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JUNE 1971

ROYAL SERVICE

ROYAL SERVICE

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From an Asian Mission

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Many of the persons attending the Baptist World Alliance last summer returned to the States with small prints by the artist Sadao Watanabe. Most of these stateside Baptists would not have known of Watanabe had it not been for an article by Norma Young in The Commission, February 1970. Watanabe (right), talking with Hugh (left) and Norma Young (center) about his primary use of Christian subject matter, summarized the goal of his life: "I would like to use my talents, my health, my ideas for the glory of God."

This same goal is evident in the lives of ROYAL SERVICE writers this month. We would like to share their talents and ideas with you.

Norma Young, a first term missionary, has made candid sketches of her early impressions of Japan. With language study completed, she and Hugh will begin teaching at Seinan Gakuin Baptist University in Fukuoka. Norma holds a B.A. in painting and a M.F.A. in art history and was a Fulbright scholar in Germany.

Twenty-two years in Japan have prepared Charles Whaley to interpret the Japanese mind and the ways that Japanese pastors lead their churches. As treasurer of the Japan Mission he is in constant relationship with the Japan Baptist Convention.

During her twenty years with the FMB, Ione Gray has developed communication skills and understandings of world situations and mission strategy. As international writer and editor, she is in a position to interpret the contemporary mission scene to Southern Baptists.

Marion Hayes brings to his assignment as HMB pastor director for Providence, Rhode Island, a brand of creativity that has been shaped by thorough church experience in traditional church situations. Knowing the purpose of missions outreach, he is willing to attempt the unusual to accomplish this purpose.

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Tokyo trains are unbelievably crowded at rush hour. After the train is packed so tightly that the doors will not close, "pushers" (station employees) standing outside the doors literally push and push until all protruding tummies and elbows are in. Then the doors close, the train moves on, and in two or three minutes another train comes along and the whole process is repeated. In this way millions of Tokyo-ites make their way to work every morning. (This can be a right chummy experience.)



Small temples and shrines abound, even in Tokyo. This one is in Mitaka, a suburb of Tokyo, not far from the place where I sketched the stone basin.



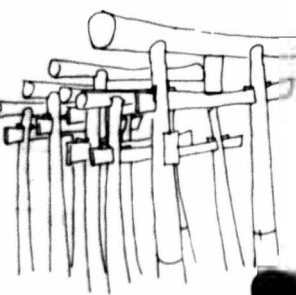
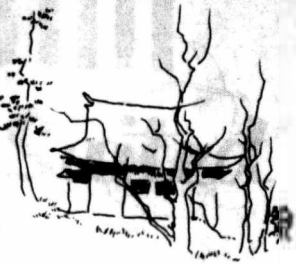
Bowl-shaped depressions are often carved in the top of large rocks which are then placed in such a way as to catch the water which is made to flow in (often through a bamboo pipe) from some nearby source. As the depression fills, the water overflows and trickles down the stone basin.

I sketched this one at a little place where we stopped for tea one hot, dusty summer day.



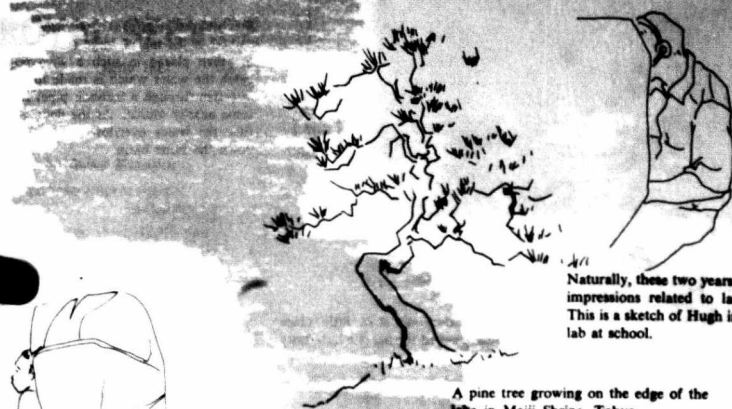
Small stone lanterns are often placed in gardens and parks, usually near small ponds or streams.

Torii (simple structures, composed of two upright posts and two horizontal beams) indicate sacred, or especially revered, places. They mark the entrance of every Shinto shrine. Sometimes a whole forest of torii loom up, one behind the other. They are usually made of wood and painted red (though concrete or stone ones seem to be left unpainted). Their origin is unknown.



Japanese Impressions

Sketches by Norma Young



Naturally, these two years contain many impressions related to language study. This is a sketch of Hugh in the language lab at school.

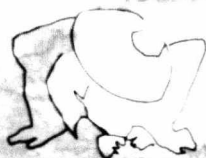
A pine tree growing on the edge of the lake in Meiji Shrine, Tokyo.



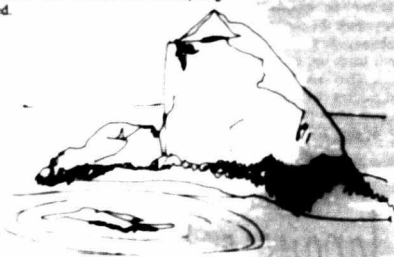
These old women, carrying enormous burdens on their backs, are frequently seen on Tokyo streets and trains. (Her shoes are of wood and are called *geta*. Many people wear them.)



Some large, well-chosen and well-placed rocks in a sea of white sand (carefully raked) make up Japan's famous "dry landscape" gardens. Mountains, ocean, waterfalls, and streams are usually suggested.



Working in the garden. From some sketches I made before Training Union one Sunday afternoon at Chofu Baptist Church—about an hour from Tokyo by train.



The Great Buddha of Kamakura (bronze, 42 feet, 6 inches high) dates from the mid-thirteenth century.

LEADERSHIP

Uniquely Suited

Charles L. Whaley, Jr.

As a new spirit of interdependence and cooperation arises among Christian communities across the globe, local converts are beginning to take more responsibility for evangelism in their own lands and to develop a leadership uniquely suited to their needs.

An example of this is found in Japan where the initiative for evangelism has been taken by Japanese Christians since the end of World War II. Convention personnel have handled matters of evangelistic planning, purchase and sale of church property, aid to pastors and missions, and even budgeting needs with an earnest concern rarely found in Christian groups elsewhere. Local pastors, who man the vast majority of the 246 Japan Baptist Convention churches and missions, have nurtured their people with the patience and care of God's true servants.

Of course, missionaries have participated on committees as elected members and attended convention annual meetings as voting delegates. However, they have not attempted to sway decisions through block voting or by independent decisions of the Japan Mission. Instead, supporting the main currents of Japanese thought, they have worked always toward the growth and development of an indigenous body.

Today Japanese leadership suits the emotional and psychological climate of Japan. Such leadership provides the evangelistic approach essential to meet the spiritual needs in Japan.

Looking in on a convention committee, one might be surprised, at first, to hear detailed minutes read at the end of the meeting although no votes were cast throughout the session. This is because there were group decisions, arrived at by consensus. Such a group always makes certain each person is heard. Then each group member approves the action best for

the group even though he may object as an individual. It is not uncommon to send two or three members to talk with churches and individuals about an action when objection has been reported or is feared. Everyone is included.

Thus, decisions arrived at in this manner often prove to be more effective than those reached through a quick and often superficial vote. People begin to work together as a unit with the strength of a true movement rather than through the calculated mechanics of an establishment.

In much the same way, promotional leaders plant ideas with quiet patience through conversations with small groups and key leaders rather than through rousing pep talks and big rallies. Patience is a trait peculiar to the Japanese. Seen often in the serenity of a tea ceremony or learned through the art of flower arranging, it is at its very best when used by

men as they seek to communicate ideas.

Japanese leaders rely on the kind of long-term planning evident in talks which began in 1969 about a project to replace the five-year thrust ending in 1971. Plans thus laid have a way of materializing when the time is ripe. It is said that during the war, parts made in small homes across the country were shipped to a central point and one day shaped into huge tanks and planes capable of enduring the fierce battles waged throughout the Pacific Ocean. This same kind of unified force is often evident in the ground swells that result from the promotion given evangelism by Baptist leaders in Japan.

On the local scene, pastors must become a part of their congregation as a sort of father to the only Christian home known to most members, rather than lead as an executive employee of a large institution. There is no escape into the study after bidding good-by to the last person to leave church after an inspiring Sunday morning sermon. Rather, pastors remain with the group as chairs are rearranged and people bring out their lunches and settle down for a session that may last the entire afternoon. Here the pastors come to grips with the real problems of their people, preparing them for practical Christian living in a non-Christian business office, factory, or home and interpreting the Christian faith in the give-and-take of often heated discussions, sometimes centered on the topic of the sermon of the morning.

The needs of a congregation of fifty members can thoroughly consume the emotional and mental strength of a spiritual giant as he nurtures his flock. Even the simple matter of a funeral service can demand an entire week's schedule as one is called upon to explain the meaning of Christian hope to a non-Christian family or the details of the service to an undertaker preparing for his first Chris-

tian funeral. The symbols of a wedding cannot be taken for granted although many couples seek to be wed in a Christian church because of the beautiful ceremony involved. Services and conferences which precede the actual wedding ceremony can be endless, often involving such duties as chairing a meeting where families of the bride and groom exchange and read documents of their family histories. However, these ceremonies are precisely the priceless opportunities pastors recognize as the means of leading many to the Christian faith.

The mere explanation of Christian terminology to a person from a non-Christian background demands a great portion of the minister's time and patience. He must assume that the person knows very little, if anything, about Christian terms. The new person has no background at all for such words as *love, hope, sin, and salvation* and a totally non-Christian background for expressions like *heaven, hell, and compassion*. Each convert must be dealt with individually through hours of prayerful guidance and explanation.

In a land where the word *privacy* is borrowed from English because there is no adequate Japanese equivalent, the minister has less privacy than most people. In a recently published manual for Baptist pastors the statement is made that the pastor's home belongs to his congregation and must be open to them at all times. Through this kind of total involvement with their people, Japan's pastors have led their churches to influence society with a far greater impact than the less than one percent minority would indicate possible.

The lay leadership beginning to develop is characterized by the kind of unbending loyalty pictured in classic Japanese literature. A distinctive virtue of the Orient, loyalty to one's father in the faith, to a church or to a cause can have the strength of steel. On a higher level, it binds men to

Christ sometimes heightening the ability to denounce even family and country rather than compromise.

Few people are given time off from work on Saturdays or other weekdays in Japan. Yet, these lay leaders spend their entire Sunday (the only off day) working at church responsibilities. Associational assemblies are planned on national holidays because this is the only time members are free to attend.

Recent revolution and renewal movements have drawn out leaders and thrust them before the people as though God were turning Japanese churches in a new direction. In one all-night conference under the crossfire of a radical attack, a layman from the Omachi Baptist Church responded to a demand for an explanation of the congregational form of church government by beginning with the priesthood of the believer and carefully explaining that each person is deeply involved in everything a Baptist church does. His ready answer was the finest instruction on church polity that could have been given on any occasion to the fifty-one people present that night. It was also characteristic of the kind of leadership latent within Japan's churches. Churches will draw heavily upon this potential for the new age ahead.

Finally, there are few shortcuts open to Christian leaders in Japan. They must continue the kind of person-to-person confrontation in the severities that has been necessary thus far. Misunderstood by society more often than not, they are taken aback when they travel abroad at the social acceptance given ministers in church-centered cultures. They return to Japan ready to resume the delicate and crucial personal witness necessary to win their country. Their enduring patience and sacrificial witness make them today's missionary heroes. They deserve all the prayerful support and sacrificial giving possible to those blessed with the spiritual treasure of a Christian culture.



ROYAL SERVICE • JUNE 1971

WE sang "Where From the Crowded Ways of Life" at the International Baptist Church of Singapore, the teeming little 14-by-26 mile island nation of almost 2,000,000 people. And never were words more appropriately chosen.

Yet the orderly traffic and bits of jungle plants and tall trees left standing in the newer parts of the city give the visitor a feeling of peace in a hot-house climate just seventy-seven miles from the equator.

Sir Stamford Raffles, founder of Singapore, called it the "pride of the East." Somerset Maugham called it "the laughing city."

Singapore is this and more. It is a microcosm of Southeast Asia. It is a paradise for the microbusinessman. It is an exotic, successful experiment in international living. It is instant Asia on a miniature, richly tropical island, say the tourist brochures.

It is a crossroads depot for exchanging the goods of East and West. It is a magnificent deepwater port at the crossroads of Southeast Asia's sea lanes.

It is a world of people. Malays, early owners of the island, but now only 14.5 percent of the population; Chinese, 74.4 percent; Indians, 8.1 percent; and British, founders of the city and long its rulers, now reduced to a small community of about 3 percent of the population (this also includes other Europeans).

When Raffles, of the East India Company, signed a treaty with the local rulers of Singapore in 1819, providing for the establishment of a trading post, there were few traces of an earlier port city built in the thirteenth century and misnamed Singapura—City of the Lion—after a tiger seen on the beach and misidentified, so the story goes, by a nearsighted observer.

Before Raffles left in 1823 he gave Singapore its special franchise and mission: "The port of Singapore is a free port, and the trade thereof open to ships and vessels of every nation, free of duty, equally and alike to all." It still is, except for products made in Singapore.

The lobbies of the many modern and luxurious hotels reflect the fashions of half the world. Products from nearly every country on earth fill the small stores to bursting.

Downtown at rush hours one sees humanity on wheels: bicycles, trishaws (taxicabs attached to bicycles), motorcycles, scooters, cars, tractors, and buses carrying people of many races.

Singapore's kaleidoscopic crowds are multiracial, multilingual, and multireligious. Indian women in sarong-kachaya and Chinese women in pajama-like tunks and trousers called samfow (samfu or shanfow) or attractive cheongsams shop side by side in open-air markets along with Eurasians, Europeans, and others. They weave a pattern of racial harmony based on mutual understanding and active cooperation. They mix business and social life and sometimes intimacy.

According to the Singapore Tourist Promotion Board, slightly more than 50 percent of the population is under twenty-one years of age. This is a challenge to Christian witness.

English is widely spoken, along with the Chinese dialects, Malay, and the Indian Tamil. This assortment of languages is one of the difficulties of Christian witness. But there is complete freedom of religion.

In June 1959, Singapore became a state under a constitution which gave the island international self-government, with Britain remaining in charge of defense and foreign affairs.

In August 1961, agreement was reached between the prime ministers of the Federation of Malaya and Singapore for a merger of the two territories, with the federation being responsible for defense, external affairs, and security and Singapore retaining local autonomy, especially in matters of education and labor.

In September 1963, Malaysia was

officially proclaimed. It comprised the eleven states of Malaya, Singapore, Sabah, and Sarawak.

Singapore separated from Malaysia in August 1965 and became an independent and sovereign state within the British Commonwealth. It became the 117th member of the United Nations the next month.

The republic's democratic system of government draws its power and authority from the people, who elect fifty-one members of Parliament by secret ballot. The Cabinet of ten ministers, presided over by the Prime Minister, has control of the government and is collectively responsible to a fully elected Parliament.

The government has launched massive multimillion dollar projects as steps in its encouragement of rapid industrial growth to provide employment and opportunities of skill for the people. One example is the Jurong development project, about ten miles from the city. The largest of its kind in Southeast Asia, this industrial project covers the whole southwest section of Singapore Island, an area of about 17,000 acres. Only 3,650 acres are now fully developed.

The Jurong area is being converted into an industrial satellite town. The program is already adding to Singapore's trade.

The government is erecting good quality, low-cost public housing at the rate of one residential unit every thirty-five minutes or the equivalent of more than one ten-story block of 120 units every four days.

These multistory apartments, distributed in different housing estates, most of which are located within a five-mile radius of the heart of the city, provide homes for Singapore's lower income groups. Twenty-five percent of the island's population live in these housing areas.

Built as communities, the estates provide schools, children's playgrounds, markets, shopping centers, clinics, community centers, and religious institutions. The Singapore Housing Development Board says 115,638 family units have been completed and that 18,850 are currently

under construction. One of the largest housing estates is Queensway, with 300,000 family units. Baptists have a church in Queensway and a mission in Jurong.

Nearly 27 percent of the government revenue is spent on education. In addition to many fine state and private schools, there are two universities, a polytechnic school, and a college.

Singapore's harbor has three miles of modern docks where thirty berths provide fueling, watering, and loading facilities to ships from thirty-five countries of the world. The Port Authority employs 10,400 laborers. A ship arrives and departs every fifteen minutes.

In Singapore there are eleven churches and two chapels related to the mission work of Southern Baptists. Though small, these churches are for the most part made up of middle-class people who are now, or soon will be, leaders in business, education, and government. In Calvary Baptist Church, where missionary Hugh G. Smith is pastor, there are between 15 and 20 university graduates in a membership of 150. There are three doctors among the large number of professional people in the church. Services are in the English language since most educated people of Singapore speak English as one of several languages or dialects. Some of the churches are made up chiefly of laboring people, but they are not poverty-stricken.

A number of Southern Baptists lay people have come to Singapore on business and found places of service in the churches. Most of these have joined the International Baptist Church, but some have found their way to churches made up primarily of English-speaking Chinese.

One of those who arrived in Singapore was George W. Curtis, member of Wooster Baptist Church, Baytown, Texas. The day after arrival he looked up all the Southern Baptists he could find. When Sunday came he joined International Church under watch-care. Employee of an oil company, he is expected to be there six months



One of the missionaries who has been there a number of years says perhaps the church members of Singapore are the least race conscious of any in the world. This may be their unique contribution to the world.

Baptists of Singapore and Malaysia prepared extensively for evangelistic campaigns held June 28-July 5 of last year. Their guest ministers were Baptists from other countries who were on their way to the Baptist World Congress in Tokyo. They were making preparations to host some Southern Baptist Convention leaders as they came through before and after the HWA meeting.

But Christians, Baptists and others, are still a very small minority in Singapore and Malaysia. Southern Baptist missionaries say the greatest need is more preachers.

On the discouraging side is the fact that the churches are very Western in organization and method. This is somewhat natural, considering the long period of British rule. But the churches are saddled, as one mis-

sionary put it, by organizations which they are not strong enough to support, financially or spiritually.

But perhaps this is changing. Recently the first Singaporean was ordained to the gospel ministry as a result of Southern Baptist missions efforts. The new, young minister is David Chan, who was reared in a Christian home. His family came from mainland China. Other Baptist pastors have been ordained in Singapore, but Chan is the first native Singaporean.

The executive committee of the Malaysia-Singapore Baptist Mission (organization of missionaries) voted to transfer the kindergarten (a government model) which it has operated for seventeen years to Calvary Baptist Church. The church was not ready to take the institution when the Mission voted several years ago to make the transfer. Recently the church told the Mission it was ready. The missionary principal, Martha Morrison, is temporarily out of a job. A goal of missionary work has been achieved.

Outside the Walls

Marion L. Hayes



PROVIDENCE Baptist Church began with a blind date. Max was a young navy man from a small town in Missouri, away from home for the first time. The navy had assigned him to a base in Rhode Island. One day a buddy's telling of a date he had made with a girl in Providence, offered to arrange a blind date for Max with one of the girl's friends. Max thought that sounded like a good idea.

Ann, the blind date, was a beautiful young lady whose mother was Italian and whose father was Portuguese. Her black hair brown eyes, and pretty face captured Max's heart, and in a few months Max and Ann were married. Not long after they were married Max's navy enlistment was up and he took his new bride and moved back home to Missouri. They began attending the Baptist church in Max's hometown. Soon Ann was converted and joined the church; her husband had attended since his childhood.

They were happy in Missouri, but Max felt he would have a better future on Rhode Island. The decision was made and soon they were on their way back to Providence.

The nearest Southern Baptist church was about a ninety-five mile round trip from where they lived. The Lord laid on the hearts of this young couple the dream that there should

be a Southern Baptist church in Providence. Contact was made with the Home Mission Board, and with the Board's help a Bible fellowship was started in their home. Soon afterward another couple was enlisted and there were two Bible study groups.

In the beginning months the young congregation was very mobile. The first worship services were held in the YWCA in Providence. The church then moved to a church building housing an Armenian congregation. The Baptists met early for worship and Sunday School, and when they had vacated the building the Armenian church had its worship services. A building formerly occupied by a congregation that was no longer functioning, was located in Pawtucket, and adjoining town so the church moved to a new home.

After a few months in Pawtucket the congregation decided that a meeting place in Providence would be better. A search began for facilities in the heart of the city. No church building could be found. The search continued. Finally the Biltmore Hotel seemed to be an ideal temporary location for the church. On the first Sunday of December 1969 Providence Baptist Church moved to the Biltmore, an eighteen-story hotel in the center of Providence.

The hotel serves as the gathering place for the church on Sunday mornings. A room is rented for worship services, and the hotel donates the use of bedrooms for the Sunday School. The pastor also maintains an office in the hotel. This gives an opportunity for daily contact with the inner-city business and professional community.

Other ministries of the church must be developed outside the central meeting place. Many of the traditional ways of developing a church program around a building must be abandoned, and a program of ministries must be developed outside the walls of the church. The church has had to discover ways to minister to people where they are.

The church continues to develop Bible study groups in homes. These meetings, called Bible fellowships, may be started in almost any situation. All that is necessary to start a home fellowship is to enlist the use of a home and find a teacher for Bible study. The fellowship may meet on Sunday evening, on a week night in the morning, or at any time people can be gathered for Bible study. Oftentimes people who would never come to the church can be enlisted for Bible study in a private home. Presently the church is conducting Bible study in four different locations. The

church also sponsored weekend worship services in a student home and in a state hospital.

The past two years the church has sponsored a number of mission Vacation Bible Schools in areas in and around the city where no other such ministry is offered. One of the Vacation Bible Schools sponsored by the church last summer met in a church building belonging to a church of another denomination. A large number of boys and girls lived within walking distance of the church building, but the church had not had enough leadership to have a Bible school in several years. When the pastor contacted the congregation, they said they would be glad for their building to be used. Some of the children who attended had never heard the story of Jesus before. One little girl went home one day and told her mother that the teacher had told a story about a little baby who was born a long time ago "under a table." The story, of course, had been about the baby born "in a stable."

Another Bible school was housed in a mission building in the heart of a Negro ghetto. Through the children, contact was made with many families who had never attended the mission before. A third Bible school was conducted in a one-room country church where only occasional services had been held during the past several years. As the pastor and two student summer missionaries went through the community inviting boys and girls, a great deal of interest was generated. On the first day of the school some 100 ladies of the community came with their children and volunteered their services. In addition to the local members from the Providence Baptist Church there were workers from the Roman Catholic, Plymouth Brethren, and Christian and Mission Alliance churches. One mother asked her son after his first day in Bible school who was conducting the school. He replied that he was Billy Graham. As a result of the efforts in this community, new interest was germi-

nated and a Sunday School has been started.

Many languages are spoken in Providence. In October 1969, the church sponsored a multilingual crusade for Christ. Services were conducted in Portuguese, French, Italian, and English. Buildings were rented in the areas of the city where these different language groups live. As a direct result of the language crusade the church was able to begin a mission in the Portuguese community. The mission meets in an elementary school for worship services every Sunday evening. Thomas Clinkacale, missionary associate with the Home Mission Board and former missionary to Brazil, is pastor of the mission. A building is being sought in the community where additional outreach ministries can be developed. This mission sponsored by the Providence Baptist Church is the only non-Catholic ministry in the Portuguese language to the more than 12,000 Portuguese-speaking people in Providence.

Great opportunities were also discovered in the Italian communities of the city. Recently an associate minister has been called to work with Italian speaking people. He will develop Bible study groups, church type missions, and other ministries. The minister is Italian, a native of Italy and will be able to minister to the thousands of Italian-speaking people in their own language.

Brown University is located in Providence, only a few blocks from the hotel where the church meets. Brown is one of the oldest institutions of higher learning in the United States. For the past three years the church has sought to minister to students. An average of about twelve students have been affiliated with the church each year. Last year the church licensed one student to the gospel ministry. With the assistance of the Evangelism Division of the Home Mission Board the church is seeking to broaden its outreach not only to the Brown campus, but to other schools in the area as well. A part-time student associate now works with the church in its min-

istry to students.

Recently the father of one of the student members of the church attended his son's graduation. His son had been very active in the church, having been baptized into the fellowship during his student days. The father attended a worship service with his son while he was in Providence. Before returning home the student's father came to the pastor to express his appreciation for what Providence Baptist Church had meant to his son. He talked about the need for the church to have a building and said he would like to pledge \$3,500 to a building fund. Thus a building fund was begun.

When sufficient funds are available the church hopes to locate a home somewhere between the central business district of the city and the Brown University campus. Such a building will serve as a gathering place for the church, a student center, and a base for the multiple ministries being developed by the church.

Not long ago a religious survey was conducted in a downtown, state-owned, high-rise apartment complex for retired people. One of the doors was opened by an elderly lady. The routine questions were asked and the lady responded. After the questions were answered, the lady indicated interest in knowing more about the church. An explanation of the ministries and the aspirations of the church was given. Afterward the lady went into her apartment and returned with a dollar in her hand. "I am not of your faith, but what you are doing sounds exciting and worthwhile, and I want to be a part of it," she responded.

The work being done by the small, forty-member Providence Baptist Church is exciting, because it is a work assigned to the church by the Lord himself, when he said, "You shall be my witnesses."

And Southern Baptists, like the elderly lady in the retirement home, are having a part in this work through prayers and missions gifts through the Cooperative Program and the Annie Armstrong Easter Offering.

PROFILES of BAPTIST WOMEN



Mrs. Nguyen Thi Dan

MY first impression was that of a petite Vietnamese lady darting around with a camera focused on a speaker or any new friend she had made. One might have mistaken her for a reporter working on a deadline.

Vietnam's only delegate to the Women's Department of the Baptist World Alliance in Tokyo was Mrs. Nguyen Thi Dan. It was easy to spot her moving around by her waist-length black hair, sometimes worn in a bun. But it was much harder to pin her down for an uninterrupted interview. "I want to take as much as I can back to my people," I had to admire her sense of mission and stewardship.

On closer contact her black, deep-set, Oriental eyes betrayed the fact that they did not match—one was very small, obviously not her own. As if having anticipated my observation, she explained that someday she hopes

to get another eye which will more nearly match her natural one. No, not only for cosmetic purposes. "Sometimes it makes me feel—how do you say it in English?—uncomfortable." Doctors in Saigon have told her that she must go elsewhere to have the eye replaced.

Those who had met her in Tokyo were thereafter conscious of her bounding around in many places, trying to capture every experience on camera and meet as many people as she could. I envied her ability to grasp every moment, as if to squeeze out every impression and preserve it.

"I want to take slides and pictures back to let my people see what I am seeing. I want to tell them about people I meet here. I find many Christian brothers and sisters here and I don't feel alone."

But in all of her receiving at this conference Mrs. Dan had something

she wanted to share. Quite freely and naturally she talked of her Christian experience.

During the first sixteen years of the Vietnam war Mrs. Dan became a widow—and several years later, a Christian.

Born in Hanoi, now the Communist capital of that tiny country, she fled south to Saigon with her husband's family. This was in 1954, the year of the great exodus and the beginning of the war for the Vietnamese. Her husband, a first lieutenant in the army, rarely came home from his military duties. One day, twelve years ago now, only the driver appeared in the jeep. He brought the sad news that her husband had been killed.

"Right at that moment I felt as if I were a dead body, too," she said. Grief-stricken and frantic she demanded that the driver take her to her husband's body. Over his protests she

made him drive at great speed on a narrow, bumpy road. The accident occurred which caused her to lose her unborn child and suffer a broken arm and a serious eye injury. Later her eye had to be removed.

These experiences plunged her into deep depression. After four months in the hospital she began to feel self-pity and sadness. "I wanted to sit by myself to think in the past of my husband, wondering who would take care of me when I got old, who would provide me with money when I am not able to work—just wondering, thinking like that all day."

In order to provide for herself, Mrs. Dan began to work for the South Vietnamese government as a secretary. Here she made new friends, but this did not make her happy. Two years later she began to work for the US Government in the Special Services Depot issuing supplies—games, sports equipment, and crafts—used by US servicemen.

It was a "navy man" (as she describes him) working in the same office who kept probing into the cause of her sadness and asking why she never smiled. Finally she shared her sorrow with him. He showed her how to read the Bible and invited her to church.

"But I rejected God then," she says. Later another US serviceman, a Sergeant Burke, also invited her to church, to the Trinity Baptist Church. He told her where to go and what time the services were conducted in Vietnamese and in English. This time she responded.

Taking a seat on the back row she listened to the message. The first hymn she heard sung in Vietnamese was "Just As I Am." It was then, she said, that she "started to think about God."

Mr. and Mrs. Davis came to me after the service and talked to me very kindly in my own language and it made me very happy. When mission ary Jim Humphries brought the gospel in English she listened to him also.

Six months went by while the Humphries and the Davises helped her understand more of God's words. "One day I let him come into my

heart, but I could not make a public decision. After this Mr. Davis explained much to me. Then I was baptized by Mr. Humphries on January 8, 1967, near my Christian birthday.

"I accepted Jesus Christ as my personal Savior and I am so happy. Since I have had Jesus in me, I have no fear, no doubt, no wondering. I have faith in him, trust in him, believe in him. . . . I have changed my suffering life to a happy new life through Jesus Christ."

"When I became a Christian I am so happy to have anyone who needs my help. I only ask my pastor what he wants me to do. Now I go to church to understand more about God."

Soon after this, Mrs. Dan was asked to be manager of the Baptist book store in Saigon. Although this would mean a cut in her salary she also knew it would give her a chance to be with people, talk with them, and give her Christian witness. This gave her an opportunity to talk with a Chinese girl who worked behind the book store in a shop. Later the girl became a believer and now attends a seminary in Saigon. "Anywhere I go I like to tell people about Jesus," says Mrs. Dan.

Even in English, her second language, she has little trouble communicating. She studied English at the Vietnamese American Association, but credits her fluency to opportunities she has had to talk with Americans, especially missionaries. Even her talent for learning another language she acknowledges as a gift—God gave me intelligence to learn.

Her new personality is symbolized in the vivid colors she wears now. When the invitation to participate in the Women's Department meeting reached her the previous October, she began preparing for her trip. She made her own ensembles choosing colors of red, yellow, green, white, and blue. All of the material is Viet-

namese silk.

As did (government on silk) in the Vietnamese dress for women. The pants are always black or white, color is color. The top can be any color. In her home city of Hanoi she explained that a woman never goes out wearing anything but an *áo dài*. In the South, however, women sometimes wear shirts as tops.

One gets the impression that Mrs. Dan finds great joy in serving as book store manager. She prepares her lunch there so that she can serve people to eat with her occasionally. "Many people come to the store to ask questions about Jesus Christ—some Catholic, some Protestant, some Buddhist. I try to answer them but I say, 'Please come and see my pastor and my church.'"

Her church—Trinity Baptist—has a weekly fellowship dinner for US servicemen. Mrs. Dan also participates in the Christian Women's Fellowship once a month.

How does she feel now? Her countenance betrays her inner joy. So quickly she tells you. "After I became a Christian I never felt alone. Before I became a Christian I always felt sad."

She referred often to the desperate loneliness before becoming a Christian. Having lost her husband and her expected child, she had also left her own mother and her family in Hanoi. She had heard nothing in four and one-half years when finally a letter came with a picture of her mother enclosed. The brief note merely said, "I could not write but I remember you very often in my heart."

Though the war wounds have cut deeply into her personal life, her newfound joy as a Christian leaves no time for self-pity, only gratitude for God's goodness.

How does she feel about this war which took her husband from her and separated her from her family?

"I hope the war is over very soon," she says. And as her natural eye cuts to the side in reflection she adds, "We cannot find peace outside, but we can find peace inside."

Jane Ray Denny

IN OUR STATE

renewal . . . these experiences outweigh
by the women of the Northern Plains.

Nicy Murphy
WMU Executive Secretary
Northern Plains

TAKE a sleeping bag to a prayer retreat? Yes, or a bedroll or a cot. The women in Glacier Association in Western Montana were instructed also to take sack lunches, pancake mix, bacon, eggs, syrup, casseroles, salads, and desserts.

Everything they would need for three meals and an overnight stay had to be taken with them, for they were to have their meeting in a clubhouse on Flathead Lake where no dining or dormitory facilities were provided. So in addition to items assigned to individuals, each of the churches in the association was assigned other supplies.

Each state Woman's Missionary Union no doubt has its unique problems dictated by location and other facts. The young Northern Plains Baptist Convention, made up of the states of Montana, North Dakota, South Dakota, and Wyoming, has problems related to its size, its few and small churches, and its winter weather.

Associations are large geographically, with few and widely separated churches. From the northernmost church in Glacier Association to the southernmost mission stretch 285 mountainous miles. There is no concentration of Southern Baptist churches. Only two cities in the convention have as many as four. Most of those which have any have only one. And there are whole counties and some county seat towns which have no Baptist witness. Snow, cold weather, and icy highways during the winter make it unsafe or even impossible at times for women to drive.

The schedule for the prayer retreat in Montana had been so arranged by

the associational WMU director, Mrs. Del Connor, that the women would have time to travel as far as 175 miles and arrive in time for the evening meal on a Friday. The approved worker from the state office traveled 825 miles.

After a picnic supper the women engaged in a two-hour study of the WMU Manual. Following the study, the women spread the sleeping bags and bedrolls on the floor, or in some few cases, unfolded cots, and made a dormitory out of the clubhouse.

After breakfast, cooked in the clubhouse kitchenette, the women were ready for the prayer retreat. The morning was spent in Bible study on prayer, small group discussions and prayer sessions, and private meditation. At 11:30 the rest of the food was spread out for lunch. Another period of united prayer was observed after lunch, and by early afternoon the retreat was over. The women had time to drive home before dark.

Some inconvenience? Yes. Some physical discomfort? Certainly. But the women declare that the blessings of fellowship, learning experiences, and renewal of spiritual energies far outweigh any difficulties. They feel that a schedule such as this is the most practical way to accomplish the associational functions of leadership training and prayer which they realize are vital to the progress of missionary education in their churches.

Even a ministry as simple as a mission Vacation Bible School is not always without complications. But many Baptist Women members realize that these schools mean opportunities

to introduce Southern Baptists and Bible-based doctrines to unchurched areas.

Distance, the lack of a building, the absence of rest room facilities, and the coming of a cold rain followed by snow did not daunt the determined Baptist Women of Trinity Baptist Church of Billings, Montana, in their effort to conduct a mission VBS.

From one of their members who worked there, they learned that the town of Columbus, sixty miles west of their church, had no Baptist witness. The church was called to prayer about the matter, and a survey was made. They concluded that a VBS might be the opening wedge to future Christian ministries. A large tent was rented and erected near the community hospital and the city park.

The opening day dawned clear and beautiful. Anticipation and excitement stirred in the hearts of the pastor, who was to serve as principal, and seven women as they drove the sixty miles to begin their venture. They had brought all the teaching and handwork supplies and the refreshments. But what about the children? Would any come? They waited. Would all their preparation and publicity end in failure? Just then an old couple came walking up with three of their grandchildren who were visiting.

"You say you've come to teach the kids the Bible?"

"Yes."

"And it's free?"

"It sure is, and we'd like to have your grandchildren."

Satisfied, the grandparents left the children. Others began to arrive. Before long, enough were present to

begin the school.

Things went well the first day. But when the workers arrived the next morning, clouds met their eyes. During the night a 70-mile-an-hour windstorm with rain had ripped a large hole in the tent. Two boys who had been left to sleep in the tent and take care of things had lowered the center pole to keep the tent from blowing away. Teaching materials and refreshments which had been so carefully prepared and laid out for the next day were scattered and rain-soaked. They salvaged what they could and continued with the school.

Then, the weatherman, with disdainful disregard for the calendar which plainly said June, sent a snowstorm. The temperature dropped to the 30's. The workers and children huddled up in sweaters, coats, and boots, and continued with the school.

The rest rooms in the park which the school had expected to use were closed because of the weather. The workers periodically loaded all the children into their cars and drove to service stations which were willing to let them use their facilities.

Each morning the women packed the materials and refreshments into their cars and drove the sixty miles to Columbus and back. But not one word of complaint was heard. Even when an antique two-gallon pitcher, a highly valued heirloom of one of the women, was broken in the storm, no outburst of anguish was heard. The owner laughingly asked, "Is there a better way for anything to end its service?" She continued, "It started its existence inconspicuously, going to family reunions, church picnics, and lawn parties. But then it got to be a part of the great Northwest missions program. None of its contemporaries has ended its days so gloriously!"

The enrolment of twenty-nine children might not seem significant to some, but it was a victory for that situation. Since then a weekly ministry has been started in Columbus by the Trinity church and people are being reached with the gospel.

The workers rejoiced in other vic-

tures. In Mrs. Leon Miller's class a twelve-year-old girl drew a crucifix. Mrs. Miller explained to her the meaning of the cross—that Jesus had died for her and that he was not a dead Christ on a cross but a living Saviour. The girl broke into untrained sob. She had never heard those truths before. At the decision service on Friday, she and three others made professions of faith. She later took out the drawing pad on which she had drawn the crucifix and wrote, "He lives! And he is my Saviour, too!"

Training which can be offered by the state office for local leadership is limited. Serving as the executive secretary, I am the only salaried WMU staff member. With a territory of nearly 400,000 square miles and with only part-time secretarial help, my visits to local churches are necessarily rare. Neither is it possible for local women to come from four states for a general meeting such as a house-party or clinic.

The problem is being met in some measure by the securing of volunteer state-approved workers for each age-level organization in each state. They are offered training opportunities at Glorieta and are allowed travel expense to associational leadership training conferences and clinics. It has not been possible to secure all of the approved workers needed, but that is one of the long-range goals.

Another way the problems are being met, though inadequately, is that once a year each association devotes one workers' conference to a WMU Brotherhood emphasis. As WMU executive secretary, I am invited to attend. While the Brotherhood representative meets with the men, I have from thirty minutes to an hour with the women. The conferences, of necessity, must be of a general nature. Usually I am asked to speak briefly in the general meeting which follows the conferences. I always welcome these opportunities to explain WMU plans to all the people.

In many of the associational workers' conferences the schedule provides for a meeting of the executive

board preceding a supper. At such times the women meet simultaneously, transact business, promote coming events, and present missions.

Although many obstacles are being overcome, there are times when even I have to concede defeat to old man winter. In late April, John P. Baker, the convention executive secretary, Mrs. Baker, and I were returning by car to Rapid City, South Dakota, from a workers' conference in Montana.

In the early dawn we had scraped the windows of the frost-covered car and had warmed the engine. The slight shift of snow on the ground had held only a hint of what the day might bring. The clouds thickened and the snowflakes fell faster with each passing mile. Then the two-way highway became one lane. Still we were not unduly concerned. Driving on snowy highways was not unusual.

The noon weather report came over the car radio: "Travelers' warning! All highways east and south closed. The Highway Department is not sending out any snowplows."

We plowed on slowly. Then on a rounded incline we came upon a car stalled in the middle of the one-lane traffic. To pass was impossible. Another car came and stalled behind us.

We huddled up in blankets and extra clothing and settled down to wait out the storm—or the arrival of help, neither of which seemed imminent.

Darkness began to settle.

Then a welcome sight! Never had twirling lights of snowplows looked so beautiful!

Take a sleeping bag to a prayer retreat? Yes, and it's a good idea to keep one in your car ten months out of the year, along with a shovel and survival kits of canned heat and condensed foods—recommended equipment in the Northern Plains.

So it is that Baptist Women members find various ways to overcome hindrances and to keep missions unceasingly alive. Their methods are a tribute to their indomitable optimism born of faith, their spirit of self-giving, and their ingenuity.

WOMAN AWARE

EXPRESSION

Misery of Migrant Workers Is Subject of Senate Probe

Both Hayworth

and hearing defects, mental and emotional disorders, chronic skin disease, intestinal parasites, active pulmonary tuberculosis, diabetes, and gonorrhea. He spoke of uncorrected congenital deformities, mothers with "multiple pregnancy syndromes," and dental problems in every individual we examined."

Another physician, Dr. Raymond M. Wheeler of Charlotte, N.C., described the crowded, unsanitary living quarters reserved for migrant families as "ghettos of horror."

The North Carolina doctors told of inspecting migrant quarters constructed as long, cinder block or wooden sheds, divided into single rooms by walls which do not reach to the ceiling.

The doctors also related that they found such deplorable sanitary conditions in some camps that drinking water was contaminated with fecal material.

Both Wheeler and Lipscomb spoke at length about the lack of adequate medical and health care for migrant families. They told of degrading treatment and discrimination by some doctors, nurses, and hospitals against the migrants. They noted also the absence of health and hospital insurance and the lack of workers' compensation payments for sick farm workers.

Statistics were cited by Dr. Wheeler to show that the migrant has a life expectancy twenty years less than the average American.

Infant and maternal mortality is 124 percent higher than the national average, he said. The death rate for influenza and pneumonia is 200 percent higher, and from tuberculosis it is 250 percent above the national aver-

age. The accident rate among migrant farmworkers is 300 percent of the national rate, Wheeler said.

The hearings this year by the Senate Subcommittee on Migratory Labor are coming in an investigation "what at the public and private level is responsible for creating and maintaining the deplorable living and working conditions" of seasonal farmworkers, according to chairman Mondale.

The doctors had some answers for the committee.

"The Congress of the United States, the most powerful group of men in the world," is responsible, said Dr. Wheeler, while expressing appreciation to Mondale and his committee.

"The time has come," Wheeler said, "for the Congress to put aside its greed, its prejudice, its concern for personal power and prestige—and to be concerned for the kind of society in which our children must live together."

"Physicians and other health providers are individually responsible," charged Dr. Lipscomb. He said that in every community he had visited in the past two years the physician's primary or follow-up fee "constitutes the single most significant barrier on the minds of the poor to their seeking early medical help."

"Society" in general is also at fault, the panelists agreed.

What does it take to make us care about our children?" Wheeler asked.

The picture we saw is one of a society thriving on greed, cruelty, alienation, and fear—a society which either never had or has completely abandoned the concerns, the ethics, the ideals which make dignity and freedom possible.

Mary Foster

Jeane Dixon's chapter on migrants in *The Future Believed* was the catalyst God used to blast my apathy concerning the migrant. After this initial exposure I studied, read, and prayed for these people. I became convinced that blessing all the "right" people is not the solution. I am convinced

that even if we could supply immediately adequate housing, medical care, wages, that even this would not solve the problem. We must be primarily concerned with the tragic fact, not cited by Senate subcommittees, that over 90 percent of these people are lost. It is a fact that economically disadvantaged people who find Jesus Christ then can be helped materially with good results in finding that God cares for them, they care more for themselves.

The problem is how to reach these people for Christ. The Home Mission Board has recognized that it must be through consistent efforts, a difficult task when you are dealing with transient people. But these people do return to areas to work. They need to return to churches with concerned people. Returning to pastors should mean returning to "my parish church" where I'm really wanted and welcomed.

But what can I do? I'm not in migrant territory! I work with teenagers. We pack health kits, we pray, we give—we mostly wring our hands in helplessness. Last year a cry for help came from an area two hundred miles away. Five teenagers went to help in migrant Bible schools. They were amazed that local churches lacked concern for the laborers. Closed churches doors are more heartbreaking than any statistics concerning the migrant.

Since our experience, I am convinced that teenagers can be used in local churches in migrant ministry. In our state Action planning this year, we conferred with Sunday School personnel and a superintendent of missions involved in migrant work concerning SMAY (Summer Mission Activities for Youth) and migrant outreach. This is an exciting and promising possibility.

These young people see beyond the barriers of race, of language of economics, of dirt to the heart of man. May we all develop this insight as well, then we'll care and we'll have some action!

Mary Foster

Pointing the finger of blame toward those responsible for the living conditions of migrants is relatively easy. Convincing them of the urgency in accepting their responsibility is quite another matter.

Indeed the church must assume the lead in alerting both wealthy landowners and congressional representatives to the environment in which the migrant is forced to live. There is much prejudice and priority among these controlling groups. Before we can successfully bring about a noticeable change, we must first be willing to recognize the same prejudice and priority existing within our own lives which so greatly influence our attitudes.

Several people who minister to the migrant community have said that the migrant is discontented, discouraged, and unhappy; but because this kind of poverty breeds its own, the laborer finds it beyond his ability to pull out of this life. He talks of a satisfying life which he does not have but of which he dreams. So when seeking to lead the migrant into a personal experience with Christ, it is not sufficient to say, "We care for you. This depth of concern and love for the individual must be shown through the giving of oneself."

The responsibilities of the church in the migrant situation cannot always be recorded or written, but can be recognized through a sensitivity to the leadership of the Holy Spirit. Realizing that the Holy Spirit directs by first making us aware of conditions, the next move for the church should be toward a creative way through which to alleviate needs of physical neglect, mental depression, spiritual emptiness, or academic deprivation.

We can forever continue to write letters of protest or to speak loudly against disturbing problems, but the Word of God says to go, tell, heal, minister, feed, comfort and welcome. The church that is blessed most is the church that becomes the instrument through which God gives encouragement to a depressed people.

Jeane Dixon

"This world is not my home, I'm just a passing through." These words from an old gospel song may well express the feelings of many of the two million or more migrant workers who each year follow the sun from harvest to harvest. For their world of "cinder-block housing," high "annual mortality," "malnutrition," and "ghettos of horror" can be little more than a passage to something hopefully better.

Perhaps to those of us who have no personal contact with the migrant, it comes as a surprise to read of the conditions in which he lives and works. We have enjoyed the fruits of his labor in our comfortable homes without a thought of his part in providing these.

We probably have even prayed for migrants in our mission groups without seeing the migrant as a person—a person with feelings who experiences prejudice, rejection, and the heart sickness of knowing that his child is growing up with little opportunity for a better way of life.

While we are surprised at the plight of the migrant, can we help but be angered and ashamed? Angered that conditions such as these exist in our world today and have existed so long—so long. And ashamed that we have not found a way or perhaps not even looked for a way to remedy the situation.

Whether our reaction to the migrant's plight be surprise, anger, or shame, we must make some response. Whatever that response might be—letters to congressmen or newspapers or some other form—we must look for opportunities to speak where our voices can be heard by those who can make the means available for raising standards of living and benefits for the migrant.

Jesus said we were to love our neighbor as ourselves. We may never see or know our migrant neighbor, but God knows him. So we can pray—pray for ourselves that we will have an awareness of the migrant and therefore a greater compassion for him. Pray for those who do have an opportunity to minister directly to the migrant so that he can know of God's love. Pray that while this world is not his home, he's just a passing through, he can know in this life Christ's promise of an abundant life.

A VBS for Haley's Hollow

Bonnie



TWO years ago Marshall Circle of First Baptist Church, Oxford, Mississippi, decided to become a mission action group working with the economically disadvantaged. As anyone from a small Southern town knows, this meant working with Negroes; and since our church defeated a motion to adopt an open door policy, we knew that what we proposed to do would not be easy.

The major part of the first year was spent in preparing for a task that frankly frightened us. All of us were young white middle-class women with little personal knowledge of poverty. Oh, we had known poor people, but none of us were poor. Ours was a well-educated group made up of homemakers, teachers, nurses, and a social worker. Our professional skills would be a help, but none of us really knew what we were going to do. We just knew there were human needs in our community, and we wanted to do something about them.

For several months we met together to study the *Mission Action Group Guide: Economically Disadvantaged*. As we studied the Bible's teaching about the Christian's responsibility for the poor, our concern was heightened. The guide's "how to" book was exactly what we needed. After studying the personal preparation and orientation sections of the guide and the books in its suggested bibliography, we started inviting people to meet with us who could inform us about services already available in our town. The first meeting at which we had guests was a good one, but we made a mistake in planning. (That was part of the learning—making mistakes and profiting from them.) The plan was to have a panel discussion with a nurse and sanitation engineer from the

county health department and a social worker from the welfare department. There was too much material to cover adequately in one meeting. It would have been better to have asked each person to present the entire program at three different meetings. The succeeding programs were planned to allow adequate time for each speaker.

The group became restless. Study was fine, but we were anxious to do something. Gradually we began to hear about persons who needed something we could supply. Our first opportunity to minister was with a family who did not exactly fit the picture of people with whom we had imagined ourselves working. They were white, not black, and they were not hard core poverty. Through this experience we gained some idea of what a sustained, loving ministry should be.

The family had four members—mother, father, a three-year-old, and an infant. The infant had a long-term illness and required the mother's constant care. Over a period of a few months the group members provided some supplies that the baby needed, cooked and carried meals to the family, called and visited the mother to give her some companionship, and took some "happy" gifts to the three-year-old.

Our meetings were still devoted to learning more about community needs and resources. We were studying and developing skills of ministers at the same time. But our desire and dream was to conduct a Vacation Bible School for children from areas of the city in which no church was ministering.

Oxford does not have a single large Negro ghetto, but small ghetto pockets all over the town. According to the health department official the worst

slum area in the city is a small unpaved street squeezed between two high hills. The street is surrounded by white middle income neighborhoods. The society is so racially segregated, however, that it is possible for the whites, with little effort, to ignore the black street known as Haley's Hollow. The noise of dogs barking, people cursing and fighting, and children laughing does not penetrate the white section. Driving down the street one frequently sees blacks walking to the grocery store or to school, but there is no meaningful positive social contact.

One of the group members lives on a neighboring street, another member taught at the all-black school, and through these situations they were acquainted with the culture of deprivation in Haley's Hollow.

One person in the group knew a black minister's wife who also shared her concern for the people of Haley's Hollow. Through these two women, arrangements were made to have a meeting of people who could work in a Vacation Bible School. There were women from three churches present—First Baptist Church, Second Baptist Church, and New Hope Baptist Church. The ladies worked well together from the first, in fact they welcomed the opportunity to work together.

As we planned together we gained insights into our abilities and limitations. The group was hampered by lack of time, skills, and money. No one really had time to teach in Vacation Bible School. All the black women and some of the white women worked. The ones who did not work had small children. Only one person in the entire group neither worked nor had children. It was clear that time

was a precious commodity, and it was also clear that if there were going to be a Vacation Bible School the time would have to be taken. Black women took leaves of absence from their domestic jobs. A nursery was set up in the home of a group member for those who had small children. Teen-age girls were recruited to be nursery workers.

It was the goal of the group to assign both black and white teachers to each group. Since there were only three black women helping who had teaching skills, we found that of necessity the white women usually had the leadership roles.

None of us had much money—the middle-aged women because they were black, and the whites because they were young. What we really needed were middle-aged white women, but we were not able to enlist more than three. A couple helped by teaching. One gave money, she wanted to teach but she had to be out of town the week of the school. Some provided refreshments. Despite our handicap, we did acquire enough teachers for the school.

The more the two races worked together, the less important became the differences in social and financial status, theological beliefs, and educational training. After the close of the first planning session several ladies said, "If we don't even have a school, the opportunity just to be together will be worth the effort." The spirit of love which was present from

the first had fertile soil in which to grow, and grow it did.

Our greatest problem was space—the lack of it. We requested permission to use the building of the First Baptist Church, whose facilities were the only really adequate ones in town. Permission was not granted. From the first we had been told we could use Second Baptist or New Hope, but both facilities were very small. Every possibility was investigated, but finally Second Baptist Church was chosen. They gave us all they had—the sanctuary and the adjacent parsonage. We knew that things were not going to be perfect so we decided to do the best we could with the space we had. Even outdoor space was put to use. The small strip of lawn sandwiched between the church and parsonage was a classroom, the gravel parking lot was a basketball court, and the area in back of the parsonage with shoulder high weeds and burned garbage piles was the place where the boys did their handwork.

Transportation was also a problem. A privately owned bus was secured to bring children to the school, but we had to take them home in private cars. Several women helped in this who could do nothing else, having family, summer school, or work schedules which prevented their teaching. One Methodist friend came each day to deliver children to their homes.

Success in such a venture may be seen in terms of the number of children attending (approximately 100),

but even more rewarding were the attitudes of the children involved. One child said, "Why don't we have Bible school all the time?" After the school, when some of these children would see a teacher on the street, their faces would brighten with smiling and say, "Hi, are we going to have Bible school next year?"

The Vacation Bible School had been such a success, the group did not even consider not having one the next year. Knowing that neither personnel nor space were available for the number of children who would want to attend, the school was limited to only two departments, Primary and Junior; but still the total number enrolled increased over the year before. The Methodist church down the street gave permission for use of its building, so the crowding was less severe, though still a problem.

Transportation was much simpler the second year, for a bus was available to take children to and from the school. If there had been more children, there would not have been space for them in the classes, nor teachers to teach them.

The most significant change in the faculty was the addition of two young black married couples. There was certainly enough to do that all hands, black and white, were needed.

The children were so eager to learn that a teacher could ask a question and the class would be a sea of raised arms and waving hands attached to squirming bodies anxious to participate, even if the answers were unknown. Knowing their ignorance about Christ and their eagerness to learn about him, how can we be content with one Vacation Bible School that reaches only a fraction of the children who would like to come once a year?

Every Sunday as I drive to church I see these same black children walking in groups of four or five with nothing better to do than walk from one house to another. One Vacation Bible School a year is not enough. There is work to do every week of the year.

WMU Summer Conferences

HAVE ALWAYS PROVIDED . . .

Momentous spiritual experiences
 Outstanding inspirational speakers
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 Baptist women



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And don't forget . . .

- Bible Study
- Mission Action Training
- Baptist Women Leader Manual

Charming Filipinos

RESPOND to NEWS of LIVING CHRIST

Ione Gray

LONG, long ago says an old Philippine legend a bluebird was flying between the sky and the sea. It had been flying for thousands of years, and it had become very tired. To get some rest it provoked a quarrel between the sky and the sea. The quarrel became a fight. The sea threw water at the sky, the sky threw meteors into the sea. These meteors scattered in a graceful haphazard pattern, became the Philippine Islands.

Though geology provides the Philippines with a better documented origin, there is an exciting diversity in these incredibly beautiful, turbulent islands. Nowhere is this more evident than in their fascinating capital, Manila, and its environs, now harbor an estimated 3,700,000 people.

The young Republic of the Philippines was founded July 4, 1946. It is a troubled country, new to the ways of independence after four centuries of occupation by foreign rulers—Spain, the United States, and Japan. Infused with American ideals of freedom, it is kept from realizing its dream by corruption and poverty.

Geography has made the Philippines an Asian country, but history has made it a unique blend of Eastern and Western civilizations. The Spanish influence lingers on in walled gardens, central plazas, gridded windows, and heavy colonial churches.

Spain brought the Roman Catholic religion to the Philippines, making it the only Christian country in Asia. More than 80 percent of the pop-

ple are Roman Catholics, while an estimated 10 percent belong to the major Protestant denominations or to the Philippine Independent Church.

Some things make Manila look more like a city of the United States than an Asian metropolis. This is especially true of the new, elegant, planned satellite town of Makati, where American corporate and brand names blink from neon signs.

Manila has an unfinished look. Part of this comes from the number of new buildings under construction. The Filipinos have a way of building by instalments. They build until the money is gone and then they begin again when more becomes available.

Part of the unfinished look comes from the fact that Manila has been largely rebuilt since World War II. The city took the worst pounding of any capital in the world during the war, with the possible exception of Warsaw. It was left four-fifths demolished.

Nearby landmarks remind of bonds between Filipinos and US Americans. Across Manila Bay lie Batan and Corregidor, stained with blood shed in common cause.

The most beautiful, the most stirring, the saddest, the quietest thing to be seen in Manila is the United States military cemetery at Fort Andres Bonifacio (formerly Fort William McKinley). The morning sun shines brightly on the stark white marble markers—17,180 of them—which seem to march across the freshly manicured grass. The rows on rows of headstone crosses, with an occasional Star of David, are arranged in concentric circles around the high point on which the memorial stands.

Two stone arcades bear the names of 36,279 men of United States fighting units (these included Filipinos) who lie in unknown graves. Mosaic maps in shining colors are reminders of the history which will forever bind the United States and the Philippines. Leyte Gulf, the Coral Sea, Cebu.

But the living soon calls one back—to Forbes Park, called "Missionaries Row," where 400 families live in luxury, to slums and squatters'



huts, where 43.8 percent of the families of Manila exist in the slowly growing middle class, to the clattering, honking, rushing masses of the business district.

The squatter communities of Manila grew out of the ruins of World War II. Many of the squatter huts, made of trash, cardboard, flattened tin cans, or whatever happens to be at hand, are side by side with good housing or in the shadow of new skyscrapers.

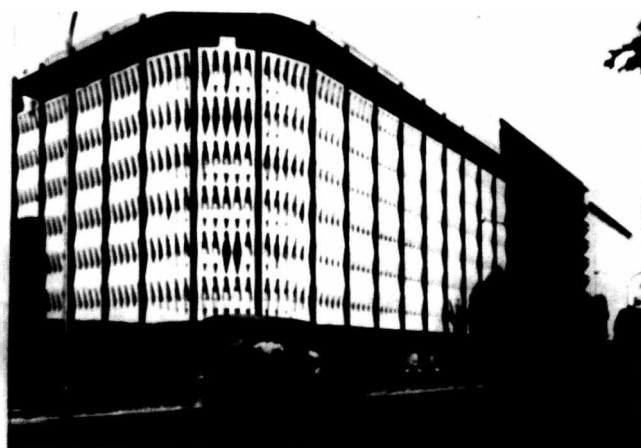
Many things distinguish a city. One is its sounds. The sound of Manila is the sound of its traffic. Except for Saigon, Manila's traffic is as menacing as any in Asia.

Stand for a minute in any busy district and there will pass hundreds of buses, big and small, cars of all makes, and thousands of colorful families decorated jeepneys. World War II jeeps turned into agile city buses, all moving to the melody of a thousand horns in varying degrees of harshness and urgency. And it is all in good humor as drivers dart in

and out of uneven lanes of traffic.

The jeepney must be the Philippines' unique contribution to the world of traffic. In reds and greens and yellows and blues, jeepneys are decorated in chrome which glitters in the noonday sun. I suspect that often clash with the color of the jeepneys when ingenious. Colorful trimmings and fancily painted names and quotations from poems and from the Bible abound. Rakeish tenders make them quite hazardous.

Half of the country's 37,000,000 people have been born since 1953. A recent copy of *Medical Currents* says that almost half of the country's present population is fourteen years of age or younger. These figures are alarming in light of the low state of economic development and the very poor health standards and habits of the people. The national nutrition program of the Department of Health recently disclosed evidence that half of the country's 6,000,000 babies and preschool children are suffering from malnutrition.



Dr. Antonio Pardo, director of the program, said that the country's malnutrition problem is so alarming that unless an effective solution is implemented, the Philippines may become a nation of mentally retarded in the next twenty or more years.

With a population that threatens to double in twenty years, the Philippines has decided to use the schools to teach family planning. News reports said that when the new school year opened in July, family planning would be taught in all of the country's colleges and universities. By the second semester, according to the secretary of education, the 40,000 elementary and secondary schools will also teach family planning. They will use instructional materials being prepared with the assistance of the US Agency for International Development. Already about a dozen Government and private agencies are providing information on population control.

In December 1969, the Government adopted a national family planning policy supporting the private groups. The big push is designed to compensate for the late start made by the Philippines.

The amalgamation of foreign influences in the Philippines has no doubt helped to produce strange compounds in the character and life of the Filipinos. One is said to have remarked: "We have lived for 400 years in a convent and for fifty years in Hollywood. When are we going to come to grips with real life?"

These are the people to whom Southern Baptist missionaries witness of a living Christ who cares that they have life which is abundant and eternal now. In December 1948, twenty-three missionaries arrived in Baguio as refugees from the communism of mainland China. They brought with them four teachers from the Peking language school who were to serve as instructors in the Mandarin dialect. They planned to continue language study in the Philippines, undisturbed by the war in China, and then return to that country within a few months.

Thus hope was not to be fulfilled, but another dream was about to be

realized. Fifty years earlier another missionary, the late Dr. W. B. Glass, father of Mrs. Baker J. Cautheo, wife of the executive secretary of the Foreign Mission Board, had dreamed of preaching the gospel in the Philippine Islands. But circumstances and lack of finances were prohibitive.

Early in 1949 the refugee missionaries began to work with the 1,200 Chinese in Baguio. In May 1950 a Chinese Baptist church was organized and Dr. Winston Crawley, now director of the Overseas Division of the Foreign Mission Board, was called to be its pastor.

Some of the missionaries scattered to other towns and cities where there were large groups of Chinese people. Then in August 1950 they came together in Baguio and organized the Philippine Baptist Mission. Southern Baptist witness in the Philippines had begun. The first Filipino Baptist Church, with six charter members, grew out of a revival in the Dagupan Chinese Baptist Church.

The ministry of Southern Baptists in the Philippines has grown until today there are 146 churches and 122

chapels and missions with a membership of 13,000. One hundred and seventy Filipino and Chinese pastors and other nationals work alongside ninety missionaries.

The work is concentrated on the two large islands of Luzon and Mindanao. However, one Southern Baptist couple initiated work at Cebu, in the central Visayas, in 1963, and a Filipino couple sponsored by the Luzon Baptist Convention moved to Leyte in 1968 to start churches in that area.

The Baptist churches related to Southern Baptist work in the Philippines are organized into three conventions, the Luzon Baptist Convention, with five associations; the Mindanao Baptist Convention, with four associations; and the Chinese Baptist Convention.

Three nationwide evangelistic crusades—held in 1963, 1968, and 1970—have extended the outreach of the churches. To assist and support the churches there are a number of supporting organizations: the Philippine Baptist Theological Seminary, Baguio; Southern Baptist College, M'lang, the



Mindanao Baptist Bible School, Davao City, and the Mati Baptist Hospital. A Baptist College is projected for Luzon, to be located in Urdaneta. Baptists of Manila find one of their most effective ministries to be among the college and university students. Thus they opened a student center in the Sampaloc area of the city in

October 1969. An estimated 250,000 students attend colleges and universities within a ten-block sector. Despic student unrest (demonstrations and protests) marches asking for various national reforms resulted in the deaths of several students during the last school term; an average of 600 new students are being attracted to the

center each month.

In the six months the center was open before the school year ended, 127 students made personal commitments of their lives to Jesus Christ. In the same period more than 3,400 asked for activity cards, and hundreds of others used the center in one way or another.

Most of the students who visit the center are first attracted by the clean recreation facilities which the new building offers. In a large reception area they may read, study, play table games, or sip Cokes at a snack bar. Upstairs, a library offers a quieter place for reading or study; and the roof, additional recreation. Some of the students come in from the hot sidewalks to join friends at wrought-iron tables on two outdoor-type terraces, where water trickles down rock walls to which cling orchids, ferns, and other tropical plants.

There are thirty-nine Baptist churches and chapels in metropolitan Manila and surrounding area. One of the chapels became Village Baptist Church on July 5, 1970. Begun under the sponsorship of International Baptist Church, Manila, it is the only Baptist church in the city which ministers to the upper-middle class. Its large group of huddling young people began the next day to learn the musical, *Tell It Like It Is*.

The Village Church youth, the questioning students who have become evangelical believers at the Baptist center, and the 1,700 other Baptists of the area are few among many. But they are not alone. There are other evangelical groups witnessing in Manila and throughout the Philippines. The wealth of the country is in the hands of 5 percent of the people. That minority has strong influence. Perhaps a small minority of evangelical Christians can wield a strong spiritual influence in the country and help to bring about a moral revolution. As elsewhere in Asia and the world it will depend upon the quality of their lives and their willingness to do something for their Lord at great cost to themselves.

AVING Their Lives

FESS than two hours after leaving Bangkok the plane lands at Suvarnabhumi International Airport on the longest runway in Southeast Asia—11,400 feet—and the passengers disembark in a tropical wonderland. Soon the enthusiasm and the optimism of Malaysian Baptists for witness to their faith in Jesus Christ makes the U.S. Baptist visitor seem a world away from Buddhist-templed Bangkok.

Here, where Britain ruled by indirect authority for more than 100 years before the Federation of Malaya

became an independent nation within the British Commonwealth on August 31, 1957, Chinese Christians are open to Western methods of church organization. And one gets an impression of exuberant health and growth.

(In September 1963, the Federation of Malaya became the Federation of Malaysia, an amalgamation of four former British Southeast Asian colonies: Malaya, Singapore, Sabah, formerly North Borneo, and Sarawak. Then in August 1965 the state of Singapore decided to go it alone and

became the Republic of Singapore.)

A Christian from the States feels very much at home in Malaysia. But who would not feel at home in this intricate tangle of races and religions? A world in miniature, Malaysia is Muslim, Buddhist, Hindu, Christian, Taoist, and pagan. It is Malay, Chinese, Indian, European, Dyak, Murut, Dusun, and Bajau—to name a few of its races and tribes. Malaysia contains much of the world's culture and many of its languages.

The country combines the features



Ione Gray



of the East with the democratic concepts and principles of the West. Its government is a constitutional monarchy headed by a king, or Paramount Ruler, chosen by and from the conference of hereditary rulers of the Malay states for a five-year term.

Nine of the thirteen states have ancient hereditary ruling families; these nine states are ruled by sultans.

Malaysia's Parliament, which is patterned on the British parliamentary system, consists of a senate with fifty-eight members and a house of representatives with 144 Members of the house are chosen through free elections. A Prime Minister, who is appointed by the Paramount Ruler, leads the government.

In May 1969, riots occurred in several areas of West Malaysia, causing some changes in governmental processes, such as the creation of a National Operations Council headed by the Deputy Prime Minister. These riots, in which more than 300 persons were killed, were to a large extent racial.

Malaysia passed the anniversary of the 1969 riots without widespread new racial disorders, but the emergency government has built a careful case for retaining powers it assumed in 1969.

The emergency of 1969 was short-lived compared with the state of emergency which was declared ended in 1961. That declaration, by what was then the Federation of Malaya, recognized the close of twelve years of Communist terrorist activity which was suppressed as a result of concerted efforts by police and military units of the Malayan and British governments. It was a decisive victory for democracy.

Now the newspapers of Malaysia carry brief stories of skirmishes between security forces and guerrillas along the Thailand-Malaysia border area. Intelligence sources in Kuala Lumpur agree that the Communists do not currently have the capacity for a major initiative.

The greatest tension is racial. The Malays constitute about 4,350,000 of



the country's more than 11,000,000 people. Chinese number about 3,157,000. They have congregated in the cities.

Kuala Lumpur, bustling capital of Malaysia, exudes confidence through gleaming new government buildings jutting from the city's skyline. Straddling a river and blocked on three sides by rolling green hills, the city has extended its new bungalow suburbs into tropical vegetation. And in the center of the city are tall new buildings—banks, modern hotels, offices, and low-cost apartments which the government is building to replace the slums—standing side by side with the old Moorish-style architecture.

"K.L.," as the residents fondly call their attractive city, is fast becoming a popular Southeast Asian center. The Thomas Cup Tournament (international badminton) was held in the city's modern Negara Stadium last year. And, nearby "K.L.," the large new satellite city of Petaling Jaya—"P.J."—proclaims Malaysia's rising industrial status in Asia.

From a tall hill on the outskirts of Petaling Jaya one can see a multitude of factories in the foreground, then the tin dredges, and beyond them the vast rubber plantations. This is Malaysia's economy at a glance. More than a third of the world's production of tin comes from the Malay

Peninsula. More than a third of the world's natural rubber, too, comes from this fertile, fragrant peninsula of Asia, although the rubber tree is native to South America. Imported by way of London's Kew Gardens in 1877, the rubber tree soon flourished up and down the Malay Peninsula.

Though Malaysia is the biggest exporter of both tin and natural rubber in the world, her economy cannot afford to be dependent on the tricky demand of the world market for these products. Thus for a number of years the government has been encouraging diversified industry.

Such occupations as fishing, rice farming, and small cottage industries are generally dominated by the Malays.

As the earliest inhabitants of the country they consider it to be theirs. They embraced Islam about 600 years ago through the efforts of Indian and Arab traders. Islam is the official religion. All Malays are born Muslims and are protected by law against proselytizing, although the country proclaims freedom of religion. More properly, there is freedom of worship but not of propagating a religious belief.

Generally speaking, the Chinese follow a form of ancestral worship, which is commonly called Buddhism, though it is a confused mixture of Confucianism, Buddhism, and Taoism, along with animism and other elements.

Christianity is a minor religion in Malaysia. Roman Catholics and Methodists are among the strongest Christian groups, with 157,000 and 40,000 adherents respectively. Baptists are among a number of denominations which have smaller numbers. But Baptists are growing in strength.

From early beginnings by Chinese Baptists who came from mainland China, Baptist witness in Malaysia and Singapore began to spread about 1950 when Southern Baptist missionaries from China were redeployed in other Asian countries.

There are now forty-four Baptist churches, chapels, and preaching places throughout West Malaysia,



Sabah and Singapore. These have more than 3,500 members. Several of the churches operate kindergartens. The Malaysia-Singapore Baptist Theological Seminary, located on a new campus in Penang, prepares pastors for the churches. The Baptist churches of the Malay Peninsula are made up primarily of Chinese people. There are a few Indians, Europeans, Americans, and others.

Among Southern Baptist lay persons who found a place of worship and active service in the Malaysian churches were Dr. and Mrs. Ralph Montsinger of Baton Rouge, Louisiana. Members of First Baptist Church, Petaling Jaya, he was choir director and she was superintendent of the primary department of the Sunday School. They were stationed outside Kuala Lumpur at the College of

Agriculture of the University of Malaysia. Working with the Ford Foundation, he returned to the States last fall to take up a position with the University of Georgia at Athens.

Since 1964, Southern Baptist missionaries have located in three places in Sabah: Kota Kinabalu, Sandakan, and Tawau. In Kota Kinabalu and Sandakan the work is mostly among the Chinese who worship in English.

and Chinese. In Tawau a large number of indigenous peoples, speaking Indonesian and local dialects, are included. Baptists have grown significantly in numbers during the past five years, with yearly baptisms averaging 266.

For two years the Baptists of Malaysia planned for the evangelistic crusade held last summer. In the churches a visitor sensed varying degrees of excitement through announcements in English and Chinese, posters, bulletin board pictures, and information.

A statistical report on Baptists of Malaysia fails miserably to picture the dedicated, cultured, well-dressed adults; the vibrant, handsome young men; and the very feminine, pretty young women who make up these small churches. There is a predominance of young people in most of the services, and the adults are working hard to enlist more adults to stabilize the churches. The young people tend to move away and become less active after marriage and the beginning of families.

The Christian visitor in this country cannot help but believe that the radiance and Christian love of these Baptists will draw others, even some Malays, to Jesus Christ. Just as the government is trying to show the people that democracy can give them more than communism could ever hope to give them, the Christians are trying to show by their lives and their love for others something infinitely better in their religion.



BOOKS for MISSIONS READING

Books recommended in this column this month are intended to supplement the *Round Table Group Guide*. Each book is correlated with a theme suggested and explained in the Guide. Baptist Women members may wish to choose the books for individual reading.

THEME: MIDDLE EAST FERMENT

Aim: How can understanding the history of the Middle East and the problems of its peoples bring a Christian dimension to my concern for the world?

The Second Arab Awakening, Jan Kincha, Holt, Rinehart and Winston, \$6.95*

Kincha presents the history of the Middle East from the Arab Revolt of 1916 until the aftermath of the Six-Day War of 1967, analyzing the events and forces relevant to understanding of the current situation. Arab nationalism, Zionism, the influence of the oil industry, the role of leading personalities, the tensions within the Arab world, and the continuing Arab-Israeli conflict are highlighted.

Approaches to Study

1. Using the chronology at the end of the book present the history by briefly annotating each of the events listed by years. Members may be given a time-line on which they fill in the major events.

2. Kincha believes that the focus of power in the Middle East is currently Egypt. Focus the study upon Egypt. Attempt to delineate her relationship with the other Middle East countries.

THEME: AFRICA AWAKENED

Aim: How can I as a Christian American become more aware or alert to the problems and needs of an awakened Africa?

African Renaissance, Leonard Barnes, Bobbs-Merrill Company, Inc., \$6.95*

Barnes observes that independence has brought neither prosperity nor stability to the countries of Africa. He delineates such problems as administrative incompetence, corruption, waste, violence, and continuing economic imperialism of the Western powers. It is his conclusion that these problems stem from attempts to imitate the West through industrialization. He proposes an emphasis on agricultural development with light industry as a solution.

Approaches to Study

1. Make a comprehensive fact list of things learned about the newly independent nations of Africa.

2. Order the pamphlets: "Botswana: Nation of Opportunity"; "Ethiopia: Old New Land"; "Hope for Ghana's Tomorrow"; "Ivory Coast: Hub of the Other Africa"; "A New Day in Kenya"; "Liberia: Symbol of Unity"; "Kwacha, Malawi, Arise!"; "Nigeria: Nation on the Move"; "Wonders in Rhodesia"; "Tanzania and the Torch of Freedom"; "Welcome to Togo"; "Uganda: Captivating, Changing"; "Zambia: An Open Door—Free from Literature Distribution." Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230. Formulate a group prayer list based on the needs of these nations and Southern Baptist missions.

THEME: EAST AND SOUTH-EAST ASIA—STRUGGLE IN TRANSITION

Aim: What understanding of the unity and diversity of mankind do I gain from insight into the present transition in Asia?

Japan: The Story of a Nation, Edwin O. Reischauer, Alfred A. Knopf, \$6.95*

Reischauer presents for the Western reader a concise interpretative history of Japan. The nature and cultural effects of the Japanese language, the mysteries of the Shinto religion and Zen, the meaning and influence of the samurai warrior code, the paradox of an emperor who seldom ruled, the roots and development of the military dictatorship that brought Japan into the war, the history and effects of the postwar American occupation, and the extraordinary recovery and flowering of the Japanese economy are treated in depth. An analysis of Japan's position in 1970 as Asia's one industrialized nation and perhaps the West's most hopeful link to the underdeveloped non-Western world climaxes the book.

Approaches to Study

1. Study chapter 13 closely, listing major trends evident in current Japanese life.

2. Using the list of trends compiled from chapter 13, trace the historical situation leading to the establishment of each trend.

* Available from Baptist Book Store

PRAYER GROUPS

ROYAL SERVICE invited James Beeson, Secretary for East Asia, Foreign Mission Board, to share ten urgent prayer requests for his area. Use these as a basis for prayer group experiences this month.

Give thanks for the many people who made a profession of faith in Christ during the recent evangelistic crusades held in many countries of Asia. Pray for missionaries and national Baptist leaders as they endeavor to do an effective job of follow-up. Those who have accepted Christ as Saviour need to be instructed in the Christian faith, to be related to the churches through baptism and church membership, and to be encouraged to love daily for Christ.

In Korea today, there is a responsiveness in the gospel of Christ that has not been equaled during the past several decades. Pray that Korean Baptist pastors and laymen, along with missionaries, will be able to reach effectively those who demonstrate a hunger for God and a willingness to

receive the message of Christ.

Prayer is needed for missionaries in Japan as they face the task of reaching more than one hundred million people in that country, among whom less than one percent are Christians. New religious revival of ancient religious indifference due to the influence of economic prosperity—all these elements enter into the problem of leading Japanese people to Christ. There is need for additional reinforcements of the missionary staff in Japan at this stage in the development of the work there.

Pray for the leaders of the Japan Baptist Convention as a study is made of the convention structure and program that they may be led of the Lord as they consider various proposals for the strengthening of their work, increasing local support and expanding their evangelistic outreach.

As the people of Okinawa look forward toward the reversion to Japanese sovereignty scheduled for 1972, missionaries will appreciate prayers in their behalf as they seek to strengthen the witness of Baptist churches. While several of the strongest churches there are English speaking, there are in addition about thirty Okinawan speaking congregations. Prayer is requested for missionary work which has been started in several of the smaller islands near Okinawa in the Ryukyu Islands.

Pray for the Chinese leaders of the Taiwan Baptist Convention and churches as they shoulder more of the responsibility for the support and

direction of Baptist work there. Consultations are being held between these leaders and missionaries to facilitate continuing development of indigenous church strength.

Prayer is requested that the Lord will call more young people of Taiwan who shall be willing to commit themselves to Christ and to church-related vocations. There is urgent need for increasing numbers of seminary-trained pastors and leaders for the expansion of Baptist work in Taiwan.

In Hong Kong also there is a need for more full-time Christian workers in the development of Baptist work. Pray for the Hong Kong Baptist Theological Seminary as it seeks to train young people, and for the night Bible school which offers in-depth training to lay leaders from Baptist churches in that area.

Prayer is requested for the work of the Baptist Press, the publication office in Hong Kong which produces Christian literature in Chinese for work in that area, as well as in many other parts of the world where missionaries work among overseas Chinese.

Pray for Baptist institutions in East Asia, such as Hong Kong Baptist College and Seinan Gakuin University in Japan, along with hospitals in Hong Kong, Japan, and Korea, that God will use them in concert with Baptist churches and conventions to strengthen the witness and outreach for Christ among the vast multitudes of that area.



Japanese Missions—

A Shared Task

Elizabeth Swadley

Nine Questions

True or False?

1. In Kyoto (k-yoh-see), Japan, you might visit a Baptist hospital and nursing school.
2. At Kobe (koh-beh), a seaport of over a million population, you might visit the pier where the S. S. *Manchama* was docked when Lottie Moon died.
3. The Japan Baptist Convention considers Richmond, Virginia, its headquarters.
4. Baptists have a large educational complex at Fukuoka (foo-koo-oh-kah) which includes a university, seminary, and training school for kindergarten teachers.
5. The Japan Baptist Convention sends missionaries to Brazil.
6. Japan Baptist Convention is made up of about 140 self-supporting churches.

Southern Baptists have about 130 missionaries in Japan helping Japanese Baptists implement their plans for winning their own land for Christ.

In Japan, Baptist work has now passed from the pioneer stage into a stage of development and growth.

The Japan Baptist Convention relies solely on the Southern Baptist Convention for plans, programs, and support.

Nine Answers

1. True. And you might also browse through a Baptist book store.
2. True. You might also want to pause to give thanks for her efforts to encourage American women in mission support.
3. False. The Japan Baptist Convention has its own headquarters in Tokyo, Japan.
4. True. Seinan Gakuin (say nahn gah-queen) is a wonderful school. Both Japan Baptists and Southern Baptist missionaries serve on the faculty there.
5. True. Japan Baptists have their own foreign mission program.
6. True. And there are many more missions and churches which will soon become self-supporting.
7. True. Southern Baptists are represented in Japan (as of February) by 126 career missionaries, 153 couples, 261 single persons, 12 missionary associates, and 4 missionary journeymen.
8. True. Progress toward maturity is constant in all areas of Japan Baptist life.
9. False. Southern Baptists assist, but do not direct, the work of the Japan Baptist Convention.

Partners Working Together

There is no difference between

the man who plants and the man who waters. God will reward each one according to the work he has done. For we are partners working together for God! (1 Corinthians 3:8-9 TEV*)

"Laborers together with God" or "partners working together with God" applies not only to Baptist women, but to all who work to spread the gospel here and abroad. The phrase especially applies to the relationship in Japan of Southern Baptist missionaries and Japan Baptists.

Southern Baptists assist—but do not direct—the work of the Japan Baptist Convention. Missionaries help them implement their plans for the fulfilling of their responsibility in bringing their land to Christ. Missionaries rejoice at the privilege of sharing with Japan Baptists in that way, but they certainly do not make plans for the convention. Japan Baptists are definitely not an extension of the Southern Baptist Convention. They do things their own way, suited to their own customs and culture. They develop their own plans and programs and train their own leaders for the service of the churches and the spread of the gospel.

In today's study, the cooperation of Southern Baptist missionaries with Japanese Christian leaders in one church and in one institution will be explored.

*Quoted by permission, American Bible Society.

Working Together at Akatsuka Baptist Church

The Akatsuka Baptist Church has a Japanese pastor, Shinsaku Kodama, and a missionary education director, Miss Virginia Highfill. Miss Highfill outdied shared tasks on a week by week basis (see inset). Miss Highfill has full-time responsibility as associate secretary of the Woman's Department of the Japan Baptist Convention. Thus she is limited in the time she can give the church. Pastor Kodama wrote his philosophy of the shared missions task:

"It has been more than eighty years since the Southern Baptist Convention started its evangelical work in Japan. Besides the preaching of the gospel, the Japanese church has been recipient of tremendous assistance in the field of education, finance, morality, and medicine during these years.

"Although the unfortunate World War II hindered the relationship of the two conventions for awhile, we have continued until today with a shared-task relationship.

"However, certain conditions today seem to be changing the relationship. Contributing factors are the phenomenal growth of Japan and the rapid progress of education, economy, and medicine. Because of these, some people even say there is no need to keep our cooperative relationship.

"Personally, I think this way of thinking is a big mistake. The number of Christians in the Japanese population is less than 1 percent. No matter how we pride ourselves in Tokyo as the largest city of the world, the Christian population in Japan is no more than the population of a little town. There has never been a time in Japan when the souls of our people were more thirst than right now. It is at this point that I feel the Southern Baptist Convention and Japan Baptist Convention can stand together and must work together for the salvation of these souls. Unless we can agree, however, to share this task of evangelism, I am afraid there is a possibility of cleavage in our relationship in the future.

"Specifically, how can Southern Baptist missionaries and Japan Baptist pastors cooperate? First, needless to say, it is necessary for both the missionary and the pastor to clarify their purpose of evangelism and their cooperative tasks. Even though they may have differing opinions on some matters, surely they can pray and work together for the salvation of souls.

"In the second place, let me say that I recognize that the missionary and the pastor may not be able to stand on the same ground because of the language and culture barrier. Even after ten or twenty years the missionary may be burdened by this difference. However, I do not feel that this need be an obstacle to evangelism. The work of soul-winning is the work of God, but I believe he can certainly use the missionary who comes to us undergirded by the prayers of all the Baptists of the Southern Baptist Convention. We must continue to work together until the last soul is saved. I hope that members of the Southern Baptist Convention will share in the task by continuing their prayer support of this work.

"In the third place I think no one thing can be designated as the missionary's task. His place of service must be determined according to his talent. The church does not belong to this world, but belongs to the kingdom of God; and all members have the same citizenship in his kingdom. In the church here, the missionary does not work as a missionary, but becomes a part of that church's organization and activity. For instance, he serves as associate pastor, assistant pastor, educational director, music director, and/or evangelist.

"The Japanese church desires in the missionary a true co-worker—a person who is willing to serve actively as a member of the church. We want a doer, rather than a visiting lecturer, a prominent theological professor, or a well-known educator. The Japanese church wants a leader who works beside the Japanese pastor and church members."

Working Together at Seinan Gakuin

A letter from Dr. Levy Saito, Southern Baptist missionary, who teaches at Seinan Gakuin University describes the way missionaries and Japanese work together there:

"Southern Baptist missionaries and Japanese Christians work together at a tremendously difficult and challenging task at Seinan Gakuin University in Fukuoka. There are 6,600 students enrolled at Seinan, but recent statistics list only 141 of them as professing Christians. This percentage of Christians is more than twice that of the nation as a whole, but what a challenge to have 98 percent of the students in a mission school not yet Christians!

"All the students at Seinan University are required to take a course in Christianity one semester each of their four years. As freshmen they are given an introduction to the Bible. Second year courses concern doctrines of Christianity. Juniors can choose from a number of courses about particular Christian teachings, such as the doctrine of man or the belief in God. The senior year course usually includes a presentation of Christian ethics with consideration of the application of Christianity in Japanese society.

"There are now four full-time Christianity teachers. Three of these are Japanese, and I am the only missionary. Professor Izumi, chairman of the division, and Professor Yatsuda both have studied in America. Professor Mori, the youngest of the four, is the other full-time Christianity teacher. In addition to us four, however, a number of teachers in other fields teach one or two Christianity courses each semester. Other Japanese professors, mainly teachers from the theology department, also teach Christianity courses. Presenting Christianity to the thousands of non-Christian students is clearly a shared task where missionaries and Japanese professors work together for the advance of the gospel.

"Unfortunately, only about half of

SHARED TASKS--Week by Week

SUNDAY

10:00 A.M. Church School
210-130 average attendance

Pastor—teaches firstcomers in an orientation class. There are people who come to Akatsuka every Sunday who have never heard the name of Jesus, who do not know what the Bible is.
Highfill—teaches a teacher training class.

11:00 A.M. Morning Worship
90-110 attend out of 150 resident members.

Pastor—in charge.
Highfill—supervises nursery—enlists Japanese workers; consults with them on curriculum; plans to purchase supplies, wash sheets, hang curtains, etc.

1:00 P.M. Various activities by different groups. Lunch of soup, mound of rice, radish pickles is prepared by Baptist Women members and served by RA and GA members.

Visitation—Two Sundays each month all who can participate. Miss Hisako Kitajima (paid staff member who is a recent graduate of Seinan Gakuin Bible School) directs this program.

Monthly Church School.
Teachers and Officers Meeting.
Pastor brings a brief devotional message.

Highfill—speaks occasionally to the group and then visits different departments to advise where needed.

Business Women's Meeting

Once every two months.
Highfill—brings devotional message.

Education Committee Meeting

Pastor—ex officio.
Highfill—as secretary of education, in charge.

7:00 P.M. Evening Worship

35-40 average attendance.
Each month, one evening is youth night, one is Brotherhood.
Pastor—preaches, but others pre-side and give testimonies.

8:00 P.M. Discussion Group for Church Members

("seekers" are in another group).
Two Sundays a month Education Committee is in charge. Doctrinal subjects, social issues and other topics vital to church members are planned. Pastor, Highfill, and Kitajima take turns presenting the material on doctrines.

Note on Sunday worship services. Highfill is called on to speak or occasionally during Stewardship Month, Week of Prayer for World Missions and other special times.

TUESDAY

5:30 A.M. Weekly Prayer Service

7-10 attend.
Pastor in charge of Bible message. Highfill and Kitajima take other pastor is away.

10:00 A.M. Women's Bible Study.
Kitajima in charge except for the first Tuesday when the pastor or

Highfill bring the Bible study related to the monthly Baptist Women topic.

7:00 P.M. Monthly Diacon's Meeting.
Pastor and Mrs. Kodama, Kitajima, Highfill attend, participating in the overall planning of the church.

WEDNESDAY

7:00 P.M. Regular Prayer Meeting and Bible Study.
About 20 attend.
Pastor in charge of Bible study.
Highfill speaks occasionally.

8:00 P.M. Choir Practice.
Mrs. Kodama in charge.

THURSDAY

A.M. Home Meeting.
Twice a month in home of member. Women unable to attend church on Sunday come here.
Pastor and Kitajima speak.

SATURDAY

4:30 P.M. Fellowship Hour.
English Study for High School Students.
Highfill in charge, assisted by superintendent of Church School, High School Department.
Pastor attends when possible and participates in the singing, playing and studying.

7:30 P.M. Monthly Home Meetings.
Meetings in the homes of three church members.
Pastor in charge but pastor, Highfill, Kitajima rotate each month in order to meet occasionally in the different neighborhoods.

the professors at Seinan University are Christians, but many of those who are Christians make a very positive witness even though they do not teach Christian courses. Mrs. Yamamoto is a young dedicated Christian who teaches English. Some of the students that I have taught who have become Christians made their decision not only because of their Christianity course, but also because of the strong Christian witness of Mrs. Yamamoto. One of my third year students called me up on Christmas Day last year saying that he had made a profession of faith the night before at a Christmas candlelight service. I feel my Christianity class had some influence on Mr. Kamagata. But he was in Mrs. Yamamoto's English class and without her influence he probably would not have become a Christian. Miss Minori Amamoto, who is now a member of Heron Baptist Church where my family and I are members, also became a Christian through the combined efforts of my Christianity course and Mrs. Yamamoto's influence.

"The effectiveness of the missionary's Christian work at the university also depends upon the cooperation and help of the pastors in the area. Recently, Pastor Isao Nabekura, who returned from study in America to become pastor of the Toritaka Baptist Church here in Fukuoka, came by my study at Seinan. I gave him a list of my students who live near his church and who have shown the most interest in Christianity. In this way, too, missionaries and Japanese leaders work together to accomplish the Christian task.

"Carrying out the Christian mission at Seinan Gakuin University is definitely a shared task. Missionaries have a tremendous opportunity to share the gospel through their classes. The university is asking for more missionaries to teach English, German, law, commerce, psychology, and history, as well as Christianity. But alongside the missionaries are many dedicated Japanese professors. The evangelization of the students at Seinan University de-

MEETING PLAN

Hymn
Scripture
Call to Prayer
Business
Promotional Feature (see Forecaster, p. 44)
Study Session
Hymn
Prayer

1. Understanding the Aim

At the end of the session, each member should be able to express how she would feel as a Southern Baptist missionary working alongside Japan Baptist leaders and to describe the role of a missionary in relation to Japan Baptist leaders.

2. Choosing Methods

(1) Nine Questions—Nine Answers is a pretest designed to set the stage for learning about Japan. This can be administered as a quiet test, letting women check answers with a leader, or it can be presented as a dialogue between two women—one woman giving the true-false questions, the other answering them.

(2) Letters. The main portion of the lesson is taken from letters from Dr. Leroy Seat and Pastor Kodama

These portions can be read to the group as letters.

(3) Interview. The material can be rearranged as interviews with Pastor Kodama and Dr. Seat. Interview should also include questions regarding missionary Virginia Highfill's schedule.

(4) The devotional portion of the lesson concerns "laborers together with God." This can be expanded to include a challenge to mission action groups and to use of Call to Prayer.

3. Using Learning Aids

Persons who went to the Baptist World Alliance in Tokyo last summer might bring curves from Japan to use as an interest springboard. A follow-through activity might be scheduled to hear more about Japan from one of these persons.

Conclusion

The Christian task in Japan is more than a task shared by American and Japanese leaders in a church or university. It is one in which all Southern Baptists share through prayer and understanding of the responsibility of winning the lost people in that great nation.

CURRENT MISSIONS GROUP

Ministering to American Change

New Home Missions Approaches

Ashley White McCaleb

"Coffeehouses . . . Home Fellowships . . . Backyard Bible Schools . . ."

What do these words suggest? New home missions approaches, of course! In the inner cities of the Midwest and Northeast, as well as the rural sections, innovative approaches in home missions are being tried experimentally and successfully. A face-to-face ministry of the missionary and the witnessing congregation is the beginning point more often than is a building program. "In all areas of home missions the emphasis is more upon doing something with the people than for them," says Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board.

As we examine several of these approaches, let us observe (1) how they differ from traditional ones and (2) the type persons it takes to lead and participate in new methods.

The Inner City

Since 1966 city ministries director C. Burrill Potter, Jr., has had the responsibility of initiating Southern Baptist work within the city limits of Philadelphia, Pennsylvania. Through he found many Southerners living in suburban Philly, he learned that there were fewer than twenty adults with Southern Baptist backgrounds living in the city proper. One of Potter's first actions then was to haul down cars with North Carolina tags to see if any Baptists were moving into town.

Here are some of the varied ministries which Missionary Potter feels have been significant in urban efforts.

(1) HOME FELLOWSHIPS

Of these home Bible study groups Potter comments, "These have been utilized to bridge the gap between the place where a nonbeliever is and where he needs to be (the church). An indifferent person will not readily come to the church. There must be some identity between himself and a community of believers to encourage him in this transition."

Some home fellowships have fruited in the formation of Southern Baptist chapels in Philadelphia. In one fellowship which grew out of telephone contacts, three adults professed Christ within the first month of the initial meeting.

(2) TELEPHONE CANVASSING

For this approach where follow-up is most important, the Home Mission Board will readily supply suggested guidelines. Mr. Potter found that out of 1,500 calls made in the Kensington area of the city, one person out of every eight contacted was responsive to the ministries of the church.

(3) NEIGHBORHOOD RECREATION PROGRAM

Backyards or open parks, says Missionary Potter, "are ideal for reaching children of all ethnic and religious backgrounds. The program includes Bible study, recreation, refreshments, and crafts. Children will respond to this program who would never come if it were offered as a traditional Vacation Bible School from which it is adapted."

(4) BAPTIST CENTER

A church or an association can sometimes begin a Baptist center as a result of a home fellowship or neighborhood recreation program. It might be located in a building in a shopping center and be staffed by lay workers. Certainly, it will establish an important link between the church and the community.

(5) TELEPHONE COUNSELING SERVICE

This ministry began as a pilot project for nine months when missionary Potter sensed "the extreme frustrations of many residents of an urban complex."

Ads run in the three Philadelphia papers advised that counsel with a minister for emotional and spiritual problems would be available on Fridays from 10 A.M. to 4 P.M. The response was "an avalanche of calls" from New Jersey and the five Pennsylvania counties around Philadelphia.

One lady said, "Thank God, you're not some recorded message. I need someone to talk to."

Missionary Potter feels that every community needs such a ministry on a permanent basis. "In dozens of instances," he states, "I realized my ad in the personal column was the last link between life and death for desperate persons."

(6) CAMPUS MINISTRY

During his first three years of service in the area, much of director Potter's time was spent on six college campuses in the city. Dormitory Bible fellowships, discussion groups in homes and apartments, and worship services

geared to students comprised the limited Baptist outreach to the more than 70,000 students there.

In order to aid students of other denominations who needed spiritual guidance, missionary Potter also served as Protestant chaplain of the Temple University football teams. "Every Saturday during football season for two years, I would lead the Protestant boys in worship services before the home games."

Christian Sports Clinics

For several years now missionary Warren Littlefield has helped with Christian baseball clinics in the Minneapolis, Minnesota, area. He views them as "vehicles to interest and reach children and young people for Christ." Such clinics include (1) an hour of instruction in the fundamentals of the game by a major league Christian baseball player, (2) a time of Christian testimony by the player, (3) an opportunity to accept Christ, and (4) a counseling period with the pastor for those who wish it or who have made public decisions.

Missionary Littlefield stresses that any sports clinic is primarily a time for "tossing the gospel" and must be adequately followed up to be meaningful.

Hawaii

Veryl Henderson finds it exciting to pastor the Lahaina Baptist Mission in Lahaina, Maui, Hawaii. The membership of eighteen includes five nationalities, all interested in the limitless possibilities for witnessing both to the summer tourists and to the island's permanent residents.

Every Sunday the mission conducts a worship service at the Kaanapali Hotel complex. Though most of the fifty or more who attend are tourists, sometimes hotel employees and local citizens come, too.

Recently, acting upon the idea of one of its members, the mission started a Bible discussion group on the beach near the harbor where many of the island's "long-haired" inhabitants gather.

Sometimes the ministry is a seasonal one such as the special Christmas Day service the mission held in the Maui Hilton Hotel. The only problem was that the room provided was entirely too small! Each year the mission sponsors an Easter sunrise service on the ninth green of the Kaanapali Golf Course. Last year over eight hundred were present.

"One breakthrough for acceptance is the community," as he calls it, opened for missionary Henderson when he began assisting the wedding coach and helping the local team. "It created some friendships with young people which I could not get any other way." As coach also of a little league team he has made even more contacts. "The idea of our church becoming interested in the community program has removed a portion of the doubt which many Hawaiians had toward us," notes this pioneer missionary.

Rural Areas

Extending Baptist witness into unchurched areas may mean personal changes as well as creative approaches. Pastor Dewey Hickey found this out when he went to the First Baptist Church of Valentine, Nebraska.

On that first memorable service held in a rented building owned by the Nazarenes, he says, "I had to search the sanctuary for my congregation. There they were on two short pews, my wife and three children, a man and his wife and seven-year-old daughter."

After several months, no longer able to rent facilities, the church accepted the offer of one of the local banks to meet in its country room. There were few visitors on addition. Pastor Hickey felt his fire of evangelism gradually becoming coals and finally ashes.

Many ego-shattering incidents befell him. The final one came one Sunday when a visiting couple left wordlessly after hearing a "hard-preached message." A few weeks later upon seeing the lady again, Mrs. Hickey asked about their reactions to

the service. The lady answered, "As we were leaving the driveway, my husband said that that was the first time a preacher had ever got up and screamed at him."

From then on, pastor Hickey altered his style. "After all," he asked himself, "what is the most important, the message or the method in which it is delivered?"

Several months of freedom door-to-door witnessing and visiting passed. The pastor and the people wondered how their church could share Christ with this area of Nebraska.

Then pastor Hickey began preaching on Sunday mornings also in another struggling Baptist church forty-six miles away. Though the church had been there seven years, all its members except one young woman had moved away. Only three or four persons attended the service.

In that same town lived the sister of a member of the church in Valentine. A visit to her home resulted in a home fellowship Bible study which began meeting around the dining room table on Monday evenings. In time five persons professed faith in Christ, four of whom were baptized into the membership of the church in Valentine. The others awaited baptism when the river in Valentine thawed.

Another fellowship was formed at a ranch. One Sunday a couple drove 105 miles to the church. Though they moved their letter that Sunday, they did not return. Six weeks passed. The pastor set out to find the two absentees.

"Five hours later I could see that house about two miles up the meadow. I had been lost for the last two hours, the temperature was 101 degrees, my car radiator had boiled dry, both my shoes were full of sand, but I had found my church members!" They lived on a ranch that was some miles from the nearest highway. What could the pastor say to them? "We have missed you at church, or you were need to be in church on Sunday!" It would be a near impossibility for anyone to attend church regularly from this place.

Though not aware that he could find the ranch again, pastor Hickey asked the couple if he might meet in their home for Bible study each Friday evening. The group soon grew from four members into two groups of nineteen. Their religious backgrounds are varied—Baptist, Catholic, Methodist, Christian and nonbelievers. After five months of week-by-week Bible study, four elementary age children made professions of faith.

Hearing about these two home fellowships led the wife of a rancher who lived fifty-five miles from Valentine to inquire about starting another such group. Now each Sunday an average of twenty-seven persons meet in a school near that ranch.

Pastor Hickey observes, "Our church has found a part of the field of service that is open to Christ's churches. The emphasis is still placed on worship and witness, but it is no longer confined to Sunday or to the church building."

Helping in New Areas

Missionary Burt Potter urges persons of Southern Baptist background to "come North" as the Lord leads. At every opportunity he begs trained leaders to come to Philadelphia.

His plea applies also to other pioneer areas. How difficult it is to conserve spiritual gains or to nurture and train new Christians in churches where there are few trained leaders. Furthermore, he points out, strong Southern Baptists in these areas will exemplify the biblical principle of sowing to the new Christians in whom this teaching is often strange.

He bids dedicated Christians who feel led to pull up stakes to relocate in pioneer territory where they can follow occupations similar to those they held back home, to enter into the new, struggling Baptist work, and have their lives make the difference between life and death in many missions opportunities.

MEETING PLAN
Announcement of Baptist Women projects and plans
Preview of Baptist Women meeting plans for July 1971
Forecaster, p. 43
Group planning for next month
Study material
Call to Prayer

PLANNING FOR LEARNING

1. Understanding the Aim

At the end of this unit, members should have (1) gained in knowledge and understanding of six non-evangelical groups in our nation (2) learned of several innovative home missions approaches being undertaken by those who serve among the Spanish-speaking and in new areas, and (3) responded experientially to spiritual needs about them.

The third and last session of this unit presents some of the varied means whereby missionaries serving in new areas are attempting to witness and win lost persons to Christ.

2. Choosing Methods (choose one)

Give each person a piece of construction paper. Ask each woman to tear out any one of the letters in the words *New Approaches*. Then ask the group to line up in the right order to spell the two words. If some letters are left out, tell the group to adjust by tearing additional letters. When the words are spelled correctly, tape them to a poster. Then remind the group that missionaries in new areas of Southern Baptist work must make many adjustments and arrangements daily. Begin the study with discussion on the section "Help for New Areas."

(1) Study Groups. Divide members into three subgroups. Group assignments from study material: (a) "The Inner City," page 35; (b) "Christian Sports Clinics," page 36; (c) "Hawaii," page 36; (d) "Rural Areas," page 36. From material, each group is to locate and record on a chart the following information: Allow about ten minutes for group study. Call for reports. Display charts. **INFORMATION NEEDED:** A. Name of pioneer missionary; special qualities which fit him for this type service; B. Area of service; C. Approaches; describe and summarize.

(2) Resource Persons. Are there those in your church or association who have lived in new areas or who have

perhaps served as student summer missionaries, US-2, or Christian Service Corps workers? If possible, invite several to meet with your group. Interview them. Refer to "Information Needed" under (1) in this section as a basis for your questions. Try tape recording interviews if you cannot get "live ones."

(3) Symposium-Forum. Present three women, each of whom has previously read the study material in preparation for a short talk on her assigned topic. Assignments: "The Inner City," page 35; "Hawaii," page 36; "Christian Sports Clinics," page 36; and "Rural Areas," page 36.

On each speaker pin a card stating her topic. Ask group members to list down new approaches given by each speaker. Follow with group response and discussion-forum style.

3. Using Learning Aids

(1) Use this aid with learning methods (1) or (3). Place these captions on a piece of poster board or newspaper for all groups to use in making their reports or give each group a similar small chart. Leave space between each caption for group to record. Provide crayons or felt-tip pens. **CAPTIONS:** 1. Name of Missionary; 2. Area of Service; 3. Approaches Used; 4. Evaluation.

Use captions on poster for methods (1) or (3) or refer to tape word by symposium speakers in recall content of study material. Pray for these missionaries in the pioneer work.

4. Evaluation of Study

Have members of your group responded experientially to needs about them this quarter? Lead women to evaluate in group discussion their own progress with non-evangelicals and other target groups in the community.

5. Plans for Follow-Through

Distribute copies of the "Cooperative Program Travel Guide," a booklet available free from Literature Service, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309 which contains maps of each state on which are marked home missions points. Encourage members to check the guide while on vacation. Stop by and visit a point when possible.

BIBLE STUDY GROUP

Parable of the Talents

Passage for Study: Matthew 25:14-30

G. Avery Lee

To Jesus' parable of the talents people are summoned before the Lord to receive an assignment of work. There are two important lessons to be learned, and around these two lessons this study will center: 1. Everyone has a place in the Lord's work. 2. Each person is to make full use of her opportunities.

From this parable and these themes one could take off in almost any direction and be within the limits of proper emphasis. More is involved in this parable than the stewardship of money, although that is a central teaching. Yet the wasting of money may be small in comparison with other ways in which life's possessions and abilities are squandered.

Differences in Ability

The assumption that there is complete equality among all people does not look at all the facts.

There are obvious differences in ability, capacity, opportunity, and response. Jesus recognized that all men are not equal in ability and capacity. But Jesus also declared that all men are potentially equal as children of God in the acceptance of Christ as Savior. Christianity teaches that everyone should have equal opportunity to make his ability and capacity grow as far as possible, and each person is responsible for doing that.

A character in a novel by C. P. Snow is described: "He was ready to come to terms with his talents, sorry that they were not greater, but determined to make the best of them."

Some people do have more brains, initiative, personality, and drive than others. But each must be given the opportunity to use whatever capacity he has to the fullest of his ability. Some draw the plans for the church. Some carve the stone and others lay the brick. Some build the road so that others may attend. Some preach, others teach, and a few pray. Some compose music for the organ and choir, while others play and sing that music. But no person is without some ability which is essential to the complete church, even if his ability is no more than that of a regular attendee and a good listener.

A Paul, an Augustine, a Wesley, a Truett, a Billy Graham, a Lottie Moon, or an Anne Armstrong is unusual. Each of these received much. And each did a lot with what was received. Most persons cannot be compared with any of these. But each person is responsible for what he does with what he has.

Equality in Responsibility

The equality of the Christian faith is not in the gift of ability. Instead, the equality is in the love of God alike for all, and the responsibility given to each person for using what he has in the Master's service. Thus the wording of the central theme of this parable could be: "It is not what one has but what one does with what one has that is important."

To most, the word talent has come to mean "an ability to do something." In Jesus' time it meant an

amount of money. A heavy talent of silver was worth some \$1,940, and a light talent of silver was worth about \$970. Anytime a sum of money is received, the recipient is to assume the responsibility for the proper handling of that money. And to have money loaned, entrusted, increased that responsibility.

God has invested in men. He re-vested the life of his Son. And, like all investors, he expects a return. It is a fair question for God to ask: "Well, what did you make of it?" God has planted in each man some ability. He is not asking that the ability be developed to the point of fame. Rather God wants men to use whatever he has been given to the point that the statement, "Well done," may be in order.

Some people have the idea that Christianity frowns upon any kind of ambition. Not so! Christianity teaches men to be ambitious, so long as ambitions are properly motivated and directed toward right ends. Jesus was ambitious to preach in Jerusalem. Paul was ambitious to preach in Rome. Each could have remained where he was confined by narrow limitations and doing some good. But each wanted to develop what he had. Jesus' message needed to be preached in Jerusalem, for that was the religious center of his people. Paul had to preach that same message to Rome, for that was the capital of the world empire.

To refuse to develop a power that is within because of some false mod-

esty concerning ambition is not only to lose the power by that loss which says a gift not used is a gift withdrawn, as a muscle not used atrophies. But it is also to deprive God of a proper return on his investment. Putting to develop ability, man will be judged as a poor steward and become as a thief in that both God and people have been robbed of the proper use of some asset entrusted.

The poet George Eliot put it this way:

"If my hand slacketh
I should rob God—since He is
fullest good—
Leaving a blank instead of a
violin."

He could not make
Antonio Stradivari's violins
Without Antonio."

Study the biographies of such people as the Curries, Handel, and Edison. How near each was to giving up. What if they had decided they had done all they could do? Paul, beaten, shipwrecked, imprisoned. Luther, on trial for heresy, damned with excommunication, humiliated like a criminal. How far behind the Christian faith would he if these had faded a napkin around their talent and let it remain dormant, saying, "Lord, we knew you were a hard man."

A Close Look at Three Men

Review the three men in the parable, keeping in mind the basic theme: Each person has a place in the Lord's work. Each must make full use of opportunities. It is not what man has, but what he does with what he has, that is vital.

First, the man who received five talents. Perhaps he followed the master closely. He had the Midas touch. If it takes money to make money, as we are told, then he had the money to begin. He knew the crops, prospects and the futures in olives, dates, and wheat. He anticipated the arrivals of trade caravans, and knew when to buy and sell. He marked well all military affairs for he knew that the military had much to do in affecting the markets. When Rome moved in a new position, his shops were open, and his

opportunities were ready to test. He speculated in spices and perfumes. He knew the right people. On the basis of his ability, knowledge, and skill he made a 100 percent profit.

The second man received two talents. Not so keen and shrewd as the first, he was a hard-working plodder. He knew how to work men. He set goals. He gave bonuses. He drove his men, his animals, and himself hard. He worked the fields from sun to sun. He respected a man who would work and a camel that would pull his share of the load. By sheer hard work and determination, he doubled the investment.

The third man received one talent. He wrapped it in a napkin and buried it in the ground. It was not laziness that caused him to hide the money. It was fear. The man made no excuse. He did not consider himself guilty of any neglect. He kept his talent with scrupulous care. He returned exactly what he had received, no more, no less. And he was condemned.

The story centers around this one-talent man. It seems to have been told for his benefit. There are far more one-talent people in the world than there are five- and two-talent ones. This story is universal in its application.

Three particular dangers await the one-talent person.

For one thing, he is tempted to say, "But what can I do? With my poor equipment, little can be expected of me. But, remember, Jesus always emphasized the importance of small things, things many consider insignificant: the cup of water, the widow's mite, the feeding of the hungry, the clothing of the naked and the visiting of the distressed. The anger of the master is that the man failed to see that his talent was needed and that he allowed it to remain idle. Every talent is needed in the divine economy of the kingdom of God."

In the second place, he is prone to resentment. He might be resentful toward life, envious of those who have more ability. The man in Lewis' story even blamed the master: "I

knew you were a hard man."

And third, he is afraid of risk. He lacks the courage of adventure in trying to do anything, being sure the joy of Christian service because they don't do anything. Such a man does not realize that while he does not have Shakespeare's gift, Shakespeare is not available to people without the printer and the typewriter. The one-talent person may be but one note on the piano. But one note, often or off-key, can wreck the harmony of the full keyboard.

Potentialities for One-talent People

When the one-talent person combines his resources with others in the world missions effort, he finds that he has become a many-talent person.

Three men from the Foreign Mission Board share possibilities of effective assistance by single-talent persons:

• By 1980, the Foreign Mission Board hopes to have 3,500 missionaries under appointment. The realization of this goal will require the appointment of at least 1,000 new missionaries during the next ten years. Where will they come from?

Who will be responsible for the basic task of their recruitment?

What changes will be required in our present church ministries in order for this thirty young people to be enlisted and trained for service in the far reaches of a changing world?

If our churches are to meet the unprecedented challenge of ministering to a world in revolution, we must engage in unprecedented thought and action. We must recapture the momentum to missions!

—Louis A. Cobbs
Secretary for Missions
Presbyterian

• God is able to do far more than we ask or think, suggested figures could be greatly exceeded as faith and prayer are brought into action. We are realistic, however, to press toward the future cognizant of the rate of progress in prior years. If we could come to the close of the decade with a missionary force approaching

4,000, it would be a wonderful experience of victory and grace.

The question of finances obviously is of major importance because, as has been indicated many times, our rate of growth calls for \$2 million of new money annually. This means that, whereas in 1970 the Foreign Mission Board's budget is \$33 million, we would need to come to the close of the decade with a budget of more than \$50 million.

The possibility for such financial dimensions depends upon growth in Baptist life both numerically and in commitment to the requirements of a worldwide task. We believe that we can rely upon a great mainstream of Baptist concern fully committed to implementing the worldwide aspects of the Great Commission.

A large missionary undertaking places upon us the responsibility of providing to Baptist people full information as to the needs being confronted, the efforts being made, and the fruitage of those efforts in the name of Christ. Southern Baptists can be expected to provide such large sums of money only if they are fully convinced that they are addressing themselves to deep human need—to which they must give themselves in ministry because of the expectation of Christ—and are fully convinced that the efforts being made are in keeping with his will.

—Baker J. Cauthen
Executive Secretary

• It is vital that Southern Baptists not only pray now but that they keep on praying! Neither success nor failure must be allowed to deter our commitment to constant prayer support for world missions. Missionary Avery T. Willis, who serves in Indonesia, reminds us, "Prayer is your most direct route to the missions field." If this is true, Baptist men and women in any church can involve themselves directly and momentarily with missions fields.

The need for concerted prayer has been voiced by Baker J. Cauthen, executive secretary of the Foreign



MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of Baptist Women meeting plans for July (see Forecaster, p. 43)
Announcement of Baptist Women projects and plans
Study session
Interview and discussion of mission action projects
Prayer for mission action and other causes in the community

1. Understanding the Aim

At the end of the study, members should understand that no one is asked to do the impossible, but that each person must use faithfully the abilities she possesses for world missions advance.

2. Learning Method

(1) Ask each woman to write on a sheet of paper the major ability of each woman in the group. Collect the papers and compile the list while two women summarize "Differences in Ability" and "Equality in Responsibility." Present the consensus of the group on individual talent. Stress the differences in ability and conclude with a statement showing the equality of responsibility that group members share.

(2) Read the parable for study. Divide the group into three smaller buzz groups. Assign one man to each group. Ask members to express the way they

feel about the man assigned to them. Following each buzz group report, summarize Dr. Lee's comments on the man under consideration.

(3) Is group discussion determining the meaning of the parable for your group in terms of mission action and mission support? Review the commitments by three Foreign Mission Board personnel.

3. Using Learning Aids

Discussion pictures may be used effectively in step 3 of Learning Method. From magazines select pictures illustrating each of the targets for which WMU has group guides: aging, moral problems, economically disadvantaged, headliners, internationalists, juveniles, language groups, military, academics, prisoners, resort areas, and the sick. Mount these on poster board, one poster to represent each target group.

4. Evaluating the Study

Ask each member to determine the responsibility in terms of missions that is placed upon her by the ability that the group determined to be hers.

5. Planning for Follow-Through

Plan a mission action project that will utilize the abilities of each woman in the group.

Mission Board: "If we can marshal the prayers of ten million Southern Baptists behind the task of missions and blend with those prayers the intercession of emerging Baptist groups throughout the world, it will be the major resource of sustained advance."

—Samuel DeFord
Associate Secretary
for Promotion

Sometimes the severity of the judgment against the one-talent man seems puzzling. Yes, he failed. And failure

is always dealt with harshly. This is a lesson not easily learned, but it is everlastingly true in school, sports, business, and life. Fortunately, Christian faith promises another chance.

"I am only one.
But still I am one.
I cannot do everything.
But still I can do something.
And because I cannot do everything,
I will not refuse to do the something that I can do."

FORECASTER

MARGARET BRUCE

PRESIDENT

This Month in Baptist Women

You will be aware that Bible study groups are studying the parable of the talents (Matt. 25:14-30) this month. The effectiveness of this study may be seen as members of Bible study groups give evidence of their desire to use their abilities more generously for the cause of missions. Be alert to places of service where their abilities can be used.

Prayer groups will be praying for the urgent needs in East Asia presented by Dr. Pelote, page 30.

Current missions groups will be learning of witnessing approaches being used in some of the newer areas of the Southern Baptist Convention. This may open up the question, Do we need to use these approaches in our community? Be prepared to lead the officers council in making plans for new and exciting ways to witness in your part of the world.

"A Shared Task—Japanese Missions" will be an interesting study for Baptist Women at the June general meeting. Help the mission study chairman with her plans for making this an outstanding study.

If your Baptist Women organization is planning a prayer retreat for this month, promote attendance with a promotional feature at your general meeting. Suggestions are given in this Forecaster for a prayer retreat promotional feature.

Reaching Absentees

Is absenteeism a problem in your organization? If so, how will you solve it? The mission study, mission action, and mission support chairmen are the officers who can help overcome this weakness. When they do their work to the best of their ability members are challenged by their leadership and want to be involved in meaningful activities.

Understanding of the basic principles of missions group work by chairmen and group leaders is another way of overcoming the problem of absenteeism. These are listed for chairmen in Forecaster this month. Call these to the attention of chairmen and group leaders at the meeting.

of your officers council. It must be kept in mind that missions groups are component parts of the Baptist Women organization and the work of all groups must be coordinated with the total work of the organization.

Another way to keep members participating in the total work of the organization is to keep them informed of all the WMU work of the church. This helps Baptist Women members feel that they are a part of a great missionary movement involving the entire church. "Laborers together with God" and with each other becomes an inspiring watchword for each individual.

CHAIRMEN

Understandings About Mission Groups

There are basic understandings about mission groups which the mission study, mission action, and mission support chairmen need to have. These understandings will help you in giving assistance to group leaders. Be certain that the group leaders, to whom you give assistance, are organizing their work on these understandings. Discuss with each leader the size of her group, the way her members have organized to do their work, and the ways her group is conducting related activities. These understandings are:

- Mission groups are components of the Baptist Women organization and function to help the organization achieve its purposes.
- All elements of the organization's program are built into the work of each group (mission support, mission study, and mission action).
- Each group has primary activities and related activities. The primary activities of each group are derived from its name. The elements of the organization's work that are not included in the primary activities of each group are termed related activities for that group. (Example: the primary activities of a mission study group are study activities, support activities,

- and mission action projects are related activities.) Related activities also include group planning, use of the calendar of prayer, preview of organization plans for the coming month, enlistment, and participation in general organization projects and plans.
- Mission groups may elect assistant leaders if needed.
 - Groups should be kept small with a maximum of twelve to fourteen members.
 - The suggested plan is for groups to meet monthly.

WMLU World in Books 1971-72

World in Books will have a new look in 1971-72. Instead of single booklets designed for each age-level organization, a new book has been designed to include all organizations. *WMLU World in Books 1971-72* will have special sections for each age-level organization. In addition, sections suggesting materials for general use will be included.

Baptist Women charters will find the section for Baptist Women helpful in suggesting resource books for individual reading by members. The general sections listing WMLU printed materials and the section listing resource materials and teaching aids will prove helpful to charters in planning the work of their Baptist Women organization and its groups.

Not only will the number of pages in the *WMLU World in Books 1971-72* be increased but also the page size will be increased. The new book, 8 1/2 x 11 inches, will be published to fit your Baptist Women binder. The new book will be distributed according to state plan.

Study Chapters

Creating Atmosphere for June Study Topic

The June study topic, "A Shared Task—Japanese Missions," will provide opportunity for creating an interesting and delightful learning environment. If you or others in your church attended the Baptist World Alliance meeting in Tokyo last July you will likely have items to use.

These may include a map of the Orient, travel folders, Japan airline posters, umbrellas, fan pictures, art items, chopsticks, books, etc. You may be fortunate enough to secure a Japanese kimono, slides, and recordings.

A printed program will give an added touch of atmosphere to the June meeting. Program covers with an Oriental design are available (25 for 64¢, 100 for \$2.00).

Mission Action Chairman

Mission Vacation Bible Schools

June is the month when Vacation Bible Schools are held in many Baptist churches. This may be the month

when your Baptist Women organization will want to have a Vacation Bible School in a mission area. Read the article, "A VBS for Haley's Hollow," by Bernice Hahn, page 16, and see how successful women in Oxford, Mississippi, have been in the mission Vacation Bible Schools held in their town.

The *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (\$1.00*) lists the steps that need to be taken in planning a successful mission Vacation Bible School.

Vacation Bible School materials prepared especially to meet the needs of preachers, children, and youth in mission situations are available from your Baptist Book Store. With simplified content and presentation, these materials have been designed for people with little or no background in Christian teaching and training.

The 1971 Mission Series includes the following materials: *Discipleship in God's World*, for preachers, is available in a teacher's guide (95¢), a pupil's book (28¢), and a set of teaching pictures (25¢).

The Story of Jesus, for younger children, and *Jesus Doing Good*, for older children, are available in teachers' guides (95¢ each) and pupils' books (25¢ each). A Resource Kit for *The Story of Jesus Jesus Doing Good* is also available (\$3.50).

The Life of Christ for youth is available in a teacher's book (\$1.20), a student's leaflet (25¢), and a resource kit (\$3.50).

Mission Support Chairman

Prayer Retreat

Perhaps you will want to plan an overnight prayer retreat for members of your Baptist Women organization. Nels Murphy, WMLU executive secretary, *Northern Plains*, describes such a prayer retreat held in Montana, page 12.

The pamphlet *Prayer Retreat 1970-71* (20¢), suggests that prayer retreats may be two or three days in length or they may be held during a few hours of one day. For women who work outside the home, Friday afternoon to Saturday or Sunday may be a convenient time.

The pamphlet outlines steps to take in planning a prayer retreat. These include suggestions regarding the time, the place, and the schedule. Resources give information about a theme, the music, Bible study, discussion groups, and group and individual prayer.

If your officers council decides to have a prayer retreat, begin your planning with prayer. Seek guidance from the Holy Spirit and then your prayer retreat will be a meaningful one to those who attend and to those for whom the Baptist Women pray.

The article, "Why Not Have a Prayer Retreat?" page 27, April *ROYAL SERVICE*, is an additional resource to use in planning your retreat.

GROUP LEADERS

Preview General Organization Plans for July

"The Spanish Baptist Dilemma" is the title for the study lesson for the July meeting of Baptist Women. This study will point up changing conditions for Baptists in Spain caused by the law on religious liberty passed in 1967.

As a preview of this study lesson, ask group members to imagine themselves in the following situation. Picking up your evening paper, you scan the front page. Your attention fastens on the following headline: "Regulations on Churches, Effective Immediately." Horriedly you read on: "Non-Catholic churches must register with the government as civic organizations. Locations of non-Catholic churches must be approved by the government."

Now, ask this question: Would you vote in church conference to register your church or would you vote to discontinue the new law? Give women a moment to think and then continue. This is the dilemma that Baptists in Spain must face. Attend the Baptist Women meeting—date, time, place) to learn how Baptists in Spain are reacting.

Enlisting New Members

Publicize the activities of your group via your church bulletin board. A tasteful display of pictures communicating the activities of your group will create interest. A companion article in your church bulletin or a newsletter explaining each activity of your group will provide the awareness necessary to making successful enlistment contacts. After you have publicized the activities of your group use one of the following enlistment materials to invite prospects to group meetings:

Baptist Women Invitation Card, 25 for 54¢

Baptist Women Dearborn Calling Card, 25 for 64¢

When the prospect attends her first meeting give her a copy of *Changes and Choices* Revised (25¢) so that she may learn the purposes of Baptist Women. When she joins, present a Baptist Women Membership Card (25 for 64¢).

Study Group Leader

This month current missions groups will be learning of Home Mission Board approaches being used in new areas of our Convention. Could one or more of the six approaches being used in Philadelphia be a way to bring lost people to Christ in your community? Group members will also be interested in learning other witnessing

approaches being used in Minneapolis, Minnesota; Hawaii; and rural areas of Nebraska.

For Round Table group members *ROYAL SERVICES* recommends three additional books which may be ordered. These are related to the theme: "Middle East Forum," "Africa Awakened," and "East and Southeast Asia—Struggle in Transition." See page 29 for guides in evaluating the three books recommended. As you know, these choices are taken from the *Round Table Group Guide* (\$1.00!).

Bible study groups will study Jesus' parable of the talents this month. As you complete plans for this study pray that each member will recognize that she has some talent or ability which is needed for the Lord's work. Pray that each member will determine to use her highest potential for Christ's cause around the world. These two outcomes can be real possibilities as members recognize (1) differences in abilities, (2) equality in responsibility, and (3) the possibilities for one-talent people.

Mission books group leaders will check carefully to see that plans have been made and are being carried out for their study session this month.

Mission Action Group Leader

Mission action has been the means of enlisting many women in Baptist Women work.

A schoolteacher was enlisted to assist in a conversational English class in Alabama. She became interested in an Oriental woman whom she was teaching and decided to attend a WMS (now called Baptist Women) study session about Thailand. This caused her to become interested in other phases of WMS work and she became a regular participant in all of the organization's activities.

A mission action group working with women in a low income housing area wanted to start homemaking activities at the church. A class in cake decorating was chosen as one of several activities. Mrs. Alden, who had lost interest when circles became groups, was asked to be the instructor. She accepted and was later asked to teach a Bible class for the ladies. She discovered that mission groups were just as interesting and meaningful as circles.

Help members be enthusiastic about their mission action group work. Plan ways to involve unenlisted women in your group's activities. Share human interest stories and encourage members to tell others of their experiences in mission action.

Prayer Group Leader

Prayer Requests

The prayer requests for this month come from East Asia, page 30. There are ten concerns for which Dr.

Below asks your group to pray this month. Briefly them are:

1. Asian Crusade follow-up work
2. Korean pastors, laymen, and missionaries
3. New missionaries for Japan and those serving there now
4. Leaders of the Japan Baptist Convention
5. Missionaries in Okinawa
6. Leaders of the Taiwan Baptist Convention
7. Youth commitment to church-related vocations in Taiwan
8. Full-time Christian workers in Hong Kong
9. Publication work in Hong Kong
10. Baptist institutions in East Asia

At Your Prayer Group Meeting

This month you may want to consider again the primary purpose of your prayer group—intercessory prayer for missions and missionaries. This you may do by answering the question, What is intercessory prayer? See the inside cover of the *Prayer Group Guide* (\$1.00). Or you may want to use some of the quotations and testimonies about intercessory prayer, pages 18-20 *Prayer Group Guide*.

In planning the agenda for this month keep in mind the need for having enough time to seriously consider and pray for the ten prayer requests mentioned above. Other items to include in your agenda are:

- Call to Prayer
- Preview of general meeting plans and projects for coming month
- Plan mission action project to be conducted
- Plan for contacting absentees and prospects

OFFICERS COUNCIL

How long has it been since you reviewed the duties of your officers council? You know, of course, that the officers council is the planning group for your Baptist Women organization and you know how important it is that this group have regular planning meetings.

What does your officers council plan?

- ways to carry out Baptist Women work in the church
- resources needed to carry on the work
- enlistment of prospects

You also know that the officers council is responsible for coordinating all plans. What plans does your officers council coordinate?

- plans made by Baptist Women officers
- plans made by mission groups

The officers council also evaluates Baptist Women work. What tool is used in this evaluation?

- the Baptist Women Achievement Report. It is not only an evaluation tool but a planning guide. See *Baptist Women Leader Manual*, 754, pages 118-121.

Suggested agenda for June meeting of officers council

- mission group leaders meeting with chairman
- Call to Prayer
- officers report on future plans and evaluate past work
- plan and coordinate activities related to:
 1. prayer retreat
 2. general meeting
 3. attending WMU Conference at Glorieta or Ridgecrest
 4. mission action
 5. study of additional missions books
 6. enlistment
- evaluate Baptist Women work in the church
- share information from Baptist Women council and/or WMU council
- pray for WMU work in your church

PROMOTIONAL FEATURE

Are you planning to have a prayer retreat for Baptist Women members? If so, you may want to promote attendance by having a feature such as one outlined here.

Have someone sing the first stanza of "My Faith Looks Up to Thee." Then read "A Mother's Kitchen Prayer," page 8, *Prayer Retreat 1970-71*, pamphlet (20¢). Now ask group to sing softly, "Sweet Hour of Prayer." After this, give time, place, and other information needed regarding the prayer retreat.

Or you may want to have a dialogue about the prayer retreat. One woman can tell another what prayer retreats have meant to her. A time of withdrawal to look up, look in and look out. The other woman who has never been to a prayer retreat may ask such questions as: What do you do at a prayer retreat? (Pray, study the Word of God, meditate, examine self, repent, deepen commitment to the Lord and his work.) How long does it last? (The informant gives prayer retreat schedule, plans for getting to the place of the retreat, and other needed information.)

Sources of Materials Listed as Foreworder

Available from Woman's Missionary Union, 480 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Store.

*Available from Baptist Book Store only.

1 TUESDAY Hosea 10:9-15

Pray for the leaders and teachers in the many daily Vacation Bible Schools opening in Southern Baptist churches this week. Pray that children will be brought closer to Christ. Also, pray for leaders and messengers attending the Southern Baptist Convention in St. Louis, Missouri. May this meeting reflect Christ to the world and may his name be glorified.

Mrs. Paul Carver, Spanish, Texas
Mrs. Antonio Del Corral, Spanish, Texas
George Madhoun, metropolitan ministry, Michigan

Agustine Salazar, migrant missions, California

Arthur Wade, Indiana, Oklahoma
Thomson Anderson, religious education, Philippines

Mrs. C. D. Bollen, home and church work, Indonesia

Mrs. J. M. Hill, home and church work, Kenya

Mrs. B. W. Hunt, home and church work, Taiwan

Harold Lewis, preaching ministry, Surinam
Mrs. F. J. Macpherson, dormitory parent, Japan

Mrs. Adelle Marano, retired Texas
Oliver Suddell, retired, China

1 WEDNESDAY Acts 3:12-21

Join with Mrs. W. T. Robertson in prayer that the Vietnamese Baptists will discover the practice of Christian stewardship in spite of many temptations.

I. McKinney Adams, language missions, Puerto Rico

Mrs. Arturo M. Costa, Spanish, Texas
Mrs. Andrew Foster, migrant missions, Louisiana

Mrs. Teresa Pava, Spanish, Texas
Dorcas E. Pope, Indiana, Oklahoma

William Swank, workday ministries, Texas
Mrs. S. S. Hump, home and church work, Spain

Constance Lee, Lowell, secretarial work, Hong Kong

Comments prepared by
Grace Youngblood

ROYAL SERVICE • JUNE 1971

Mrs. W. T. Robinson, home and church work, Vietnam
Mrs. J. B. Gaudrey, Turbough, Nigeria

2 THURSDAY Romans 13:7-14

Mrs. Robert Garrett writes from Rhodesia that her husband has ten bush clinics, each of which he visits twice monthly. Many children die from diseases not considered serious in the States because of proper medicines at their disposal. Even though the physical needs are great, the Garretts are more concerned about spiritual growth and knowledge. Pray that new Christians in Rhodesia may have the strength to overcome the fear of witchcraft, ancestral worship, and animosity.

Mrs. Frank Chabourne, metropolitan ministry, Kansas

Phyllis Bagen, Baptist center, Florida
Mrs. James E. Wright, pioneer missions, New York

Albert Bess, preaching ministry, Colombia
Helen Fryer, preaching ministry, Indonesia

Mrs. B. H. Garrett, home and church work, Rhodesia

Mrs. E. C. Hubbard, home and church work, Kenya

Mrs. P. C. Macpherson, home and church work, Thailand

Mrs. M. B. Reynolds, home and church work, Botswana

Edith Samuels, preaching ministry, Rwanda
B. H. Eagle, retired, Colorado

4 FRIDAY Colossians 4:1-8

From Chile comes a prayer request by Mrs. Gene Mackley. She asks: Please pray for us as we are beginning our work at the Baptist school in Tamara. Pray that we will be able to communicate effectively with the young people there and that the Lord will use us to share him with many of them.

Mrs. James Bower, Indiana, Free Mexico
Mrs. Charles Pava, Spanish, Texas

David Whitman, Spanish, Texas
Mrs. V. M. Blakely, home and church work, Tanzania

Clara Bumpen, business administration, South Brazil

Mrs. A. E. Mackley, home and church work, Chile

Mrs. I. B. Jones, educational work, Chile
Mrs. J. L. Martin, home and church work, Thailand

Mrs. David Mads, educational work, North Brazil

Mrs. L. N. Nichols, home and church work, Korea
Parker Martin, Turbough, Guam

Mrs. G. S. Jensen, retired, New Mexico

1 SATURDAY 2 Timothy 4:1-8

Southern Baptist began work in Peru in 1950. One year later, a church was organized. Much progress has been made. Since 1968 the Peruvian Evangelical Baptist Convention has molded the churches into a unit. Pray for the leaders, pastors, and those who serve in churches.

Mrs. Edwin Flores, Spanish, New Mexico
Quinn P. Morgan, Spanish, California

Mrs. David Richardson, dual, Alabama
Mrs. Paul G. Vasequez, Spanish, Texas

Richard Wilson, Baptist center, Louisiana
Sally Annals, educational work, Nigeria

Beryl Swarth, preaching ministry, Peru
Mrs. D. C. Clark, home and church work, Bahamas

Mrs. A. J. Glass, home and church work, Argentina

Edna Amy, religious education, Okinawa
Mrs. W. H. Matthews, home and church work, Philippines

Mrs. W. Dewey Moore, work with women, Italy

4 SUNDAY Proverbs 25:1-14

One of the most pressing needs of the work in Tanzania is for stable, mature leaders. Eusebius Moore asks for prayer that God will show him and other workers how to develop mature leaders. He says, "God is blessing our work with converts."

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, or in HOME MISSION BOARD PERSONNEL DIRECTORY, free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Tom Hollingsworth, radio-television, Argentina
Samuel Jones, radio-television, Rhodesia
Mr. J. E. Day, home and church work, South Brazil
Bobby Jones, preaching ministry, Thailand
Henry Whitlow, publication work, Hong Kong

24 THURSDAY John 17:1-17
 Meditate upon the words in the Scripture passage for today. Jesus prayed for his followers of that day, and then he prayed for the Christians of the future (verse 20). The big lesson here is that he expects the believer to go forth with the message of the Saviour. What a promise he gives! We are in the hands of God, and he will keep us. Pray that all Christians may continually give the message to the lost.

John Cammer, Indiana, New Mexico
Donald Malone, Spanish, Arizona
Mrs. Marshall W. Moore, Christian social ministries, Indiana
Charles Alexander, preaching ministry, Ohio
Donald Jones, educational work, Pakistan
John Sylvester, educational work, Hong Kong
Mrs. T. L. Watson, home and church work, Peru

25 FRIDAY 1 Corinthians 10:1-14
 Radio and television are playing a big part in sending the gospel to all people today. In 1969, a radio-television work shop in Kenya brought together missionaries and workers from twelve countries. This method of communication is being used in missions fields at home and overseas. Pray that the spoken word used in this way may be blessed, and that those who listen may feel the power of the Holy Spirit pulling them to a living faith in Jesus Christ.

Miguel A. Caldeira, Spanish, Florida
Mrs. John Kase, Polish, New York
Mrs. Raymond Osawa, Japanese, California
Mrs. Donald Quance, Spanish, New Mexico
Mrs. D. D. Cruse, home and church work, North Brazil
Mrs. F. T. Florence, home and church work, Colombia
Billy Moore, preaching ministry, Kenya
Mrs. L. D. Wigger, home and church work, Vietnam
James Williams, preaching ministry, Mexico

26 SATURDAY James 1:1-15
 Wayne Logan, Enugu, Nigeria, writes: "Pray that God will use the ministry of the dental center to reach the unreached with the gospel of our Saviour, the Lord Jesus Christ."

Paul H. Garcia, Spanish, Texas
Mrs. Pedro Hernandez, Spanish, New Mexico
Mrs. Carl Holden, Christian social ministries, Massachusetts
Mildred McWhorter, Baptist center, Texas
Juan Valdes, Spanish, Texas
Mrs. H. E. Benge, home and church work, Vietnam
Gerald Doyle, preaching ministry, Ecuador
Vivian Fugate, secretarial work, Honduras

Mrs. C. K. Glenn, home and church work, Germany
Mrs. T. C. Hollingsworth, home and church work, Argentina
Wayne Logan, medical work, Nigeria
John MacFadden, medical work, Nigeria
Jay Hall, furlough, Nigeria
David Bailey, furlough, Hong Kong
Mathias M. Carter, retired, Alabama
Mrs. Patricia Velasquez, retired, Texas
C. A. Larned, retired, China, Hawaii



Find a place in the Sun!

ATTEND A SUMMER CONFERENCE

Look for further information

27 SUNDAY Matthew 14:9-22
 Mrs. Harrison H. Pike, Angola, asks for prayer that the missionaries and workers there be given patience and wisdom to guide new Christians. Also pray that the young people of Angola will be called into service. Situated in southwestern Africa, Angola is an overseas province of Portugal. Pray that God's work may move forward there.

H. O. Black, superintendent of missions (rural-urban), California
Mrs. Kenneth Chadwick, Spanish, New Mexico
Mrs. Marvin Southard, Baptist center, North Carolina
Frank Venable, Indiana, Oklahoma
Bobby Adams, educational work, Colombia
Mrs. C. M. Bowers, home and church work, Nigeria
Mrs. B. C. Loveless, home and church work, Japan
Bruce Oliver, preaching ministry, North Brazil
Mrs. H. M. Pike, home and church work, Angola
Loren Turnage, preaching ministry, Colombia

28 MONDAY Amos 5:21-27
 Rev. and Mrs. Leslie Gunn, who are missionaries to the deaf in Oklahoma, ask for prayer that his injured hand may be entirely healed. Four operations have been performed, but he is still having difficulty. He must have the use of his hand if he is to minister to the deaf. Pray that he can continue to be used of God in this field of missions.

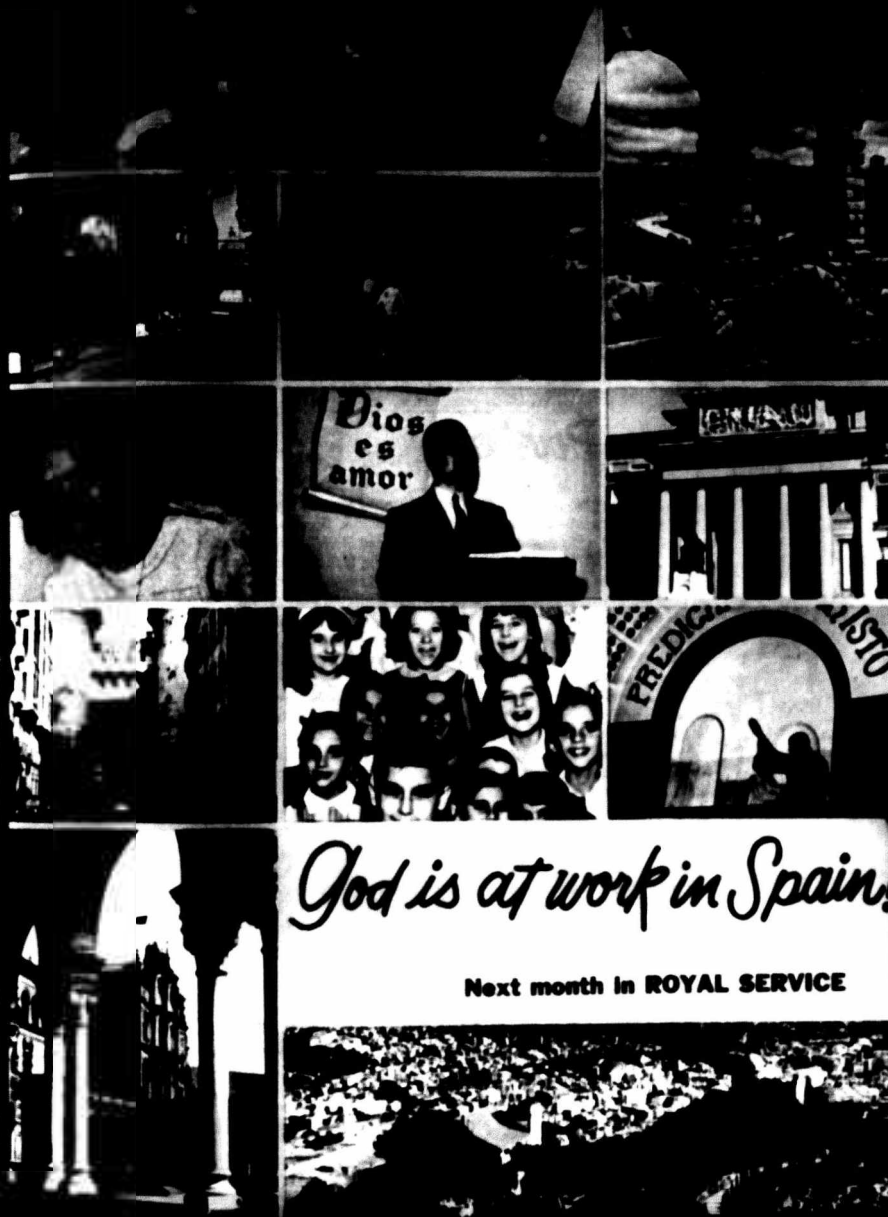
Harold E. Cunningham, pastoral ministry, West Virginia
Mrs. David Blum, Christian social ministries, Texas
Mrs. Elmo Bates, Spanish, Texas
Mrs. Leslie Bates, deaf, Oklahoma
Mrs. Marie Hernandez, Spanish, California
Mrs. Aurelia Trevino, Spanish, Florida
Harwood Waterhouse, pastoral ministry, Connecticut
Sydney Ables, preaching ministry, Taiwan
Mrs. W. P. Carter, home and church work, Chile
Mrs. G. C. Courney, home and church work, Kenya
Mrs. J. P. Craigie, home and church work, Lebanon
Linda Crawford, social work, North Brazil
Gwen Jennings, publication work, Zambia
Mrs. D. R. Kammerdiner, home and church work, Spanish South America
James Oliver, preaching ministry, Colombia
Robert Stewart, preaching ministry, Thailand
Walter P. Smith, furlough, Jordan

29 TUESDAY Deuteronomy 18:1-11
 Pray for Kenneth Neibel, superintendent of missions in Illinois, and for all directors of state missions. The task is a great one, and especially so now as people find unrest all about them. Pray that Christians in the US might seek God's will for them as they try to show others that God still lives and answers prayer.

Evelyn Egge, Baptist center, Tennessee
Mrs. Paul P. Garcia, Spanish, Texas
Kenneth W. McNeil, superintendent of missions (rural-urban), Illinois
Paul R. Vazquez, Spanish, Texas
R. Wayne Wilcoxon, superintendent of missions (rural-urban), California
Mrs. M. J. Gilliland, medical work, Nigeria
Mrs. T. F. Markins, home and church work, Korea
Glen Johnson, preaching ministry, Argentina
Mrs. G. A. Nichols, home and church work, Paraguay
Robert Davis, furlough, Vietnam

30 WEDNESDAY Leviticus 19:9-18
 The Bible reading for today comes under the subject of remembering others. That is what we must do when we pray. Intercessory prayer is taught in the Word. It has proven its worth for many missions fields. Pray for the nearby neighbor and the neighbor across the sea. Pray for those who have birthdays today that they might have faith in God stronger as the years pass by.

Mrs. Ray M. Douglas, Spanish, California
Delbert Fann, Indiana, Arizona
Carlos Romero, Spanish, Louisiana
Billy Frazier, preaching ministry, South Brazil
Mrs. S. D. Hale, home and church work, Spain
Mrs. L. K. Scott, home and church work, Japan
Harlan Spurgeon, preaching ministry, Taiwan
Katherine Cassano, furlough, South Brazil
Mrs. R. G. Laffoon, furlough, Japan
Mrs. P. W. Hamlett, retired, China



God is at work in Spain.

Next month in ROYAL SERVICE

2 7106 F
DARGIN CARVER LIBRARY
127 9TH AV N
NASHVILLE TENN 37203



Dear Pastor,

We think we have taken a step that will help the mission action program of your church. Last January, WML Executive Board members and state WML staffs studied the recently launched WML 70 program. As a result of their study, WML is recommending that churches elect, as they see the need, a mission action director. In keeping with the flexibility of the WML organization, the new officer is elected when a church WML sees the need. Because the mission action job is so big, the board decided to make way for progress in this area immediately.

Mission action is one of the most penetrating ways a church can evangelize and meet human needs. WML is responsible for spearheading mission action for the church. The addition of the mission action director answers a need for a person who can give full attention to leading WML in carrying out a church's mission action program. In short, we feel that the mission action director can help WML do a better job for the church. She will be responsible to the WML director for coordinating the mission action work of all WML age groups. Her work will relate to the entire church mission action program. She will lead the church in behalf of WML in discovering needs for mission action and in getting the work done. She will see that all WML mission action work relates effectively to church mission action goals.

If your church needs a person to coordinate its mission action program, thus making it easier to get the work done effectively, talk with your WML director to see what steps are being taken toward the election of such a person. The WML director needs your support and cooperation in this matter.

Sincerely

WML Staff