



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BAPTIST WOMEN CONTINUE
TO SUPPORT WORLD MISSIONS
EXTENDING LIVES IN ROYAL SERVICE